

THE Baptist Book House, Graves & Mahany, Proprs., 286 Main St., Memphis, Tenn.

This house has been organized for the purpose of supplying the denomination and the public with all the standard Baptist publications and Sunday-school literature published anywhere, and at publishers' prices.

Inter-Communion Between Baptist Churches. A treatise on the subject, by J. M. Pendleton. This volume is a valuable contribution to the discussion of the subject, and is well calculated to settle the minds of those who are in doubt on this point.

THE GREAT MISSENER. Theological and Sociological. A Dissertation on the subject of the Great Misener, by T. G. Jones, D.D. Price, in cloth, 75 cts.

QUESTIONS OF THE AGE. By Ed. J. D. Hays, D.D. Price, in cloth, 75 cts.

THE HISTORY OF THE BAPTIST CHURCH IN ENGLAND. A History of the Baptist Church in England, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN AMERICA. A History of the Baptist Church in America, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE SOUTH. A History of the Baptist Church in the South, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE WEST. A History of the Baptist Church in the West, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE NORTH. A History of the Baptist Church in the North, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE MIDDLE STATES. A History of the Baptist Church in the Middle States, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE SOUTH. A History of the Baptist Church in the South, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE WEST. A History of the Baptist Church in the West, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE NORTH. A History of the Baptist Church in the North, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE MIDDLE STATES. A History of the Baptist Church in the Middle States, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE SOUTH. A History of the Baptist Church in the South, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE WEST. A History of the Baptist Church in the West, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE NORTH. A History of the Baptist Church in the North, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE MIDDLE STATES. A History of the Baptist Church in the Middle States, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE SOUTH. A History of the Baptist Church in the South, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE WEST. A History of the Baptist Church in the West, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE NORTH. A History of the Baptist Church in the North, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE SOUTH. A History of the Baptist Church in the South, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE WEST. A History of the Baptist Church in the West, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE NORTH. A History of the Baptist Church in the North, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE MIDDLE STATES. A History of the Baptist Church in the Middle States, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE SOUTH. A History of the Baptist Church in the South, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE WEST. A History of the Baptist Church in the West, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE NORTH. A History of the Baptist Church in the North, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE MIDDLE STATES. A History of the Baptist Church in the Middle States, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE SOUTH. A History of the Baptist Church in the South, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE WEST. A History of the Baptist Church in the West, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE NORTH. A History of the Baptist Church in the North, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE SOUTH. A History of the Baptist Church in the South, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE WEST. A History of the Baptist Church in the West, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE NORTH. A History of the Baptist Church in the North, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE MIDDLE STATES. A History of the Baptist Church in the Middle States, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE SOUTH. A History of the Baptist Church in the South, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE WEST. A History of the Baptist Church in the West, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE NORTH. A History of the Baptist Church in the North, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE MIDDLE STATES. A History of the Baptist Church in the Middle States, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE SOUTH. A History of the Baptist Church in the South, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE WEST. A History of the Baptist Church in the West, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE NORTH. A History of the Baptist Church in the North, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE SOUTH. A History of the Baptist Church in the South, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE WEST. A History of the Baptist Church in the West, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE NORTH. A History of the Baptist Church in the North, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE MIDDLE STATES. A History of the Baptist Church in the Middle States, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE SOUTH. A History of the Baptist Church in the South, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE WEST. A History of the Baptist Church in the West, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE NORTH. A History of the Baptist Church in the North, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE MIDDLE STATES. A History of the Baptist Church in the Middle States, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE SOUTH. A History of the Baptist Church in the South, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE WEST. A History of the Baptist Church in the West, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE NORTH. A History of the Baptist Church in the North, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE SOUTH. A History of the Baptist Church in the South, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE WEST. A History of the Baptist Church in the West, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE NORTH. A History of the Baptist Church in the North, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE MIDDLE STATES. A History of the Baptist Church in the Middle States, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE SOUTH. A History of the Baptist Church in the South, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE WEST. A History of the Baptist Church in the West, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE NORTH. A History of the Baptist Church in the North, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE MIDDLE STATES. A History of the Baptist Church in the Middle States, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE SOUTH. A History of the Baptist Church in the South, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE WEST. A History of the Baptist Church in the West, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE NORTH. A History of the Baptist Church in the North, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE SOUTH. A History of the Baptist Church in the South, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE WEST. A History of the Baptist Church in the West, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE NORTH. A History of the Baptist Church in the North, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE MIDDLE STATES. A History of the Baptist Church in the Middle States, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE SOUTH. A History of the Baptist Church in the South, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE WEST. A History of the Baptist Church in the West, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE NORTH. A History of the Baptist Church in the North, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE MIDDLE STATES. A History of the Baptist Church in the Middle States, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE SOUTH. A History of the Baptist Church in the South, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE WEST. A History of the Baptist Church in the West, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE NORTH. A History of the Baptist Church in the North, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE SOUTH. A History of the Baptist Church in the South, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE WEST. A History of the Baptist Church in the West, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE NORTH. A History of the Baptist Church in the North, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE MIDDLE STATES. A History of the Baptist Church in the Middle States, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE SOUTH. A History of the Baptist Church in the South, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE WEST. A History of the Baptist Church in the West, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE NORTH. A History of the Baptist Church in the North, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE MIDDLE STATES. A History of the Baptist Church in the Middle States, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE SOUTH. A History of the Baptist Church in the South, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE WEST. A History of the Baptist Church in the West, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

