

THE TENNESSEE BAPTIST

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

Old Series--Vol. XL. MEMPHIS, TENN., JUNE 13, 1885. New Series--Vol. XVIII. No. 3

Baptist Book House, 366 Main St., Memphis, Tenn.

Inter-Communion between Baptist Churches

QUESTIONS OF THE AGE, by Ed. J. Baker

HISTORICAL, by G. H. Orchard

THE ORIGINS OF BAPTISM, by M. Ford

THE BAPTIST DIRECTORY, by Edward T. Hickey

THE TRINITY OF GOD, by W. H. Paxon

THE CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

QUESTIONS OF THE AGE, by Ed. J. Baker

HISTORICAL, by G. H. Orchard

THE ORIGINS OF BAPTISM, by M. Ford

THE BAPTIST DIRECTORY, by Edward T. Hickey

THE TRINITY OF GOD, by W. H. Paxon

THE CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

QUESTIONS OF THE AGE, by Ed. J. Baker

HISTORICAL, by G. H. Orchard

THE ORIGINS OF BAPTISM, by M. Ford

THE BAPTIST DIRECTORY, by Edward T. Hickey

THE TRINITY OF GOD, by W. H. Paxon

THE CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

QUESTIONS OF THE AGE, by Ed. J. Baker

HISTORICAL, by G. H. Orchard

THE ORIGINS OF BAPTISM, by M. Ford

THE BAPTIST DIRECTORY, by Edward T. Hickey

THE TRINITY OF GOD, by W. H. Paxon

THE CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

QUESTIONS OF THE AGE, by Ed. J. Baker

HISTORICAL, by G. H. Orchard

THE ORIGINS OF BAPTISM, by M. Ford

THE BAPTIST DIRECTORY, by Edward T. Hickey

THE TRINITY OF GOD, by W. H. Paxon

THE CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

QUESTIONS OF THE AGE, by Ed. J. Baker

HISTORICAL, by G. H. Orchard

THE ORIGINS OF BAPTISM, by M. Ford

THE BAPTIST DIRECTORY, by Edward T. Hickey

THE TRINITY OF GOD, by W. H. Paxon

THE CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

QUESTIONS OF THE AGE, by Ed. J. Baker

HISTORICAL, by G. H. Orchard

THE ORIGINS OF BAPTISM, by M. Ford

THE BAPTIST DIRECTORY, by Edward T. Hickey

THE TRINITY OF GOD, by W. H. Paxon

THE CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

QUESTIONS OF THE AGE, by Ed. J. Baker

HISTORICAL, by G. H. Orchard

THE ORIGINS OF BAPTISM, by M. Ford

THE BAPTIST DIRECTORY, by Edward T. Hickey

THE TRINITY OF GOD, by W. H. Paxon

THE CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

THE BAPTIST CHURCH, its history and doctrine

THE BAPTIST CHURCH, its polity and organization

Our Pulpit

THE CHRISTIAN AS CITIZEN. BY O. L. HAILEY, ABERDEEN, MISS.

CONCLUDED FROM LAST WEEK. Only let your conversation be as it becometh the gospel of Christ.

AND then the perjured man, that ought to blush crimson even at the remembrance of it, boasts abroad.

In our business relations too, necessity, or cupidity, or covetousness, or innate depravity has induced men to sacrifice their manhood.

It often happens that men are willing to become public servants. This is well. We are in a lamentable situation.

Now, suppose we briefly refer to some objectionable things attendant upon office seeking. The way of getting into office is so complicated.

Now, suppose we briefly refer to some objectionable things attendant upon office seeking. The way of getting into office is so complicated.

Now, suppose we briefly refer to some objectionable things attendant upon office seeking. The way of getting into office is so complicated.

Our Pulpit

THE CHRISTIAN AS CITIZEN. BY O. L. HAILEY, ABERDEEN, MISS.

CONCLUDED FROM LAST WEEK. Only let your conversation be as it becometh the gospel of Christ.

AND then the perjured man, that ought to blush crimson even at the remembrance of it, boasts abroad.

In our business relations too, necessity, or cupidity, or covetousness, or innate depravity has induced men to sacrifice their manhood.

It often happens that men are willing to become public servants. This is well. We are in a lamentable situation.

Now, suppose we briefly refer to some objectionable things attendant upon office seeking. The way of getting into office is so complicated.

Now, suppose we briefly refer to some objectionable things attendant upon office seeking. The way of getting into office is so complicated.

Now, suppose we briefly refer to some objectionable things attendant upon office seeking. The way of getting into office is so complicated.

Our Pulpit

THE CHRISTIAN AS CITIZEN. BY O. L. HAILEY, ABERDEEN, MISS.

CONCLUDED FROM LAST WEEK. Only let your conversation be as it becometh the gospel of Christ.

AND then the perjured man, that ought to blush crimson even at the remembrance of it, boasts abroad.

In our business relations too, necessity, or cupidity, or covetousness, or innate depravity has induced men to sacrifice their manhood.

It often happens that men are willing to become public servants. This is well. We are in a lamentable situation.

Now, suppose we briefly refer to some objectionable things attendant upon office seeking. The way of getting into office is so complicated.

Now, suppose we briefly refer to some objectionable things attendant upon office seeking. The way of getting into office is so complicated.

Now, suppose we briefly refer to some objectionable things attendant upon office seeking. The way of getting into office is so complicated.



ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A perfect family staple and table delicacy.

The Pyramid. A new book by the author of 'The Story of the Bible' and 'The Story of the Church'.

THE FRATERNAL RECORD. The organ of the Order, but is general in its character, giving the news of importance to members of other Orders.

W. Z. MITCHELL, Memphis, Tenn.

THE LORD'S SUPPER, WHO MAY PARTAKE?

BY J. M. GREEN.

DEAR BRO. RAY:—It is an admitted fact that the positive ordinances are to be governed by positive laws in all things that are essential, at least. A proper administrator, subject, election and design, are essential to the validity of every ordinance, and unless we can find positive law to govern us in these things, in regard to the Lord's supper, we simply have no such an ordinance. Gueses, inferences, supposes, and analogous reasonings will not do in absence of positive law. Now, I affirm that there is such a law in regard to the proper subjects of the Lord's supper, that as plain and simple as it is in regard to the proper subjects of baptism, and that said law is recorded in Paul's first letter to the church at Corinth. Now, to the law, in the eleventh chapter, twenty-third verse, he says:—

"For I have received of the Lord that which I also delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks he brake it, and said, take, eat; this is my body, which is broken for you, this do in remembrance of me. After the same manner also he took the cup," etc.

Now, is this not plain? First, Received of the Lord. Second, Delivered to the local church at Corinth. Third, Take, eat. Fourth, This do. Who must "take, eat," and "this do?" The members of the church at Corinth; for Paul addresses no one else. What must they do? Partake of this bread and wine. Is this not specification? Bro. Ray, does not Paul specify the members of the church at Corinth? Can you show a plainer one in regard to immorality? I think not; you say my specification argument is lame, is based on my own inference, and call for chapter and verse. Well, here it is, Bro. Ray, in this eleventh chapter and twenty-fourth verse of First Corinthians: "Take, eat," "This do," and thirty-third verse of same chapter, "Wherefore my brethren, when you come together to eat," carry one for another."

When you come together? The members of the church at Corinth. Does not this specify church-members? If so, (and you certainly know that it does) it excludes all others, and the lameness of my specification argument is healed. I am sorry that Bro. Ray admits that the law governing the supper, specifies no certain class as the subjects of the Lord's supper, but that it is all inference. The admissions being made by inter-communicants, will be hurled at Baptists by their enemies many days hence. Neither do I believe that Missouri Baptists will any more agree with Bro. Ray; on this inference business, than Arkansas Baptists do with Bro. Coleman.

Paul next teaches this church the design of the supper, verse twenty-six: "For as oft as you eat of this bread and drink this cup, ye do show the Lord's death till he come," and do not show our Christian fellowship, nor Christian courtesy, nor as a peculiar privilege, extended to the citizens of Christ's kingdom, as Bro. Ray says in his "response," but only to show the Lord's death till he come. "The design is plain, but no more so than the subjects. He says in verse twenty-nine that while eating we should discern the Lord's body. Now Paul tells this church what he means by Lord's body. He says in twelfth chapter, twenty-seventh verse: "Now ye are a body of Christ." Now, Bro. Ray, when the members of a church are assembled around the sacramental board they can plainly discern the Lord's body, but if assembled with others they cannot, for then it becomes parts of different bodies. In the fifth chapter of this letter he teaches the Corinthian church how to make preparations, so that they may not defile the feast. The apostle had learned that there was fornication among them, he informs them that they could not eat the Lord's supper in this condition. He calls it leaven, and said it would leaven the whole lump, vitiate the design of the supper, by rendering the body of Christ impure. He says to them, to cast out the leaven of malice and wickedness, and keep the feast with the unleavened bread of sincerity and truth, and in the eleventh verse he says, "If any man that is called a brother, be a fornicator, or covetous, or an idolator, or a railor, or a drunkard, or an extortioner, with such a one no not to eat." Here he tells them to exercise their disciplinary power, for he says, "What have I to do to judge them that are without? do not ye judge them that are within, but them that are without God judgeth." From this Scripture we learn emphatically that the church must judge all of those with whom she communes, and to exercise her discipline upon all with whom she apostle forbids her to eat, and most emphatically says that her jurisdiction is limited to them that are within, that is, her own members. Now, Bro. Ray, the conclusion forces itself upon us, and we cannot evade it, that if we open the inter-communication door we let in those over whom we have no jurisdiction whatever, and are often imposed upon by those very characters that Paul says for us not to eat with. I say often. When I quoted Corinthians v. 11, in my last, you ask, "What do I mean? Did

mean to charge that the usual practice of Baptists is to eat with all these?" No; but that they often eat with some of these, a fact that Bro. Ray will not deny. Paul never taught inconsistency, he never taught the church at Corinth to judge and eat out all disorderly persons, and then invite the same class to come to their feast, over whom they had no jurisdiction. Never, but inter-communication does this very thing. But, Bro. Ray will say, that we only invite orderly members of churches of the same faith and order. I know, Bro. Ray, but you leave it to said members to judge of their faith and order. For instance, the church with which I am connected, excludes from her feast all dancers, theatre-goers, etc., but you know that churches, called sister, retain such, as members in good standing. They are in good order at home, but leave in our church. You see, this inconsistency comes of inter-communication, and not by Paul. Bro. Ray, I don't know what the conversation was in the house of Aquilla, or at Iconium, but this I do know, that Paul taught the churches everywhere the same that he did at Corinth. I don't know whether Paul or the elders of the churches (for they seemed to be one or more in each church) administered the supper, but I do know, that if Paul administered, that he did not practice differently from what he taught, and I do know that he taught that when we come to partake of the supper, to let those that are without alone. Here in this letter to the church at Corinth, is the full law of the supper, and no invitation in it. Let us teach the churches just like Paul did, when he said invite, let us say it, but where he is silent, let us keep silent. The institution of the supper is recorded in the gospel, and merely mentioned in a few other places, but nowhere contradicted or changes the simple law laid down here by Paul. At the institution of the supper, Christ and his apostles were alone, in an upper room of a friend. The apostles at this time were his church and kingdom; he instituted his supper and gave it to his apostles only. To say the least of it, there was no invitation given, not even to the friend who had furnished the room. But, Bro. Ray says, while here he did authorize inter-communication, and gives this as the one passage that I asked for. Well, let us examine it, for one plain passage will do. Here it is in Luke xxii. 29-30: "And I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." This passage certainly does not prove inter-communication, for we know that it has not yet been fulfilled. The apostles have not yet "sat on thrones judging the twelve tribes of Israel;" but Christ says this will take place simultaneously with the eating and drinking at his table. Bro. Ray may say that the sitting on thrones, etc., is figurative and must be spiritualized. Well, then, the eating and drinking must be construed the same way. Either interpret the whole passage literal or figurative. Either way will destroy it as a proof-text for kingdom or denominational communion. This text, I think, will be literally fulfilled, as "many will come from the east and west and shall sit down with Abraham, Isaac and Jacob, in the kingdom of heaven" (Matt. viii. 11.) then the apostles will sit on thrones, etc. This text will not prove inter-communication worth a cent. Bro. Ray, you must come again, and try at least to stay in the present disposition. But admit that it means his visible kingdom here, then what does it prove? Only this, that he appointed it unto them—that church composed of the apostles—to eat and drink in, for that church was his kingdom, and when that church was assembled, his whole kingdom was together; for his kingdom was composed of the sum total of his churches, and this was the only one in existence. So, no proof for inter-communication.

GRACE SUFFICIENT.

I TOLD my people the other morning, when preaching from the text, "My grace is sufficient for thee," that for the first time in my life I experienced what Abraham felt when he fell upon his face and laughed. I was riding home, very weary with a long week's work, when there came to my mind this text, "My grace is sufficient for thee;" but it came with the emphasis laid upon two words: "My grace is sufficient for thee." My soul said: "Doubtless it is." Surely the grace of the Infinite God is more than sufficient for such a mere insect as I am, and I laughed again and again to think how far the supply exceeded all my needs. It seemed to me as though I were a little fish in the sea, and the thought I said: "Alas I shall drink up the ocean." Then the father of waters lifted up his head sublimely, and smilingly replied, "Little fish, the boundless main is sufficient for thee." The thought made unbelief appear supremely ridiculous, as indeed, it is.—C. H. Spurgeon.

FROM CENTRAL ASSOCIATION.

TENNESSEE BAPTIST.—The Executive Board of Central Association met with Lexington church last Saturday and Sabbath. Seven ministers were present and nine churches and Sunday-schools were represented.

The work before the meeting was to stimulate each other in the practical departments of Christian life, say under the heads of church-work, missions and Sunday-school. A large number of questions were discussed during the meeting, bearing directly upon the above named branches of work. The audience was good and the attention was all that could be asked. Three sermons were preached during the meeting by brethren Weaver, Hillman, and Ryals, and we believe and trust lasting good will follow. A collection was taken to aid Association's mission—resulting in one hundred and fifty dollars. Think of it, a meeting in the midst of a mission field, and for such evidences of material sympathy.

Lexington church has been a feeble colony for a long time, they however struggled hard and built a neat brick church-house, but were not able to support a pastor, having only about twenty members. Last fall our Executive Board decided to aid them, whereupon they called Bro. Fleming, who began his work last Christmas, he has labored, and by the blessings of the Lord they now number about sixty with a good Sunday-school and prayer-meeting. Bro. Fleming is beloved, and doing a good work.

Our Sunday-school statistics for the year were as follows: In our Association's bounds we have thirty-seven churches, twenty-eight Sunday-schools with a membership of 1,728. Will not the churches make collections at once and help us to aid, not only Lexington, but Medina, and other places where we have pledged our word?

J. M. SENTER, Chairman Executive Board. Trenton, Tenn. June 5, 1885.

COVINGTON, TENN.

JUDITH BAPTIST.—Noticing your request in THE TENNESSEE BAPTIST for persons to send you information in regard to the increase or decrease of the colored population in the Southern States, I will give you the following from Tipton county, Tenn:—

1. The colored population is increasing rapidly: more than the white. The causes are mainly two to-wit: Immigration from the interior counties, and by a greater amount of births to the population than the whites have.

2. The C. O. and S. W. railroad has been built since 1880, and nearly all common labor, such as section and construction work is done by Negro laborers; these laborers have become citizens.

There are about one and one-eighth Negro births to one white birth. The Negroes marry more than the whites. However, one thing must be considered carefully about this question. The laboring white people of this county go West more than the colored people. You seldom hear of a colored family going to Texas or Arkansas from Tipton county, while large numbers of the whites move annually. It is evident to my mind that the river counties in West Tennessee will rapidly increase in colored population, (Obion, Dyer, and Tipton counties, all on the Mississippi railroad) that is, the colored increase will be greater than the white increase. The rich bottom lands can better be worked by Negro labor, and the whites seem to be more subjected to malarial diseases than the Negroes. Hoping that this may be of some service, I am truly yours, J. L. JACOBS, Covington, Tenn. May 9, 1885.

We want one hundred just such intelligent responses.—ED. BAPTIST.

TO ALL SEMINARY STUDENTS.

I AM anxious to send, each year, to all former students of the Southern Baptist Theological Seminary, whether graduates or not, a copy of our annual catalogue. At present, however, I also wish to send each former student a copy of the sermon preached by Dr. John A. Broadus in connection with the funeral services of Dr. G. W. Riggan, our late assistant professor. I will send one of them, and a copy of the annual catalogue to each student who will send me immediately his full name, and present full post-office address, with a statement of the year or years of his attendance on the Southern Baptist Theological Seminary. Send either on postal card or in letter, but carefully direct to me at 104 West Chestnut street, Louisville, Ky. Be particular to give post-office, county and State. JAMES P. BOYCE.

From information received of a friend in Chicago, Ill., we are forced to discontinue the advertisement of G. S. Mayo, and would advise all who propose buying Bibles of him to "look well to the West."

THE REVISED OLD COVENANT SCRIPTURES.

A "SPECIMEN catalogue," giving specimen pages of the size and typography of the different editions of the whole "Revised Version of the Holy Bible," was issued in February, 1885. The price of the several editions in cloth board, are these: Pearl, 16mo, 3s-6d; Minion, Demy 8vo, 8s-6d; Small Pica, Imperial, 8vo, 18s; the Authorized and Revised Versions, in parallel columns, Minion Crown, 4to, 26s; Pica, Demy, 8vo, in five volumes, 40s; or the Old Testament only, in four volumes, 32s; Pica, Royal 8vo, in five volumes, 62s 6d; or Old Testament in four volumes, 50s.

The only editions in which the Old Testament can be bought separately from the New Testament, are the last two, and the price of it in these is 32s and 50s. Dissatisfaction has been expressed at this means of forcing those who have the New Testament already, to buy it again in all the cheaper copies.

Dean Burgon, whose articles in the Quarterly Review, did so much to destroy confidence in the worth of the Revised New Testament, wrote to the Guardian newspaper, complaining that by this arrangement he would be compelled to buy the New Testament again, unless he was prepared to pay a high price for the Old separately. He concluded that for five or six shillings all ought to be able to buy the Old Testament, separately, in a complete form. He spoke of "the rejected revision" of the New Testament, as "the grossest literary imposture of the age," and said that the sale of it in England came abruptly to an end, on account of the proofs he gave that the revisers had "corrupted the inspired text to a fatal extent." (By adopting Wescott & Hart's Greek Text.) He said that, for the best of reasons, no serious attempt has been made to refute his charges, and that the revisers are now trying "to force their discredited wares on the unwilling public." There is too much reason for these complaints.

The Nonconformist and Independent newspaper, of April 23rd, stated that applications to booksellers for copies had then been as great as was expected, and as numerous as applications for copies of the New Testament had been at a similar period.

