

conscious his little individual strength was reinforced by the united force of the sympathizing many; and he has stood until violence has become the habit of his life. The fundamental ground of security in an upright life is a conscious dependence on God. But the principal channel through which God's grace is conveyed to us is, through the vital fellowship of the church. Do you think that I lay a good deal of emphasis on this? Not too much, you would say. If you heard, as I often hear, the testimonies of men who are living to-day as they did once live, and who in their new life find continual encouragement to strive against sin and constant incentive to do good in the atmosphere which they breathe in the Christian church.

(CONCLUDED NEXT WEEK.)

CHRIST'S FRIENDS.

"Ye are my friend, if ye do whatsoever I command you."—Christ. "Truth crushed to earth will rise again. The eternal years of God are here; Error wounded writhes in pain, And dies amid her worshippers."

SOME of the vital truths of the gospel were crushed to the earth for more than a thousand years, and the most pernicious errors crept in and sat in their places, but at last truth began to rise and laying hold of her enemies with the iron grasp of power, she thrust them out with such violence that a whole continent was shaken in the mighty struggle, and wounded error died amid the lamentations of her worshippers. But some of her progeny still live, and it is as necessary now, as when Paul fought with beasts at Ephesus, to contend earnestly for the truth. Even in the apostles, times some of those in the house of the Lord were bold enough to teach otherwise than as the apostles taught, and introduced into some of the churches the Christ-dishonoring doctrine of the Nicolaitans, and which he declared he hated; and in every age since, it has been a battle with error and heresy, and if the error is hoary-headed, its advocates placed its antiquity, and contend that age has sanctified it and made it acceptable to God. The church at Corinth was divided about how to observe the Lord's supper, and without a shadow of authority from Christ or his apostles, one party insisted that it was to be observed as a social feast, drinking as much wine as they wished, and eating a full meal, and extended as hotly for their practice, as some of our brethren now do for intercommunion, but the apostle Paul told them that such a feast was not the Lord's supper at all. After the apostles had all gone to their rest, false teachers arose and insisted that transubstantiation was the true doctrine of the Lord's supper, that is, that the words of the priests changed the bread and the wine into the real body and blood of the Lord Jesus Christ, and the elements being thus changed into the real Christ, they are to be worshipped as God, and not only so, but the communicant eats the real flesh, and drinks the real blood of the Savior, and this horrible cannibalism has been taught and practiced a thousand years, and because it is so old, does that make it right, and Scriptural now? I hope every Baptist in the world is ready to rise up and shout out with one voice, no, no! Yet some of our brethren say that intercommunion has been practiced so long that it must be right. If age makes intercommunion right, transubstantiation being much older, must be right too. If the word of God is brought in to settle the right of either of the practices to live, both would be put to death in an hour.

The Roman Catholic has as much Scripture for his practice as the intercommunionist has for his, and that is none at all. The next heresy was consubstantiation, by Luther; and next was the mystical presence, by Calvin, thus showing that through centuries men have been busy in trying to gather about the Lord's supper a nest of heresies that Satan thought would poison, and destroy the whole Christian system. The followers of Christ begged the advocates of such monstrous theories to show a "thus saith the Lord" for their practices, and they would submit, but their appeal was answered by the vilest persecutions and murders that ever disgraced this sin-stained earth.

The character of any doctrine, or practice may be determined and known by this infallible test: If it is from heaven it will readily go to the Bible for authority for what it teaches, or does, and will not be angry with you for demanding such proof; but if it is not from heaven its advocates will fly into a rage, appeal to custom, raise side issues, abuse you, and show as much fear of the Bible as a mad dog does of water. When we ask for Bible authority for intercommunion, some of our brethren who favor that practice get into an unenviable humor with us and tell us that the practice is an old one, and our great and good "sires" have been following it for hundreds and hundreds of years, and ask us if they were not as "smart and good" as any of those who practice church communion, and it seems that a steam engine cannot pull them to the passage in the New Testament, and put their fingers upon the verse, and have them say, "This is my authority for intercommunion," the reason being there is no such verse there.

When we ask Pallo-baptists to put their fingers upon the passage in the New Testament that teaches "infant baptism," they will become angry, and tell us that the best and the greatest men that have ever lived on this earth have been practicing it for fifteen hundred years, and want to know if they are all fools, or not quite as smart as any Baptist that ever drew breath. Nevertheless, we do not believe that "infant baptism" is right, even though it might be four thousand years old, because it is not in the Bible, from back to back it cannot be found, and we modestly decline to practice it on that account, and think it a disgrace upon no wiser than the man who built his house upon the sand, and lost it when the floods came. If we will not accept infant baptism because it is not in the Scriptures, even though it be many centuries old, why should we not refuse to accept intercommunion for the very same reason, that it is not in the Bible, no matter how old it is? The next difficulty that Satan started in connection with the supper was intercommunion, and finding that he was succeeding so well he amended it by making it a test of Christian fellowship, or courtesy, and that was rapidly throwing down all barriers in the way of approach to the table, for if it is a test of Christian fellowship every Christian in the world has a right to come to it wherever spread, and who does not see that that would put the supper outside the church, and accessible to all who choose to come to it, and the peculiar distinguishing characteristics of the true people, and the true churches of Christ would soon disappear? But with the practice of strict church-communion such a state of things can never occur, and the time will never come when Christ will not have a true church to witness for him in this world. For such a practice confines the supper within the church, within the limits of church discipline, and absolutely bars from the supper every known immoral person,—symbolizes church relations, church fellowship, as well as their relations to Christ, unites them in the solemn, truthful declaration that they are all members of the same organized body, of the one church celebrating, bearing an divided testimony to the fact that Christ suffered and died upon the cross for the sins of men, and are obeying the commandment to "show forth the Lord's death till he comes." Repentance and faith and baptism are not more plainly taught in the New Testament, than is strict church-communion, and I propose to support this statement by the testimony of our ablest writers, and then show that our strong men who favor, and practice intercommunion are forced to the confession, by the plainness of the Scriptures themselves that intercommunion has not an inch of Scriptural ground to stand upon.

The appeal to the church, I Cor. v. 12, in regard to her judicial power, and the requisition thereon, puts the subject at rest. Paul asks, "Do not ye judge them that are within?" And then adds, "Therefore put away from among yourselves that wicked person." Here the apostle asserts the power to govern, and requires its use in purging out the old and corrupting leaven, in order to a pure and holy communion. If, then, the church, in her judicial capacity, is charged with the holy keeping of the feast of the Lord's supper, of consequence it must be restricted to those who are under her power; as without controversy, it would be arbitrary and oppressive to charge her beyond her power or right to control. "No set of believers can be practically brought to this state of Christian unity and fellowship without the pious use of a godly discipline, and therefore, none can sit together with gospel propriety, at the table of the Lord but those who are subject to its control, for if discipline guards the table of the Lord, then none can gossoply sit around it but those who are under its banner."—Jesse Mercer, in Georgia Pulpit, vol. I, pp. 60-61.

Jesse Mercer said and wrote the above long before Dr. Graves was born, and yet some of our brethren say that Dr. Graves originated it, when if they would read their Bibles they would see that it was originated by Christ and his apostles. But their persistence in ascribing it to Dr. Graves

shows more of a desire to crush the truth than to learn and practice it. "Thus, then, it is clear that the Lord's supper is given in charge to those visible churches of Christ, in the midst of which he has promised to walk and dwell. To each of these it belongs to celebrate it as one family. The members of that particular church are to be married for, and it is to be a symbol of their relations as members to each other."—Prof. Curtis, Progress Baptist Principles, p. 367.

"As the passover was a meal for each family only, so the supper is a family repast for the members of that particular church in which the table is spread. This is so plain to our minds, hearts and consciences, that there is never any discussion about it."—Dr. Richard Fuller, Baptism and Communion.

"Now here (I Cor. x. 16-17), it is plainly argued that this joint participation in the one cup and the one bread, is designed to show that the participants are but one body, and as such, they share this joint participation."—Dr. A. P. Williams, in his work, Lord's Supper.

"It is a symbol of church-fellowship. When a man eats of that 'one bread,' and drinks of that 'one cup,' he, in this act, professes himself a member of that 'one body,' in hearty, holy sympathy with its doctrines and life, and freely and fully subjecting himself to its watch-care and government. (I Cor. x. 17) Hence, in I Cor. v. 11, the church is forbidden to eat with immoral persons, (that is, to eat the Lord's supper with them,) thus distinctly making the Lord's supper a symbol of church-fellowship."—Dr. Harvey, in his work, The Church, p. 221.

"That it was the design of the Lord to signify in the use of this ordinance, the unity of each church as one body, is distinctly asserted by the apostle, for he assures us that 'one bread' is the symbol of 'one body,' and he further teaches us that 'we, the apostles, break the 'one bread'—loaf—and bless the 'one cup.' And we have proof, as clear as a ray of light from heaven, that they copied with punctilious exactitude the pattern set them by the Messiah. We may therefore consider this a settled principle in the practical philosophy of this rite."—Dr. W. C. Buck, in his work, The Philosophy of Religion, p. 456.

"Every visible church of Christ may be considered a sacred enclosure that can be entered only in one way. In that enclosure is set the table of the Lord. The Lord of the table has prescribed the terms of admittance into that enclosure. Those who have complied with the terms, and have entered in, are the guardians of the table. They must see that it is approached only in the way which the Lord of the enclosure has specified. If they are appealed to to change the way of entrance, or to make a new way, or to allow those without to make ways of entrance to suit themselves, they must say with strongest emphasis, 'There is one Law-giver; we have no such custom, neither the churches of God.' Baptists say that it is the Lord's table, it must be approached in the way he directs; that his proprietorship of the table furnishes the reason of their course; that if it was their table, they would have discretionary power, whosoever they now have none."—Dr. J. M. Pendleton, in his work, Christian Doctrines, pp. 366-367.

Bro. Pendleton makes things about as plain as they can be made, and in my judgment, no man has yet written anything that more completely crushes intercommunion than the above. The church is the enclosure, in that enclosure the table of the Lord is set; there is only one way of entrance, and that is to enter as a member; those who enter by that way are the guardians of the table, and they are to see that no one comes to the table but those who have become members, and that excludes everybody but the members of the church celebrating. One can become a member of a Baptist church by giving satisfactory evidence of regeneration, and being baptized into her fellowship, by her authority, and that is the only Scriptural way.

"Baptists have ever held that there are two ordinances in the church,—baptism and the Lord's supper. We believe that these two are upon the same plane, and are equally church ordinances, and in the same sense, i. e., are to be administered only by authority of and under the direction of the church. Every man who has the qualifications for the Lord's supper, without the Scriptures require, viz., regeneration, and church-membership, which necessarily includes baptism, has the same right to come to the Lord's table, whosoever set, that he has to come to church-membership."—Dr. J. M. Robertson, in Baptist Reformer.