THE HISTORY OF THE BAPTIST CHURCH IN THE NORTH. A History of the Baptist Church in the North, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

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

Entered at the Post Office of Memphis, Tenn., as Second Class Matter.

Old Series—Vol. XXXIX. MEMPHIS, TENN., JANUARY 3, 1885. New Series—Vol. XVII. No. 30

Our Pulpit.

THE LATEST CLIMAX OF ABSURDITY. A SERMONIC PERFORMANCE BY DR. TALMAGE ON SUNDAY MORNING, NOV. 23, 1884. SUBJECT, "INTOLERANCE."

By E. K. JONES, CARSON COLLEGE, TENN.

TEXT: "Then said they unto him, Say now Shilboleth, and he said Shilboleth; for he could not frame to pronounce the right end of the word. Then they look him and slew him at the passage of the Jordan."—Judges xlii: 6.

The whole design of the doctor's discourse is to emphasize upon the ears of his hearers that the only difference among the different denominations in doctrine, is the difference between "Shilboleth" and "Shilboleth" or "h." In one sense the doctor would have us believe that there is nothing in this "h" difference; in another sense, it is everything when one denomination begins ostracism or proscription for the sake of the other words he would have us believe that he who contends for the small difference of "h" in religious faith is an intolerant and bigoted religionist.

"The Lord's tribes in our time, by which I mean the different denominations of Christians, sometimes magnify a very small difference, and the only difference between scores of denominations today is the difference between Shilboleth and Shilboleth."

How any man of Talmage's apparent sense and reading can present such ideas as the above is passing strange, unless he is ignorant of facts or makes little of Bible teaching. Certainly no honest Bible reader or Scriptural logician is willing to risk his honesty or reputation in such extravagant and absurd assertions.

Of course, there is popularity in such preaching, if, indeed it is preaching, but there is neither religion nor good sense in it.

The very fact that there is spurious money argues that there is good coin. About the only appreciable difference between a counterfeit quarter and a genuine one, is the ring. The "ring" is the test. It is the ring of New Testament doctrine, and the exemplification of New Testament evolution of life that distinguishes a genuine church of Christ from a blatant, hypocritical community of anti-Christians.

All men who hold to the views of Talmage on different denominations, most certainly teach that not only the New Testament, but also that Jesus Christ, is the author of all such. They seem never to dream of the contradictions and absurdities which such a theory has written across its very face. Many are the illustrations brought to the front to justify the existence of all these opposing and antagonistic doctrines and denominations. The latest illustration is furnished by the verbose Doctor:

green, and when they were in the very heat of the controversy a more intelligent traveler came up, and said: 'Gentlemen, I have seen that obelisk, and you are all right and you are all wrong. Why didn't you walk all around the obelisk?'

Now let us make this illustration a little practical as the Doctor has failed to do so. We will question Talmage:—

Mr. Talmage, who erected that denominational obelisk? Answer Jesus Christ, who painted one side white, another green, another blue, etc. What do you see on the white side, Mr. Talmage? Answer. I see "Infant baptism," it is a sign of their innocence. They are already for heaven. Very well, what do you see on the green side? Answer I see a Baptist preacher immersing a professed believer. You see the Baptist is a little "green" because he says the white side was not put there by the Savior. (By way of parenthesis, I will not say this out, but I believe it very strong.) If it were not for these Baptists there would be no trouble. The fact is, they are the bigots, and intolerant; that is it in a nutshell. Now, all the other "sects" can put up with these different colors except the Baptists. They were born "green," and I fear they will die so. Oh that they would quit putting their goggles on so many people's noses!

If everybody was just like the Methodists, we would have little trouble, at least, they make one feel so good and charitable when they talk. Just look around there on that side of the obelisk. Why! Behold! What, Mr. Talmage, does all that mixing up of colors mean? There is every color of the obelisk except the "blue." Why is that blue so conspicuously absent? Answer. Do not say it out, for, although the Methodists are very charitable, yet they cannot endure that blue-stocked Calvinistic "sovereignty." They do not object to Presbyterian baby sprinkling very much, only that the baby needs the old Adam washed away in baptism, so they say. But I am inclined to think they are somewhat foolish in their ideas of "foreknowledge" and "sovereignty." Why they say that the doctrine of election is the cause of all infidelity, etc.