Both Houses of the Convocation of the Province of Canterbury met on the twenty-eight of April. The President of the upper House (that of Bishops,) said that owing to circumstances over which the University had no control, the revised version of the Bible would not be ready till the nineteenth of May; that at 12:15 on that day, Paternoster row would be filled from end to end with waggons containing copies of the revised version to be taken to the various railway stations, and thence distributed all over the kingdom. The revised version should be presented to Convocation, because it originated with them, and it was the greatest work which Convocation had ever done. He proposed that the presentation should take place at a meeting of Convocation to be held at 2:30 on the Thursday following, i. e., on April 30th.

Both houses of Convocation met accordingly on the thirtieth of April, and sat together in one assembly during the presentation of two copies of the revised Old Testament, one to the archbishop of Canterbury, as President of the Upper House, the other to the prolocutor, as President of the Lower House.

The Archbishop after taking his chair, said that this was a great occasion in the annals of the English church. They had met to receive the translation brought to the utmost perfection to which our scholars could bring it. It was the greatest work which God had given them to do, and it would be of the greatest practical service to the church.

The bishop of Winchester, Dr. Harold Browne said: "In 1870 Convocation appointed a committee consisting of eight bishops and eight priests with power to add other members to it, of any nation, and of any religious persuasion, in order to form a learned body of revisers. They formed themselves into two companies, one for the New Testament and the other for the Old Testament. Of the Old Testa-

ment company the first chairman was Bishop Thirlwell, at his death, no him-self was appointed, but the acting chairman was the Bishop of Bath and Wells (Lord A. C. Harvey, D. D.). Hebrew learning had not advanced so rapidly in this country as Greek scholarship had. They had invited the English-speaking Americans to appoint a company to assist them, and they had done so. The revisers received suggestions from them, and he thanked them for the assistance they had given. The preface was written by the Secretary, Mr. Addis Wright, who was a good English as well as a good Semitic scholar, and in it he found much information regarding the work of the translation. What the judgment of the church would be upon the version of course it was impossible for him to say, but he commended it to their careful consideration, and kind forbearance."

The bishop of Bath and Wells said, that one of the principles which had guided the revision was that the language should be clear and intelligible; and another was that the same Hebrew word should always be rendered by the same English word. The copies presented by the bishop of Winchester to the archbishop of Canterbury, and the prolocutor were in boxes fitted with locks.

The Lower House, after the bishops had retired passed a vote of thanks to the revisers of the Old Testament for their unreserved labor and singular diligence during many years, in the weighty work entrusted to them by Convocation, and expressed their gratitude to Almighty God for permitting so important a work to be executed at this time.

Wm. Norton.

THE SILVER LINING.

There's never a day so sunny
But a little cloud appears;
There's never a life so happy
But has had its time of tears;
Yet the sun shines out the brighter
When the stormy tempest clears.

There's never a garden growing
With roses in every pot;
There's never a bear so hardened
But it has one tender spot;
We have only to prune the border
To find the forget-me-not.

There's never a cup so pleasant
But has bitter with the sweet;
There's never a path so rugged
That bears not the print of feet;
And we have a helper promised
For the trials that we may meet.

There's never a sun that rises
But we know it will set at night;
The tints that gleam in the morning
At evening are just as bright;
And the hour that is the sweetest
Is between the dark and light.

There's never a dream that's happy
But the waking makes us sad;
There's never a dream of sorrow
But the waking makes us glad.
We shall look some day with wonder
At the troubles we have had.

There's never away so narrow
But the entrance is made straight;
There's always a guide to point us
To the "little wicket gate;"
And the angels will be nearer
To a soul that is desolate.

There's never a heart so haughty
But will some day bow and kneel;
There's never a heart so wounded
That the Savior cannot heal.
There's many a lowly forehead
That's bearing the hidden seal.

DENOMINATIONAL SERMONS—FIRST VOLUME.

BY J. R. GRAYES.

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?

Send for a copy for your libraries. Price, 75 cts. Address Baptist Book House Memphis, Tenn.

GALLOW'S REPENTANCE.

BRO. GRAYES:—A man has just been hung in our county, convicted of murder in the first degree. He said on the scaffold, in a few minutes he would be in heaven.

And so it goes; nine-tenths of the criminals hung profess to swing right off to heaven while their victims are hurled into eternity without a moment's time for repentance. Now, I confess that I have little faith in the genuineness of such repentance until death, and even in death. But it seems that in this disposition, in the high fit blaze of the gospel in this land of religious freedom, that when the axe is laid to the root of the tree to cut it down as a chamber of the ground that the day for it to bear good fruit is past.

But we are told that Paul was a murderer and obtained forgiveness. Just so, but he says he obtained mercy because he did it ignorantly, in unbelief. And as Peter exhorted the Jews that killed Christ, says he, "I wot that through ignorance ye did it, repent, therefore, (for the reason that ye did it through ignorance) and be converted," etc. Leaving the inference that if it had not been done through ignorance, there would have been no place for repentance. But we are told one of the thieves crucified with Christ was a murderer, and was regenerated white on the cross. I know this is generally taught, but there is not one word in the inspired record that justifies this conclusion. Notice the language he says to his fellow-malefactor, who railed on Christ, "Dost not thou fear God," this was equal to having said, "I fear God." He then prays a prayer, not for pardon or forgiveness, which he would have done if he was unregenerate, but he says, "Lord when thou comest into thy kingdom remember me." This is the prayer of a righteous man. Christ says, "Father, into thy hand I commend my spirit." Stephen says, "Lord Jesus receive my spirit." The thief says, "Remember me," etc. These prayers are much the same. But the Lord answered his prayer. He did not tell him that he would forgive and regenerate him, which it seems he would have done had he been unregenerate, but "to-day thou shalt be with me in paradise," just as he would have told any other Christian that might have been departing at that hour. But we are told if he was a Christian he had committed murder, yes, and so did David commit adultery, coveted his neighbor's wife, and committed murder to get her; and yet he was a man after God's own heart. Peter, an apostle cursed and sworn, and derided Christ.

If the popular theory of Gallow's repentance is true, then if unregenerate, it is far better to willfully kill a man than to be killed, which idea I think utterly absurd. J. M. GREEN, Eagle Hill, Ark. May 25, 1885.

MANUAL FOR FUNERALS.

For the use of pastors, containing twenty-one burial services, adapted to different conditions of past life, together with consolatory passages for ministering to the bereaved, and useful blanks for record of funeral, text, etc. Compiled and edited by Lansing Burrows, D. D. Dr. H. H. Tucker says of this volume: "It is the best book of the kind we have ever seen, and is worth many times its price to any pastor." Dr. J. B. Hawthorne says: "It is a wonder that such a book has not been prepared for Baptist ministers long since." Price, fifty cents, post-paid. Send this amount to Graves & Mahaff, Memphis, Tenn.

A QUESTION FOR BRO. HATCHER, VIRGINIA.

EDITOR BAPTIST:—Dear brother, will you allow me through the medium of your paper to call attention to the response of Dr. W. E. Hatcher of Virginia, in behalf of the Convention. Near the close of said speech, I read as follows: "But Johnson, Howell, Jeter, Manly, Polndexter and Taylor will ever look our deliberations, and talk of what has been and what is to be. I am sure they are with us in spirit."

Where does Dr. Hatcher find Scripture to justify him in such a conclusion? Will he rise and explain? respectfully, S. E. McDONALD, Woodville, Miss. May 22, 1885.

ANSWER.—We do not know. We hope Bro. Hatcher will rise and explain.—ED. BAPTIST.

OBITUARY.

Died at his residence on the thirtieth ultimo, John S. Morrison of catarrh of the head and an affection of the liver. In Bro. Morrison's death the church has lost one of its best workers. He leaves a sister and a great many relations and a devoted wife to mourn his loss. He died in the full triumph of a living faith, and was buried with Masonic honors at Star City cemetery. L. QUINN.

NECESSITY OF DEBATE.

BY J. H. SPENCER.

DEBATE is one form of controversy. A long time ago it was asserted that "in the multitude of counselors there is safety." (Prov. xl. 14.) Human experience has proved this. Men are not willing to trust the opinion of one man, however wise, in any matter of great importance. Every question involving large interests is canvassed with diligent carefulness. The various opinions of wise men are collected and compared before a final decision is arrived at. Questions of mere propriety are debated in every social circle; controversies of equity between man and man, involving no more than a few petty dollars, are submitted to the closest examination of legal debaters, before a judge or a jury can be trusted to render a decision, and no body of legislators think of enacting a law without debating every feature of its application to the affairs of men. All public transactions affecting human interests are tried in the crucible of critical investigation, and debate becomes heated in proportion to the supposed importance of the measure under investigation.

Public opinion, though confessed to be always correct, is but the decision of the multitude, after patient and long continued debate; and is by far, the most potent of all human laws. It not only regulates the conduct of the masses of mankind, but in a free country, at least, dictates the policy of legislators and the decisions of judges and juries. No thoughtful man can doubt the vast importance, not only of the freedom of speech and of the press, but also the diligent use of those dictators of public opinion. Only tyrants, in church or state, and their dupes, depreciate public and private discussion; and that man who silences debate, becomes a tyrant while his cowardly dupe becomes a slave. Every free and enlightened people have recognized this truth so fully, that polemics has become an elementary branch of popular education. An American college without a "debating society," would be a novelty, and without this important adjunct, no common school is complete. Many of our ablest legislators, lawyers, and preachers have learned the art of debate in rude log school houses. Public opinion endorses debating with unmistakable emphasis, in the school house, on "the stump," in the court house, in the legislature, through the secular press, in the halls of Congress, whenever it is desirable to establish truth, correct principle, or sound policy; every where and in everything, except in the investigation and establishment of religious truth.

Why this exception? Is religious truth less important to men than political principles? Is it of less interest to understand the will of God than to know the enactments of legislators? Are the laws of men more important than those of God? Is our eternal welfare of less moment than our present good? We can conform to neither human nor divine laws without a knowledge of those laws: is it less important to obey God than to yield obedience to men? "Judge ye," Christian readers.

Controversy answers two important ends. Like "the quality of mercy," it is twice blessed, blessing him that speaks and him that hears. There is nothing else that so quickens and develops human intellect, or keeps so thoroughly alive the powers of the human mind. As flint elicits fire from cold steel, so sharp contact of mind with mind brings out all the burning thoughts of which the intellect is capable. There is no other school that so rapidly and thoroughly educates men as the school of polemics. It is no rare thing to meet with a man from the backwoods of our country, whose scholastic attainments stop short of a fair knowledge of English grammar, who has been trained in the debating society at the country school house, has maintained his opinions against his fellow-laborers at log-rollings and house-raising, discussed political principles at county elections, debated about theology with his fellow-Christians, investigated political economy with neighboring farmers, mechanics and tradesmen, and studied social philosophy in the walks of daily life, and in contact with unsophisticated men and women, yet who is far superior in practical wisdom, and useful knowledge, powers of true eloquence, and influence over men, to a half dozen graduates of universities. He has been educated in real life: they have been stereotyped with the cold leaden plates of death. He is a warm, active, living man, with all the rational powers of his heart and mind drawn out like the branches of a flourishing tree; they are pale, cold mummies, with hearts and minds polished and engraved like tombstones, embellished with epitaphs and eulogies in a dead language. But the educating of the disputants, though of incalculable benefit, is not the only, or even the primal end of controversy.

The eliciting of truth should be the first design of all disputers, and this is always the ostensible purpose, as it ought to be the real object of controversy. The lawyers debate, to secure justice, and the legislators, to establish true principles of State policy. This is acknowledged to be wise and

praiseworthy, and tends to secure good laws and administration of justice. Why should not ministers of religion debate, in order to secure the establishment of moral and religious truth, and thus promote sound moral and religious practices? It is objected that religious debates gender ill-feeling and angry contention. Perhaps so. But do not political debates gender strife, nay personal conflict and blood-shedding? Do not debates in courts of justice often cause bitter anger and violent quarrels? Do not the halls of congress become theatres of strife, personal quarrels and shedding of blood? Yet who would silence debates on account of these abuses? Surely no lover of his country, its free institutions and its wholesome laws.

But religious discussion, through the press for the learned, by the voice for the masses, is still more important. Law restrains men from committing the grosser breaches of morals, but can never reach the more delicate violations of right, upon which human happiness much more depends. Religion alone can do this. But in order to accomplish this end, it must be kept pure, and this can be done only by the exercise of as much vigilance, investigation, discussion, controversy, debate, as is necessary to maintain a good government. But to the Christian's apprehension, there is an immeasurably stronger reason for maintaining "the faith once delivered to the saints." A perverted religion will not save the souls of men, and the tendency to pervert the religion of Jesus is as certain as the offensiveness of the cross to corrupt human nature. It is as needful to-day as at any past period of the Christian era, "to contend earnestly for the faith once delivered to the saints."

THE LORD'S SUPPER—WHO MAY PARTICIPATE.

REVIEW OF DR. D. B. RAY'S SCRIPTURAL ARGUMENTS BY T. MONTGOMERY, NO. IV.

THE QUESTION BY BRO. RAY SURRENDERED.

IN reply to Bro. Green, he says, "Surely, you are mistaken. We know of no intelligent Baptist who holds that members of our churches have a right to eat in every church of the denomination." Bro. Ray being an intelligent Baptist, he don't believe one church has the "right to eat in another church." Hear his reason for this: "There is no Bible authority for inviting sister churches to the Lord's table. It should not be done." Has he not made out a clear case against himself? Why is it that members of one church have no right to eat in another church? Because "there is no Bible authority for it." Who has said more than this? Does he not, in theory, advocate the very same thing that those do that he charges with being "reformers?" "O greed, thou hast destroyed thyself!" But, strange as it is, in the face of all this, he says, "We do not regard it as a violation of the Scriptures to extend the invitation to them." "They may be regarded as one with the church for the time." In the name of reason, how can it be both right and wrong, Scriptural and unscriptural? "One with the church for the time." Is it possible that a visitor is one—virtually a member of the church visited, while he is there? Then why should he not vote? To justify his position, he thinks he can accept, because the church invites. Now, it is certain that, as there is "no Bible authority" for such invitation, the church must have power to legislate, make a law to make visitors "one with the church for the time." This, I suppose, accounts for his church-key argument. Why, our beloved brother would almost, if not quite, do for a Catholic. He says, "We emphasized the fact that the Lord's visible supper has been given to the Lord's visible churches, to be observed in church capacity, in the Lord's visible kingdom." In other places, he says it was given to the kingdom. How can it be both?

Again he concedes the question. He says: "The Lord's visible supper has been given to the Lord's church to be observed in church capacity." It is evident that if one member from another church has a right to it, all others do; hence you see, that the principle, or law leads directly into kingdom communion. It can be observed in church capacity only by keeping it in the church—in the usual of the disciplinary authority of each individual church. Does not Bro. Ray believe that communion is to express church-fellowship? He says, "The non-inter-communion doctrine which denies

all church-fellowship between sister churches is unscriptural and hurtful." "When a church appoints messengers to meet the messengers of other churches in an Association, church-fellowship is expressed." Now what idea does he intend to convey by his illustration if it is not that, when the members of one church communes with another church, church-fellowship is expressed? We deny that Christ made such a thing as church-fellowship between his church and an association, which is a human institution. Does not church-fellowship really imply church discipline? Will Bro. Graves give us a word on this? He illuminates the above by saying, "The only real symbolism of the Lord's supper is to show the Lord's death till he come."

Again we quote from him: "As we are perfectly confident that the Baptist churches, with which we are identified, are keeping the ordinances as delivered, we have remained quiet." All that have read the *Flag*, know how quiet he has been. To my mind, he has given abundant evidence that he doubts the correctness of his position; hence we would advise him to give it up, "and seek, and ask for the old paths." He repeatedly states that inter-communion is right, because it has been practiced from "time immemorial," and that if non-inter-communion be true, there have been no true witnesses for ages. With equal propriety and logic, we might say, Transubstantiation has been practiced from time immemorial, therefore, it is right. He would have been close at the heels of the true position if he had said, true witnesses can only be found on the side of church-communion.

In leaving the subject we close with his own arguments, only giving them the right application. "This new effort to reform the practice of the churches involves the following"—

- 1. "This modern movement of non-inter-communion, (inter-communion) is directly opposed to the Scriptures."
2. "It, if true, sets aside the prediction of the prophets, concerning the perpetuity of faithful witnesses for his truth."
3. "It would set aside the claim that Baptist churches have been faithful witnesses for the whole truth in all ages."
4. "This new reformatory movement—inter-communion—tends to cause strife and division, contrary to the doctrine which we have learned."
To all of this we must be allowed to add:—
1. Inter-communion subverts all individual church independence.
2. It effectually sets aside all individual church disciplinary authority.
3. It makes void the command given to the church to "keep the ordinances as delivered."
4. Hence we have reason to believe that inter-communion, or kingdom-communion, is unscriptural.

In all I have written, I have not, I hope, uttered a single unkind thing about our excellent Brother Ray. In our discussions, we should be careful to exercise the spirit of kindness. I have always had, and still have, a warm place in my affections for Dr. Ray. I thank God for such a bold and able defender of our cause.

FROM JUDSONIA, ARK.

PUBLISHERS BAPTIST:—Please find enclosed one dollar for the books bought of you while in Memphis. I also wish to acknowledge the receipt of two dollars and fifty cents donated at the same time for the purpose of building a church-house at this place. I would have acknowledged this sooner but have been from home most of the time, and sick part of the time, since I saw you. We have some three hundred and fifty dollars, all told, toward building. All persons disposed to help us can send their donations to R. J. Winn, treasurer of our building fund. Small amounts will be thankfully received. I shall never forget your kindness. Yours in Christ, J. CHEANEY.

We were heretofore under the impression that the church in Judsonia had a commodious house of worship.

The Anglo-Russian question remains about as reported last week.

TEXAS LETTER.

BRO. GRAVES:—I want to know your opinion of the action of our church, Mt. Zion, under the following circumstances:—

In the first place, about three years ago we built a very comfortable house to worship in. The Methodists wanted permission to have a monthly appointment in it. I told the brethren that it was bad policy, as it would end in trouble. But, says the brethren, if their request was not granted they would build. Says I, let them build. So it was, to be liberal, they gave them permission to have a monthly appointment. Now for the result. Last summer I was asked if I had any objection to their organizing in our house. I told them I did object, and gave as a reason that it would work up trouble between the Baptists and Methodists. I heard no more of it till January. It leaked out that they had a time set to organize without asking the church's permission. One of their number broke it up, saying it would not be a courteous treatment of the Baptists. It was broken up a third time for the same reason given above. When it came to making their appointments for quarterly conference for May, they made the appointment on our regular church-meeting day, without asking if it suited our approbation, and the circuit rider was by them appointed to notify our pastor of their appointment, they thinking, I suppose, that Baptist preachers had all the power to act for the church, as theirs. But not so. So our pastor at the next meeting made known what was told him by said circuit rider. Then our church had to take action to avoid a collision. One of our brethren proposed inasmuch as they had made the appointment, to let them hold it, but never any more. They pleaded as an excuse the elder was ignorant of it being our day. One brother said they could not plead ignorance, for he had notified the elder before the appointment was made. Then one of the deacons of our church moved that they be not allowed to hold their conference in our house at all, nor hold protracted meetings in our house, nor organize a society in our house. Now they got permission to have monthly meeting. In the action that the church took they were still allowed their monthly. The above action made them so mad they will not preach in our house at all, and are saying a great many hard things about us, and misrepresenting us individually and as a church.