Bro. Robertson is one of our strongest writers and is so regarded by our people who know him, and he makes, as all can see, church-membership a necessary qualification, a Scriptural qualification to come to the Lord's supper, and that again crushes intercommunion. Broth. Pendleton and Robertson both, have knocked all the life out of the practice.

"There is no Bible authority for inviting sister churches to the Lord's table. It should not be

done."—D. B. Ray, editor Baptist Flag, in his paper of February 27th, 1878.

"It is plain from the manner of its institution, and from the apostolic instructions in regard to it, that the Lord's supper is a ordinance within the church, and committed to it. It can therefore, be celebrated only by a church of Christ. The individual then can only observe it when celebrated by a body he recognizes as a church of Christ, and as it is within, he must enter in, in order to partake, that is he must for the time at least identify himself as a member with the body celebrating the ordinance. The observance of a church ordinance necessarily involves membership with the body for the time, at least, for the ordinance is inside, and cannot be partaken of outside."—J. B. Link, D. D., editor of the Texas Baptist Herald, October second 1881.

Every one of them agree that a man must be a member of the church to come to the Lord's supper in church, but to avoid becoming a member in the regular Scriptural way, and bring them to the table, is the true and the only way out again! making it a regular rat-eating business. Others give them *quotal* church-membership, but there is as much sense, and Scripture too, for *quotal* church-membership, and there are none of either to favor any such nonsense. Well, we are and ought to be satisfied with the result of the struggle in 1884, for the truth has demolished the stronghold of intercommunion, and drawn the defenders out, forcing them to confessions of weakness, as we have seen, and putting them on the line of retreat at double-quick. Not one of them can be induced to make a stand, and assume the affirmative. But truth arrayed in her beautiful garments of love and Christian purity, affectionately invites them to the way of the Lord, and to find the peace that flows "like a river" after hearty obedience to Christ. Eudora, Miss. JOSE HARRAL.

FROM ALABAMA

Dr. DOBBS, the esteemed pastor of the Baptist church in our city, is doing good work here. His sermons are all very good; and the people show their appreciation of them by crowding the meeting-house from Sabbath to Sabbath to hear him preach. I trust his coming among this people will prove like the coming of Titus to the ancient church. "The buildings for the State Female Industrial College, which has been located here, are progressing rapidly as practicable. The buildings when completed will be the pride of our city. It is intended to open the college in October next. The late rains have made a great improvement in our crop prospects. The trouble for the horticulturalists and the agriculturalists will now be to subdue the grass. Our city enjoys at present most excellent health. Long live the old TENNESSEE BAPTIST. Yours fraternally and truly, THOS. C. TEASDALE. Columbus, Miss., June 10, 1885.

A WORD FROM DR. TEASDALE AND MISSISSIPPI.

Bro. GRAVES.—On my way home, after the close of the Southern Baptist Convention in Augusta, I stopped at Covington, Ga., and assisted Bro. Brittain, the excellent pastor of the Baptist church in that place, in a series of religious exercises, for two weeks, which were greatly blessed. Covington is one of the strongholds of Methodism. Their Female College is located here, and Emory College for young men, is located near Oxford, and is only about one and a-half miles from the Court House in Covington. The Baptists have had a hard struggle to maintain a foothold in this village. But their permanent existence and prosperity, are now, I think, well assured.

I preached to large audiences at night, and in morning meetings at 8 o'clock, we generally had from seventy to one hundred persons in attendance. Our Methodist and Presbyterian friends acted nobly, and gave to our meetings their presence and their co-operation. Of course, I did all the preaching, as I always do in my evangelistic work.

The president of the Female College allowed all his pupils to attend our meetings, and as often as convenient, came himself with his pupils. He behaved in this regard as a Christian gentleman throughout, and several of his pupils were converted in our meetings. Bro. Brittain also delayed the taking in of his boys' Academy until after the close of the morning meeting. Several of his pupils were among the converts in our meetings. The whole community became interested in the meetings, and the Baptist brethren expressed themselves as having been greatly interested and profited by the exercises. As the first fruits of the meeting, eight candidates were buried with their Lord in baptism; among whom were a Methodist lady and a pupil of the Female College, whose parents are both Methodists. Others were expected to put on Christ in baptism soon. Two of these were the landlady of the principal hotel in the city and his interesting daughter. I trust great prosperity will now attend our cause in that city.

"We may sum up the admissions—the grounds yielded by the opposers of church-communion for the last number this paper in 1885.

Dr. DOBBS, the esteemed pastor of the Baptist church in our city, is doing good work here. His sermons are all very good; and the people show their appreciation of them by crowding the meeting-house from Sabbath to Sabbath to hear him preach. I trust his coming among this people will prove like the coming of Titus to the ancient church. "The buildings for the State Female Industrial College, which has been located here, are progressing rapidly as practicable. The buildings when completed will be the pride of our city. It is intended to open the college in October next. The late rains have made a great improvement in our crop prospects. The trouble for the horticulturalists and the agriculturalists will now be to subdue the grass. Our city enjoys at present most excellent health. Long live the old TENNESSEE BAPTIST. Yours fraternally and truly, THOS. C. TEASDALE. Columbus, Miss., June 10, 1885.

FROM ALABAMA

Dr. DOBBS, the esteemed pastor of the Baptist church in our city, is doing good work here. His sermons are all very good; and the people show their appreciation of them by crowding the meeting-house from Sabbath to Sabbath to hear him preach. I trust his coming among this people will prove like the coming of Titus to the ancient church. "The buildings for the State Female Industrial College, which has been located here, are progressing rapidly as practicable. The buildings when completed will be the pride of our city. It is intended to open the college in October next. The late rains have made a great improvement in our crop prospects. The trouble for the horticulturalists and the agriculturalists will now be to subdue the grass. Our city enjoys at present most excellent health. Long live the old TENNESSEE BAPTIST. Yours fraternally and truly, THOS. C. TEASDALE. Columbus, Miss., June 10, 1885.

Bro. GRAVES.—I can not close without saying to you your "Season Dispensation," is certainly the grandest human production drawn from the divine source I ever read. It has done more to enlighten my mind on the prophecies, than any work I have ever read. It has made many of them so clear I have often wondered that I had not seen it before. It has been the means of my understanding many passages of Scripture, heretofore to me dark and mysterious. Put me down for a copy when printed in book form. I enclose you one dollar and fifty cents for the same, which will make my money order \$7.50 instead of six dollars.

I am now near my three score and ten. I have been preaching about forty years. I was raised under the ministrations of Dr. Jesse Mercer. My father Michael Ely was a deacon of Dr. Mercer's Pawleton church, from the earliest of my remembrance, as long as Dr. Mercer was its pastor. (Often have I heard Dr. Mercer tell my father (who was an intercommunionist) he was wrong on that question, that it was not taught in the New Testament, and would ask him to show one single passage of Scripture to prove his practice; and when my father would fail, that great man, Dr. Mercer, would say: "Ah, my brother, it is not there." "Priest-ridden!" "Am I Priest-ridden?" If I am you may tell Dr. Renfro those great Bible truths brought out by Dr. Mercer, and reiterated by yourself, is the priest that has ridden me. "Fear not, my brother, do not tremble, neither be ye terrified because of your enemies. For the Lord your God is he that goeth with you, to fight against your enemies, to save you." May God spare and bless you. Your brother in Christ, M. N. ELY. Union Springs, Alabama

WHERE ARE ALL THE SEMINARY STUDENTS?

TWO weeks ago was published in each of the Baptist papers of the South a request for the name, present post-office direction, and the year of attendance in the Southern Baptist Theological Seminary of each student. I asked of each to give this on a postal card directed to me at 104 W. Chestnut, Louisville, Ky. Up to this time I have heard from less than one hundred out of nearly one thousand former students. I offered a catalogue and sermon by Dr. Broadus at the funeral of Dr. Higgan as an inducement to send the postal. It is of great importance to get these directions, as they are needed to enable us to prepare a catalogue containing names and present location of each student of the past. Let no one take for granted that we know his post-office. We often think we know the direction of a student and find out that it has been changed. Many of those who occupy prominent positions and whose residence is known to the whole denomination have recognized the importance of sending theirs, for which we thank them. Will each one who has not already replied send his post-office at once? I shall have to write another notice and arraign the delinquents for want of business punctuality. As a matter of course, when a student is dead we cannot expect a

response, but surely more than nine-tenths of our former students are yet alive. We should also be obliged to the near friends of any deceased student if they will inform us of their death, and the definite day and place of its occurrence, with any other particulars they may see fit to give. JAMES P. BOYCE.

MRS. CLARINA WEST MOORE.

The subject of this notice was born in Spartanburg District, South Carolina, December first, 1818. While she was quite a child her father, Judge William Crook, moved to Laurens county, Georgia, a number of years, to Chattooga county, Georgia, where on the nineteenth of January 1843 she was married, and in February, 1844 with her husband, Mr. R. A. Moore, and infant son, they settled in Marshall county, Mississippi.

At that time Mississippi was noted in the older States for its beautiful scenery and fertility of soil. The tall grass in the spring on hill and valley looked like a waving grain field, and the deer were in frequent view. In this beautiful region the Moore's settled with many of their South Carolina and Georgia friends. Here they reared their families, and here, too, many of them are buried.

Mrs. Moore made a profession of religion in 1850, and joined the Baptist church at Pleasant Grove, a church some three miles from her home. This is the only church of which she was ever a member. In the olden times it was one of the strong bodies of Christians in Mississippi. The monthly meeting in this church was the style in those days, and was looked forward to as an important event. Mrs. Moore was always there, interested in the welfare of the church, and of its benevolent enterprises. She was a most hospitable lady at home, very domestic in her nature, and always spread before her guests an abundance of good things to eat. She loved company, and was fond of entertaining friends. This however is a characteristic somewhat peculiar to the inhabitants of these older States from Virginia southward. President Jefferson speaks of a old custom of the good people of Virginia in the rural districts, of spreading an evening meal, and waylaying in a friendly manner the traveler upon the highways to almost compel him who might be passing that way to spend the night under their hospitable roofs.

Year after year came and went bringing seemingly only good to this family. Some bereavements and great sorrows seemed only for other homes and hearts. Even the infant that came to Mississippi, enlisted while a youth and served under General Lee during his memorable campaign, and laid down his arms at Appomattox court house, and returned home with only the loss of a finger. But the dark days drew apace. The young soldier entered the University at Oxford, when and had laid aside the gray, and graduated with the first honor of his class. Soon after graduating from the Lebanon, Tenn., Law school, he settled in Holly Springs to practice his profession, a partner in the law firm of Manning and Watson. But when the angel of death spread his dark wings over this doomed city, in the great yellow fever epidemic of 1878, the first great sorrow came to this family. Fox was one of its victims! The light seemed to be put out in that so long cheerful home. The mother afterwards seemed rather to be wanting to join the departed on the other shore.