So, Mr. Talmage, Presbyterian or Methodist, ideas are very contradictory, and yet God had a great purpose in writing these different colors on the obelisk.

Mr. Talmage I notice one remarkable feature in the two colors of the obelisk. In fact, you might say that there is nothing of Methodism as to the doctrine of salvation when you cover up the sovereignty and free agency of man; and so of Presbyterianism, it is the sovereignty of God, and the total depravity of man. I notice that these colors are on opposite sides of the obelisk. Yes, says Mr. Talmage, it is a little singular, but it is only the difference of Shilboleth and Shilboleth.

But, what I wished to call attention to, continues Mr. Talmage, is the many colors on the Methodist side of the obelisk. There is some green. That is for the benefit of some Baptists who can commune with Baptists only; then there is a considerable sprinkling of white with a few black marks through it, as I before explained. Look nearly to the top of the obelisk, that is Christian perfection encircling the bishops. This down here is the common layman holding his pocket book tight, and looking rather doggedly at his leg; and they happened to meet, says the story; and they got into a rank quarrel about the color of the obelisk. One man said it was white, another man said it was blue, another man said it was

second table is for the Methodist laity, and everybody that wants to come, loose Baptists, Catholics, Mormons, or anybody that will come, for it is not their table, but the Lord's, and the Lord does not forbid anybody that wants to come, whether in the church or out of it. It is these stripes in Methodism that takes. They are the most catholic people under the sun or this side of hades.

So, Mr. Talmage, you think it best for this obelisk to present a many-sided and a many-colored appearance? Oh, yes, the Lord had an especial purpose in it.

Well, but why did not the Lord just make all the sides as broad, catholic and many-colored as the Methodists? Answer. He saw that, although the Methodists teach nearly everything, yet that some people would not believe everything, and hence he painted one side green, another side blue, etc.

Now, then, I understand you. The Lord has adopted this method of salvation to suit every man's notion, not having any particularly of his own, but with this restriction only, that a man must be honest in what he believes? Answer. Yes, I would not state it in just that language, as it might be construed as somewhat out of joint logically and scripturally, but that is what a charitable view of salvation would express. I believe I would put that "diamond thought into the ring of eternity and let it send dazzling scintillations into the destiny of all men!"

I now call the attention of the reader to the astounding contradiction of the sermon: "While each denomination of Christians is to present all truths of the Bible, it seems to me that God has given to each an especial mission to give particular emphasis to some one doctrine."

Now if each denomination is to present "all the truths of the Bible," where is there room for disagreement, or for the existence of different Christian denominations? And again, who then can lay particular emphasis on certain truths and not on all?

According to the Doctor's views, God never intended for any particular denomination to lay stress upon one branch of theology. Then the first Christian church was not to lay stress on all alike, or no one, which? If on all, then that is only a true church which lays stress on all the counsel of God. If no particular emphasis on none, then there is not a true Christian church in existence, Dr. Talmage being judge. Below is Talmage's idea of each denomination's work as to emphasis:

"Calvinistic churches must present the sovereignty of God, and the Arminian churches must present man's free agency, and the Episcopal churches must present the importance of order and solemn ceremony, and the Baptist churches must present the necessity of ordinances, and the Congregational church must present the responsibility of the individual member, and the Methodist church must show what holy enthusiasm, congregational singing can accomplish. While each denomination of Christians must set forth all the doctrines of the Bible. I feel it is especially incumbent upon each denomination to particularly emphasize upon some one doctrine."

It would appear then that Baptists have but one emphatic mission in the world, and that is to present "the necessity of the ordinances." The Baptist denomination is always proud to defend the necessity of the ordinances, but deny that this is the only emphatic mission of Baptists. When Dr. Talmage uttered the above language, he uttered

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness. No economical than the ordinary kind, and cannot be sold in competition with the mildest. Made only in one place. ROYAL BAKING POWDER CO. 108 WALL ST. N.Y.

WILBOR'S COMPOUND OF PURE COD LIVER OIL AND LIME. To consumptives—Wilbor's Compound of Cod-Liver Oil and Lime, without sweetening the very disagreeable flavor of the article as heretofore used, is now offered by the Proprietor with a healing property which renders it a Oil doubly efficacious. Its remarkable testimonials of its efficacy can be seen in the "Lancet" and "The Medical Review." Sold by the Proprietor, A. B. WILBOR, Chemist, Boston, and all druggists.

THE STORY OF THE BIBLE—FROM GENESIS TO REVELATION. Tenth Simple Language for the Young, by Chase Foster. It has been the work of the author to give in this simple work, to use such simple language and forms of expression as would not unduly neglect or depress to more ordinary minds, and which would be intelligible to children and uneducated adults, without further explanation. Price, \$1.00.