Taking the history of the as above given, is the action of the church Scripturally justified in its action in the premises? I am, dear brother, yours in the bonds of Christian love. Lila, May 18, 1885. W. H. LOWREMORE.

ANSWER.—That it was a most ill-advised act to allow the Methodists to have monthly appointments in a Baptist meeting house needs no opinion of ours, the result demonstrated the fact, and there are a hundred other instances in proof, and some where they have finally, like the hedge hog, taken the house altogether.

As it is never too late to correct a mistake, your church did altogether right in refusing them all further use of its house. How inconsistent is the act in itself. Employ a pastor to preach the truth one Sunday in the month, or two, and then allow a Methodist preacher to subvert it, or hide the leaven of Arminianism in "the bread of life." Baptists by so doing, endorse Methodism for evangelical Christianity—the pure gospel of Christ,—and fully equal to the gospel held and preached by themselves.

BRO. GREEN'S COMPLAINT.

BRO. GRAVES:—Herewith I inclose you a copy of my third letter to Bro. Ray on the communion question. Bro. Ray opened the columns of his paper for a few letters from me on this subject. I wrote one, urging him to affirm inter-communion; but he positively refused to do so. I then wrote an article examining the law governing the supper, and stated that in my next I would show some of the evils of inter-communion, and then I was done. This is that letter; and he refuses to publish it. I have written to him as a Christian brother, stating to him all the unfavorable advantages he has taken, and telling him

that I would pass over all if he would only publish this article; but he only says that he thinks the controversy between us had better stop; that it only causes strife and confusion.

Now, Bro. Graves, I feel that in justice to myself and the great cause which I advocate I should have it published elsewhere, so I send it to you, Bro. Graves, to examine; and if you think it worthy of space in our Old Banner you can publish it, but if otherwise, consign it to the wastebasket, and all will be right with me. I feel sure that you know what is best in this matter. J. M. GREEN.

REMARKS.—We have received Bro. Green's article. It is able and conclusive,—a thorough exposition of Bro. Ray's specious argument (?) to sustain the tradition of inter-communion. Bro. G. has done ample justice to himself, and proved himself a victor in this controversy. That Bro. Ray should deal so unfairly with his own brethren, and those who try to be his friends, is a matter of grief to us, and a great injury to himself. But since he has so fully surrendered the question we count him, henceforth, out of the discussion on the communion question, unless he will gratify a host of Baptists, and give his Scriptural arguments in support of his assertion that the inter-communion of Baptist churches is unscriptural and ought not to be practiced.

THE DETECTIVE.

Under this head we shall insert, each week, the names of every impostor and excluded Baptist preacher known to us, as reference to prove his guilt.

- J. C. PETERSON, a small, dark complexioned man, formerly a Baptist minister, has been excluded from the Methodist church, Little River county, Ark., for gross unchristian conduct. He still holds his credentials, having refused to give them to the church. Send money. Baptists of other States take notice.
T. M. STANLEY, a tall, thin man, formerly a Baptist minister, has been excluded from the Methodist church, Little River county, Ark., for gross unchristian conduct. He still holds his credentials, having refused to give them to the church. Send money. Baptists of other States take notice.
E. W. HARRIS, a tall, thin man, formerly a Baptist minister, has been excluded from the Methodist church, Little River county, Ark., for gross unchristian conduct. He still holds his credentials, having refused to give them to the church. Send money. Baptists of other States take notice.
J. C. LOP, a tall, thin man, formerly a Baptist minister, has been excluded from the Methodist church, Little River county, Ark., for gross unchristian conduct. He still holds his credentials, having refused to give them to the church. Send money. Baptists of other States take notice.
E. J. JAMES, a tall, thin man, formerly a Baptist minister, has been excluded from the Methodist church, Little River county, Ark., for gross unchristian conduct. He still holds his credentials, having refused to give them to the church. Send money. Baptists of other States take notice.
J. M. LEE, a tall, thin man, formerly a Baptist minister, has been excluded from the Methodist church, Little River county, Ark., for gross unchristian conduct. He still holds his credentials, having refused to give them to the church. Send money. Baptists of other States take notice.
JOHN H. RAWLINS, a tall, thin man, formerly a Baptist minister, has been excluded from the Methodist church, Little River county, Ark., for gross unchristian conduct. He still holds his credentials, having refused to give them to the church. Send money. Baptists of other States take notice.
E. J. BARRY, a tall, thin man, formerly a Baptist minister, has been excluded from the Methodist church, Little River county, Ark., for gross unchristian conduct. He still holds his credentials, having refused to give them to the church. Send money. Baptists of other States take notice.
D. A. P. EXETER, a tall, thin man, formerly a Baptist minister, has been excluded from the Methodist church, Little River county, Ark., for gross unchristian conduct. He still holds his credentials, having refused to give them to the church. Send money. Baptists of other States take notice.
J. W. JOHNSON, a tall, thin man, formerly a Baptist minister, has been excluded from the Methodist church, Little River county, Ark., for gross unchristian conduct. He still holds his credentials, having refused to give them to the church. Send money. Baptists of other States take notice.
M. MAXWELL, a tall, thin man, formerly a Baptist minister, has been excluded from the Methodist church, Little River county, Ark., for gross unchristian conduct. He still holds his credentials, having refused to give them to the church. Send money. Baptists of other States take notice.
H. C. MOORE, a tall, thin man, formerly a Baptist minister, has been excluded from the Methodist church, Little River county, Ark., for gross unchristian conduct. He still holds his credentials, having refused to give them to the church. Send money. Baptists of other States take notice.
A. F. FITZGERALD, a tall, thin man, formerly a Baptist minister, has been excluded from the Methodist church, Little River county, Ark., for gross unchristian conduct. He still holds his credentials, having refused to give them to the church. Send money. Baptists of other States take notice.
E. D. JOSEPH BERTVICK, a tall, thin man, formerly a Baptist minister, has been excluded from the Methodist church, Little River county, Ark., for gross unchristian conduct. He still holds his credentials, having refused to give them to the church. Send money. Baptists of other States take notice.
J. W. FARMER, a tall, thin man, formerly a Baptist minister, has been excluded from the Methodist church, Little River county, Ark., for gross unchristian conduct. He still holds his credentials, having refused to give them to the church. Send money. Baptists of other States take notice.
J. W. BROWN, a tall, thin man, formerly a Baptist minister, has been excluded from the Methodist church, Little River county, Ark., for gross unchristian conduct. He still holds his credentials, having refused to give them to the church. Send money. Baptists of other States take notice.

BUNTYN, TENN.

OUR fifth Sunday meeting was a success. The following visiting ministers were present, and did valuable work: Enoch Windes and T. E. McCandless of Somerville, J. B. Canada of Collierville, W. H. Barksdale of Memphis, and A. G. Parrott of Germantown. The following Sunday-school workers did excellent service: R. G. Craig, D. W. Hughes, and S. C. Rogers. The attendance of the people in the community was quite large.

Are our pastors in your city opposed to fifth Sunday meetings? We met almost at their door, but their smiling faces we did not see, neither did we hear words of wisdom from them. If we know how to influence these brethren to attend our meetings we should have them with us, for we need them. If they do not come to us we might do them a favor by going to them the fifth Sunday in November. Our next meeting, fifth Sunday in August, is to be at Ebenezar, near Williston. J. D. ANDERSON.

COMMENCEMENT WEEK OF BROWNSVILLE FEMALE COLLEGE.

FRIDAY, June twelfth, eight p. m., Art Lovee and Alumnae Re-union.
Sunday, June fourteenth, eleven a. m., Annual Sermon, Dr. J. B. Ganhroll of Mississippi.
Monday, June fifteenth, ten a. m., annual meeting of the Board of Trustees: eight p. m., Long-fellow Exhibition.
Tuesday, June sixteenth, eight p. m., Commencement Exercises; Baccalaureate Address, Rev. J. L. Vass, Tennessee.
Wednesday, June seventeenth, eight p. m., grand annual concert. You are cordially invited.
P. H. EAGEN, A. M., President.
H. B. FOLK, President Board of Trustees.
Brownville, Tenn. June 2, 1885.

Missions.

BRO. GRAVES:—We held the first quarterly meeting of the State Board since I began work last Tuesday, and found that during the quarter, thirteen missionaries have been added, and the debt reduced by more than one-half. Two other missionaries are under appointment, but have not begun work yet. We all feel much encouraged. But what the churches will do for us during June and July, is the serious question now. Big Hatchie lead. E. C. GATES.
Tullahoma, Tenn., June 6, 1885.

TREASURER'S REPORT.

Table with columns for church names and amounts contributed. Total \$571.02. Churches listed include East Tenn. Gen. Ass'n, Bell Buckle church, Bethel church, Cumberland Ass'n, Woodland church, Woodlawn church, Zion church, Eudora church, Bethlehem church, Harmony church, Maple Springs church, Henning church, First church, Chattanooga, Collierville church, North Memphis Mission, Central church, Concord Association, Fellowship church, War Trace church, Covington church, Big Creek church, Brighton church, Liberty church, New Hope church.

The Tennessee Baptist.

THOU HAST GIVEN A NAME TO THE DAY, FROM THINE THAT IT MAY BE DISPLAYED NEAR THE TRUTH.

GRAVES & MAHAFFY Publishers

EDITORIAL CORPS. Editor and Proprietor: W. F. BOND, L.L.D., Tennessee; Hon. J. HARRAL, Mississippi. ASSOCIATES: A. J. FROST, D.D., Sacramento, Cal.; REV. WM. NORTON, L.L.D., England; REV. J. T. OAKLEY, Henderson's Cross Roads, Tenn.; PROF. G. W. OHNSTON, L.L.D., Columbia, Tenn.; JAS. S. MAHAFFY, New York, N.Y., Business Manager.

Business Office: 326 Main Street, Memphis, Tenn.

Subscription rates: Single Copy 10 Cts; Single Copy four months 30 Cts; Single Copy to institutions who are new subscribers 50 Cts.

Advertising rates: One inch (12 lines of nonpareil) one insertion 25 Cts; Special rates for six inches space and for long time contracts.

Distinctions: When of persons of this paper or members of our families, we will gladly accept of their contributions, and will send them to the printer, and will send them to the printer, and will send them to the printer.

Distinctions: When of persons of this paper or members of our families, we will gladly accept of their contributions, and will send them to the printer, and will send them to the printer, and will send them to the printer.

Distinctions: When of persons of this paper or members of our families, we will gladly accept of their contributions, and will send them to the printer, and will send them to the printer, and will send them to the printer.

Distinctions: When of persons of this paper or members of our families, we will gladly accept of their contributions, and will send them to the printer, and will send them to the printer, and will send them to the printer.

Distinctions: When of persons of this paper or members of our families, we will gladly accept of their contributions, and will send them to the printer, and will send them to the printer, and will send them to the printer.

Distinctions: When of persons of this paper or members of our families, we will gladly accept of their contributions, and will send them to the printer, and will send them to the printer, and will send them to the printer.

Distinctions: When of persons of this paper or members of our families, we will gladly accept of their contributions, and will send them to the printer, and will send them to the printer, and will send them to the printer.

Distinctions: When of persons of this paper or members of our families, we will gladly accept of their contributions, and will send them to the printer, and will send them to the printer, and will send them to the printer.

Distinctions: When of persons of this paper or members of our families, we will gladly accept of their contributions, and will send them to the printer, and will send them to the printer, and will send them to the printer.

Distinctions: When of persons of this paper or members of our families, we will gladly accept of their contributions, and will send them to the printer, and will send them to the printer, and will send them to the printer.

Distinctions: When of persons of this paper or members of our families, we will gladly accept of their contributions, and will send them to the printer, and will send them to the printer, and will send them to the printer.

Distinctions: When of persons of this paper or members of our families, we will gladly accept of their contributions, and will send them to the printer, and will send them to the printer, and will send them to the printer.

Distinctions: When of persons of this paper or members of our families, we will gladly accept of their contributions, and will send them to the printer, and will send them to the printer, and will send them to the printer.

Distinctions: When of persons of this paper or members of our families, we will gladly accept of their contributions, and will send them to the printer, and will send them to the printer, and will send them to the printer.

Distinctions: When of persons of this paper or members of our families, we will gladly accept of their contributions, and will send them to the printer, and will send them to the printer, and will send them to the printer.

Distinctions: When of persons of this paper or members of our families, we will gladly accept of their contributions, and will send them to the printer, and will send them to the printer, and will send them to the printer.

Distinctions: When of persons of this paper or members of our families, we will gladly accept of their contributions, and will send them to the printer, and will send them to the printer, and will send them to the printer.

Distinctions: When of persons of this paper or members of our families, we will gladly accept of their contributions, and will send them to the printer, and will send them to the printer, and will send them to the printer.

Distinctions: When of persons of this paper or members of our families, we will gladly accept of their contributions, and will send them to the printer, and will send them to the printer, and will send them to the printer.

Distinctions: When of persons of this paper or members of our families, we will gladly accept of their contributions, and will send them to the printer, and will send them to the printer, and will send them to the printer.

Distinctions: When of persons of this paper or members of our families, we will gladly accept of their contributions, and will send them to the printer, and will send them to the printer, and will send them to the printer.

Distinctions: When of persons of this paper or members of our families, we will gladly accept of their contributions, and will send them to the printer, and will send them to the printer, and will send them to the printer.

Distinctions: When of persons of this paper or members of our families, we will gladly accept of their contributions, and will send them to the printer, and will send them to the printer, and will send them to the printer.

Distinctions: When of persons of this paper or members of our families, we will gladly accept of their contributions, and will send them to the printer, and will send them to the printer, and will send them to the printer.

Distinctions: When of persons of this paper or members of our families, we will gladly accept of their contributions, and will send them to the printer, and will send them to the printer, and will send them to the printer.

Distinctions: When of persons of this paper or members of our families, we will gladly accept of their contributions, and will send them to the printer, and will send them to the printer, and will send them to the printer.

Distinctions: When of persons of this paper or members of our families, we will gladly accept of their contributions, and will send them to the printer, and will send them to the printer, and will send them to the printer.

Distinctions: When of persons of this paper or members of our families, we will gladly accept of their contributions, and will send them to the printer, and will send them to the printer, and will send them to the printer.

ten revelation. He is no longer an atheist, but he still doubts whether he is, or is not, a deist. He is sure there is a God, but he is not sure that God can talk or write as to make himself intelligible to his creatures. He is in doubt whether God ever "spoke in times past by his prophets," or "in those last days by his Son." Or, suppose he admits that the Bible is the word of God, but doubts its application to himself. He is no longer a deist, nor is a consistent theist, for he doubts the existence of God for any definite purpose relative to himself as a creature. In all these cases of doubt there is bondage. But it is a remarkable fact that doubt does not always remain doubt; it crystallizes into a belief or misbelief or disbelief, and leaves the conscience soiled, the heart indurated, the will weakened for moral purposes, the reason darkened, the man enslaved beyond the hope of emancipation. Some men are born doubters, others acquire the dubious spirit. Some men are honest doubters, they know better than they do. But one thing is certain, doubt, native, or aquired, honest or dishonest, is moral bondage.

A Man is in bondage to fear: "Forasmuch as the children are partakers of flesh and blood, he also likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage." The fear of death is predicated of sinners, the power of death is predicated of Satan, and from both these Christ is able to liberate us. Death, which under the influences of sin, is the essential means of our enslavement by Satan, became in Christ the essential means of our deliverance. Men are by nature under the bondage of fear. They fear the death of the body, they fear the death of the soul, because they are already and all their lifetime in the bonds of spiritual death. The Christian is not afraid of natural death, nor eternal death, for the reason that he has been delivered from spiritual death: "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba Father." The apostle also exhorts us to "stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage." Fear paralyzes all the powers of the soul. It a man fears death because he is afraid to meet God, there is a natural paralysis which destroys all energy. The soul appalled and overwhelmed is powerless to reflect or repent or execute from love, which is the only motive that is pleasing to God. "There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love." How calmly the Christian dies! No fear, no bondage, no death, he "walks through the valley of the shadow of death," only the shadow of death, the reality is gone. "But," says one, "I have seen the wicked die calmly and peacefully."

Not so, he may have died indifferently, stolidly, but not peacefully, for "there is no peace to the wicked saith the Lord." No matter if the dying man himself declares that he has peace God, says, "there is no peace to the wicked." The wicked man may wish for peace, and imagine that he has peace, but it is all a delusion and a snare. He has no peace, for there is no peace for the wicked. He is not only under the bondage of sin but under the bondage of fear that his peace may be false, that his soul may be lost, and that God will punish the wicked forever. I have shown that the will, the conscience, the heart and the reason and imagination are all more or less under the bondage of sin. This bondage is rendered all the more hopeless by habit, moral pride, doubt and fear, on the one hand and a sinful nature on the other. None but Christ can break these iron chains. "He that committeth sin is the slave of sin." I know no more forcible illustration of the bondage of sin, than Victor Hugo's account of the Devil Fish in his "Toilers of the sea." Gilliot, while bathing in the sea, entered a rocky cavern through a submarine arch. All was dark at first, Stone grotesques opened out of this vaulted cave. Curiosity led him to explore the wonders of this labyrinth. "Suddenly he felt himself seized by

the arm. A strange indistinguishable horror thrilled through him. Some living thing—thin, rough, flat, cold, slimy, had twisted itself around his naked arm, in the depth below. It crept upward toward his chest. Its pressure was like a tightening cord, steady persistence like that of a screw. In less than a moment some mysterious, spiral form had passed around his wrist and elbow, and had reached his shoulder. A sharp point penetrated beneath his arm pits. He endeavored to extricate himself, but the clammy evil grew tighter. They were supple as leather, strong as steel, cold as night. A second leaped out of a crevice like a tongue out of monstrous jaws. It seemed to lick his naked body. Then suddenly stretching out, it became longer and thinner as it crept over his skin and wound itself around him. He felt upon his skin a number of flat rounded points. It seemed as if innumerable suckers had fastened to his flesh and were about to drink his blood. A third long undulating shape issued from the hole in the rock; seemed to feel its way about his body; lashed around his ribs like a coil, and fixed itself there. Agony when at its height is mute. Gilliot uttered no cry. There was sufficient light for him to see the repulsive form which had entangled themselves about him. A fourth figure, but this one swift as an arrow darted toward his stomach and wound around him there. It was impossible to tear away the slimy bands which were twisted tightly round his body and were adhering by a number of points. Each of the points was the apex of frightful and angular pangs. It was as if numberless small mouths were devouring him at the same time. A fifth long ribbon-shaped strip issued from the hole. It passed over the others, and wound itself tightly around his chest. The compression increased his sufferings. He could scarcely breathe. These living things were pointed at their extremities, but broadened like the blade of a sword towards its hilt. All b longed evidently to the same center. They crept and glistened about him; he felt the strange points of pressure which seemed to him like mouths, change their places from time to time. Suddenly a large, round, flattened, glutinous mass issued from beneath the crevice. It was the center; the five things were attached to it like spokes to the nave of a wheel. On the opposite of this disgusting monster appeared the commencement of the other tentacles, the ends of which remained under the rock. In the middle of the slimy mass appeared two eyes. These eyes were fixed on Gilliot. He recognized the "Devil Fish."