In the fall of 1883 Mr. and Mrs. Moore left their home in Marshall county, and settled in Collierville, Tenn. While visiting a niece near Buntyn Station Tenn., she was stricken with a fever and after lingering some three weeks she passed away at half past three o'clock, May twenty-fourth, 1885. About one hour before she was asked if she fully trusted Jesus, she replied, "I do, I do!" Then with calmness she distinctly repeated a prayer, and quietly fell asleep to awake no more till "that morn'g." She now rests in the same vault with Fox, her only child, in the grave-yard at Red Bank, Miss. A tall marble shaft bearing an appropriate inscription marks this last resting place. A FRIEND

SAMPLE PAPERS.

We will send THE TENNESSEE BAPTIST for 4 months, from the time subscription is received to all non-subscribers, for 50 cents. We want them to "sample it." Ministers not subscribers 25 months for \$1. PUBLISHERS

Send twenty-five cents to Graves and Mahaffy and get a package of specimens of, their improved reward cards.

STUDIES IN NEW TESTAMENT.

WITHIN recent years great progress has been made in the systematic study of the New Testament. New methods have been employed, new facilities have been brought to the work, broader and more profound learning has been laid under tribute in pushing on and sustaining this branch of human activity.

But my object is not to discuss this feature of the question now, so I must desist for the present, and lend myself to the subject indicated in the above caption. The subject is many-sided and interesting. It is comprehensive and important.

1. The gospel of Matthew was written by Matthew, the publican, whom Jesus called from the receipt of custom. The evidences of Matthew's being the author are both internal and external.

Paplas was bishop of Heirapolls in Phrygia, about the year 100, and is said to have been a student under both St. John and Polycarp, bishop of Smyrna, who was certainly a disciple of John, the beloved disciple. Paplas says: "Matthew set forth his oracles in the Hebrew dialect, and each one interpreted them as he was able."

Irenaeus, bishop of Lyons, 178, was a disciple of Polycarp and Paplas, and suffered martyrdom in the year 202, under Septimius Severus. This eminent church Father says: "Matthew put forth the writings of the gospel among the Hebrews in their own dialect."

Origen, born in Alexandria, in Egypt, in the year 185, died about 254, says: "The first gospel is written according to Matthew, the latter that was once a publican, but afterwards an apostle of Christ, who having published it for the Jewish converts, wrote in the Hebrew."

Clement of Alexandria, Origen's preceptor, says: "Matthew having first proclaimed the gospel in

Hebrew, when on the point of going also to other nations, committed it to writing in his native tongue."

There are a number of ancient authorities which could be quoted, but it is not necessary to our present purpose. There are two things to which attention may be called in the above quotations. One is that this gospel according to Matthew, was written by Matthew, the disciple of Jesus; the other is that this gospel was written in the Hebrew (Aramaic) language. There have been those who have called in question the last of the above opinions, but there seems to be no good ground for believing anything else than that Matthew's gospel first appeared in the Hebrew dialect.

Dr. Tregelles says: "Every early writer who is a witness that Matthew wrote a gospel at all testifies that he wrote in Hebrew. Of the Greek translator they say nothing, but no one suggests that it was Matthew himself. They received the Greek copy as authoritative, and as that which they had held even from the apostolic age, but they never say that it was the original." (Horn's Introduction Stockton Edition, p. 34).

Dr. Philip Schaff says: "Matthew wrote a gospel first in Hebrew, for Hebrews. But the Greek gospel under his name is a free production and substitution rather than a translation. No independent author would literally translate himself. The originality of the canonical Matthew is evident from the discriminations in the Old Testament quotations, which are freely taken from the Septuagint in the course of the narrative, but adapted to the Hebrew when they contain important Messianic prophecies. . . . The ancient witnesses, from Papias to Eusebius and Jerome, agree both in ascribing to Matthew a Hebrew gospel and in accepting the Greek Matthew of our canon whenever they mention it as a work of an apostle, without any doubt of genuineness." (Companion to Greek Testament, pp. 46-47).

Again he says: "If then we credit the well nigh unanimous traditions of the ancient church concerning a prior Hebrew Matthew, we must either ascribe the Greek Matthew to some unknown translator, who took certain liberties with the original, or what seems most probable, we must assume that Matthew himself, at different periods of his life, wrote his gospel first in Hebrew in Palestine, and afterwards in Greek. In doing so he would not literally translate his own book, but like other historians, freely reproduce and improve it. Josephus did the same thing with his history of the Jewish war, of which only the Greek remains. When the Greek Matthew once was current in the church, it naturally superseded the Hebrew, especially if it was more complete." (History Christian Church, vol. p. 626).

There is no doubt as to the Greek of Matthew's having been universally received as coming from that apostle in the Hebrew language. How it came to be translated, and who translated it, were questions which they did not consider, and about which they had no trouble. Some have argued against the Hebrew original of Matthew on the ground that the Greek gospel is complete, and shows no marks of being a translation from a different language. Again, that many of the minor details show evident marks of a later date than we would have reason to expect in a document written so early as we would be compelled to think Matthew's Hebrew was produced.

Dr. Westcott shows the lack of force in the objection: "It has been shown that the oral gospels probably existed from the first, both in the Aramaic (Hebrew) and in Greek, and in this way a preparation for a Greek representative was at once found. The parts of the Aramaic oral gospel which were adopted by St. Matthew already existed in the Greek counterpart." The change was not so much a version as a substitution; and frequent coincidences with common parts of St. Mark and St. Luke, which were derived from the same oral Greek gospel, was a necessary consequence. Yet it may have happened that as long as the Hebrew and Greek churches were in close connec-

tion, perhaps till the destruction of Jerusalem, no authoritative Greek gospel of St. Matthew, i. e., such a revision of the Greek oral gospel as would answer to St. Matthew's revision of the Aramaic, was committed to writing. When, however, the separation between the two sections grew more marked, the Greek gospel was written, not indeed, as a translation, but as a representation of the original, as a Greek oral counterpart, and was already current at the same time those few additional notes were added, which imply a later date than the substance of the book." (Intro. Gospel, p. 231).

There can be no doubt as to their being an oral gospel before there was a written one. The words and deeds of Jesus, all that he was and did, were known and preached long before there was any written account of them. Matthew's account of these in Hebrew would be no means supersede the necessity of such oral accounts among the Greek speaking people, and as Greek was the more popular language, and owing to the separation of the Greek and Hebrew sections, would it not have been quite natural for Matthew to have substituted a Greek account of these words and works of Jesus for his own Hebrew account? This view of the subject answers all the objections urged to the Hebrew original of Matthew, and has the merit of containing nothing improbable much less anything fanciful, the base of much that is called Bible criticism. This part of the subject may be concluded by summing up the evidences in favor of the Hebrew original of Matthew: (1) The concurrent voice of the early church writers, all who testify to Matthew's having written a gospel at all, say he wrote first in Hebrew. (2) The nature of the quotations from the original seem to preclude any other theory. For instance, there are quotations from the original Hebrew of the Old Testament, and then again, there are quotations from the Greek Septuagint version of the Old Testament. Those quotations which are interwoven with the gospel narrative, forming a part of what Jesus was reported to have done and said, and were in the current traditions, or oral accounts, were taken from the Greek version. Those on the other hand, which the writer himself inserts, and uses in calling attention to how the Scriptures were fulfilled in Christ, are taken from the Hebrew Old Testament. This would hardly have been true unless the author had been dealing with the Hebrew dialect and writing to the Hebrew people. (3) Again, Jerome speaks of a Hebrew gospel ascribed to Matthew, which he translated into Greek and Latin. But some of the best Bible critics have denied the identity of this Hebrew document with the Hebrew gospel ascribed to Matthew by Papias and others. (4) Those who reject the Hebrew original do it on the ground that the evidence is not sufficient; but they admit that all the evidence there is, is on that side of the question.

If we wish to stay on the terra firma of historical testimony, we will do well to remain on the side of the Hebrew original. Besides, if we may reject the testimony of the early writers on this question, please tell me on what subject we may regard them as sufficient honesty to be called to witness. What reason can we give for relying on them at all where any question concerning the New Testament canon is up and historical witnesses are needed? If we cannot rely on them here, when there is no special inducement for them to render fraudulent service, how can we rely on them when questions are pending which might offer an inducement to testify falsely?

R. A. VENABLE.

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, postpaid. Send this amount to Graves & Mahaffy, Memphis, Tenn.

"SORTER CURIOUS."

DEAR BRO. GRAVES:— In reading the Old Banner I often come to items that cause me to want to ventilate the true inwardness of certain parties and certain questions.

Bro. J. M. Green of Eagle Hill, Ark., in his Edgemoor item of the 11th inst., reminds me of an incident of last year, which proved to me which way the wind was blowing.

About ten years ago a good sister of our church moved to Arkansas. Time passed, we heard nothing of her, but that her inebriate husband was dead. Time rolled on, she was forgotten as a member of the church at Water Valley, Miss., when one nice morning a strange lady in black passed along our streets inquiring where Mr. B. or Mr. C. lived, and if Mrs. D. lived at the same old place? She finally found friends that had helped her in day, gone by, and in time of need. When the Sabbath-bells rang out on the morning air, she started from her chair as if alarmed from slumber, and remarked, I have come a long way to see my old friends, but my real mission is to get my church-letter. I do hope the church will grant me one this day. She was at the Sunday-school, and at the close of a good sermon, the pastor informed the congregation that he was informed by a brother that there was a lady in town who had been a member of this church, and was anxious to get a letter so she could unite with a church at her present home. After some remarks, the clerk was ordered by the church to furnish said sister a letter. Early Monday morning, I took my after-breakfast march up-town to the post-office. I noticed a lady in a hurry coming down the street on the opposite side. As I crossed to the corner of Wood street she met me, holding out her little hand, and in one breath exclaimed, "Oh, I am so glad I met you, won't you help me to get my church-letter from the clerk?" "Of course," said I, "his office is just over-head. I will run up and see if he is in." Returning, I informed her he was not in yet. She seemed disappointed, and exclaimed, "I must see him." I remarked, "I can send it to you at any time." "Oh, no!" she said, "I must take it with me if it takes all the week."