"I owe my Restoration to Health and Beauty to the CUTICURA REMEDIES." CUTICURA REMEDIES. CUTICURA RESOLVENT, the new blood purifier, cleanses the blood and restores the skin and scalp to health. CUTICURA OINTMENT, restores the hair. CUTICURA SOAP, and exfoliates skin. CUTICURA LOTION, restores the hair. CUTICURA WASH, restores the hair. CUTICURA CREAM, restores the hair. CUTICURA POWDER, restores the hair. CUTICURA PASTE, restores the hair. CUTICURA OIL, restores the hair. CUTICURA BALM, restores the hair. CUTICURA LINIMENT, restores the hair. CUTICURA EXTRACT, restores the hair. CUTICURA ESSENCE, restores the hair. CUTICURA TINCTURE, restores the hair. CUTICURA SOLUTION, restores the hair. CUTICURA INFUSION, restores the hair. CUTICURA DECOCTION, restores the hair. CUTICURA SYRUP, restores the hair. CUTICURA EMULSION, restores the hair. CUTICURA GELATIN, restores the hair. CUTICURA PASTILLES, restores the hair. CUTICURA TABLETS, restores the hair. CUTICURA CAPSULES, restores the hair. CUTICURA PILLS, restores the hair. CUTICURA TABLETS, restores the hair. CUTICURA CAPSULES, restores the hair. CUTICURA PILLS, restores the hair.

THE HISTORY OF THE BAPTIST CHURCH IN THE SOUTH. A History of the Baptist Church in the South, from its origin to the present time, by J. M. Pendleton. Price, in cloth, \$1.00.

either an ignorant slander or a prejudiced falsehood.

There are numbers of men claiming themselves to be posted, who thus slander our denomination, calling us "bigots," "immersionists," "water salvationists," etc. It is but the old cry of "stop the thief."

The doctrine and necessity of the ordinance can no more make a Baptist than one of Jupiter's moons can make one. Baptists assign baptism its place in the Christian system, and argue that it is important and necessary in its place.

I gather from the Doctor's "Great Gospel Platform" that the Baptists as a people were called into existence to teach the other denominations the necessity of the ordinance. That without such "teachers" they (Pedobaptists) might be too lax on ordinances, teaching most anything for baptism, baptizing anybody, baby or adult, and using "any mode." No, the Doctor says any mode is right, and can be administered to anybody. If so, then I ask with emphasis, what place, in the view of Talmage, have Baptists in the world?

The fact is, a Baptist preacher cannot open his mouth in the presence of a Pedobaptist layman, or preacher, but he is charged with "sectarianism," "narrowness," or "bigotry." Hence, I conclude that when any Pedobaptist says that Baptists exist for the ordinance especially, then he is simply talking to be popular. He would woo, but he finds no lover in the scribes of my type for any such empty compliment.

In conclusion, I wish to ask what revealed truth or truths have not the Baptist denomination taught and emphasized? The doctrine of "divine sovereignty," the "free agency of man," the "necessity of the ordinance," the "danger of ritualism," "total depravity," "blood before water," "justification by faith alone," "election by grace," "effectual calling," "regeneration," etc, they have taught all. Who of the Methodists have shown a livelier enthusiasm in Christian missions, education, and in fact, all of those humanity-saving enterprises which characterize our denominational work.

There is to-day an obelisk which Jesus Christ built more than eighteen hundred years ago, unique, colossal, grand, the marvel of the age—compared to human obelisks, such as Calvin and Wesley and Luther built, as Chimborazo to a mole hill.

The great day will reveal the true church in all its glorious colors, when all human institutions will see her coming, as fair as the moon, and as clear as the sun, and as terrible as an army with banners—even so, Lord Jesus, may thy kingdom come. Missionary Baptist.

RECENT DISCOVERIES IN WESTERN PALESTINE AND BEYOND JORDAN.

CAPTAIN C. W. CONDER, R. E., of the Palestine Survey, read an interesting paper on the subject, at the church of England's Annual Conference lately held.

The completion of the explorations of Western Palestine. Captain Conder said that this "great scientific undertaking, which occupied more than ten years, and has engaged the time of many students, and explorers" has been completed this year.

The "Memoir of the Survey of Western Palestine," in seven quarto volumes, are now finished. Of the last two, one is devoted to the "National History of the Holy Land, and is written by Canon Trilham, the leading authority on the subject. The other, with its accompanying portfolio of plans, is a complete account of the explorations in Jerusalem, which have been carried on during the last twenty years."

"The systematic exploration of Moab, Gilead and Bashan, which was commenced early in 1891," has been stopped by the Turkish government, but a base was measured, and five hundred square miles examined before the prohibition was enforced; and the number and importance of the discoveries, both topographical and archaeological, which bear on the illustrations of the Bible, are greater than any attained in an equal area west of Jordan.