This vampire of the sea is no myth, it is a terrible and living reality. Professor Agassiz saw and captured one ten times the size of this one described by Victor Hugo. Sin is no myth; its iron bondage is no figure of the imagination. It has wound its snaky, clammy coils around every faculty of the soul. Like this monster vampire, it is draining the life, weakening all the powers of the soul. The will is entranced, the conscience is perverted, the heart is indurated, the reason is flesh bound, the imagination is depraved: the devil fish is within us, and none but God can cast him out. Sin is inter-locked and inter-laced and inter-penetrated through all our nature. Who shall deliver us from the body of this death? Who shall deliver us from the bondage of sin?

THE COMMENCEMENT OF THE SOUTHWESTERN BAPTIST UNIVERSITY, JACKSON, TENN.

WITH but little discomfort we attended this commencement, which occurred Thursday of last week. It has been a fairly prosperous year. There have been over one hundred in attendance, and a majority of these from abroad. A larger local patronage will be realized each year from the graduates of the public schools, the successful operation of which closed the preparatory department of the University. There were but two full graduates this year, Messrs. Powell and Gilmore, whose speeches reflected great credit upon themselves and upon the University.

We would do injustice to our feelings did we not say that the baccalaureate address of Prof. Jarman, the chairman of the faculty, was one of the ablest we ever listened to, — a truly appropriate and finished production. The speaking by the members of the two societies on Monday and Tuesday nights was spoken of as very creditable. It greatly encouraged us to learn that one of our young ministers won golden opinions as one of the most effective speakers. The annual sermon on Sunday, which was, by appointment, to have been preached by Rev. A. W.

Lamar of Memphis, was preached by the pastor, J. L. Vass, and gave great satisfaction. The sermon before the J. R. Graves Society of Religious Inquiry was preached at night by Dr. Robertson of Chattanooga. It was a discussion of the person and work of Christ; and he gave the young theologues a most interesting field of inquiry, which we trust they will not fail to enter and cultivate. The services were held in the now finished and beautiful auditorium of the new house of worship, we doubt not the most beautiful in West Tennessee, and bespeaks the enterprise and liberality of this church, which, under the present pastor, has entered upon a career of unprecedented prosperity, and will rank second to no church in the State. To us one of the most interesting features of our visit occurred on Saturday afternoon, when the faculty and all the young ministers called upon us in a body, and, through their speaker, Bro. Mahan, congratulated us upon our partial and prospect of full recovery from our great affliction; and extended, in behalf of the young ministers, their gratitude for the effective interest we have taken in their welfare. Could the many friends who have aided us, and the many more who have not, have listened to the tearful gratitude expressed by these young brethren, one after another, upon that afternoon, for the encouragement given them by the evidences of personal interest taken in them by so many brethren and sisters in so many and far distant States, surely there would be no needed help withheld from them in the future. We believe that interview in the parlors of Bro. D. W. Hughes will be a lasting and pleasing remembrance with both ministers and faculty, and be blessed to many of those noble young men. We have heard of several who had quite decided to give up the struggle for an education and go to work, ill prepared as they were, who resolved to finish the full college course, and others who, with that course only half finished, had resolved to leave the University for the Seminary, resolved to carry their diplomas with them to the Seminary. We know they will never regret these resolutions; and we pray God they may not lack the needed assistance that will enable them to carry them out. Would that the friends of ministerial education could look upon that body of young ministers at Jackson, how freely would the means be supplied for their education! In proof of this our Bro. J. C. Tharp of Gibson, who was present and saw them, and heard the address of O. L. Halley on Thursday night, came to where we were sitting, and quietly opened his purse and put into our hand five dollars, saying, "I thought I had given what I should this year, but here is a trifle more to help you out fully in your noble work." Bro. T. had been a little staggered because one or two of those educated at Jackson, and became pastors, had adopted the liberal policy, which he deems a compromising and pernicious policy. — holding union meetings and interchanging pulpits with Pedobaptists and Campbellites. We rejoice to say that we know of only one who has taken this course who was educated either at Jackson or Carson College. And while this is a matter of profound regret to us, as it is to all consistent Baptists, still we think it is a matter of profoundest gratitude that the wily and nine have held on fast in the old paths, and continue to walk in them. There are hundreds of those who read these lines who will be personally blessed, and whose children will be blessed, by their ministrations.

By referring to the report of funds received last month it will be seen that sixty-five dollars are still needed to meet all the expenses of the three young ministers whose board we engaged to meet this year, — forty-five dollars from September until January, and twenty dollars on the last month. We shall keep the list open for this year until the first of July next, and what is then lacking we will pay, as we promised to do, ourself, and then open a new list for 1885-6, — another illegitimate year.

Another fact in connection with the action of the Board of Trustees will gratify every friend of the University in this State and other States. The

question whether the University was receiving State aid, which has lately been agitated by some of our brethren not conversant with all the facts in the case, was reported upon in full by a large and able committee appointed by the Board last year, which report was unanimously adopted by the Board, and ordered to be published in the leading papers of this State, and also in pamphlet form, for the benefit of all. This report will, in due time, be laid before our readers. It will be accepted as a satisfactory and final settlement of this vexed question. A financial agent was elected to enter the field at the earliest day possible to complete the one-hundred-thousand-dollar endowment of the University. There is now no conceivable obstacle in the way of its accomplishment. Prof. Irby will resume his professorship in the University, which he resigned for a short time that he might give a start to this great work. With the many obstacles then in the way he obtained, in reliable bonds, some thirteen or fourteen thousand dollars. Let only this much, or even one-half of it, be done each year for ten years to come, and the endowment is an assured fact. Of this great and grand enterprise we can now truthfully say —

The morning light is breaking, The darkness disappears."

If your paper has the blue cross renew at once, and secure the two serials, The Two Witnesses, and, The Mark of the Beast, which will follow that of The Exposition of the Parables.

DR. W. E. ROGERS.

THIS city to-day is in mourning for the loss of one of its first citizens and most eminent surgeons and physicians. We feel the loss, and join in the general sympathy for his bereaved family.

Dr. Rogers, for the past fifteen years, has been our family physician. We copy and fully endorse the following from the Appeal of this city: —

Dr. W. E. Rogers was born in North Carolina, and was fifty nine years old at the time of his death. His family moved to the neighborhood of Brownsville, Tenn., when the Doctor was quite young, where he resided until he came to Memphis, shortly before the war, to engage in the practice of medicine. When the war broke out Dr. Rogers enlisted as a surgeon, and served during the entire four years, during the second year of which he was in charge of a field hospital of Gen. Vilipligne's division. On the cessation of hostilities Dr. Rogers returned to Memphis, and resumed the practice of medicine, soon taking high position in his profession as a physician and surgeon. His practice increased rapidly, and he was soon in independent circumstances. About ten years ago Dr. Rogers organized the Memphis Medical College, the success of which was, in a large measure, due to his personal exertions. Later he established the Rogers Infirmary on Vance street, associating with him his son, Dr. W. B. Rogers. Benevolence was a striking trait in Dr. Rogers' character; and many young men who have received substantial aid and encouragement at his hands will mourn his loss."

Those who have the blue mark on their paper this week should not miss the series of articles on the parables, to begin the first issue in July.

EDIGRAMS.

Two more copies of this paper and a bill of books goes to Nebraska, through the kindness of Bro. A. Yates. — We thank you, Bro. Franks, for your nice list of new subscribers; and we are glad to hear you say that you are a strict church-communionist. The light is spreading on all sides, and the strongest opposers of it are yielding the question. Notice Broth. Ray and Link's positions, and take courage. — Thank you, Bro. Williams, Carson College, for your image. It is a very excellent likeness. You are very economical, perhaps too much so, in your suit. Would not a few of the young ministers at Carson like to canvass for our cheap but excellent family Bibles, or the Commentary on the whole Bible, together with the Seven Dispensations and the New Great Iron

Balance needed on expenses of last month, \$20; received since last report, \$2 50; still needed, \$17 50.

Texas. — E. J. C. Milner, 1 00; Mrs. O. Z. Woodworth, 1 00; Mrs. Lizzie Chancy, 1 00; Mrs. Leigh, 25 cts; Mrs. Blagie 50 cts; M. A. Eppright, 50 cts; Mr. D. Spright, 1 00; Walter Chamberlain, 25 cts; Minnie Chamberlain, 50 cts; Mr. S. Chamberlain, 50 cts; Mrs. Chamberlain, 50 cts. Total, 7 00.

Arkansas. — M. L. McFadden, 50 cts; Mrs. W. H. Hamby, 50 cts; Mrs. Mary A. H. Corbett, 1 00; J. G. Bolton 50 cts. Total, 1 50.

Missouri. — Unknown friend, 1 00; Mrs. Hattie Satterfield, 1 00; Wm. B. Ellis, 50 cts. Total, 2 00.

Alabama. — Mrs. E. B. Flournoy, 1 00; D. A. Flournoy 1 00; W. C. Sanders, 50 cts. Total, 2 00.

GENERAL FUND.

Balance needed on expenses of last month, \$20; received since last report, \$2 50; still needed, \$17 50.

OUR YOUNG MINISTERS.

Last summer, when in good health, we assured three noble young ministers who were anxious to prepare themselves to preach the gospel of the blessed Christ, and had not the means to do so, that we would be responsible for their expenses, which, at the moderate sum of \$14 per month for board, washing and lights, independent of clothing and books and contingent fee, would amount to \$420. To raise this we depended upon our lectures, and the assistance of our friends, and the friends of Christ and ministerial education. God saw fit to afflict us, and put it out of our power to make a dollar by extra work, and lay a very heavy burden of expense upon us; so that, if these dear brethren are enabled to go through, our friends must discharge this obligation for us, which has so seriously troubled our mind, that should be free from care. Up to January last we failed by \$70 to receive enough to pay their expenses. From the first of January to the first of June we shall need \$221, which, with the \$70 behind, makes \$291 still needed. Bro. E. B. Fuller of Filara Point, Miss., generously comes forward and proposes to be one of twenty to make up the first \$100 of this amount. For the \$191 we must rely on general contributions of one dollar, fifty cents, etc. The fund now stands thus on E. B. Fuller's proposition: —

I will be one of twenty to raise \$100.

E. B. Fuller, Mississippi, J. W. Cowl, West Virginia, T. F. Herrows, California, 10 cts., Miss. Etta Daniel, Ga., C. H. Arlie, La., H. C. Lowrey, Miss., A. T. Smith and friends, Texas, W. L. Trice, Ky., W. L. Stanton, Ga., Woman's mission society, Ripley, Tenn., Mission Society, Seay, Ark., J. C. Tharp, Tenn. Total, \$100.

GENERAL FUND.

Balance needed on expenses of last month, \$20; received since last report, \$2 50; still needed, \$17 50.

Texas. — E. J. C. Milner, 1 00; Mrs. O. Z. Woodworth, 1 00; Mrs. Lizzie Chancy, 1 00; Mrs. Leigh, 25 cts; Mrs. Blagie 50 cts; M. A. Eppright, 50 cts; Mr. D. Spright, 1 00; Walter Chamberlain, 25 cts; Minnie Chamberlain, 50 cts; Mr. S. Chamberlain, 50 cts; Mrs. Chamberlain, 50 cts. Total, 7 00.

Arkansas. — M. L. McFadden, 50 cts; Mrs. W. H. Hamby, 50 cts; Mrs. Mary A. H. Corbett, 1 00; J. G. Bolton 50 cts. Total, 1 50.

Missouri. — Unknown friend, 1 00; Mrs. Hattie Satterfield, 1 00; Wm. B. Ellis, 50 cts. Total, 2 00.

Alabama. — Mrs. E. B. Flournoy, 1 00; D. A. Flournoy 1 00; W. C. Sanders, 50 cts. Total, 2 00.

GENERAL FUND.

Balance needed on expenses of last month, \$20; received since last report, \$2 50; still needed, \$17 50.

GENERAL ITEMS.

Sent twenty-five cents to Graves & Mahaffy for a package of specimens of imported roward cards.

In the first issue for July we will commence the publication, in a series of articles, The Exposition of the Parables and Prophecies of Christ, to be followed by a historical series, The Two Witnesses, — Who were and Who are They? and a doctrinal series, The Mark of the Beast, — What is It? Let those who see the blue mark renew and secure these.

The subject of Roman Catholic baptism will probably excite an animated discussion in the Presbyterian General Assembly now in session in Cincinnati. — Exchange. The discussion was an earnest and pointed one, and we have made arrangements to obtain correct reports of the discussions for this paper and the next edition of Trilemma, a book that should be put into the hands of every Pedobaptist, since his baptism came directly from Rome.

DR. W. E. ROGERS.

THIS city to-day is in mourning for the loss of one of its first citizens and most eminent surgeons and physicians. We feel the loss, and join in the general sympathy for his bereaved family.

Dr. Rogers, for the past fifteen years, has been our family physician. We copy and fully endorse the following from the Appeal of this city: —

Dr. W. E. Rogers was born in North Carolina, and was fifty nine years old at the time of his death. His family moved to the neighborhood of Brownsville, Tenn., when the Doctor was quite young, where he resided until he came to Memphis, shortly before the war, to engage in the practice of medicine. When the war broke out Dr. Rogers enlisted as a surgeon, and served during the entire four years, during the second year of which he was in charge of a field hospital of Gen. Vilipligne's division. On the cessation of hostilities Dr. Rogers returned to Memphis, and resumed the practice of medicine, soon taking high position in his profession as a physician and surgeon. His practice increased rapidly, and he was soon in independent circumstances. About ten years ago Dr. Rogers organized the Memphis Medical College, the success of which was, in a large measure, due to his personal exertions. Later he established the Rogers Infirmary on Vance street, associating with him his son, Dr. W. B. Rogers. Benevolence was a striking trait in Dr. Rogers' character; and many young men who have received substantial aid and encouragement at his hands will mourn his loss."

Those who have the blue mark on their paper this week should not miss the series of articles on the parables, to begin the first issue in July.

EDIGRAMS.

Two more copies of this paper and a bill of books goes to Nebraska, through the kindness of Bro. A. Yates. — We thank you, Bro. Franks, for your nice list of new subscribers; and we are glad to hear you say that you are a strict church-communionist. The light is spreading on all sides, and the strongest opposers of it are yielding the question. Notice Broth. Ray and Link's positions, and take courage. — Thank you, Bro. Williams, Carson College, for your image. It is a very excellent likeness. You are very economical, perhaps too much so, in your suit. Would not a few of the young ministers at Carson like to canvass for our cheap but excellent family Bibles, or the Commentary on the whole Bible, together with the Seven Dispensations and the New Great Iron

Balance needed on expenses of last month, \$20; received since last report, \$2 50; still needed, \$17 50.

Texas. — E. J. C. Milner, 1 00; Mrs. O. Z. Woodworth, 1 00; Mrs. Lizzie Chancy, 1 00; Mrs. Leigh, 25 cts; Mrs. Blagie 50 cts; M. A. Eppright, 50 cts; Mr. D. Spright, 1 00; Walter Chamberlain, 25 cts; Minnie Chamberlain, 50 cts; Mr. S. Chamberlain, 50 cts; Mrs. Chamberlain, 50 cts. Total, 7 00.

Arkansas. — M. L. McFadden, 50 cts; Mrs. W. H. Hamby, 50 cts; Mrs. Mary A. H. Corbett, 1 00; J. G. Bolton 50 cts. Total, 1 50.

Missouri. — Unknown friend, 1 00; Mrs. Hattie Satterfield, 1 00; Wm. B. Ellis, 50 cts. Total, 2 00.

GENERAL ITEMS.

Sent twenty-five cents to Graves & Mahaffy for a package of specimens of imported roward cards.

In the first issue for July we will commence the publication, in a series of articles, The Exposition of the Parables and Prophecies of Christ, to be followed by a historical series, The Two Witnesses, — Who were and Who are They? and a doctrinal series, The Mark of the Beast, — What is It? Let those who see the blue mark renew and secure these.

The subject of Roman Catholic baptism will probably excite an animated discussion in the Presbyterian General Assembly now in session in Cincinnati. — Exchange. The discussion was an earnest and pointed one, and we have made arrangements to obtain correct reports of the discussions for this paper and the next edition of Trilemma, a book that should be put into the hands of every Pedobaptist, since his baptism came directly from Rome.

DR. W. E. ROGERS.

THIS city to-day is in mourning for the loss of one of its first citizens and most eminent surgeons and physicians. We feel the loss, and join in the general sympathy for his bereaved family.

Dr. Rogers, for the past fifteen years, has been our family physician. We copy and fully endorse the following from the Appeal of this city: —

Dr. W. E. Rogers was born in North Carolina, and was fifty nine years old at the time of his death. His family moved to the neighborhood of Brownsville, Tenn., when the Doctor was quite young, where he resided until he came to Memphis, shortly before the war, to engage in the practice of medicine. When the war broke out Dr. Rogers enlisted as a surgeon, and served during the entire four years, during the second year of which he was in charge of a field hospital of Gen. Vilipligne's division. On the cessation of hostilities Dr. Rogers returned to Memphis, and resumed the practice of medicine, soon taking high position in his profession as a physician and surgeon. His practice increased rapidly, and he was soon in independent circumstances. About ten years ago Dr. Rogers organized the Memphis Medical College, the success of which was, in a large measure, due to his personal exertions. Later he established the Rogers Infirmary on Vance street, associating with him his son, Dr. W. B. Rogers. Benevolence was a striking trait in Dr. Rogers' character; and many young men who have received substantial aid and encouragement at his hands will mourn his loss."

Those who have the blue mark on their paper this week should not miss the series of articles on the parables, to begin the first issue in July.

EDIGRAMS.

Two more copies of this paper and a bill of books goes to Nebraska, through the kindness of Bro. A. Yates. — We thank you, Bro. Franks, for your nice list of new subscribers; and we are glad to hear you say that you are a strict church-communionist. The light is spreading on all sides, and the strongest opposers of it are yielding the question. Notice Broth. Ray and Link's positions, and take courage. — Thank you, Bro. Williams, Carson College, for your image. It is a very excellent likeness. You are very economical, perhaps too much so, in your suit. Would not a few of the young ministers at Carson like to canvass for our cheap but excellent family Bibles, or the Commentary on the whole Bible, together with the Seven Dispensations and the New Great Iron

Balance needed on expenses of last month, \$20; received since last report, \$2 50; still needed, \$17 50.