"Well," you go to my house and I will bring it to you at noon." When I went home to dinner she was the first to meet me at the front door. My good wife (now in paradise, was in the dining-room, happy in the love of all around her. The first question of our visitor was, "Did you get my church-letter?" "Certainly," said I. As it was handed her, she took it as if it had been a jeweled present, a diamond, or a ruby. "Take a seat," said I, "and tell me why you have been in Arkansas these dozen years without a letter, and now seem to be so concerned, and so anxious for one." "Well, Bro. Brooks," she exclaimed, "I will now tell you the truth about it, and give you my reason for it, which is this: The Baptists over there are getting 'sorter curious' about visitors communing with them, and I felt uncomfortable as an outsider and want to become one of them." I laughed and thanked God for this fruit from a good seed, and told her that it did my soul good to learn that Baptists over there were getting "sorter curious," and hoped they would get "altogether curious." "Perhaps," said I, "they thought you had been a visitor long enough and had better become a boarder instead of a stranger. When you return and identify yourself with a church there, you will feel better, and not be like a dead-beat." "Yes," said she. "I will be much more happy, for there are good Christians there, and I love them. I had got to feel like I was a goat, now I shall feel as if I was a lamb, and one of the flock." Do not these straws show which way the wind is blowing?

I have just noticed an article in to-day's Record, from C. G. Blount of Water Valley, in which he very weakly throws mud at church-union. He is a Mason, and a Master of a Lodge. But how is it? He can come into our Lodge here, and fill any position, and help confer degrees, he can lecture, etc., etc.; but, lo! there is one thing he cannot do, though he may have the thirty-third degree, he can't vote, except where his membership is. Just so with the sup-

long. Again, why does not Bro. Blount join the church with us here? He has moved here with his family, and gone into business. He has been here a long time; does he withhold his letter so he may become one of the injured innocents, when our church fails to invite Tom, Dick and Harry to eat with us? Was the Jewish paschal supper eaten that way? I write Bro. Gambrell by this mail if he will allow me to answer Bro. B.'s article through the Record.

The Methodists have had a big stir here, and have gotten some so-called Baptists. I think our church here will go for church-union. We have had enough spinger. Yours, Water Valley, Miss. W. T. Brooks.

BICKLESTERIA ON BAPTISM.

BY C. E. W. DOBBS, COLUMBUS, MISS.

THE eminent Episcopalian clergyman who has given the poem, "Yesterday, To-day and Forever," to the world, in book vii, draws a vivid picture of the ministry of John the Baptist.—

His herald John— Who, like Elias in the wilderness, Had nursed his kingly soul to kingly deeds Heroic, came, the voice before the word, Crying "Repent, the kingdom is at hand." God's Spirit echoed the warning, and the cry Struck sharp on human hearts, like steel on flint; And crowds, their sins bewailing, thronged the man.

Whose hand explored the secret womb of thought, And in whose dreadless eye eternally (I said) upon time. Men asked, "Is there space To flee the wrath to come?" Jerusalem Hurried to Jordan. Ah, what deeds of wrong Lips, counted by their fellows: ure as babes, Flung there upon the startled wind! What filth Was washed away from penitential hearts In that baptismal stream!

Our poet proceeds to describe the coming of Jesus to John, and his baptism, after which,—

From the shallow ford Returning, on the bank he knelt in prayer. In this picture, true to the inspired record, the poet makes the herald baptize his penitents "in the river of Jordan." He was not writing as a polemic ecclesiastical or theologian, and hence he had no cause to blot out a single line of the inspired perspective.

Further on, in Book xi, descriptive of the last judgment, he writes:— Then I beheld, And lo, the instrumental heavens themselves Were kindled, and the primal elements Melted with heat, and one vast sea of fire, Its waves darting their hungry tongues aloof, Baptized the unregenerate earth in flame!

Again, in Book xii, we find a reference to this terrible baptism in the "vast sea of fire." The redeemed of the Lord are brought back by their loving Bridegroom from the "many mansions of the heavenly city," to view with delight their former earthly home, not sinful and marred as once.—

For the flood of fire, Which wrapped the earth in its baptismal robe, Had purged, not changed, its lineaments, as once The deluge of great waters overwhelmed All life, except the cradled church, but left Creation's landmarks.

May 27, 1885.

FROM A SILENT WORKER.

BRO. GRAVES:— As I am sending another order and another subscription, I thought I would drop you a few words to try to encourage you in your affliction, and again assure you of our sympathy. I thank my Lord for the improvement he has granted you, and still pray him daily for your full restoration to health. As you have truly said in THE BAPTIST, we are "poor in this world's goods," so poor that (farming is my occupation,) I am not able to own a horse, and have our plowing done with an ox, but thank our dear Lord, we have a home of our own, with a few acres in cultivation, which saves us from having to pay rent. And you might have added, that I had been an invalid for more than twenty years, and not able to do any manual labor at all, for several years, but we love our dear Lord, and love his cause, and our greatest pleasure is whenever we can do something for his cause. In that way, and for our own spiritual good, I send with this for another book, and another subscription for THE BAPTIST. We have now paid for THE BAPTIST to be sent to all our married children, (and another person,) and this makes six yearly subscriptions we have sent you since last summer, including my own renewal, and as we have heretofore been paying for another besides ourself, we have thus tripled our subscription, (and that is not all we do, as you ve-

know.) Now, suppose all those who have been paying for the paper for themselves or others, had done the same, would not that have been a great help to you and your paper, and a good work in the cause of our good Lord and Master? And I think that as an average, (some doing more and some less, according to their means or opportunities) it could have been done; for I do not think there are very many in a worse condition to give than ourselves, while there are many much better off, (richer) and those who live where subscribers can be obtained by making an effort for it, it certainly is easier to thus get subscribers; than to have to pay their subscriptions themselves.

May our good Lord abundantly bless you, and also your labors, to his glory and the salvation of souls and the strengthening of the saved, is our sincere prayer. Amc.

DENOMINATIONAL SERMONS—FIRST VOLUME.

BY J. E. GRAVES.

This first volume contains the six following Denominational Sermons:

- 1. The Act of Baptism.
2. The Symbolism of Baptism.
3. The Relation of Baptism to Salvation.
4. The Lord's Supper a Church Ordinance.
5. What is it to Eat and Drink Unworthily?
6. Conscience: What is it?

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

THE DETECTIVE.

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

BAPTIST TAKE NOTICE.

J. A. FEVERS, a small, dark complexioned man, formerly a traveling preacher, has been expelled from the Bethesda Baptist church, Leslie River county, Ark., for gross immorality and conduct. He still holds his cre. a title, having refused to surrender them to the church. Has deceased. Epistle of other States.

T. H. HARRISON,—Reference, Bro. McBrayer, Church Clerk, Nashville, Ala.

EDWARD HARRIS—Reference, J. W. Wann, Ch. Clerk Carroll county, Ark.

W. H. COLE, TOLSON,—Reference, Eld. A. J. Paddy, Memphis, Tenn.

W. A. JOHNSON—A. H. George Jones,—Reference, Bishop's Record, Raleigh, N. C.

F. C. H. GALLAND,—Reference, W. B. Crumpton, Shields' N. A. Ala.

C. LOP, ARR.—Reference Eld. A. Lomas, Haskelton, Miss.

ELD. JAMES C. CURRY, who is now traveling in Texas, as an exalted member of the Baptist church at Woodcreek, will not be admitted. Reference, the Clerk of that church.

J. B. LEE, expelled from Rosebud church for adultery and desertion of his wife. Reference, A. W. Barrett, Rosebud church, Ark. Reference, W. C. Crumpton, Clerk of Rosebud church, Ark.

JOHN S. RAWNOFF, expelled from the First Spring church, Savannah, Tenn., for drunkenness, adultery and immorality. Reference, Bro. Thomas.

W. H. BERRY, expelled from the First Spring church, Savannah, Tenn., for drunkenness, adultery and immorality. Reference, Bro. Thomas.

W. H. BERRY, expelled from the First Spring church, Savannah, Tenn., for drunkenness, adultery and immorality. Reference, Bro. Thomas.

W. H. BERRY, expelled from the First Spring church, Savannah, Tenn., for drunkenness, adultery and immorality. Reference, Bro. Thomas.

W. H. BERRY, expelled from the First Spring church, Savannah, Tenn., for drunkenness, adultery and immorality. Reference, Bro. Thomas.

W. H. BERRY, expelled from the First Spring church, Savannah, Tenn., for drunkenness, adultery and immorality. Reference, Bro. Thomas.

W. H. BERRY, expelled from the First Spring church, Savannah, Tenn., for drunkenness, adultery and immorality. Reference, Bro. Thomas.

W. H. BERRY, expelled from the First Spring church, Savannah, Tenn., for drunkenness, adultery and immorality. Reference, Bro. Thomas.

W. H. BERRY, expelled from the First Spring church, Savannah, Tenn., for drunkenness, adultery and immorality. Reference, Bro. Thomas.

W. H. BERRY, expelled from the First Spring church, Savannah, Tenn., for drunkenness, adultery and immorality. Reference, Bro. Thomas.

W. H. BERRY, expelled from the First Spring church, Savannah, Tenn., for drunkenness, adultery and immorality. Reference, Bro. Thomas.

W. H. BERRY, expelled from the First Spring church, Savannah, Tenn., for drunkenness, adultery and immorality. Reference, Bro. Thomas.

W. H. BERRY, expelled from the First Spring church, Savannah, Tenn., for drunkenness, adultery and immorality. Reference, Bro. Thomas.

QUESTIONS AND ANSWERS.

QUESTION 210. Will you please explain Luke xli. 24-26. Was it not the man who left his house and afterwards returned to it with seven other spirits worse than himself and was not his last end worse than the first? What does it mean? F. STURLING, Amite County, Miss.

ANSWER 210. The whole passage reads thus: "When the unclean spirit is gone out of a man he walketh through dry places, seeking rest; and finding none he saith, I will return unto my house whence I came out. And when he cometh he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first."

It was the unclean spirit that went voluntarily or involuntarily out of a man; and he, the spirit, wandered through desert places, seeking rest, in vain; and it was this unclean spirit who said he would go back to his house which he had left, and did so, and found it ready for him; and he, the demon of evil, reinforced himself with seven others worse than himself (there are degrees in wickedness among even the demons), and he dwelt there; and the last end of that man was worse than the first. What further instruction do you desire? That man was a moralist or a reformed and not a regenerated man, who afterwards became an open infidel doubtless.

QUESTION 211. What did John the Baptist mean in Matt. iii. 11 when he said the Saviour would "baptize you with the Holy Ghost and with fire"? What does he mean by the baptism of fire? Please answer this question through THE BAPTIST. W. A. AOKK.

ANSWER 211. The expression is evidently elliptical, and should be understood as reading, "He will baptize you either in Holy Spirit or in fire." He certainly indicated what he meant by that baptism in fire in these explanatory passages: "And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire." (Matt. iii. 10.) "Whoso fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." (Matt. iii. 12.)

QUESTION 212. Please inform me through the columns of THE BAPTIST as to the Scriptural application of the following clause from Matt. vi. 9: "Give not that which is holy unto the dogs," etc. By so doing you will enlighten a number of readers of THE BAPTIST, and settle a difference of opinion. J. M. DEAYENPORT.