In 1882 a curious group of dolmens (table-stones) were found at the source of the Jordan, where Jeroboam's idolatrous image was set up. See Kings xii. 28, 29.

Of the Siloam Inscription a cast has been made which is a perfect copy of it. It was discovered accidentally by a boy who fell into the water while attempting to pass through the Siloam tunnel. According to the latest translation, the inscription states the measurement of the tunnel to be 1,200 cubits. Sir C. Warren and Captain Conder measured the tunnel on different occasions, and found the length to be 1,750 feet. According to this measurement a Jewish cubit was one foot five and one half inches, which is important, because it shows that the "Jewish cubit" was distinct from the Egyptian standard of twenty-two inches.

The inscription states that the boring of the tunnel was begun at both ends, and that the workmen met in the middle. Captain Conder has found the place where they met.

Captain Conder says that the inscription has no date, nor any proper names; but that from "such indications as we possess of the history of the alphabet, the letters cannot be older than about 700 B. C.," and that from "the Bible account of Hezekiah's engineering undertakings on this side of Jerusalem," he was probably the maker of the tunnel.

This is the oldest Israelite inscription yet known, and shows what was the form of almost every letter of the alphabet then in use, a full account of it is given in "Memoirs on Jerusalem," recently published by Sir C. Warren and Captain Conder.

Beyond Jordan. Captain Conder's survey-party found in Moab 700 rude stone-monuments. His conclusions respecting these and other dolmens are given in his new work, "Moab and Moab." He thinks that the dolmens were altars, and the memorials (standing stones), rude idols, or memorial monuments, in pre-historic times. He finds them both described in the Jewish Talmud in connection with idolatry. Such stones have entirely disappeared in Judea, are rare in Galilee, but are found in great numbers in the Pagan districts beyond Jordan. He thinks that they are the altars and pillars of Canaanite tribes such as those which the Hebrews were commanded to destroy. The discovery of such monuments on Mount Nebo, and upon mountains supposed to have been used for the worship of Baal, also at Mt. Shittim, and near Dan, seems to connect these monuments with the Old Testament account of the altars erected by Balaam, of the worship of Baal-peor by Israel at Shittim, and of Jeroboam's calf at Dan. (See Numbers xxii. 41; xxiii. 1, 14; 28, 30; xxv. 25. 1 Kings xii. 28, 29.)

Captain Conder hopes that the still "unknown hieroglyphics of northern Syria and Asia Minor," when understood will afford "historical and religious information of the highest importance." He has pointed out during the last year many resemblances between the Egyptian and Syrian hieroglyphics, and thinks it possible that the rude Syrian hieroglyphics may be the prototypes whence Egyptian forms are derived, which would give them a very high antiquity; but as yet no satisfactory explanation of the Syrian symbols has been found. He says that, "but for political troubles and Turkish suspicion, the work of discovery in Syria might now be pushed to an end, which would eclipse anything as yet accomplished in the Holy Land." WILLIAM NORTON.

TEXAS LETTER.

WE give a newsy letter from an old Louisville Seminary student, now a prominent minister in Texas. His experience proves what discussion, that errorists so abhor, will do for a candid man. We think conversion and baptism precede ordination.

Bro. Graves:—To-day is my first opportunity to comply with your request for "some brother in Texas" to send you Eld. W. J. Brown's piece on communion. After looking for several hours I find it in the Texas Baptist of May 1st, 1894. I mark it and send it to you.

Brethren Rontree, Pondston, Gambrell, Ray and Brown have helped me to get off the fence on the communion question. I am now humble, honestly and fully decided that the Lord's supper is a church ordinance. I am now fully satisfied as to this subject. Became so by investigating the Bible and the subject for myself.

The "traditions of the fathers," and the customs of the denomination are arguments on one side, enforced by parental and previous examples. The Bible and common sense, and stern logic are arguments on the other. Time, investigation and the aid of the Holy Spirit will unify the faithful on keeping the ordinances as delivered. God be praised for giving his people good rules, and then inclining their hearts to keep them. This is one of the ways "the unity of the spirit is kept in the bonds of peace."

In your afflictions you and your family have my sympathies. For the restoration of your health and for a continuation of your usefulness, I offer earnest prayer to him who healed King Hezekiah, in answer to prayer. But is there not a condition in all acceptable prayers, as shown by our Savior in the garden, "Not my will but thine be done?"

I have just read your "Middle Life." It is a grand little book. We will meet again "in the sweet by and by" is the faith of E. B. HARDIE.