Texas. — E. J. C. Milner, 1 00; Mrs. O. Z. Woodworth, 1 00; Mrs. Lizzie Chancy, 1 00; Mrs. Leigh, 25 cts; Mrs. Blagie 50 cts; M. A. Eppright, 50 cts; Mr. D. Spright, 1 00; Walter Chamberlain, 25 cts; Minnie Chamberlain, 50 cts; Mr. S. Chamberlain, 50 cts; Mrs. Chamberlain, 50 cts. Total, 7 00.

Arkansas. — M. L. McFadden, 50 cts; Mrs. W. H. Hamby, 50 cts; Mrs. Mary A. H. Corbett, 1 00; J. G. Bolton 50 cts. Total, 1 50.

Missouri. — Unknown friend, 1 00; Mrs. Hattie Satterfield, 1 00; Wm. B. Ellis, 50 cts. Total, 2 00.

QUESTIONS AND ANSWERS.

QUESTION 231. Last Sabbath we, as a church, celebrated the Lord's supper. No invitation was extended outside the discipline of the church. Our beloved pastor officiated, but did not partake of the elements, his membership being in another church. The question was sprung among some of us as to his qualifications to partake, he being an ex-officio member, presiding at our conferences, etc. I wish, for the benefit of all whom it may concern, you would make a little comment in your paper on this question. Does the acting as moderator of our church-meetings by pastors qualify them to partake of the supper? We think not. JOHN F. WARREN, Adamsville, Tenn.

ANSWER 231. We think your pastor did exactly right in not partaking of the supper in a church of which he is not a member. We place it on precisely the same ground with the other and sister privilege,— voting. He can very properly, by the election of the church, preside as the moderator of your conferences; but he could not Scripturally or consistently vote in case of a tie, because he is not a member, and therefore not entitled to this privilege. If he or any other Baptist could consistently eat the Lord's supper, the highest conceivable church privilege, he could as consistently vote in your business meetings. The greater certainly includes the lesser privilege, as the whole does all its constituent parts.

Dr. Hiscox, author of the Baptist Church Directory, universally acknowledged a standard writer among Baptists, says in a letter to us: "No person not a member has any right to any privilege in a church. The supper is the highest privilege of associated piety, and he who has a right to that cannot consistently be denied any other." (See Intercommunion, p. 306.)

If your pastor has no right to eat with you, not being a member, it is because Christ has withheld the right. What Christ has withheld no church on earth can give, or make it right to be done. He has withheld from your pastor the right to sprinkle his children, and no church can give him, or any one else, the right to do it, or make it right for any one to do it through kindness or courtesy; and this is the real issue now on the intercommunion question, as it is on infant baptism.

All standard Pedobaptists admit that Christ has not authorized infant baptism by either precept or example, any more than he has sprinkling for immersion; but yet they claim the church has the right to authorize both innovations,— traditions,— making void, as they do, the commandments of God. So all the principal advocates of intercommunion frankly admit that there is neither undoubted precept nor example of denominational or intercommunion of churches; that no member of one church has a right to commune with or in another; that it is not the duty of a church to invite one not a member, nor the duty of one not a member, to commune in any church except his own. And yet, strange to say, the advocates of this tradition will say that the church may invite such, and can confer the right, or make it right and well-pleasing to God for the sacred supper to be carried out of the church celebrating it. When we yield this principle we yield all Rome practices,— the right to make and to change laws and ordinances.

QUESTION 232. 1. What is the difference between resurrection and resuscitation? Was Lazarus resuscitated or actually raised from the dead,— resurrected? 2. Do you believe there was a resurrection previous to that of Christ, as the Scriptures state, he "was the first-fruits of them that slept"? WALLIS.

ANSWER 232. From several questions touching the resurrection we select these two.

Just the difference between restoring to activity one apparently dead but not really dead and restoring life to one really dead. The former man can quite easily do, and has often done, and involves no miracle; the latter God alone can do, and, when done, is a miracle. We will give Webster's definition:—

Resuscitation: the act of resuscitation or reviving from a state of apparent death, or the state of being revived.

Resurrection: a rising again; the resumption of vigor, or life; the rising again from the dead.

The only question is, were those persons really dead,— was aulmal life extinct in them,— who were said to have been raised up? If so, they were real resurrectionists from the dead and not resuscitationists.

The first case in the Old Testament is that recorded in 2 Kings xlii. 21: "And it came to pass as they were burying a man that beheld they spied a band of men; and they cast the man into the sepulchre of Elisha. And when the man was let down, and touched the bones of Elisha, he revived and stood up on his feet." If the man was not dead there was no miracle in the case, and why was it recorded? The Jews were not wont to bury persons until they were fully satisfied they were really dead. We never before heard the death of this man questioned.

But Christ himself declared that the dead were raised up before his own resurrection; and he is better authority with us than many preachers: "The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached to them." (Matt. xi. 5.) The resurrection of the dead by him, not the apparently but the really dead, is here given as a proof of his divinity. The resuscitation of a thousand persons would be no proof of it.

The inspired record tells us that the son of the widow of Nain was really dead and raised up from the dead: "And he that was dead sat up, and began to speak. And he delivered him to his mother." (Luke vii. 15.) If that son had only swooned, and was not dead, why does Luke tell us he was a dead man? If he was not dead the record is not reliable. He again says he that was dead sat up. If this was only a case of resuscitation why should fear come upon all. We had a son resuscitated by our family physician, but no fear but great joy came upon all the family. It was no miracle nor worth recording.

Those who deny any case of a real resurrection from the dead prior to Christ's have the hardness, in the face of God's word, to assert that Lazarus was only resuscitated and not resurrected, if the term is permitted. Will the reader stop and read the narrative, John xi. 1-47? Jesus told his disciples plainly that Lazarus was dead. Whatever man may say Lazarus was dead, and decomposition had commenced, according to the statement of Martha. He would not have been more really dead had he lain in that grave a thousand years. Was he raised from the dead? "There they made him a supper; and Martha served. But Lazarus was one of them that sat at the table with him." (John xii. 2.) That Lazarus was dead, and was raised up from the dead, the Jews, the bitterest enemies of Christ, who witnessed both events, never presumed to deny. It was reserved for the professed friends and disciples and ministers of Christ in this age to deny this notable miracle, and assert that he was only resuscitated, which act involves no miracle.

Christ was the first one raised from the dead to die no more, and therefore was the first fruits of them who sleep in Jesus, who, when raised, will die no more.

QUESTION 233. Suppose a village has an orderly Baptist church, which is amply sufficient for the people's needs; but it resolves not to continue in membership persons who visit whiskey saloons, and drink intoxicants there, or who suffer a saloon run in their houses, or who sign a petition asking the town authorities to license whiskey saloons. Suppose a dozen or fifteen Baptists don't like this, and start a second church in the same village, ought said second church be recognized by a council, or by surrounding churches, or an Association? VIBE.

ANSWER 233. We take it for granted that those members have done all in their power to influence the church to discipline those members, and to purge out the leaven of ungodly walking and infirmity. Failing in this, as their last alternative, and to maintain their consistent protest, we think they would be abundantly justified in withdrawing themselves and organizing a true gospel-witnessing church, to represent true Christianity in that town. It is not necessary to the existence of a church of Christ that it should be acknowledged as such

by a presbytery or an Association. Such non-ecclasiastical and alien bodies can neither make nor unmake a church of Christ. It was, by just such a separation as this, and for looseness in discipline, that the division of the church, in Rome took place in 250, and gave rise to the Novationists.

QUESTION 234. Is the playing of a social game called "snap" by young church-members a crime worthy of discipline and exclusion? A church near us has excluded four young persons for playing this simple game.

ANSWER 234. We never saw the game played, but, from inquiry, learn that there is nothing immoral or improper in it,— a perfectly innocent game, affording simple pastime and exercise for a social gathering.

QUESTION 235. Does the proper interpretation of John xv. 2 give aid or comfort to the doctrine of the final apostasy of a true Christian? A Baptist brother refers me to it as a proof positive of the apostasy of a child of God. West Virginia. G. M. BARTLETT.

ANSWER 235. No Scripture is of private interpretation,— can always safely be interpreted by itself and disconnected from the other teachings of God's word. To construe this passage as that Baptist does is to make it contradict many other positive declarations of Christ. See the New Great Iron Wheel for a large collection of these.

The branches are considered as either really or only apparently in Christ, and partaking of the life of Christ. Every one really and vitally in Christ does bear fruit, and the Father prunes and cleanses it, that it may bear more fruit; but the one that appears to be, but, like a graft in a stock where no union has taken place, is barren and dead, is cast forth as fit only for burning.

Judas appeared to be a real Christian, but he was not.

There are thousands of professors only in our churches. They profess, and appear outwardly, to be Christians, but they do not bear the excellent fruit of Christianity. They are but dead branches, and fit only for the burning.

QUESTION 236. Does the Logos in John i. 1, and the Logos in Heb. iv. 12, and the Logos in 2 Tim. iv. 2, have the same import? J. P. MATTHEW.

ANSWER 236. Certainly not. In John i. 1 it refers to Christ, in the others to his divine truth, accompanied by his Spirit.

QUESTION 237. Have we reason to believe that the wine which Christ made at the marriage in Cana of Galilee would intoxicate? M. P. W.

ANSWER 237. Yes, every rational reason.

1. Because there never was, nor can there be, a drop of wine made without fermentation. And all wines, if drank in sufficient quantity, will intoxicate.

2. Wine was used at marriages; and the governor of the feast declared that this was good wine, i. e., of the very best quality.

QUESTION 238. Rev. ii. 5 seemingly conflicts with the Baptist doctrine of the final perseverance of the saints. Will you relieve my mind of this conviction? M. P. W.

ANSWER 238. We think we can, because you are intelligent, and can appreciate an argument. The passage reads thus: "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of thy place, except thou repent."

You will see that the reproof and threat is to a church and not to an individual Christian. Every church that Christ or his apostles planted have ceased to exist; but no Christian member of them has been lost. Are you not satisfied?

QUESTION 239. In answering query 209 in THE BAPTIST you state that the fold is the spiritual family of God, of which all become members by faith in Christ and regeneration by the Holy Spirit. If an individual in this condition is not in the Kingdom of Christ where is he? Is he in the Kingdom of Satan? Is there an invisible Kingdom? If not, why use the adjective visible? Please to explain what you mean by this language: "All the disciples of Christ became members of his visible Kingdom upon their baptism, save those baptized by John, who were received into his Kingdom when they left John to follow Christ." Was not John's baptism Christian baptism? Did it not introduce the people into Christ's Kingdom? F. S. HOWLAND.

ANSWER 239. We are all brought into the family of God by the spiritual birth: "For ye are all the children of God by faith in Jesus Christ."

Regeneration does not introduce any one into Christ's Kingdom, but it is an indispensable qualification to entering it: "Jesus answered and said unto him, verily, verily, I say unto thee, except a man be born again he cannot see the Kingdom of God." (John iii. 3.) But seeing is not entering it. By one outward visible rite, in addition to the birth of the Spirit, we alone enter Christ's Kingdom. We sometimes say visible because so many believe Christ has an universal invisible Kingdom.

When a sinner is regenerated he is put where all Christians were before Christ set up his Kingdom or built a church, i. e., in the spiritual family of God: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." (Eph. iii. 14, 15)

Certainly John's baptism was Christian, as much as Paul's or any one of the apostles; but John's mission was a peculiar one. He was sent before the face of Christ to prepare the materials of which Christ framed and set up his church. John did not induct any one into the Kingdom before Christ came; for it was not in existence until after Christ was baptized.

We were preparing, before our affliction, a little book on the Baptism and Ministry of John the Baptist. If spared we will complete it.

ITEMS.

Send us twenty-five cent- for a package of specimens of our imported reward cards.

James McCosh, D.D., says of the Complete Bible Commentary: "It is a work of highly competent scholars, who have succeeded in bringing out the mind of the Spirit as revealed in the Scriptures. It is clear, brief, judicious, and eminently fitted to be useful alike to pastor and people."

TO FARMERS AND FRUIT-GROWERS.—We will send this paper and the Southern Cultivator and Dixie Farmer for one year for \$2 50. Now is the time to subscribe. The Southern Cultivator and Dixie Farmer is the very best agricultural paper of the South, and better for Southern farmers than all the Northern papers put in one. Try it for one year, and get both.

"I thank God that our church was born on the crest of that wonderful wave of emigration which was rolling westward. The grandest church of the past [Old School Presbyterian] may justly point with pride backward to Geneva. The grand chieftain of the future [Cumberland Presbyterian] points toward the great empire of the West."—Correspondent in Cumberland Presbyterian. The one divine church of both the past and the present points directly back to Christ, its founder, finisher and only law-giver.

It is narrated of Dr. Finney that a man once went to him in great distress for his sins. Dr. Finney knelt with the man and prayed, "O Lord, this man gives his heart to thee," "Amen," said the penitent. "O Lord, this man gives his family to thee." "Amen." "O Lord, this man gives his business to thee." No response. The prayer was repeated: "O Lord, this man gives his business to thee." No response. "What is the matter, my brother?" "Oh, I can't say that; I am a wholesale liquor dealer."

A special from Chattanooga to the Avalanche of this city says: "Elder Morgan, president of the Mormon church in the South, in an interview expresses satisfaction over the progress the saints are making. They now have sixty-five elders constantly at work in the South Atlantic States; and he says more converts are being secured than in any previous year. It is expected that fully seven hundred converts will leave the South for Utah and Colorado this year." Georgia Baptists should look into this.

Dr. J. B. Graves of THE TENNESSEE BAPTIST was at the Augusta Convention, though not able to

take any part in the proceedings of the body. It was a great joy to his old friends and brethren to see him so far recovered as to be able to appear even as a silent listener in the assemblies of the salute. Dr. Graves was attended by his loving and accomplished daughter, Miss Nora, who, during her father's afflictions, has rendered invaluable assistance on his paper, and who, as a guardian angel, supports him with her love and her arms. How beautiful the devotion of a loving daughter to an aged, afflicted father!—Western Recorder.

Dr. J. M. Pendleton writes to the Western Recorder: "Your reply to Dr. Lasher in your issue of May the thirtieth is capital and conclusive. I congratulate you on your soundness in the faith and order of the gospel. I rejoice to see the firm stand the Recorder takes on alien immersions, Baptist continuity and kindred subjects. While many of our avowed enemies grant, and have granted, our position on these points, it seems to be adopted as the special mission of some pretended friends to scout it, and even to go out of their way to turn up their noses at it. It is refreshing, under such circumstances, to see our old standard-bearers firm and unyielding."

Dr. Charles Hodge, for many years professor of theology in Princeton Seminary (Old School Presbyterian), and author of Systematic Theology, a standard work with American Presbyterians, on page 191, vol. ii., arguing in favor of the doctrine of original sin, advocates the practice of infant baptism as a proof of the faith of Christians on this subject, and says: "Infants have always been baptized for the remission of sin; and men have ever been regarded by the church as born in sin." We have often asserted this from the facts of history; i. e., that infant baptism did not appear until the design of baptism had been perverted, and the doctrine taught that it was necessary to salvation. Save and use this admission.

"Yes, neighbor, we have just one more question, and to it we should like a categorical answer. It is this: Is baptism never valid unless it is administered by an ordained Baptist minister in accordance with the vote of a regular Baptist church?—Journal and Messenger. No baptism is valid that is not authorized by a Baptist church. All Baptist churches are regular. An irregular church is no church at all. The administrator may be an ordained Baptist minister or an unordained brother appointed by a church to administer the ordinance. The church has, under Christ, absolute control of the ordinance of baptism, as it has of the supper. And no man, preacher or layman, has authority to administer either of the ordinances unless authorized so to do by a Baptist church. Any more light?—Western Recorder.

Here is a good degree to confer on church-members,— O O C, out-and-out Christians. If all of them could receive it pro merito Christianity would assume its apostolic aggressiveness. The compromising spirit has deprived our religion of much of its power. "Ye cannot serve God and mammon" has been too often forgotten. Personal loyalty to Christ has given place too much to religious sentimentality. Some have been so foolish as to suppose that they could improve on the out-and-out religion of the Bible; but the result has been the loss of all that is distinctively Christian in their daily lives. There is a great demand for the O. O. C. kind of professors of religion. And if any want to be able to write after their names capital letters as significant and as honorable as D. D. or LL. D. they now have a chance.—Exchange.

NEWS FROM THE STATES.

Wonders that all our readers will send us every item of Baptist news that may come under their observation for these columns, and that, too, while it is fresh.

TENNESSEE.—The church in Chattanooga of which Bro. J. T. Christian is pastor is moving on grandly. The church in Chattanooga, Bro. Bartles pastor, has been meeting with some ad-

versities, and is having to struggle hard to maintain himself.— Our cause in Decatur is reported as on a standstill.— The church in Humboldt is marching forward.— Church work in Cleveland is moving on quietly and with some degree of success.

ILLINOIS.—Bro. M. V. Kitzmiller writes from Girard: "I am now in the twenty-ninth year of my settlement with the Baptist church of this city. We recently had thirty-two additions to the church."

ARKANSAS.—Bro. B. W. Milnes writes from Nashville on the fourth: "I take pleasure in dropping you a few lines this morning to tell you and the readers of THE BAPTIST of the great work the Lord is doing for us here in Nashville. Bro. A. J. Kincaid came down, and we began the meetings on Monday night, May the twenty-fifth, and have taken in twenty-one up to last night. There were many anxious ones who came up last night for prayer. The whole city is being shaken from the center by the powerful gospel sermons preached by Bro. Kincaid. I will give another account when the meetings close. Pray for us."

TEXAS.—Bro. E. T. Reynolds of Ennis writes: "Brethren expecting to attend the General Association, to meet with the Baptist church in Ennis, beginning on the twenty-third of July, 1885, are requested to send in their names to E. T. Reynolds of Ennis, in order that homes may be provided for them. Please send by the eighteenth of July, otherwise the committee of arrangements will not feel responsible for your accommodation. State whether you will come by public or private conveyance, and whether any of your family will accompany you."—A brother writes from Austin: "Not having seen in THE BAPTIST any items of news from this city I hope a few lines will not be unacceptable to you and the readers of your most valuable paper. Dr. Wm. Howard is serving us very efficiently as pastor. Our numbers are increasing steadily, in a quiet way; and I hope we are gradually growing in grace and good works, and that we may very soon attain to a higher standard of piety and Christian usefulness. On last Lord's day [this is dated May twenty-seven] we had two able and interesting sermons from our faithful pastor. At night, when an invitation was given to any who wished to unite with us, five came forward, all of whom were received, four by letter and one by experience. The latter was a young lady inmate of the blind-asylum, who, though deprived of natural sight, by the eye of faith had sought and seen the Lord and Savior, having her spiritual blindness removed, as was evinced by her expression of faith and hope in him. She was baptized in the presence of a large audience. The choir from the asylum conducted the music, which was sweet and impressive. This is the fourth or fifth inmate of the institute for the blind who have been lately received into the church."