ANSWER 212. God gives to each the things needed and fitted to each one, and by this rule we should be governed, but withholding the bread of life from none. But there are proper times and places for the exercise of all our duties. Neither prayer nor preaching should be forced upon sinners. This passage has a wide application. To apply passages of Scripture written for Christians to sinners, or offering baptism and the Lord's supper, holy ordinances intended only for saints, or sinners, is certainly literally offering that which is holy unto dogs, and casting pearls before swine.

QUESTION 213. Which is the larger denomination in the United States the Methodists or the Baptists? The presiding-elder of this district asserts that the Methodists far out number the Baptists, and all others combined, leaving out the Catholics. Is it so? TRUTH.

ANSWER 213. According to the latest statistics the count stands thus: Methodist Episcopal church, North and South, including 182,927 probationers, 1,800,150. There are some eleven other separate organizations of Methodists, numbering 1,235,082. Total Methodists in the United States, 3,035,232. The regular Baptist churches, including only those reported in full fellowship, number 2,607,702. There are six other separate organizations of Baptists, numbering 977,435. Total Baptists in the United States, 3,485,139. Minus probationers, often counted twice, leaves total number of Methodists 2,862,305. And how many of these are infants? From this we see there are 582,924 more Baptists than Methodists in the United States. The Catholics claim 600,000; but this is their entire population. If Baptists should so point they would

number full 15,000,000 or 16,000,000. Not of numbers but of piety and fidelity to God's word we ought to be able to glory in the Lord.

QUESTION 214. Please give your opinion of Luke xxii. 32. Our Methodist brethren use this to prove their doctrine of falling from grace. A. F. SKILLING, Oregon.

ANSWER 214. The passage demonstrates the very opposite,—that Peter did not fall from saving grace, i. e., Christ's favor; for Christ himself declared that he had prayed for him, that his (Peter's) saving faith should not fail in this trial; and him the Father heareth always; and therefore Peter did not fall of saving faith, or saving grace. See New Great Iron Wheel, Bro. S., for not only a full exposition of this passage, but of every other Methodist wrest to the support of Arminianism.

Peter believed that he could of himself stand firm though all men else should forsake Christ,—confident in his own ability to stand. And he needed converti g from this self-trust, as every Methodist does. By this sad trial he was thoroughly converted; and he did strengthen his brethren by telling them that they did not have to keep themselves, but that they were kept by the power of God through faith unto salvation, and kept ready, no further work to be done, to be revealed at the last time: "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ, whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." (1 Peter i. 3-8.) Procure a copy of the New Great Iron Wheel to read yourself, and then to loan to your Methodist neighbors.

QUESTION 215. Will you give us the correct translation of 1 Peter i. 22. There is no little discussion down here whether "through the spirit" is right or not. FULLO.

ANSWER 215. In several of the earliest manuscripts the words dia (from) matos ("through the Spirit") are not found; and it is conceded by scholars that they are interpolations by some copiest in the fourth or fifth centuries, as the last clause of the Lord's prayer as recorded by Matthew was, since it cannot be found in any ancient copy or copy of the Scriptures; i. e., "for thine is the kingdom and the power and the glory forever. Amen."

The passage in 1 Peter i. 22 should be read without the added words,— "through the Spirit."

QUESTION 216. There is a passage of Scripture I would be glad to have you explain: "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same through hope." (Rom. viii.) Two of our ablest preachers believe it is Christ that is called the creature, but I do not.

ANSWER 216. We will translate the passage literally, and then your difficulties will be removed: "Indeed the earnest expectation of the creation longs for the revelation of the sons of God. For the creation was made subject to frailty (not willingly, but by him who did subject it) in hope that even the creation itself will be emancipated from the slavery of corruption into the perfect liberty of the children of God. For we know that the whole creation groans together, and travails in pain together, till the present time."

This passage refers to the promise of the renewed earth. Read Rev. xxi, xxii.

ITEMS.

Send us twenty-five cents for a package of specimens of our imported reward cards. A Book from the White House, from the pen of Miss Rosa Cleveland, sister of the President. It will be issued by Funk & Wagnall in June.

The post-office of the church which excluded Eld. J. B. Barry is desired by a church in Texas. Will Eld. G. W. Burrows give us his?

Send twenty-five cents to Graves and Mahaffy and get a package of specimens of their imported reward cards.

Rev. J. T. Harik, one of the corresponding editors of the Texas Baptist Herald, called at this office last Saturday.

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

The June issue of Ford's Christian Repository is an exceptionally interesting and valuable number. We cannot forbear transferring Bro. Hart's article and Bro. Whitman's parable to our columns so soon as we can find space.

Great sadness is felt to see the crippled condition of Dr. J. K. Graves of THE TENNESSEE BAPTIST, yet satisfaction is felt that he is able to be present and enjoy the proceedings of the Southern Baptist Convention.— Baptist Courier.

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."

The incident Bro. Brooks introduces into his letter is not without its argument, proving one position we advance in our book; viz. if all churches would practice church communion thousands of old church centers, resting in old trunks and drawers, would be offered to the churches, and the strays would be folded.

Dr. Johnston authorizes us to say that the criticisms of his articles on the company at Troun (Acts xx.) that have appeared in the Arkansas Evangel will be reviewed as soon as he is through with the commencement exercises of his college. Will the Evangel give his readers this information?

Will every active friend of this paper take pains for it to be known that our Expositions of the Parables and Prophecies of Christ will commence from No. 1. In the first issue of this paper in July, and be continued until they are completed, and that they will be followed by two other series, The Two Witnesses, Who Were and Who Are They? and, The Mark of the Beast.—What is It?

If any one of our subscribers desires to obtain a copy free of one of the most attractive of the magazines for children and young people simply send a postal card to D. Lothrop & Co., Boston, Mass., with the following request: "Please send me a copy of The Pansy, mentioned in THE TENNESSEE BAPTIST." Be sure to give your full name and address.

Dr. J. R. Graves made his many friends glad by his appearance at Augusta. Miss Nora Graves was with him, to take care of him in his affliction. In all his affliction his faith has never failed, but has grown stronger and stronger, so that he says he has never asked God to spare his life; but, full of the blissful hope of the gospel, he is willing at any time to go.— Texas Baptist.

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 see that henceforth Mississippi is to be excluded from all share in the Peabody fund unless these bonds are paid. Let it be so. Certainly we can hear it. But it is doubtful if the trustees took any pains to know the real status of the bonds. Be that as it may Mississippi will not assume the payment of thirty million dollars of bonds issued in plain violation of her constitution. Who will say she ought?— Correspondent in Exchange.

We see that the trustees of the Peabody fund have refused to make an appropriation to Mississippi because that State repudiated certain bonds by which Mr. Peabody lost many hundreds of thousands of dollars. Did not Mr. Peabody know, when he bought those bonds, that they were fraudulent bonds,—illegally sold? It was his business to know the fact; and there is no doubt but that he did know it. Who is to blame? Not the State of Mississippi certainly.

In London, since 1851, while the Methodists of all kinds have increased one hundred and four per cent, the Presbyterian and Episcopal churches forty two per cent each, Congregationalists thirty, and Roman Catholics ninety-eight per cent. Baptists have grown at the rate of one hundred and fifteen per cent. In the United States it is larger than any other denomination, being double that of the Methodists, North or South, colored, probationers, seekers and babies included.

We again say to Tablet of the Reflector that we have exonerated him from what was implied in our question whether he signed Blue Grass's production, A Country Pastor. Deacon Webber, one of the deacons of Blue Grass's church, to oblige his pastor, signed himself A Country Pastor, when he was not a country pastor, nor a pastor at all, and not even a minister of any sort, and never was. We had thought of Mr. Webber than this. There are three falsehoods intentionally implied in this signature.

The Tennessee Baptists, numbering one hundred and five thousand, contributed enough money to send only twenty-five delegates to the Southern Baptist Convention, while Arkansas, with only fifty-five thousand, was entitled to thirty-four delegates, and the Arkansas Evangel proposes three cheers for Arkansas.— Exchange. Arkansas did well; but will the Evangel tell us how much of the thirty-four hundred dollars came from the North and from the Home Board of Atlanta, Tennessee, with no outside help, was entitled to over thirty delegates, nearly forty had her contributions for March and April reached the Board in time. But Tennessee did well last year, and will do better this year we hope, not for glory but for Christ's sake.

The first Sunday night of 1883, Dr. T. T. Eaton, pastor of the Walnut street Baptist church, preached on communion. He completely demolished the notion that all Christians should commune together here because they must in heaven, and that held by some that they cannot celebrate the Lord's supper if there are any others in the church whom they cannot fellowship, by establishing the fact that we are not to commune with each other, but with Christ alone. He affirmed that he had national fellowship for all believers, denominational fellowship for all Baptists, church fellowship for the members of his church; but he could not pervert the ordinance of Christ to express such fellowship. He proved the ordinance was given to the church, and could not be celebrated by delegates of the churches. I never heard the custom among Baptists of celebrating the supper so completely vindicated, and the opposers of Baptists so thoroughly disarmed. It is well for ministers to leave all men without excuse.— Millidge in Baptist Record.

The following statement of Baptist views is copied from a little book with the title, What Christians Believe, by Rev. Miles G. Bullock, a Methodist minister of New York. Having spoken of our other articles of faith he says: "A Baptist maintains that only believers are to be baptized, hence infant baptism is nonsense; baptism is baptism by immersion; baptized believers only have any right to the Lord's supper. How can they therefore consistently invite or allow me, having only been sprinkled, and that in infancy, to commune with them? Do they keep me away from the Lord's table, or is it I who am responsible for neglect of this sacrament, having refused to comply with the essential conditions of its reception? Close communion, as it is generally termed, is the only logical and consistent course for Baptist

churches to pursue. If their premises are right the conclusion is surely just as it should be. But says one whose prejudices are all awake, "Why will they not commune with those believers in other churches who have been immersed?" For the consistent reason that such persons have violated the New Testament order in communing with unbaptized believers, and are therefore not considered in good standing. They do not feel willing to countenance such laxity in Christian discipline. Let us honor them for stern steadfastness in maintaining what they believe to be a Bible precept rather than criticize and censure because they differ from us concerning the intent and mode of Christian baptism, and believe it to be an irrepealable condition of coming to the Lord's supper." An honorable witness is he. A Baptist could not have made a clearer or a fairer statement. Why cannot all our Polobaptist brethren be as frank, fair and ingenuous?— Christian Index.

NEWS FROM THE STATES.