Whiteboro, Dec. 8, 1894. P. S.—Gen. A. T. Hawthorn spent a night with us this week, in Whitesboro, while on his work for foreign missions. He has been here before, and besides, I have taken buggy rides and have been with him before in meetings, but I tell you, he is a new man to me. He said that I, and Dr. Hackett, of San Antonio, and multitudes of good brethren, had written him since his published account of his experience, that he was right in being baptized by the church of which Martin is pastor. He preaches, prays, and talks now like he was clear in the office-work of Christ. He is the happiest man I have been with lately.]

I told him you had requested his account of himself, provided he had given it. He ran his hand into a side pocket and presented me with the pamphlet. I send it to you to-day, with dear, good old Bro. Hosea Garrett's letter, and his reply, in it. Bro. Hawthorn is a true man. I know his father, Eld. Ceter Hawthorn, and his brother, Dr. Brad Hawthorn, in Alabama, now of Atlanta. It is sad to think it, Bro. Graves, but I fear there are other preachers to-day who are where Bro. Hawthorn was until this summer. I believe he deserves credit, and that publicly, for his course in being baptized after he was satisfied his sins were pardoned. He is now satisfied, and I have every confidence in him that he will never demand baptism again.

Do you think he ought to have been re-ordained? I hope his experience and Bro. Brown's piece will reach you safely. Brown is a Greek and Latin scholar. Dr. S. A. Hayden and Eld. J. R. Clark of Alvarado are on his side of the communion question. Got his head level and many brethren in Texas will be decided before then, or by that time, to be Scriptural.

"Our Sam" of the Texas Baptist, is right, but quiet, on church communion. As soon as Brown came out I wrote to Bro. Hayden and told him that I wanted Bro. Brown replied to, and that I had read Elds. Coleman of Arkansas and Harral of Mississippi on the communion question, and I hoped that he would re-produce it out of the TENNESSEE BAPTIST into his paper, etc. He replied that he could not do that, for it would lower the dignity of the paper, etc., but that I might rest assured that his columns were open to any good man who wished to reply to Brown.

Now, Bro. Graves, I am sure that Bro. Hayden, and Anderson, too, will be glad to offer you their columns to reply to Bro. Brown. Brethren all over Texas are getting ripe for a consideration of the subject. I am happy to think the many glorious revivals in Texas this year have gone far to mellow the Baptists and draw them nearer to each other. But I beg pardon for worrying a sick man so long with my little private squibbling. Stay for us in Texas, and for your unworthy friend and brother.

A WORD FROM AN EARNEST WORKER IN ARKANSAS.

BRO. GRAVES:—I have wanted to tell you of my sympathy ever since your attack, but know of the many letters you have received, have not done so. I have been at work for you, and Bro. Mahaffy fill with this. If my prayers, sympathy, and good wishes avail anything, God knows you have them. I have all along hoped for this. I do pray God will spare you many more years yet, to use your pen; and I also hope you will never attempt any more hard field work; your place is at the desk. J. R. Graves, J. M. Pendleton, and A. C. Dayton of blessed memory, have done their share of the Lord's work, and it has not been in vain. Look at the South, where strict views prevail, and see the increase in numbers, and effectiveness. Look North where looseness has been the rule, in money, and in money only, are the Baptists of a true power. You and Bro. Pendleton can afford to say, "Thy will be done." If there be recognition in heaven, Graves, Pondleton and Dayton will surely feel that they have fought a good fight when they meet before the throne of God.

May our God bless you and your family as seemeth good to him. I have fallen in love with your daughter since she has been at the helm—and tell her not to be offended, either, when I tell her I am forty-seven years old, and have a wife and five children, for it is Baptist love I bear her. She certainly has the best of the Western Recorder now on the biscuit question.

Can't you have the Coleman-Haral discussion put up in tract form. It will sell. Bro. Coleman seems to think Bro. Haral has not done fairly with him. The reason is this, Bro. Coleman is like my big boy; he has stumped his toe, and he is too big to cry, and it hurts him too bad to laugh. Bro. Coleman ought to have done better; he has the blood of old Peter Gale in his veins; but then Bro. Haral has the long end of the lever; and he has used it too.

The paper is better than ever, and I expect to stand by it while it is in your hands. When I can serve you let me know. As soon as I get well (have been in bed and house for eight days) I will write a short article for your paper. I love the Evangel, and take it; but the Old Banner is nearest my heart. When I quit taking and working for the paper and for you, you may close the Arkansas leaf of your ledger, for you won't then have a friend in the State, and I mean by this I am in for life, and the man that out-lasts me must out-live me. My love to all and to the family. May God make your hope brighter until the perfect day. Excuse pencil as I am sick. Yours truly, F. W. EARLE, Pine Grove, Ark.

REMARKS.—Your words are indeed cheering, and accompanied by such works place their sincerity beyond doubt. Truly we say:—"A friend in deed, is a friend indeed."