SECULAR NEWS.

The New Orleans exposition was a failure from a financial standpoint.

Arrangements have been made to re-open the New Orleans exposition next fall.

The Apache Indians are on the warpath in New Mexico, and have been spreading havoc in their course.

Miss Julia Jackson, daughter of Gen. T. J. (Stonewall) Jackson, was married in Richmond, June the second, to Mr. Wm. E. Christian.

England and Russia have agreed upon the points of difference which have been in controversy between them, and will submit them to an arbiter.

Recent earthquakes in the Vale of Cashmore, India, have wrought awful destruction to life and property. About one thousand people perished, and several towns and villages were totally ruined.

The remains of the late Hon. Alexander H. Stephens of Georgia, one of America's greatest orators, were removed to their final resting-place in front of Liberty Hall last Wednesday. Al Georgia was represented, and the story of his greatness was once more repeated.

The Young South.

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

POST-OFFICE.

DEAR CHILDREN:—We have Solomon's system of self-defense laid down for us in the words of our text answered this week: "A soft answer turneth away wrath; but grievous words stir up anger." And I do not feel, after reading what the cousins have to say about it, that I need to recommend it to my young readers, for they all seem to freely admit it a better system than Sullivan's, whether they use it or not. So I want to talk to you this week about our funds; and I hope each one of you will pay close attention to what I say.

I met Bro. Powell at the convention a few weeks ago, and talked many times with him, face to face, about our work. He showed me, on his books, that our last fifty dollars had been received, and that he had sent me the receipt for it; but you know I failed to get it, and have been feeling very uneasy about it. So he has requested me to liberate my money to Dr. Tupper, from whom he could draw it as he needed it without any risk. He then made out our bill for me, which reads as follows:—

Angelo Moreto, from Oct. 1 to May 1, 1885. \$81.00
Maria Reio, from Feb. 1 to May 1, 1885. 15.00
Expense of same. 7.00
Received of Mrs. Nora S. Graves for Y. S. 15.00
Balance due. \$108.00
W. D. POWELL, Treasurer Madro Institute, Saltillo, Mexico, May 1, 1885.

So you see we owe him eight dollars for our first of last month. I have over fifty dollars in hand now, and so will send Dr. Tupper, over this, fifty-nine dollars, which will pay us out of debt up to the first of August. Then, children, what are we to do? The warm vacation is before us,—time to work and play. Shall we play all the golden summer-time away, and forget the obligations resting on us? I will let your own hearts answer. Lovingly, AUNT NORA.

MRS. NORA S. GRAVES:—Dear sister in Christ, I do not know that I exactly understand proposition about sending a package of specimens of Graves & Manly's imported reward cards, therefore to prevent any possible mistake I will say that if their offer to give you the prize-money for your missionary fund of any orders you may receive include orders received from grown people for the purpose of giving the cards to children, then, as we have no Sunday-school here, and desire to have a package of the cards to give to our children to encourage them to study their Sunday-school lessons at home, please send me a package of the cards for the included twenty-five cents. But if the money must be sent by the children themselves to enable you to the offer, then put the included twenty-five cents in your missionary fund, and do not send the cards; for we want this to go into your missionary fund one way or the other.

Please call on Bro. Mahaffy for one dollar and fifty cents. One dollar is for the tract club, to enable you to send one dozen tracts to another agent; and the fifty cents is for your missionary fund.

May our good Lord and Master abundantly bless your labor in his cause to his glory and the salvation of souls, and greatly reward you for your labor and devotion to the work, in his sincere prayer. Amen. Two Friends.

We thank our Two Friends for the dollar in behalf of our tract club. We now have three dollars in hand; and I hope we will soon hear from three cousins who want to sell tracts this vacation. Only think what good they may do! We have sent you a package of cards, and hope they may reach you, and prove to be all you may wish. Again we thank you, and hope we may hear from your often.

AUNT NORA:—We have carefully read your most excellent explanation of "thou shalt not steal." Little Mary's answer was indeed correct. After reading your idea of the text we find that we cannot say "all these have we kept." But we will watch ourselves more closely in the future, and try never to steal again. We do very much love to read your opinion of the pillow-texts. Perseverance is the trait in Satan's character that we should, by all means, imitate.

Our school will be out the fifth of June. We hope then to be more punctual in our writing and working for the dear Young South. Mama had a long letter from Uncle Tom. We love to get letters from him. We were much disappointed in not getting our reward cards. I can't imagine why they did not come. I enclosed one dollar for our Mexican sisters, with a prayer that they may be bright-shining lights in the Master's vineyard. Remember us in your prayers. Lovingly, PARKER AND THOMAS MCGREGOR.

the reward cards, Parker. I have sent you another package. Let us know if you get them or not. And now let us have a word from our Virginia friend, Nannie Graves Ball, and see how she is interesting her friends in the work she has learned to love so well. Is not this the true spirit of a young Christian?

AUNT NORA:—This beautiful spring evening of May, with its cool breeze, twittering birds and warm showers of rain, brightened my way, then by pleasant sunshine, my mind wanders to the page of the Young South, and reminds me of owing a letter. I am truly glad to see so many new cousins joining us. It makes us feel that we are not alone, and must never get discouraged,—only strive on and gain the victory, which will open our minds and hearts, we can grasp, if the words will open to our last three pillow-texts. What has become of Willie Graves and Lem Hall Lipsey? Aunt Nora, you said you thought you had lost me. No, never. You will not lose me while you are at the head of our column, as Mattie Ayres has said; but—

When you are sitting all alone, Reflecting on the past, Remember that you have got a friend That will forever last. I will introduce to you three new cousins. NANNIE GRAVES BALL.

AUNT NORA: I am a little girl sixteen years old; and I want to join the Young South. I am a member of the Methodist church, but still I am going to labor with you. I have read your letters a great deal, and find them full of information and interest. Cousin Nannie G. Ball always shows me the letters; and I am greatly interested in the work. I think you are laboring in a great cause; and you will be crowned in joy some day for so great a work. Aunt Nora, I bought one of the tracts you sent me some time ago. I think I will find it real interesting. I will send you some pillow-texts the next time I write. I send you ten cents for the Mexican girls. I will join the little workers the rest of the year. I enclosed find my dues. Well, I suppose I had better close; for I fear you will not welcome me, and my first endeavor will reach the waste-basket. I'll see this in print I will come once a month. May joy and prosperity attend Aunt Nora and all the cousins. Devotedly, LULA C. FINNEY.

AUNT NORA:—After a long absence of three years I will write again. I know you have all forgotten me, but I have not forgotten you. I am not going to school now. I wish I could see some of all of the cousins. I have grown very much attached to them. Aunt Nora, I hope your father is well ere this. Can he walk yet? I wish he could come to New Garden and preach some. There is great need of a good meeting here. Aunt Nora, if I see this in print I will write again, and send answers to pillow-texts and some money for the Mexican girls. As ever, SALLIE E. CUNTS.

AUNT NORA:—As sister is writing I will write too, if you will let me join you. I am five years old; too little to be for myself, but can tell sister what to say. What has become of little Mary? Tell her she must be a good girl, and not put it in by mine, or I will feel awfully lonesome. I have got a little calf too, Lillie; but it is not wed. It is a little roan. It has got a mama, and I don't have as much trouble with it as you do with yours. I have a sweet little brother named Henry Hutton Ball. He is going to school to Miss Nellie Carson with my other two cousins and sister. When he goes to school I have to play by myself. Well, I expect I had better close; for this is an awfully long letter for such a little girl. So I will give way for older ones, who can learn you something. Tell Lillie I have to be sure to write. Good-bye, dear Aunt Nora and cousins. Lovingly, LIZZIE EUDORA BALL.

DEAR COUSINS:—As today is Sunday and I have not written for some time I will write and answer Sallie's letter and the pillow-text. "A soft answer turneth away wrath; but grievous words stir up anger." This is the first verse of the fifteenth chapter of Proverbs. Solomon wrote these words, Yes, I do. I am ten years old now, Sallie, and can write my own letters, and have been through the fourth-reader. My calf is big enough to go with the other cows, so I don't have any more trouble. I am not going to school now, so I spend most of my time helping mama with the chickens and ducks. Mama has three hundred and thirty-five chickens and eleven little Pekin ducks. I send thirty cents to pay my dues. Well, I must close for this time. From your cousin, LILLIE GRAVES.

Our Pillow-Text. It will give my young readers a text each week, with questions for them to think and read about on the Sabbath, and roll, as a soft pillow, under their heads each night, as they go to bed. And I will give a first and second prize-book to the two cousins who will write me the greatest number of letters during the year about our "pillow-texts," answering all the questions, and telling me what it made them think about, etc. Let me hear from you, dear young readers.—AUNT NORA.

Blessed are the peacemakers; for they shall be called the children of God. Who can our text be found? Who spoke them? When and where? What are peacemakers? Were you ever a peacemaker? Can you repeat all the blessed? If not, will you not memorize them to-day?

"A soft answer turneth away wrath; but grievous words stir up anger." Our text is found in Prov. xv. 1. Solomon wrote it. I know these words to be true; for when little sister writes after my doll and I say, "You shan't have my doll!" she says, "I shall have my doll, Miss Sis! that's my doll!" But when I say, "Don't take sister's doll," she says, "No, sis, I won't take your doll." HATTIE MOODY.

I know these words to be true; for when my little brother wanted to go to my uncle I told him he could not go, and he cried. But when I spoke kindly to him, and told him I would take him another time, he hushed crying. INDO MOODY.

"A soft answer turneth away wrath; but grievous words stir up anger." This text can be found in Prov. xv. 1. Solomon wrote it. We know it is true, for we have tried it, though we lose not as often as we ought. Aunt Nora, we will try to send some money next time. Lovingly, JOHNNIE AND FALIE JACKSON.

"A soft answer turneth away wrath; but grievous words stir up anger." Our text is found in Prov. xv. 1. Solomon wrote it. We believe it is true. Yes, we have tried it, and find it better to turn away wrath with a soft answer than to stir up anger with grievous words. Your nieces, OPHELIA AND HALLIE GARLETT.

"A soft answer turneth away wrath; but grievous words stir up anger." I have read your letter, and find it full of interest. I am going to Sunday school now, and don't have so much time to read; and we have to help mama all we can. We will have a district meeting here, commencing Friday before the fifth Sunday in this month. Everet of Shiloh is to preach the commencement sermon, on Monday following the examination begins. ROBERT AND GEORGIA WILSON. Mount Lebanon, La., May 21, 1885.

Pillow-text answered by Layton Wall, John Kirby, Parker and Thomas McGregor. Angry words: oh let them never From thy lips unbridled slip; May the heart's best impulse ever Check them ere they soil thy lips. Love is much too pure and holy, Friendship is too sacred far, For a moment's reckless folly Thus to desolate and mar.

Wonderful Words. Keep a guard on your words, my darlings; For words are wonderful things: They are sweet like the bees' fresh honey, Like the bees they have terrible stings; They can bless like the cheering sunshine, And bring on a lonely life; They can cut in the strife of anger Like an open two-edged knife. Let them pass through your lips unchallenged If their err-and is true and kind,— If they come to support the weaver,— To comfort and help the blind, It a bitter, revengeful spirit Prompts the words let them be unaided: They may flash through the brain like lightning, Or fall on the heart like lead.

Keep them back if they are cold and cruel, Under bar and lock and seal; The wounds they make, my darlings, Are always slow to heal. May peace guard our lives, and ever From this time of yours care we wear, May the words that you daily utter Be the beautiful words of truth. —Selected.

Little Workers for 1885. We, the undersigned, pledge ourselves to give ten cents a month toward educating a young Mexican lady in the Madro Institute, Saltillo, Mexico, who is sitting herself to become a missionary among her own people. Parker McGregor, 12 mos.; Thomas McGregor, 12 mos.; Fannie Reynolds, 12 mos.; Charles Remley, 12 mos.; Hannah Pratt, 12 mos.; Iddo Moody, 12 mos.; Waverly Earl Smith, 12 mos.; Eddie Pendleton, 12 mos.; Lena Finn, 12 mos.; Elora Canfield, 12 mos.; Alma Canfield, 12 mos.; Annie Canfield, 12 mos.; Fuller Canfield, 12 mos.; George Canfield, 12 mos.; Cora Canfield, 12 mos.; John Overton Dabney, 12 mos.; Ann Mammie, 10 mos.; Sallie Jackson, 8 mos.; Johnnie Jackson, 7 mos.; Mary Irene Owens, 7 mos.; Abbie May Belcher, 6 mos.; Minnie Belcher, 6 mos.; Van Farrar, 6 mos.; Esther Wingo, 6 mos.; Mattie Ayres, 6 mos.; Belle Oberlin, 5 mos.; Maudie White, 5 mos.; Georgia Wilson, 5 mos.; Robert Wilson, 5 mos.; Pearl Longmire, 5 mos.; Layton Wall 5 mos.; Lillie Graves 6 mos.; Tommie Martin, 5 mos.; Mattie Moody, 4 mos.; Nannie Graves Ball, 4 mos.; Maggie Beene, 4 mos.; Willie Garig, 4 mos.; Flora Longmire, 4 mos.; Roberta O'Brien, 4 mos.; Mabelle Bway, 3 mos.; Eaton family, 3 mos.; Clarence Wingo, 3 mos.; Susie Borum Nixon, 2 mos.; Lillie Finney 2 mos.; May Johnson, 3 mos.; Ella Farmer 1 mo.; Clemm Fawcett, 1 mo.; W. E. Cornelius, 3/4 mo.

Our Missionary Fund. We want all our young friends to help us with their nickels and dimes to educate a young lady in Madro Institute, Mexico, who are lifting themselves to become missionaries among their own people. Mrs. Ellen Moody, 20 cts.; Isaac Toquist, 10 cts.; Ola Prym, 10 cts.; Mammie Can, 5 cts.; Springton Wingo, 10 cts.; An unknown friend in Missouri, 1.00; James Martin, 10 cts.; Ella Taylor 10 cts.; Carrie Byrd, 10 cts.; Emma Simpson, 10 cts.; Mattie Ayres, 5 mos.; Wright 40 cts.; W. E. Stone, Alabama 50 cts.; Ed J. F. Town, 50 cts.; A. Friend, 50 cts.; Sistes L. J. Price 10 cts.; Sister Fanny Milam 25 cts.; T. Bennett Price 10 cts.; (4 T. Price 5 cts.; Parker Todd 10 cts.; Eva Gunter 10 cts.; Festus Gaddell 10 cts.; Parker and Thomas McGregor 1.00; Two Friends, 75 cts.

Tract Club. Elora Canfield, 1 1/2 dozen. Parker McGregor, 3 dozen. John Kirby, 3 dozen. Layton Wall, 4 dozen. Robert Wilson, 1 dozen. Iddo Moody, 4 dozen. May Belcher, 3 dozen. Mattie Ayres, 1 dozen. Alonzo Stanley, 1 dozen. W. E. Doyle, 1 dozen. De Blaise, 4 dozen. Thomas McGregor, 4 dozen.

To Physicians.

We do not find fault, reproach or condemn the practice of any regular physician—this is not our mission—but we do claim that if he were to add PARUNA to his prescriptions, as directed in our book on the "Illa of Life," (and furnished gratuitously by all druggists), he would cure all his patients.

Mr. Henry C. Reynolds, Ironton, Lawrence County, Ohio, writes: "My wife has been sorely distressed for many years. Her disease or diseases and the symptoms of them have been so varied that an attempt to describe them would be more than I feel able to undertake. I have paid over a thousand (1,000) dollars for doctors and medicines for her without any satisfactory results. We read so much about your PARUNA that I was forced to try it. She has now taken five bottles; they have done her more good than all the doctors and medicine that she has ever made use of. PARUNA is certainly a God-send to humanity."

Mrs. O. L. Gregory, Las Vegas, San Miguel County, New Mexico, writes: "I think PARUNA and MANALIN saved my life."

Mrs. Cora Engel, First House on Larelle street, near Rich, Columbus, Ohio, says: "It affords me much pleasure to state to you the benefit I have received from your PARUNA. I had been troubled with kidney complaint and dizziness in my head for eighteen years. I tried different kinds of patent medicines, and consulted a number of physicians, but received no benefit whatever. About three weeks ago I commenced taking PARUNA. I began to get better before I had taken half a bottle. The dizziness has disappeared, and the other affection has so much improved that I am positive, after I will have taken another bottle, I will be entirely well. I feel like a different person already. A number of my friends have used it, and they think it is a wonderful remedy. My husband says it is one of the best medicines for a cough that he ever took."

A. W. Blackburn, Wooster, O., writes: "Several weeks ago a man came to me, all broken down, terribly nervous, stomach without any power to digest food. Had tried four doctors; none did him any good. Asked me to do something for him. I recommended MANALIN. He told me to-day that he has been taking it regularly, and is now almost well. Said he would send the praises of MANALIN far and near."

COLUMBUS BUGGY CO., COLUMBUS, OHIO.



MANUFACTURER Strictly First-class Vehicles.

The highly CELEBRATED BREWSTER cross-spring RIDGE-RUN being our great specialty to build only one grade of work, we do not make the lowest price vehicles, but can out-ride the CHEAPEST IN THE WORLD. To insure the best and most uniform quality we now manufacture our own wheels from finest timber (sawed by our mills) that can be obtained from the hills of Southern Ohio, famous as the best growth hickory district.

The reputation of the Columbus Buggy Company is unexcelled. The work is known and sold throughout the entire United States and Territories. Well introduced in England, Germany, Australia and South America.

Send for catalogue and prices, and name of nearest dealer will be sent. Woodruff & Oliver, 2711 40 2711 18 Hardware dealers. OPIUM and WHISKY HABITS cured at home without any use of particulars and fees. Dr. J. B. Allen, 17 1/2 v. 11 18 43 v. 11 18

THE TENNESSEE BAPTIST.

STRIVING TOWARD THE LIGHT.

Floating on the glassy surface of that beautiful sheet of water in New Hampshire, Lake Winnepesaukee, I noticed a certain growth down on the bed of the lake. Below were little stars of green foliage. From these shot long slender stalks, that reached the surface of the water and there opened in little white stars. Green below, pure crowns of white above! I noticed one stalk that had struggled only half way. Its summit was a dark, folded bud. I knew it was striving toward the light, and some time would reach the surface and open to the kiss of the sunshine in its tiny crown of snow.

Striving toward the light, striving through shadow and cold, how many souls there are! In sickness, sorrow, trials of various kinds, they're looking upward, reaching upward, taking hold of God to prayer and consecration. And some day what only is an aspiration shall become a success. After any needed struggle shall come completeness. The light of God's countenance shall rest upon them, and faith shall open its star of hope and peace, a present fruition here, a prophecy of crowding hereafter.