We desire 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.— Bro. A. D. Phillips writes from Wauhatchie: "I occasionally see my name in THE TENNESSEE BAPTIST as preaching at Fairview. It is not fairview but Fairfield. It is a small village about five miles from this place. The Lord has wonderfully blessed us there. When I went there two and a half years ago there were only thirty members there. We now number one hundred and three, and have given two letters. The brethren there would be greatly rejoiced to see you. Some of the Mosleys are members there. I rejoice greatly that you are so far recovered. May the heavenly Father give you again in power to us."— The Happy valley church, near Round Mountain, has been reorganized. — The First church of Chattanooga has ordained Bro. J. T. Lightfoot to the work of the ministry of the gospel. — Dyer College was struck by lightning last month, but the damage was light. — Oak-hill church is reported as a live body, and making progress. Bro. W. J. Couch has the honor of being pastor, and honors the office. — The little church in Columbia should be nourished until she becomes self-supporting. — Bro. Windes says the Macon church is one of the best in the Association, knowing how to meet her liabilities and how to be reasonable in making demands on the pastor. — Mount Moriah church has increased twenty-five per cent during the last two years. She is repairing her house. She is over forty years old. — A basket meeting was held at Mill-creek church, near Nashville, last Sunday. Dr. G. W. Griggs preached at eleven o'clock, and G. S. Williams in the afternoon. — The Ripley Sunday-school is full of life, and receives additions every Sunday.

TEXAS.— Bro. F. C. Stafford writes from Oranville: "Crops are much damaged by continuous rains all through the spring. Many are not done planting cotton, and many have to plant over on account of recent destructive hail storms. The cause of Christ is suffering much in this section from indifference on the part of many professors of religion. The Lord bless you and yours and your excellent paper."— A brother writes: "Rev. J. B. Cole has resigned at Pilot Point, and also at Aubrey. The missionary of Shiloh Association, A. B. Ingram, has been called upon to preach for the church at Aubrey. The church at Gainsville is prospering under the efficient labors of Bro. J. E. Edif. Denison is yet without a pastor. May the Lord put it into the heart of some good preacher to take charge of that flock. The Sherman church is growing exceedingly fast under the pastorate of Dr. G. W. Rogers. Rev. A. J. Holt is working up the churches on missions."— The workers' institute of San Marcos Association has been postponed to the fifth Sunday in August. — Two deacons were ordained by the Elgin church last Sunday. — W. E. Penn will commence meetings six miles from Bastron the first of July. — Bro. Hukill has been very busy in the southwest for a number of weeks. — Bro. H. F.

Miller will begin meetings at Borden the third of July. — Bro. J. F. Kinnison is having good success all along the line.

ALABAMA.— The State Convention will meet in Tuskegee this year. — The Alabama Baptist has been purchased by Maj. John G. Harris, who will move it to Montgomery.

ARKANSAS.— Bro. P. R. Johnson writes: "We have our new house of worship nearly done at Cave Springs. Bro. J. C. Robertson, the pastor, baptized three last meeting, and two were received by letter. The interest is growing. Bro. Robertson has been pastor over since the church was organized, five years ago. He is loved by all." — The Evangel has been moved to Little Rock.

MISSISSIPPI.— Randall church, Jasper county, recently set apart Bro. G. W. Foster to the deaconship. — An effort is being made to move Mississippi College from Clinton to Meridian. — Good meetings were in progress two or three weeks since in the First church of Meridian. — Good results have accrued from recent meetings in the colored churches of Meridian.

KENTUCKY.— Two persons in Bracken county gave one thousand dollars each to Georgetown College, and another in Woodford county gave three hundred dollars. — J. D. Chapman, a Seminary student, will assist Dr. Eaton of Louisville in the pastorate for three months. — The Great-crossings church, Scott county, was organized one hundred years ago, and celebrated her centennial anniversary May the thirty-first. — Rev. W. C. Lattimore's address during the next four months will be Payne's Depot. — Rev. A. T. Moore has gone to Austin, Texas. — E. Y. Mullins was ordained pastor of the church in Harrodsburg a few weeks since.

SECULAR NEWS.

Earthquake shocks are reported as still continuing in Cashmere, India. Hon. J. B. Foraker was nominated by the Republican party in Ohio, on the eleventh instant, for election to the office of governor of that State. Twenty-five persons were killed and two hundred injured by the falling of the stairway in the court-house of Thiers, France, on the tenth instant. The people were there to witness a murder trial.

It was reported last week that Mr. Gladstone would resign; but it now seems, and it is thought, that he will not. It is said the queen requested him not to retire from government. A caving tunnel on the Cincinnati Southern railroad, about one hundred miles from Chattanooga, Tenn., last week, wrecked a construction train, killing and fatally injuring thirty or forty men.

Mr. Gladstone and his ministry resigned on the eleventh instant. The queen summoned the Marquis of Salisbury, leader of the Tory opposition, to form a new cabinet. Sir Stafford Northcote is to be chancellor of the exchequer.

It seems the controversy between England and Russia has assumed a somewhat new phase. It has been announced that the difficulty will be settled by yielding to Russia the strip of territory, said to be about one hundred miles wide, commanded by the military post at Pongdel. Later information places the matter more in doubt. Russia is said to have, near the Caspian sea, a force of about one hundred and fifty thousand men; and the belief is expressed that the government of the czar can hardly have made such formidable preparations simply with a view to rectify the Afghan frontier. It has been said that Russia means nothing less than the extension of her territory south of the Caspian as far as the Arabian gulf, and, with this view, must mean to subdue and annex Afghanistan altogether. The attitude of England is, as we understand it, one of preparation for whatever may come, yet, at the same time, one of readiness to concede where concession is possible, and so to accept of war only as a last dire alternative. In such a case, if war comes, the responsibility is with Russia, a responsibility she will not hesitate to assume.

The Young South.

MISS NORA H. GRAVES, Editor.

To whom all communications for this Department may be addressed, care THE BAPTIST.

POST-OFFICE.

DEAR CHILDREN:—I over-taxed my eyes last winter, and have now to suffer for it, just as you have to suffer whenever you stick your hand in the fire. The doctor has blistered my temples, forbade my reading, writing, or doing anything I want to do, and has shut me up in a dark room to stay I don't know how long. Now I flatter myself that none of my young readers believe Aunt Nora could ever be so bad a girl as to merit such treatment, and that I will have their sympathies rather than their "good enough for her." It will be a great trial for me not to be able to write you about our sweet pillow-texts, etc., but I promise to do all I can to get well soon; and, in the meanwhile, I will let some of our big friends talk to you in my place. And now here is a letter from Mrs. Sherrouse, Rosa and Freddie, from whom we have not heard for almost a year. We are truly glad that we still claim their love and interest, and their letters do us good. Write me, children; I shall want your letters now more than ever before. Lovingly, AUNT NORA.

MISS NORA GRAVES:—I hardly know what excuse to render you for my long silence; but I am sure you would not blame me and my little ones for our apparent neglect if you knew all the circumstances. Since I last wrote you we have moved to this place, and are very pleasantly situated, though we do not expect to remain here longer than the present year. The ill health of our family compelled us to leave our home in Franklin, as that country is so very unhealthy. This being a swamp country is not noted for health; but my husband was anxious to spend a year among his relatives, and we hoped a change would benefit our children. Thus far it has, though my precious Rosa has fever to-night. Ada and Lena both keep well. All three have been out picking berries, and now have a little money to send you. Rosa and Ada send up the year's dues, one dollar and twenty cents each, and Lena twenty-five cents. I wish to send some money to Bro. Graves for the young ministers very soon. We notice his appeal and regret very much that we are so poor, but will help just as soon as possible. My mother-in-law, Mrs. A. J. Sherrouse, encloses herewith two dollars to your father for the young ministers. Miss Nora, will you be kind enough to forward me a copy of the Story of the Bible? I need it for my children. I have a little Sabbath-school, and wish it to read to our little folks. My sister-in-law, Jennie Dunbar, lives near me, and our little ones meet here every Sabbath. I teach and read to them. K. D. SHERROUSE.

Ashland Plantation, La. You did not give us your post-office, Mrs. Sherrouse, hence I could not send you the Story of the Bible. Let us have it as soon as convenient, and we will send you the book.

AUNT NORA:—After a long silence I knock again for admittance into the band of little workers, and trust I have your pardon for my negligence. I have had no way of making money until a few days since. I picked dew-berries and sold them; and I now inclose you one dollar and twenty cents, my year's dues, to be sent to the two young ladies in Mexico. My Uncle Ben Sherrouse kindly sent me one dollar to send you. I send you one-half of it now, and the other is my berry money. My father has moved from Franklin parish to this place, Ashland plantation, on the Atchafalaya river; and one mile below us is a great iron bridge across the river, and we hear the cars passing nearly every hour in the day. This is a beautiful country if the hot water could be kept off. Since we came here we have enjoyed good health, and my sister Ada has gotten entirely well. Papa does not appear very well, but we hope that he will soon be strong and well again. With love to you and the little cousins I remain as ever. ROSA SHERROUSE.

AUNT NORA:—I sit a little boy nearly six years old, and I want to do something to help the young ladies in Mexico. I send twenty-five cents. Yeront Stokes, a little orphan girl who lives with my mama, sends twenty-five cents also. We earned this money by picking dew-berries. We have a great many and very fine ones here. They grow in the old fields. Your little nephew, FREDDIE DUNBAR.

MISS NORA GRAVES:—Dear sister, I have been thinking for some time of writing to you, and sending you a little money for your Mexican mission, but have neglected doing so. I want to make by my own labor the money I give to Christ. I am teaching a little public school. As our neighborhood is very thinly settled I have but ten scholars. I am trying to start a Sunday-school, and, in connection with the same, I want to give them some little

reward cards, for which I send twenty-five cents. Please send me one package. I would be very grateful to you if you would give me some suggestions now to conduct my Sunday-school so as to do the most good, and make it as interesting as possible. I am anxious to do all the good that I can. I send you twenty-five cents for your article, Woodville, Miss. Mrs. EMMA C. OLIVER.

I fully appreciate both your desire to earn by your own labor all the money you give to Christ, Mrs. Oliver, and to do all the good you can. I wish it was in my power to give you the suggestions you request, but I hardly know how to do so through these columns. I hope you received your reward cards, and that they have proved an assistance to you. Write again.

Here are three little California girls, from whom I know you all would like to hear a word or so.

AUNT NORA:—I am still rejoicing and praising my heavenly Father; but I find it hard to do at school. I would like to answer the pillow-texts, but I live so far away they would be answered before mine could reach there. Every Sunday morning, when I do not go to church, I take the paper, Bible and Analysis and sit down and study out nearly all of them. I love to see the work in Mexico prospering so well. I love to see and hear of so many coming to Christ. Inclosed find ten cents for our girls. I have met Bro. Sanford, and think him quite a nice man. He said some of his children were thinking of writing. I hope to see a letter from them soon. Aunt Nora, I would like to join your tract club, but know it is of no use; for Bro. Sanford gave me about twenty-five cents' worth, and I cannot give them away but alone selling them. ISMA SIMONSON, Little Lake, Cal.