BLESSINGS.

BRO. GRAVES:—I feel so grateful this morning. Do you ask why? Allow me space then to tell you. Why, sir, we were made happy recipients this morning of a Christmas box full of good things, embracing dry goods, turkeys, coconuts, canned fruits, a box of writing paper with corresponding envelopes. All the way from some of the good members of my Fulton church. Now, "wasn't that clever? I tell you, Sisters Albert Butler, T. J. Bacon, Anna Myrick, Rosa Lea, Colley and Majors are not found in every church. May God bless them, and theirs with a verification of Luke vi. 38. Last Sunday closed my third year of pastoral labors with this church, and they gave me a hearty endorsement by extending a unanimous call for the coming year.

I would here acknowledge also the receipt of a barrel of very fine sweet potatoes from Bro. Lewis O'Kelley of Center Point church, received a few weeks ago, a bucket of honey from Bro. John White near Osceola, Ark. And several cakes of nice butter, presented by Sister Butler (the Sister of Dr. Landrum of New Orleans,) living ten miles

from Henning Depot. Again I say God bless the donors! Fraternally, W. H. BARKSDALE. REMARKS.—Happy the pastor that has such churches to serve!—ED. BAPTIST.

Every one who will subscribe this month, and send a fifty-cent subscriber, shall have this paper one year for \$1.50. PUBLISHERS.

WE SHALL KNOW EACH OTHER THERE.

THE minister of a fashionable church preached a beautiful sermon on this subject. He drew the picture of a very beautiful heaven. We would walk in the sun-lit groves, by the music of water-falls, and gaze upon amaranthine fields. "And then, too, we shall know each other," said the minister; and then added, "there'll be no strangers in the New Jerusalem; we'll all be friends." "Beautiful!" said deacon Sham, as he trotted down the aisle. "A lovely sermon!" said Miss Simpkins, as she put her bony hand into the minister's. She was stopped by a poor mechanic who came up and addressed the preacher; "Mr. —, I am glad we shall recognize each other up there." "Yes," said the minister, "it's one of the greatest consolations of our religion." "Well, I'm right glad we shall know each other. It will be a great change, though; for I have attended your church for over four years, and none of the members of this society have recognized me yet. But, we shall know each other there."—Selected.

SAMPLE PAPERS.

We will send THE TENNESSEE BAPTIST for 4 months, from time subscription is received to all non-subscribers, for 50 cents. We want them to "sample it." Ministers not subscribers 12 months for \$1. PUBLISHERS.

LOST IN SIGHT OF HO E.

A FEW months ago, during one of the severe storms that visited Colorado, a young man perished in sight of home. In his bewilderment he passed and repassed his own cottage, to lie down almost in range with the "light in the window," which his young wife had placed there to guide him home. All alone she watched the long night through, listening in vain for the footsteps that would come no more; for long before the morning dawned the icy touch of death had forever stilled that warm, loving heart. The sad death was made still sadder by the fact that he was lost in sight of home. How many wanderers from the Father's house are lost in sight of home, in the full glare of the gospel light? They have the open Bible overflowing with its calls and promises, the faithful warnings from the sacred desk, the manifestations of God's providence, all tending to direct their footsteps heavenward, and yet from all these they turn away, waiting for the more convenient season, and are lost at last, in sight of the many mansions.—Forward.

The South sends away much of its best raw materials, and buys them back in form of furniture from Cincinnati, Boston and other Northern cities. There is a fine opening in the South for development of various industries. The manufacture of furniture is spreading, and using up some of our choice timbers. Knoxville, Nashville and Little Rock are prominent in this line, and Memphis is the most inviting point of them all.

Another new gold mine has been discovered not far from Marion, N. C. Beryl is mined along with mica that readily brings twenty dollars a pound. Garnets, rubies and emeralds are there in abundance; and last, but not least, is the hiddenite gemstone. Some of the most beautiful amethysts ever seen came from near Marion, while the specimens of rutillated quartz found there are of surpassing beauty, and of great value.

The conditions of success are these: First, work; secondly, concentration; thirdly, fitness. Labor is the genius which changes the ugliness of the world into beauty,—that turns the greatest curse into a blessing.

Missions.

THE CONGO MISSION.

THE Livingston inland mission, on the Congo river, West Africa, which has now been adopted by the American Baptist Missionary Union, was begun in 1877, a few months, only, after the news of Mr. Henry Stanley's long and perilous journey "through the dark continent" reached England. The first two missionaries sailed from Liverpool, for the Congo, in January 1878, and up to the present time, fifty missionary agents have been sent out, of whom ten have died, and others left the service. There are now seven stations established, reaching about five hundred miles into the interior, and twenty-six missionaries on the staff, of whom three are in England. The Congo language has been reduced to writing, a grammar, and dictionary published, and several hopeful converts gained. The whole expense of the mission, to the present time, has been about \$150,000, and the whole work, with a steamer for the navigation of the upper Congo, is transferred to the Missionary Union, upon the simple condition that it is to be supported, and carried on with all practical vigor.