ECONOMY.

Habits of economy are more readily inculcated on the farm than elsewhere. The child, watching every step in the process of making money, and in fact being himself an active factor in that process, will not be easily led into reckless expenditures of it. The wealthy parent in the city often bestows almost infinite labor on his children in lessons of economy, but rarely with any marked degree of success. The affluence of the cities and the consciousness of wealth at these dispensal too often outweigh the suggestions of parental advice. Fortune gathered with great labor and care, to be scattered to the four winds by reckless heirs, is a spectacle to the eyes of the student of public attention. We would not be understood as inferring that habits of reckless extravagance may not be cultivated even on a farm. The misguided farmer who has acquired a fortune may seek to relieve his children from the habitual industry and economy that made his fortune, and thus secure their ultimate poverty and ruin. But there are exceptions and not the rule.

SWEET MORSELS.

We had better learn how to live in heaven before we go there. Every step toward Christ kills a doubt. Every thought, word and deed for him carries you away from discouragement.

The golden beams of truth and silver cords of love, twisted together, will draw men on with sweet violence whether they will or no. God sometimes washes the eyes of his children with tears in order that they may read aright his providences and his commandments. Resolve to edge in a little reading every day, if it is but a single sentence. If you gain fifteen minutes a day it will make itself felt at the end of the year.

FREE TO FARMERS.

To secure 100,000 new subscribers during the next sixty days, we will actually send the best farmers' magazine (28 page, illustrated) in the U. S. free for one entire year to every one sending us at once names of ten farmers and 20 two cent stamps for postage, etc. Regular price, \$1 00. Address, CITY AND COUNTRY, Columbus, O.

Ay once that is linked with forgetfulness of God is a horrible thing; it is the peace of the miasma which is brooding in quiet before it strikes with the arrow of death; it is that dead calm which precedes the cyclone or the earthquake. The perfect peace which God giveth smothereth itself in the presence of God; it is a tropical flower which lives in the flaming sunlight; a bird with rainbow wings, which is at home in the high-noon of heaven's summer-tide.

Proof.—Here are a few specimen testimonials received by Dr. Scott every day, whose large corset advertisement appears in this issue. We are assured you run no risk in ordering these goods, as we are authorized by Dr. Scott to say that your money will be returned in every case where the goods are not as represented. Read the following and give them a trial.

STRANGER THAN FICTION.

are the records of some of the cures of consumption effected by that most wonderful remedy—Dr. Pierce's "Golden Medical Discovery." Thousands of grateful men and women, who have been snatched almost from the very jaws of death, can testify that consumption, in its early stages, is no longer incurable. The Discovery has no equal as a pectoral and alterative, and the most obstinate affections of the throat and lungs yield to its power. All druggists.

McShane Bell Foundry. Manufacture those celebrated Chinese and Bells for Churches, Academies, etc. Price-list and Circulars sent free. HENRY McSHANE & CO., Bellfounders, No. 1711 1/2 v. 11 18.

A PRIZE. Send six cents for postage of goods we will help you to more money right away than anything else in this world. The broad road to fortune opens before the workers, absolutely free. At once address TRUE & Co., Augusta, Maine. xvii 40 xviii 16

SUNDAY SCHOOLS "AND ALL HIS WONDROUS LOVE PROCLAIM." WONDROUS LOVE

Is the Title of the NEW SINGING BOOK. By G. F. ROOT and G. C. CASE, authors of "Plea Delator." THE WORDS Throughout the entire book are strong, helpful, encouraging and full of the "Wondrous Love" of His whose praises they proclaim.

THE MUSIC Is fresh, vigorous, and inspiring, and has the added charm of a melody which is so beautiful and so specially prepared to meet the increasing demand for bright and harmonious music that can be readily taken up and learned by the whole school. 100 pages. Printed on elegant, high quality paper and handsomely bound. Price, 25 cents. The Publishers will mail a single sample copy free, postpaid, to any address. Specimen Pages Free. Published by JOHN CHURCH & CO., CINCINNATI, OHIO.

Sunday-school Books.

2. New Fifty-volume Library. Whole number of pages in library 150. Marble paper covers, cloth back, \$1.00. Baptist Question Book. By A. C. Dayton. 10 vols., 11 and 12, each 50 cts., \$2.00 per dozen. Myrtle Question Book. J. M. Weaver. Each 20 cts. Child's Catechism in Rhyme. Mrs. A. C. Graves. Each 10 cts. Brief Catechism on Bible Doctrine. Dr. J. P. Boyce. Paper cover, 80 cts. Infant-class Question Book. L. H. Shuck. Paper cover, 40 cts. Little Lessons. Part I. B. Manly, Jr. Per dozen 50 cts. Let Us Lessons. Part II. B. Manly, Jr. Per dozen 50 cts. Child's Scripture Question Book. Part I. B. Manly, Jr. Per dozen 75 cts. Sunday-school Class Books. Per doz. 50 cts. Sunday-school Primers. 34 pages, with cut covers. Per dozen 50 cts. Bible and Rod Tickets. Per 1000 1.00. All of above books sent by mail, post paid, on receipt of price. Address: GRAVES & MAHAFFY Memphis, Tenn.

NEW USES OF DIAMOND DYES

New uses are constantly being made of them so that, not only is all possible kinds of Domestic Coloring done with them, but also Art Work, Coloring Photographs, Engravings, etc. They are used for Object Teaching in Schools, Coloring Maps, Booklets, Water Colors, Banners, etc. For making ALL colors of Ink, Wood Stains, Stain Dressing, Ink Fills, etc. USE NO OTHER. 4 ways use the FINEST, BEST and CHEAPEST. 2872 of all Dyes. One package colors one to four pounds of Silk, Wool, Cotton, etc. For special uses given above, no other dye will answer. Sold by all druggists. Send stamp for Special Art Circular, Special School Circular, Sample Card of 25 colors, and directions. Colored Chinese Photo, a sample, or a package of Any Color Dye mailed for 10 cents. Address the proprietor, WELLS, RICHMOND & CO., Burlington, Va.

Do you commend your minister, or criticize him, in the presence of your children? There are parents who very freely censure their ministers and the church, who wonder that their children never join the church to which they themselves belong. But is it strange that the young people refuse to come into a church which is worthy of so much criticism? People sometimes prepare sermons for themselves when they little dream that they are doing it.

THE DIAMOND PAINTS, GOLD, SILVER, COPPER, BRONZE, etc. For painting all kinds of iron, brass, copper, zinc, etc., and for all kinds of ornamental work. Also for painting all kinds of woodwork. The best of all. One package colors one to four pounds of Silk, Wool, Cotton, etc. For special uses given above, no other dye will answer. Sold by all druggists. Send stamp for Special Art Circular, Special School Circular, Sample Card of 25 colors, and directions. Colored Chinese Photo, a sample, or a package of Any Color Dye mailed for 10 cents. Address the proprietor, WELLS, RICHMOND & CO., Burlington, Va.

DR. PRICE'S CREAM BAKING POWDER MOST PERFECT MADE

Prepared by a physician with special regard to health. No Ammonia, Lime or Alum.



Gathering Grapes for Making Cream of Tartar for DR. PRICE'S CREAM BAKING POWDER

DR. PRICE'S SPECIAL FLAVORING EXTRACTS MOST PERFECT MADE

Purest and Strongest Natural Fruit Flavors. Vanilla, Lemon, Orange, Almond, Rose, etc. Flavor as delicately and naturally as the fruit.

MENKEN'S MEMPHIS.

GREAT CARPET AND DRY-GOODS HOUSE.

Thirty Stores UNDER ONE ROOF!

We keep every ready-made article worn by ladies, gentlemen and children. All goods warranted up to the highest standard.

MENKEN BROTHERS, Agents. N. B.—Special discount to ministers and their families.

PARAGRAPHS. There has never been but one attempt to pass from the speechless animal to articulation, and that was by the animal which Balaam rode, and an angel with a drawn sword soon stopped that long eared evolutionist.

A little Moslem child accounted for her preference for the Christian religion by saying, "I like your Jesus because he loves girls." Our Mohammed did not love little girls.

"What we learn with pleasure we never forget." Alfred Mercier. The following is a case in point. "I paid out hundreds of dollars without receiving any benefit," says Mrs. Emily Rhoades, of Mt. Baldie, Mich.

One of our modern travelers says that nothing has impressed him more forcibly and seriously while in Palestine than the entire absence of cheerful and exhilarating music, especially from children.

HORSFORD'S ACID PHOSPHATE. IN NEUROUS DISEASES. Dr. Henry, New York, says: "In nervous diseases I know of no preparation to equal it."

King George III. loved to mingle familiarly with his subjects, and cared little for the court etiquette which made a hedge about him.

A VALUABLE WORK OF REFERENCE. SMITH-PELOUBET'S DICTIONARY OF THE BIBLE, TEACHERS' EDITION. COMPRISING ITS TICUTIFES, BIOGRAPHY, GEOGRAPHY, NATURAL HISTORY AND LITERATURE.

WITH THE LATEST RESEARCHES AND REFERENCES TO THE REVISED VERSION OF THE NEW TESTAMENT. (Over eight hundred pages, with eight colored maps, and four hundred and forty illustrations. Large 12mo, cloth, very unique binding in black and gold. Retail, \$2 00.)

GRAVES & MAHAFFY, RUBLISHERS AND BOOK-SELLERS. No. 356 Main Street, Memphis Tenn.

HOLLENBERG'S MUSIC HOUSE

PIANOS AND ORGANS.



Best Goods, Largest Stock, Lowest Prices, Easiest Terms.

9 MAIN STREET, MEMPHIS, TENN.

MASON & HAMLIN D. W. HUGHES,

Dealer in DIAMONDS, FINE JEWELRY, WATCHES, CLOCKS

SILVER SILVER-PLATED WARE. ETC., ETC., ETC.

MASON & HAMLIN ORGAN AND PIANO CO. 154 Tremont St. CHICAGO, 149 Walnut Ave. NEW YORK, 40 East 14th St. (Olden Palace)

To all Sufferers from Pro-lapsed Organs.

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

I will briefly give you my reasons for recommending this invaluable article to you. More than eighteen years ago, I was thoroughly broken down in voice from excessive preaching; I could speak but a little while without getting hoarse; my throat was generally sore, and easily irritated, and its tone became heavy and husky; soon a hacking cough set in, that increased, until at the close of a long meeting, my voice failed entirely, under the effects of a chronic laryngitis, which seriously threatened my life.

I do not claim that the Body and Lung Brace will cure every disease that flesh is heir to; but it will relieve, where it does not fully cure, all that great army of ills and aches that soon break down the best constitutions, which are caused by pro-lapsus of the muscles which support the internal organs.

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

It increases the breathing capacity, and thereby gives strength to the body. It expands and enlarges the lungs, and thus renders breathing free and easy, and thereby promotes digestion.

It 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.

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 was unable to 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.

the cause of languor, and gave me with a heavy, husky voice; with it, I can speak now hours a day without exhaustion or hoarseness. I now see it only when speaking, and thus preserve my voice and physical energy. I do not believe that any one would ever be afflicted with hoarseness, or weakness of the back or lungs, should he wear it ordinarily loose, and only tight when speaking or putting forth unusual exertion.

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 voices with invariable satisfaction.

I do not claim that the Body and Lung Brace will cure every disease that flesh is heir to; but it will relieve, where it does not fully cure, all that great army of ills and aches that soon break down the best constitutions, which are caused by pro-lapsus of the muscles which support the internal organs.

It increases the breathing capacity, and thereby gives strength to the body. It expands and enlarges the lungs, and thus renders breathing free and easy, and thereby promotes digestion.

It 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.

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 was unable to 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.

TESTIMONIALS. I have seen 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 several days, and had to be carried to my usual place of labor. I have since been able to do my usual work, and in riding horse-back, no one has any conception of my weight. I believe it to be of great value. I would not be without it. Walsage, Tenn. T. E. HUNTER.

one of them regrets paying their money for it. I do think it will benefit any one in bad health, especially all cases of weakness, all from wearing the Brace. W. C. LAWRENCE, M.D. Crawfordsville, Ind.

All the Braces which I have ordered give the greatest satisfaction. For all kinds of weakness, weak lungs and lumbago they are invaluable. W. C. LAWRENCE, M.D. Crawfordsville, Ind.

BANNING 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 after ward, 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. DAVID UTT. Coleman, Mo.

A GOSPEL 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.

For Horse-back Riding. I have traveled across the State of Mississippi on horse-back since winter set in and though in very feeble health, I made the trip without comparatively no physical fatigue. I believe it would have been utterly impossible to have stood it without the Brace. It is pre-eminently the very thing for those who have to travel much on horseback. Let all who have it to do get a Brace as soon as possible. R. E. MELVIN. Quidan, Miss., January 2, 1877.

Or I will send one Brace free for every order for ten Braces at one time, accompanied by the cash, \$10 each. Notice.—All sizes over 30 inches, having to be expressly made, are \$2.50 extra. Front and Spring duplicated for \$3.00. Horns and Bands (separately) for single or double Raptors \$2.00. Sent by mail, post-paid.

DIRECTIONS FOR MEASURING. Take a tape, if you have not a rule for measuring tape time, and measure five 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 changed two inches.

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

Plain Brace, ordinary size.....\$10.00 Elastic Elastic Brace, ordinary size.....\$12.50 Elastic Elastic Brace, extra size.....\$15.00

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

CHESAPEAKE OHIO & SOUTH-WESTERN RAILROAD.

Southern Trunk Line to LOUISVILLE, CINCINNATI, WASHINGTON, BALTIMORE, NEW YORK, AND ALL EASTERN CITIES.

TWO DAILY TRAINS 2 Pullman Sleeping cars on all Night Trains

The Short Line to CAIRO, ST. LOUIS, CHICAGO AND THE NORTHWEST

The Direct Route from Kentucky and Tennessee TO

Arkansas, Texas, Kansas AND THE SOUTHWEST.

Through Ticket on sale over this Road at Principal Coupon Offices.

Try the Trunk Line. For further information write to or call upon

R. H. TALLEY, Ticket Agent, Memphis, Tenn. B. P. ROBSON, Passenger Agent, Memphis, Tenn. B. F. MITCHELL, G. P. A., Louisville, Ky.

CINCINNATI BELL FOUNDRY CO. SUCCESSORS IN BELLS TO THE BLYMYER MANUFACTURING CO. BELLS CHURCH SCHOOL FIRE ALARM

Water Wheels & Millstones. Best and Cheapest in the World. Manufactured by A. A. DeLoach & Bro., Atlanta, Ga. 18 page Catalogue Free.

CONSUMPTION. A disease in its early stages is not dangerous. I believe it would have been utterly impossible to have stood it without the Brace. It is pre-eminently the very thing for those who have to travel much on horseback. Let all who have it to do get a Brace as soon as possible. R. E. MELVIN. Quidan, Miss., January 2, 1877.

ROOSEVELT PORTABLE PIPE ORGAN.

We have succeeded after many years of study and experiment in producing a portable GENUINE PIPE ORGAN which fills the place between the best reed organ and the church pipe organ. The various pipes are secured in their places by the instrument requiring no setting up, but is at once ready for use when unpacked. It can be sold at a moderate advance above the price charged by reliable makers for their better class of reed organs, and it is just what has long been needed for small churches, Chapels, Lodges, Sunday Schools, and the Parlor.

HARTNER'S IRON TONIC. THE ONLY TRUE. Will purify the BLOOD, regulate the LIVER and KIDNEYS, and strengthen the NERVES and VIGOR OF YOUTH. Dyspepsia, Want of Appetite, Indigestion, Lack of Strength, and Nervous Debility, are cured. It gives new force, restores the mind and supplies the brain. Sufferers from consumption, pneumonia, and other pulmonary diseases, find in this Tonic a most valuable remedy. It is a most valuable remedy for all cases of weakness, and is a most valuable remedy for all cases of weakness.

LADIES' IRON TONIC. Will purify the BLOOD, regulate the LIVER and KIDNEYS, and strengthen the NERVES and VIGOR OF YOUTH. Dyspepsia, Want of Appetite, Indigestion, Lack of Strength, and Nervous Debility, are cured. It gives new force, restores the mind and supplies the brain. Sufferers from consumption, pneumonia, and other pulmonary diseases, find in this Tonic a most valuable remedy. It is a most valuable remedy for all cases of weakness, and is a most valuable remedy for all cases of weakness.

JAMES COLLEGE, Poughkeepsie, N. Y. FOR THE LIBERAL EDUCATION OF WOMEN...

TO HAVE HEALTHY LIVER MUST BE CURED BY DR. SANFORD'S

LIVER INVIGORATOR

Is the most powerful Liver medicine ever discovered...

We feel confident that the QUALITY of our work CANNOT BE SURPASSED and PRICES always as LOW AS LOWEST.

W. H. BATES. S. C. TOOF.

S. C. TOOF & CO.

Steam Printers, LITHOGRAPHERS,

AND

Blank Book Manufacturers

No. 276 Second Street, Memphis, Tenn.

Orders solicited, and Estimates cheerfully furnished.

KENMORE University High SCHOOL

NEAR ANHEIMSTOWN, VA. FORTY-FIFTH SESSION begins Sept. 30, 1886...

L & N (LOUISVILLE & NASHVILLE R.R.)

THE GREAT Through Trunk Line



Without Change and with Speed Unrivalled

SHORTEST AND QUICKEST ROUTE From Memphis, Milan, and Humboldt to the NORTH & EAST

PULLMAN CARS Without Change from above cities to Louisville, and but one change to principal NORTHERN AND EASTERN CITIES.

THREE TRAINS DAILY By this line, making

SAFE CONNECTIONS AND QUICKER TIME

SAFETY AND COMFORT.

MIGRANTS Seeking homes on the line of this road will receive special low rates.

ORGANS The most beautiful and finest toned...

ITEMS. One earnest gaze upon Christ is worth a thousand scribbles of self.

Infidelity builds no church, founds no asylums, erases no universities.

There is a threefold submission to God; first, of our carnal hearts to his holiness; secondly, of our proud hearts...

Even the child who is transiently with us in this world may paint on the darkness of our sorrow so fair a vision of the loving wonder...

A PHYSICIAN'S EVIDENCE. People, as a general thing, endorse a medicine according to the effect produced upon individuals...

People, as a general thing, endorse a medicine according to the effect produced upon individuals, but a remedy to be of universal good, must cure in all similar instances...

People, as a general thing, endorse a medicine according to the effect produced upon individuals, but a remedy to be of universal good, must cure in all similar instances...

People, as a general thing, endorse a medicine according to the effect produced upon individuals, but a remedy to be of universal good, must cure in all similar instances...

People, as a general thing, endorse a medicine according to the effect produced upon individuals, but a remedy to be of universal good, must cure in all similar instances...

People, as a general thing, endorse a medicine according to the effect produced upon individuals, but a remedy to be of universal good, must cure in all similar instances...