AUNT NORA:—As I have time to write again I will try to comply with my promise. The Methodists and Presbyterians had a protracted meeting in Willits, three miles from papa's place, about three or four months ago, and had twenty-five converts, the most of whom joined the Presbyterians; and now the Methodists and Congregationalists are holding a meeting now in Willits, but have not had any converts yet that I know of. I would like to answer your pillow-texts, but we live so far away they would be answered before mine could get there. I will send ten cents for our girls. I will close. Your niece, TILDA SIMONSON, Little Lake, Cal.

AUNT NORA:—Papa has taken THE BAPTIST almost a year, and I want to enroll my name on the list of cousins. I am nine years old. The text is in Prov. xv. 1: "A soft answer turneth away wrath; but grievous words stir up anger." Solomon wrote it. I believe it is true, though I have not tried it as often as I ought to. I intend to try to do so. I send ten cents for our girls, and will try to send ten cents a month during the year. EVA GUNTER, Biggs, Cal.

AUNT NORA:—This is Eva's best letter writing, but she is so anxious to be one of the cousins I have consented for her to try; for I believe you are doing a good work. We look for THE BAPTIST every week as for a dear friend. We don't know how we have kept house so long without it. The children, four of them, all like the Young South; but Eva seems more interested than the rest. You have my prayers for your noble work; and if Eva's ten cents a month will help you you shall have it. Your friend, MRS. KATE GUNTER, Biggs, Cal.

We appreciate your kind words, Mrs. Gunter, and hope not only to claim Eva's ten cents a month, but also an occasional letter from yourself.

This is the way Van Farrar steps to the front. AUNT NORA:—I send the balance of my dues to the Little Workers, as I want to step up among the 12 mos. I will not write a letter this time, but will write one before very long. Wishing you and all the cousins much happiness I remain your niece, VAN C. FARRAR, Clifton, Ark.

[I 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.] "I will both lay me down in peace and sleep, for thou, Lord, only maketh me dwell in safety." Where can these words be found? Who wrote them? Had David cause to realize the full meaning of these words? Tell me why you think so. Do you feel you have such a protector? Do you trust him?

AFTER reading a book or an article or item of information from any reliable source, before turning your attention to other things give two or

three minutes of quiet thought to the subject that has just been presented to your mind. See how much you can remember concerning it; and, if there were any new ideas, instructive facts or points of special interest that impressed you as you read, force yourself to recall them. It may be a little troublesome at first, until your mind gets under control, and learns to obey your will; but the very effort to think it all out will engrave the facts deeply upon the memory, so deeply that they will not be effaced by the rushing in of a new and different set of ideas; whereas, if the matter be given no further consideration at all the impressions you have received will fade away so entirely that, within a few weeks, you will be totally unable to remember more than a dim outline of them. Form the good habit, then, of always reviewing what has just been read. It exercises and disciplines the mental faculties, strengthens the memory, and teaches concentration of thought. You will soon learn, in this way, to think and reason intelligently,—to separate and classify different kinds of information, and, in time, the mind, instead of being a lumber-room, in which the various contents are thrown together in careless confusion and disorder, will become a storehouse where every special class or item of knowledge, neatly labeled, has its own particular place, and is ready for use the instant there is need of it.

THE LITTLE PEOPLE.

A dreary place would be this earth Were there no little people in it. The song of the angels would lose its mirth Were there no children to begin it. No little forms, like birds to grow, And make the adorning heart surrender. No little hands on breast and brow To keep the thrilling love-words tender. The sterner souls would grow more stern, Lestling nature more inhospitable. And man to stone coldness turn. And woman would be less than woman. Little song indeed would lose its charm Were there no babes to begin it. A dreary place this world would be Were there no little people in it.

Little Workers for 1885.

- We are undersigned, pledge ourselves to give ten cents a month toward educating a young Mexican lady in the Madero Institute, Saltillo, Mexico, who is fitting herself to become a missionary among her own people. Parker McGrew, 12 mos.; Thomas McGregor, 12 mos.; Fannie Reynolds, 12 mos.; Charley Kenley, 12 mos.; Hannah Hyatt 12 mos.; Ido Moody, 12 mos.; Waverly Earl Smith, 12 mos.; Eddie Peniterson, 12 mos.; Lena Funn, 12 mos.; Eliza Canfield, 12 mos.; Alma Canfield 12 mos.; Eunice Canfield 12 mos.; Fuller Canfield 12 mos.; Wade Canfield 12 mos.; Cora Canfield 12 mos.; John Overton Dancy 12 mos.; VanFarrar, 12 mos.; Rosa Sherrouse 12 mos.; Ada Sherrouse 12 mos. AUNT MAURIE, 10 mos. Sallie Jackson 8 mos. Mary Irene Owens, 7 mos. Annie May Belcher, 5 mos.; Minnie Belcher, 5 mos.; ——— Father Wingo, 6 mos. Mattie A. Ross, 5 mos.; Bettie Osborne, 5 mos.; Maudie White, 5 mos.; George Wilson, 5 mos.; Robert Wilson, 5 mos.; Pauli Longmire, 5 mos.; Layton Wall 5 mos.; Lillie Graves 5 mos.; Tommie Martin, 5 mos. Hattie Moody, 4 mos. Nannie Graves Ball, 4 mos.; Maggie Reese, 4 mos.; Willie Garig, 1 mos.; Flora Longmire, 1 mos.; Roberts Quinn, 4 mos. Mabel Boy, 3 mos.; Eaton family, 3 mos. Clarance Wingo, 3 mos. Susie Borum Nixon, 3 mos.; Lena Sherrouse 2 1/2 mos.; Lilla Finney 2 mos.; May Johnson, 2 mos. Ella Farmer 1 mo.; Clemm Fawcett, 1 mo. W. E. Cornelius, 1/2 mo.

Our Missionary Fund.

- We want all our young friends to help us with their pockets and purses to clothe a few young ladies in Madero Institute, Mexico, who are fitting themselves to become missionaries among their own people. Mrs. Ellen Mosely, 30 cts.; Isaac Logg 10 cts.; Ella Frown, 10 cts.; Mamie Clark, 10 cts.; Myrta Wingo, 10 cts.; An unknown friend in Missouri, 10 cts.; James Martin, 5 cts.; Kim Taylor 10 cts.; Carrie Byrd 10 cts.; Emma H. Owsen 10 cts.; ——— Carrie Wright 40 cts.; W. E. Stone, Alabama 50 cts.; Kid J. J. Towens 40 cts.; A. Fred 40 cts.; Sister L. J. Price 30 cts.; Sister Fanny Milan 30 cts.; T. Bennett Price 10 cts.; G. T. Price 5 cts.; Betsy Todd 10 cts.; Eva Gunter 10 cts.; Fetus Canfield 10 cts.; Parker and Thomas McGregor 10 cts.; Two Friends 25 cts.; Tilda Sherrouse 10 cts.; Mrs. Emma Oliver 50 cts.; Freddie Dunbar 25 cts.; Gertie Stokes 25 cts. Tract Club. Nora Canfield, 1 1/2 dozen. Facker McGrew, 3 dozen. John Kirby, 3 dozen. Layton Wall, 4 dozen. Robert Wilson, 3 dozen. Ido Moody, 4 dozen. May Belcher, 2 1/2 dozen. Nannie G. Ball, 1 dozen. Alonzo Stanley, 1 dozen. G. E. Boyl, 1 dozen. Ida Sherrouse, 1 dozen. Thomas McGregor, 1 dozen.

Neuralgia of the Face.

Capt. John Orr, Pearlington, Miss., has been a most intense sufferer from facial neuralgia for over twenty years. He has had seventeen operations performed on the nerves—that is, had them divided, cut off close to the bone from which they emerge. But this never did him any good; the most excruciating pain continued without the least interruption. He often wished for death to relieve him of the intolerable pain. The best physicians failed to relieve him. They finally advised him to consult Drs. Hartman & Miller, at the St. Charles Hotel, New Orleans, which he did. They prescribed PERUNA, and in less than a month was entirely relieved of the pain. Before consulting these doctors the least touch to any part of his face or nose would cause the most fearful pain, while now he can blow his nose and wipe his face without the least fear of pain. The captain is grateful beyond measure for this unexpected and unlooked-for result. Mrs. Elizabeth Kenner, 88 Laurelstreet, New Orleans, has been one of the greatest sufferers from Neuralgia of the face during the past year that we have ever heard of. From morning to night, and from night to morning, there was one constant, racking, tearing, burning pain, extending clear around her head and deep down through every muscle, tooth and bone in her face. No rest and no sleep. All physicians failed to relieve her, as well as all remedies. She was constantly in the most agonizing despair. She called on Dr. Hartman, who said the cause was chronic catarrh. He prescribed Peruna for her and now every pain has left her. She feels like another person and can eat heartily and sleep soundly. Mrs. C. J. Miles, Gallipolis, O., writes: "Dr. S. B. HARTMAN & Co., Columbus, O. My affliction has been rheumatism, located in the right arm and shoulder, of more than two years' standing, and after trying a great many remedies without any relief, I commenced the use of PERUNA, which, after using three bottles, found a decided change for the better. I continued to use it and now feel entirely well." Huldah Ward, Wellston, O., writes: "I have been afflicted for years with that dreaded disease, catarrh. I tried a great many different kinds of medicine, but to no effect. I commenced taking your PERUNA about nine months ago; have taken about ten bottles. It is doing me much good. By its continued use I hope to be entirely cured." Dr. A. B. Lovejoy, Dadeville, Ala., writes: "I have a fine run on your PERUNA and MALINA. Please send me a list of books 'The Ills of Life.'"

SWEET MORSELS.

If a nation expects to be ignorant and free, in a state of civilization, it expects what never was and never will be.

You may safely commit the child's clothes to servants, but the rest of the little one you had better take care of yourself.

On the diffusion of education among the people rests the preservation and perpetuation of our free institutions.

Young men are apt to think themselves wise enough, as drunken men are apt to think themselves sober enough.

God sometimes washes the eyes of children with tears, in order that they may read aright his providence and his commandments.

Destroy Christianity and you destroy society. Take from the world the idea of a hell and there are many men who would soon turn this world into a hell.

Till we accept the faiths which our fathers postulate, we can never know even the sensible world; and when we accept them, we shall know much more.

Men's lives should be like the days, more beautiful in the evening; or like the seasons, aglow with promise, and the autumn rich with golden sheaves, where good deeds and words have ripened on the field.

If you have a duty to do, do it straightforwardly. An old army commander was accustomed to say, as he saw a younger officer dodge his head at the whistle of a bullet, "You foolish fellow, you'll dodge into the way of a bullet."