People, as a general thing, endorse a medicine according to the effect produced upon individuals, but a remedy to be of universal good, must cure in all similar instances...

People, as a general thing, endorse a medicine according to the effect produced upon individuals, but a remedy to be of universal good, must cure in all similar instances...

People, as a general thing, endorse a medicine according to the effect produced upon individuals, but a remedy to be of universal good, must cure in all similar instances...

People, as a general thing, endorse a medicine according to the effect produced upon individuals, but a remedy to be of universal good, must cure in all similar instances...

People, as a general thing, endorse a medicine according to the effect produced upon individuals, but a remedy to be of universal good, must cure in all similar instances...

People, as a general thing, endorse a medicine according to the effect produced upon individuals, but a remedy to be of universal good, must cure in all similar instances...

People, as a general thing, endorse a medicine according to the effect produced upon individuals, but a remedy to be of universal good, must cure in all similar instances...

People, as a general thing, endorse a medicine according to the effect produced upon individuals, but a remedy to be of universal good, must cure in all similar instances...

R. G. CRAIG & CO. Reaping Machines AND SULKEY HAY RAKES.

One earnest gaze upon Christ is worth a thousand scribbles of self.

Infidelity builds no church, founds no asylums, erases no universities.

There is a threefold submission to God; first, of our carnal hearts to his holiness; secondly, of our proud hearts...

Even the child who is transiently with us in this world may paint on the darkness of our sorrow so fair a vision of the loving wonder...

A PHYSICIAN'S EVIDENCE. People, as a general thing, endorse a medicine according to the effect produced upon individuals...

People, as a general thing, endorse a medicine according to the effect produced upon individuals, but a remedy to be of universal good, must cure in all similar instances...

People, as a general thing, endorse a medicine according to the effect produced upon individuals, but a remedy to be of universal good, must cure in all similar instances...

People, as a general thing, endorse a medicine according to the effect produced upon individuals, but a remedy to be of universal good, must cure in all similar instances...

People, as a general thing, endorse a medicine according to the effect produced upon individuals, but a remedy to be of universal good, must cure in all similar instances...

People, as a general thing, endorse a medicine according to the effect produced upon individuals, but a remedy to be of universal good, must cure in all similar instances...

People, as a general thing, endorse a medicine according to the effect produced upon individuals, but a remedy to be of universal good, must cure in all similar instances...

People, as a general thing, endorse a medicine according to the effect produced upon individuals, but a remedy to be of universal good, must cure in all similar instances...

People, as a general thing, endorse a medicine according to the effect produced upon individuals, but a remedy to be of universal good, must cure in all similar instances...

People, as a general thing, endorse a medicine according to the effect produced upon individuals, but a remedy to be of universal good, must cure in all similar instances...

People, as a general thing, endorse a medicine according to the effect produced upon individuals, but a remedy to be of universal good, must cure in all similar instances...

People, as a general thing, endorse a medicine according to the effect produced upon individuals, but a remedy to be of universal good, must cure in all similar instances...

People, as a general thing, endorse a medicine according to the effect produced upon individuals, but a remedy to be of universal good, must cure in all similar instances...

A NEW AND COMPLETE BIBLE COMMENTARY, CRITICAL, EXPLANATORY AND PRACTICAL

ON THE Old and New Testaments.

By Rev. ROBERT JAMIESON, D.D., Glasgow, Scotland, Rev. A. R. FAUSSET, A.M., York, England, and the Rev. DAVID BROWN, D.D., of Theology, Aberdeen.

IN FOUR LARGE 12mo VOLUMES of about 1000 Pages each, With numerous Illustrations and Maps.

It is far in ADVANCE of the older works. It is CRITICAL, PRACTICAL and EXPLANATORY. It is COMPENDIOUS and COMPREHENSIVE in its charact.

It has a CRITICAL INTRODUCTION to each book of SCRIPTURE, and is by FAR the most PRACTICAL, SUGGESTIVE, SCIENTIFIC and POPULAR work of the kind in the English language.

We present this work to our Christian readers with the conviction that it will be welcomed as a most valuable addition to the Biblical literature of the day, and will be found to possess advantages over any other similar work in the following important particulars:—

1. Its thoroughness. This Commentary is not written by one writer only, as is the case with Clark, Henry, Scott and others, but by three of the ablest scholars of the present day, thus enabling each author to devote all his skill, time and energy to a limited portion of the Bible instead of the whole...

2. Its modernness. New light is continually being thrown upon the Scriptures by the researches of travelers who have visited every region on which the light of revelation originally shone, by investigation in science, the expository labors of scholars and critics, and the discovery and deciphering of ancient inscriptions, monuments and manuscripts, thus rendering the commentaries of former days comparatively useless.

3. Its compactness. The text and the comments are not printed in separate parts, as is usually the case, but are intermingled so as to form one continuous history. There are no blank spaces, nor is the book filled up with unnecessary portions of the text. It is what it purports to be, a Commentary, not a Bible. "It is liberally packed," says Bishop Willey, "full of good things."

4. Its brevity. There is no Commentary that will help the reader to arrive at the full meaning of the Scriptures so easily, and in so short a time. Dr. Mitchell says: "It attempts to explain only what needs explanation." Dr. Smith, editor of the Chicago Standard, says: "I have in several instances seen a sermon in a sentence."

5. Its liberal spirit. It is more unsectarian than any other Commentary. "The names of the authors are a sufficient guaranty against any denominational traits in it." These authors are each of a different denomination. The hearty recommendation of the leading men of all denominations gives this still greater emphasis.

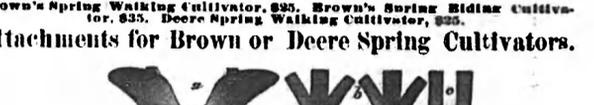
6. Its Scripture references. These are more numerous than will be found in any commentary extant. Parallel passages are given wherever they are needed. Scripture is thus explained by Scripture; and the Commentary will thus be found to answer the purpose of a concordance to a very great extent.

7. Its illustrations and maps. These are sufficiently numerous to decidedly enhance its value and attractiveness; while the great majority of commentaries have no illustrations.

8. Its cheapness. No commentary of its size and merit was ever sold for anything like the price. There is as much reading matter in this Commentary as you will find in three volumes of Lange's. The price of this, in cloth, with copious illustrations and maps, is only \$5 00, while the same amount of reading matter in Lange's Commentary, not illustrated, is sold at \$15 00.

The unqualified commendations of this Commentary from the highest sources, together with its already extensive and rapidly increasing sale, have given it a position in the religious world superior to that of any similar work, and prove conclusively that it will soon be universally adopted by Sabbath school teachers and Bible readers generally, to whom its use has now become indispensable.

CONDITIONS. This work is printed from new electrotype plates, on fine toned paper made expressly for this work, and sold at the following extremely low prices:— In Extra Fine English Cloth, sprinkled edge, the full set, \$ 8 00 In Leather (library style), sprinkled edge, the full set, 11 00 In Half Morocco, red edge, the full set, 10 00 Sample pages sent on application. Address GRAVES & MANAFFY, Memphis, Tenn.



Brown's Spring Walking Cultivator, \$35. Brown's Spring Riding Cultivator, \$35. Attachments for Brown or Deere Spring Cultivators.

THE LITTLE HUCKLEBERRY. FOR CHILDREN. The soldiers in the late war established the fact that the Huckleberry was much more efficacious in chronic bowel troubles than the Blackberry.

OPIMUM MORPHINE HABIT EARLY CURED. BOOK FREE. J. C. HOFFMAN, Jefferson, Wis.

PAYSON'S INDELIBLE INK. No preparation and only a common pen needed. Established 30 Years. Superior quality and decorative work on linen. Received Continental Medal at Exposition. Sold everywhere.

BUCKEYE BEAL & BROTHER. Manufacturers of Stained Glass. French Silvering and Ornamental Glass Co., 914 St. Charles St., St. Louis, Mo.

Stained Glass. Ecclesiastical and Domestic. Manufactured by the French Silvering and Ornamental Glass Co., 914 St. Charles St., St. Louis, Mo.

WORK SHOPS. WITHOUT STEAM POWER. BY USING OTTLEY'S BARKER'S PAT. FOOT POWER machinery can compile with steam power. Sold on trial. Metal and woodworkers send for prices. Illustrated catalogue free. W. P. & J. W. BARKER CO., Hockley, Ill.

DR. SCOTT'S ELECTRIC CORSETS AND BELTS.

Probably never since the invention of Corsets, has so large a demand been created as now exists for Dr. Scott's Electric Corsets and Belts.

These Corsets and Belts are now wearing them daily. Every Man and Woman well or ill, should daily wear either the Corset or the Belt.

SENT POSTPAID. HEALTH COMBINATION. ELECTRIC BELT 3.00. A GREAT SUCCESS.

Wanted in your town for these splendidly advertised and best selling goods in the market. LIBERAL PAY. QUICK SALES. Satisfaction Guaranteed. Apply at once.

NO. 1, 2, 3 AND 5 CORSETS ARE NOW DOUBLE STITCHED AND WILL NOT RIP. If you have any pain, ache, or ill-feeling from any cause, if you seem "pretty well," yet lack energy and do not "feel up to the mark," if you suffer from disease, we beg you at once try these remarkable curatives.

1. Its thoroughness. This Commentary is not written by one writer only, as is the case with Clark, Henry, Scott and others, but by three of the ablest scholars of the present day, thus enabling each author to devote all his skill, time and energy to a limited portion of the Bible instead of the whole...

2. Its modernness. New light is continually being thrown upon the Scriptures by the researches of travelers who have visited every region on which the light of revelation originally shone, by investigation in science, the expository labors of scholars and critics, and the discovery and deciphering of ancient inscriptions, monuments and manuscripts, thus rendering the commentaries of former days comparatively useless.

3. Its compactness. The text and the comments are not printed in separate parts, as is usually the case, but are intermingled so as to form one continuous history. There are no blank spaces, nor is the book filled up with unnecessary portions of the text. It is what it purports to be, a Commentary, not a Bible. "It is liberally packed," says Bishop Willey, "full of good things."

4. Its brevity. There is no Commentary that will help the reader to arrive at the full meaning of the Scriptures so easily, and in so short a time. Dr. Mitchell says: "It attempts to explain only what needs explanation." Dr. Smith, editor of the Chicago Standard, says: "I have in several instances seen a sermon in a sentence."

5. Its liberal spirit. It is more unsectarian than any other Commentary. "The names of the authors are a sufficient guaranty against any denominational traits in it." These authors are each of a different denomination. The hearty recommendation of the leading men of all denominations gives this still greater emphasis.

6. Its Scripture references. These are more numerous than will be found in any commentary extant. Parallel passages are given wherever they are needed. Scripture is thus explained by Scripture; and the Commentary will thus be found to answer the purpose of a concordance to a very great extent.

7. Its illustrations and maps. These are sufficiently numerous to decidedly enhance its value and attractiveness; while the great majority of commentaries have no illustrations.

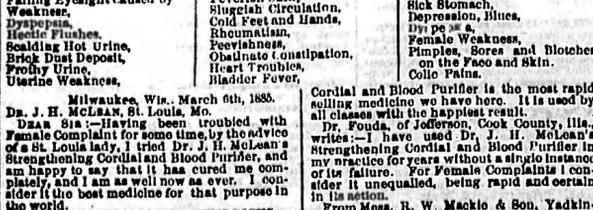
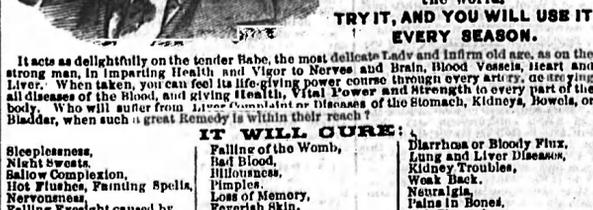
8. Its cheapness. No commentary of its size and merit was ever sold for anything like the price. There is as much reading matter in this Commentary as you will find in three volumes of Lange's. The price of this, in cloth, with copious illustrations and maps, is only \$5 00, while the same amount of reading matter in Lange's Commentary, not illustrated, is sold at \$15 00.

The unqualified commendations of this Commentary from the highest sources, together with its already extensive and rapidly increasing sale, have given it a position in the religious world superior to that of any similar work, and prove conclusively that it will soon be universally adopted by Sabbath school teachers and Bible readers generally, to whom its use has now become indispensable.

CONDITIONS. This work is printed from new electrotype plates, on fine toned paper made expressly for this work, and sold at the following extremely low prices:— In Extra Fine English Cloth, sprinkled edge, the full set, \$ 8 00 In Leather (library style), sprinkled edge, the full set, 11 00 In Half Morocco, red edge, the full set, 10 00 Sample pages sent on application. Address GRAVES & MANAFFY, Memphis, Tenn.

CONDITIONS. This work is printed from new electrotype plates, on fine toned paper made expressly for this work, and sold at the following extremely low prices:— In Extra Fine English Cloth, sprinkled edge, the full set, \$ 8 00 In Leather (library style), sprinkled edge, the full set, 11 00 In Half Morocco, red edge, the full set, 10 00 Sample pages sent on application. Address GRAVES & MANAFFY, Memphis, Tenn.

Now, now, now is the time! Spring time! Purify your blood. DR. J. H. McLEAN'S Strengthening Cordial and Blood Purifier. Is the greatest Blood Purifier in the world. TRY IT, AND YOU WILL USE IT EVERY SEASON.



DR. J. H. McLEAN'S Strengthening Cordial and Blood Purifier is a Powerful, and Can be Had on \$1.00 PER BOTTLE. BOTTLES, \$5.00. Dr. J. H. McLEAN, S. E. Corner Broadway and Maple Street, St. Louis, Mo.

Baptist Book House, 356 Main St., Memphis, Tenn.

THE TENNESSEE BAPTIST... THE GREAT DISCOVERY... THE HISTORY OF THE BAPTIST CHURCH... THE HISTORY OF THE BAPTIST CHURCH... THE HISTORY OF THE BAPTIST CHURCH...

THE HISTORY OF THE BAPTIST CHURCH... THE HISTORY OF THE BAPTIST CHURCH... THE HISTORY OF THE BAPTIST CHURCH... THE HISTORY OF THE BAPTIST CHURCH...

THE HISTORY OF THE BAPTIST CHURCH... THE HISTORY OF THE BAPTIST CHURCH... THE HISTORY OF THE BAPTIST CHURCH... THE HISTORY OF THE BAPTIST CHURCH...

THE HISTORY OF THE BAPTIST CHURCH... THE HISTORY OF THE BAPTIST CHURCH... THE HISTORY OF THE BAPTIST CHURCH... THE HISTORY OF THE BAPTIST CHURCH...

THE TENNESSEE BAPTIST

Stand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls. Entered at the Post Office of Memphis, Tenn., as Second Class Matter. Old Series—Vol. L. MEMPHIS, TENN., JUNE 20, 1885. New Series—Vol. XVIII. No. 4

Our Pulpit.

ASSOCIATIONS. A SERMON TO THE YOUNG BY REV. PHILIP S. MOXOM... THE PULPIT CYCLOPEDIA AND MINISTER'S COMPANION... THE CHURCH RECORD-BOOK... THE HISTORY OF THE BAPTIST CHURCH...

their impress for good will in our thoughts, in our habits, in our characters. This is true generally, and on a large scale. The majority of men belong to their own generation, being like those among whom they live. Here and there we may find a stalwart soul who lives in advance of his time, and presents a type of his generation to come. Such are great thinkers, as Galileo, and Roger Bacon and Newton; and great reformers, as Huss, and Savonarola and Roger Williams. But the mass of men are children of their time. Within the comparatively narrow circle of each one's acquaintance, the power of association on character is most clearly seen. Whether we realize it or not we are affected constantly and greatly by those who are our chosen companions. We cannot escape this influence. We may determine what our association shall be. We may decide whether they shall be good or bad, and whether the influence we receive shall be helpful or harmful. But we cannot wholly avoid the influence of other lives on our own. "Be not deceived," says the apostle. "Evil companionships corrupt good morals."

down into an earthly perdition, and the explanation of it all in the words: "They began running with bad company." So, too, there are many young women in Cleveland to-night whose steps take hold on the pit, and whose prematurely faded cheeks bear the brand of vice and shame, who not long ago were pure and gentle-hearted. But they carelessly joined hands with those whose touch was contagion, under the influence of such associations they have gone down the steep road to ruin. God pity the many victims of sin in this city! My heart aches as I think of the many homes desolated, the hopes blasted, the hearts broken by the influence of evil companionship. Few who are now ruined would have gone to ruin alone. But sinners strengthen each other to do evil. The ties of acquaintanceship, the influence of companions, the words and example of associates, have drawn the simple out of the paths of purity, and dragged them down to death. Remember, that however fixed you may be in your resolution to be honest, and right, if you associate with those who are bad, the bad are in the majority, and they will at last make you like themselves. A story is told of two parrots which lived near to each other. The one was accustomed to sing hymns, while the other had been taught to swear. The owner of the swearing parrot obtained permission for it to associate with the other in the hope that its bad habits would be corrected; but the result was that in a little time both birds swore. The force of evil is mighty, and it propagates itself. It is like a contagious disease which health must avoid if it would remain health. But as evil associates are powerful for evil, so also good associates are powerful for good. Many a boy unhappily born amid vicious surroundings has been redeemed from vice by being placed among the pure. Under the constant influence of gentleness and truthfulness and integrity his character has been formed to a like quality, and life has been crowned with blessing. Even men of confirmed evil habits have been powerfully affected, and sometimes saved by the example of the good. It is said that when Lord Peterborough lodged for a time with the holy Fenelon, he was affected by Fenelon's piety and virtue that he exclaimed at parting: "If I stay here any longer, I shall become a Christian in spite of myself." Saad, the great Persian poet, thus beautifully represents the influence of goodness: "One day as I was in the bath," he says, "a friend put in my hand a piece of scented clay. I took it, and said to it: 'Art thou musk or ambergris, for I am charmed with thy perfume?' It answered, 'I was a despicable piece of clay; but I was sometime in the company of the rose, and the quality of my sweet companion was communicated to me; otherwise I should only be a bit of clay as I appear to be.'" He who makes his companionships among the good and the true will at last become like them, for every noble impulse and aspiration will be awakened in his heart, and he will find the same sources of moral strength as they find. In this very power of good associations lies much of the benefit which the Christian church affords its members. The church furnishes stimulating examples of fidelity to the truth and righteousness and the divine spirit, parading it, creates a purer and more loving fellowship than is to be found anywhere else on earth. Many a man owes more to the church than he has ever dreamed of. Had he been alone in the world his moral purpose would have been overborne by the evil influences about him; temptation would have swooped upon him; but surrounded as he was by those who like him were striving to live for God, and to this end were cultivating faith and love and right-

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. It is made of purest quality, and is not so much as the ordinary baking powder. It is not so much as the ordinary baking powder. It is not so much as the ordinary baking powder.