Life is warfare, and those who climb up steep paths and go through dangerous enterprises are the brave men and the leaders in the camp, but to rest lazily at the cost of others' labors is to be a coward, safe because despised.

I say, without seeking, truth cannot be known at all. It can neither be declared from pulpits, nor set down in articles, nor in any wise "prepared and sold" in package ready for use. Truth must be ground for every man by himself out of its husk, with such help as he can get, indeed, but not without stern labor of his own.

TOADS IN THE GARDEN.

A toad put into a hot bed will effectually protect the plants from the ravages of insects, and a number of them in an ordinary garden will materially reduce the number of insects, and thus protect the plants from their ravages.

Not only do they subsist upon insects, but they destroy those which the birds can not reach,—those which depredate at night, when we and the birds are asleep. So highly are they appreciated in Europe that they are there an article of merchandise. The market gardeners near London, England, purchase toads from the continent at fourpence each.

Instead of being kicked and trod upon, he should be protected by all good citizens. Any one who will take the trouble to watch a toad for one hour some summer evening will

FOUR ACTS; PLAZED!

And Report About Ex-president Arthur.

Will the Fifth and Final Act be a Tragedy?

Rochester Democrat and Chronicle: "Dr. Lincoln who was at the funeral" "of ex-Secretary Frothinghuyson, says" "ex-President Arthur looked very" "unwell. He is suffering from" "Bright's disease. During the past" "year it has assumed a very aggravated form."

That telegram is act IV. of a drama written by ex-President Arthur's physicians. In act I. he was made to appear in "Malaria," of which all the country was told when he went to Florida.

In act II. he represented a tired man, worn down, walking the sands at Old Point Comfort and looking eastward over the Atlantic toward Europe for a longer rest.

The curtain rolls up for Act III. upon the distinguished actor afflicted with melancholy from bright's disease, while Act IV. discovers him with the disease "in an aggravated form, suffering intensely, (which is unusual) and about to take a sea voyage."

Just such as this is the plot of many dramas by play-wrights of the medical profession. They write the first two or three acts with no conception of what their character will develop in the final one.

They have not the discernment for tracing in the early, what the latter impersonations will be. Not one physician in a hundred has the adequate microscopic and chemical appliances for discovering bright's disease in its early stages, and when many do finally comprehend that their patients are dying with it, when death occurs, they will, to cover up their ignorance of it, pronounce the fatality to have been caused by ordinary ailments whereas these ailments are really results of bright's disease of which they are unconscious victims.

Beyond any doubt, 80 per cent of all deaths except from epidemics and accidents, result from diseased kidneys or livers. If the dying be distinguished and his friends too intelligent to be easily deceived, his physicians perhaps pronounce the complaint to be pericarditis, pyæmia, septicæmia, bronchitis, pleuritis, valvular lesions of the heart, pneumonia, etc. If the deceased be less noted "malaria" is now the fashionable assignment of the cause of death.

But all the same, named right or named wrong, this fearful scourge gathers them in! While it prevails among persons of sedentary habits,—lawyers, clergymen, congressmen,—it also plays great havoc among farmers, day laborers and mechanics, though they do not suspect it, because their physicians keep it from them, if indeed they are able to detect it.

It sweeps thousands of women and children into untimely graves every year. The health gives way gradually, the strength is variable the appetite feeble, the vigor gets less and less. This isn't malaria—it is the beginning of kidney disease and will end—who does not know how?

No, nature has not been remiss. Independent research has given an infallible remedy for this common

disorder; but of course the physicians will not use Warner's safe cure, because it is a private affair and cuts up their practice by restoring the health of those who have been invalids for years.

The new saying of "how common bright's disease is becoming among prominent men!" is getting old, and as the Englishman would say, sounds "stupid"—especially "stupid" since this disease is readily detected by the more learned men and specialists of this disease. But the "common run" of physicians, not detecting it, give the patient Epsom salts or other drug prescribed by the old code of treatment under which their grandfathers and great grandfathers practiced!

Alas, we hear the patient is "comfortable." But one long, maybe, they "tap" him and take some water from him and again the "comfortable" story is told. Torture him rather than allow him to use Warner's safe cure! With such variations the doctors play upon the unfortunate until his shroud is made, when we learn that he died from heart disease, pyæmia, septicæmia or some other deceptive though "dignified cause."

Ex-President Arthur's case is not singular—it is typical of every such case. "He is suffering intensely. This is not usual. Generally there is almost no suffering. He may recover, if he will act independently of his physicians. The agency named has cured thousands of persons even in the extreme stage—is to-day the mainstay of the health of hundreds of thousands. It is an unfortunate fact that physicians will not admit there is any virtue outside their own sphere, but as each school donates virtue to all others, the people act on their own judgment and accept things by the record of merit they make.

The facts are cause for alarm, but there is abundant hope in prompt and independent action.

PICTURES OF YOURSELF.

To introduce our handsome new style pictures throughout the U. S. at once, we will send one hundred finely finished stamp photographs of yourself, postpaid, upon receipt of \$1.25 and stamp photo to copy from (cabinet size preferred), provided you will promise in your letter to show pictures, and act as agent in case they are satisfactory. Are sure to please everyone. Refer to Postmaster or any Bank. Remit by postal note or registered letter (no stamps taken), and mention paper.

Address, WILL C. TURNER & Co., Columbus, O.

Sunday-school Books.

- A New Fifty-volume Library. Whole number of pictures in library 4510 Marble paper sides, cloth back, 95 Cts. Hospital Question Book. By A. C. Dayton. Vols. I. and II., each 20 cts. 25 Cts. per dozen. Myrtle Question Book. J. M. Weaver. Each 20 cts. Child's Catechism in Rhyme. Mrs. A. C. Graves. Each 15 cts. Brief Catechism on Bible Doctrine. Dr. J. P. Boycain. Per dozen 80 cts. Instant-class Question Book. L. H. Shook. Per dozen 40 cts. Little Lessons, Part I. B. Manly, Jr. Per dozen 10 cts. Little Lessons, Part II. B. Manly, Jr. Per dozen 50 cts. Child's Scripture Question Book. Part I. B. Manly, Jr. Per dozen 75 cts. Child's Scripture Question Book. Part II. B. Manly, Jr. Per dozen 75 cts. Sunday-school Class Books. Per doz. 50 cts. Sunday-school Lessons. 24 pages, with colored covers. Per dozen 50 cts. Blue and Red Tinkles. Per 1000 50 cts. A list of above books sent by mail, post paid, on receipt of price. Address CHAS. & HARVEY Memphis, Tenn.

The Floral World.



A superb, illustrated \$1.00 Monthly, WILL BE SENT ON TRIAL FREE ONE YEAR! To all who will enclose this ad. to us NOW, with 12 stamps to prepay postage. The Indiana Farmer says: "Contents interesting, and to flower lovers well worth the price, \$1.00 per year." Mrs. R. A. Hook, Bingen, Ind., says: "It is the best floral paper I ever saw." Mrs. J. W. Fay, Bay Haven, Miss.: "It is magnificent!" Mrs. H. G. Samsback, Parkersburg, W. Va.: "I have never seen anything half so good." Mrs. J. L. Shook, Bayona, Cal.: "It is the best floral world." THE FLORAL WORLD, Highland Park, Ill. xviii 47

OPIMUM and WHISKY HABITS cured at home without pain. Hook & WOODLIEF's patent Free. 17 1/2 WOODLIEF'S PATENT FREE. 17 1/2 xviii 47. Send for prospectus, \$100 to \$20 per mo., made by setting our face books and bills. Write to C. O. Murphy & Co., St. Louis, Mo.

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE

Prepared by a physician with special regard to health. No Alumina, Lime or Ash.



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

Advertisement for Dr. Price's Special Flavoring Extracts, featuring an image of a bottle and text describing its uses.

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.

PARAGRAPHS. A passionate reproof is like a medicine given scalding hot; the patient cannot take it.

Whoever looks for a friend without imperfections will never find what he seeks. We love ourselves with all our faults, and we ought to love our friends in like manner.

IT KNOCKS THE SPOTS. and everything in the nature of eruptions, blotches, pimples, ulcers, scrofulous humors, and incipient consumption, which is nothing more nor less than scrofula of the lung, completely out of the system.

God gives us messages on purpose that they should be used. As he made birds to sing and stars to shine, and rivers to flow, so he made men and women to converse with one another, to his glory.

If a canoe be connected by a cord with a distant ship, one in the canoe may draw himself to the ship, if he can not draw the ship to himself.

"AS GOOD AS NEW," are the words used by a lady, who was at one time given up by the most eminent physicians and left to die.

A VALUABLE WORK OF REFERENCE. SMITH-PELOE'S DICTIONARY OF THE BIBLE

TEACHERS' EDITION, COMPRISING ITS TIGRITICS, BIOGRAPHY, GEOGRAPHY, NATURAL HISTORY AND LITERATURE.

BY WILLIAM SMITH, D.D., REVISED AND EDITED BY REVS. F. N. AND M. A. PELCOUBET.

It is a pleasure to me to see the great value of Dr. William Smith's Bible Dictionary as containing the fruit of the most liberal scholarship of England, and much of its value remains in the condensed form of a larger work into one smaller volume.

HOLLENBERG'S MUSIC HOUSE

PIANOS AND ORGANS.



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

MASON & HAMLIN D. W. HUGHES

DIAMONDS, FINE JEWELRY, WATCHES, CLOCKS, SILVER, SILVER-PLATED WARE.

THE TENNESSEE BAPTIST

To all who are from Pro-lapsed Organs.

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

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

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.

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.

TESTIMONY OF A FARMER. I have been wearing one of your Body and Lung Braces since last August, and I am free to express my gratitude to you for the great benefit.

THE TESTIMONY OF A CHRISTIAN WOMAN. Her Fallow-lands were. I have ordered from your Body and Lung Brace for my female friends.

THE TENNESSEE BAPTIST

CHESAPEAKE, OHIO & SOUTH-WESTERN RAILROAD.

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

TWO DAILY TRAINS. 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 for call upon R. H. TALLEY, Ticket Agent, Memphis, Tenn.

CINCINNATI BELL FOUNDRY CO. HILMYER MANUFACTURING CO. BELLS CHURCH SCHOOL FIRE ALARM.

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

CONSUMPTION. I have a positive remedy for the above disease by the use of thousands of cases of the worst kind and of long standing.

ROOSEVELT PORTABLE PIPE ORGAN. We have succeeded after many years of study and experiment in producing a portable G. E. W. VIKING PIPE ORGAN which fills the place between the best reed organ and the church pipe organ.

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

HARTNER'S IRON TONIC. Will purify the BLOOD, regulate the LIVER and KIDNEYS, and restore the system.

LADIES' HAIR TONIC. Will purify the BLOOD, regulate the LIVER and KIDNEYS, and restore the system.