The Congo valley is by far the largest and most accessible of the regions of Central Africa. It is estimated to contain about 2,500,000 square miles, or considerably more than the whole United States, excluding Alaska. The Congo river is navigable for steamers of 5,000 tons to Viva, one hundred and ten miles from the mouth. The Livingstone Falls must then be passed, one hundred and eighty-five miles long, before coming to Stanley Pool. From this point the river and its branches, afford a navigable water-way of between four and five thousand miles into the richest and most fertile portions of the heart of Africa. The trade of the Congo valley with England already amounts to six million dollars a year, and with better facilities for transportation, will vastly increase. The climate of the interior is called delightful, and the people are vigorous and intelligent. All the different tribes belong to the same great Bantu race, and their languages are in many respects similar. The population of the Congo valley is estimated at forty-nine millions, or nearly as large as that of the United States. In religion, the people are pure Pagans, simple fetish worshippers, and offer a large and hopeful field for the introduction of Christianity. The aim of the Congo mission is to carry the gospel to these swarming millions of the interior of Africa, and the prospects of success are most encouraging.—Baptist Flag.

Rev. W. B. Bagby, our missionary to South America, recently united with three others in forming the First Baptist church of Rio Jaeriu, Brazil. The other three members are, Mrs. Bagby, Mrs. Williams (an English Baptist) and a young woman who lives with the family.

From the Florida Witness we learn that the Baptist church at Key West is enjoying a revival season. Twelve have been baptized, and twelve await the ordinance, two of the latter being Cubans. The Spanish-speaking races, while slow to receive a pure gospel, yet now Brazil, Mexico, and at last in Key West, the people are gladly receiving the word. We regard the island of Key West as the natural opening to Cuba.—Texas Baptist Herald.

A recent letter from a most intelligent missionary in China says: "Our mission work moves on under disadvantages. A bitter spirit of persecution is rampant in the land. The hypocritical and treacherous Mandarins are at the bottom of it. You will be astonished at the sentiment I am now about to utter. China needs a good thrashing. None of us here desire to see French ascendancy in the East; and we all desire to see a blow struck at Chinese exclusivism. American exclusivism, bad as it is, is less than that of the Chinese. Their Mandarins hamper and bother us in every possible way. They never hesitate to lie when, by doing so, they can deprive Christians of their rights."

ARE THE MINISTERS OF CHRIST CALLED OF GOD?

CHRIST the great head of the church, sent mortal men, who were men of like passions with us, to preach the message of life and salvation to all nations.

Those commissioned and sent, could not have preached the gospel to every creature in the world thou living.

The command was "Go and teach all nations,"—and there was a heavenly promise annexed: "Lo, I am with you always, even to the end of this [age] world."

The promise was to be verified to those who were then in the great field, and to all others who should follow in the ministry, to the end of the [age] world.

The plan of Jesus Christ, in perpetuating the ministry, is his own, and is controlled by him. The call to the ministry may be sustained in this way:—

Christ organized his church upon his own plan, and as the ministry were called and made a part, so they are still called and made a part, for nothing has been added to or taken from his plan, and this is right and wonderful, for "It is God's doings."

Again: All the members of Christ's body do not have the same office; there are "some apostles, some evangelists, and some are pastors and teachers," (Eph. iv. 11).

As the church of Christ is his own body, he will provide for its needs; he leaves nothing to "hap-hazard." He does not leave it to chance to "offer" his church, hence the instruction: "Pray ye therefore to the Lord of the harvest that he will send forth laborers into the harvest."

But it may be asked, "Do any preach who are not called of God?" Yes. "Some fained preach Christ even of envy and strife," (Phil. i. 15), and they who are thus called, are not the ministers of God, but of the Devil.

When the Lord of the harvest calls men to labor in his vineyard, they are under the law of love, and bound by it. The idea that preachers are under no obligations to preach the gospel is absurd.

Paul was called and sent after the other apostles, and after the death and resurrection of Jesus, and after the new dispensation had been gloriously ushered in, which is proof that God still calls men to the work of the ministry.

As apostles, the twelfth have no successors, but as ministers they have, and the ministers called of God are their successors, down to this day.

Christ said: "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." (Matt. ix. 38).

It is a privilege and a duty of the church to pray for laborers to be sent into the great field—the world; but it is God's to call and send them, and when he sends them, he will go with them, and bless their labors with success to the praise of his own glory and honor.

Paul, in addressing the pastors at Ephesus, says: "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God." (Acts xx. 28.)

Are we the ministers of Jesus Christ? If so, we are impressed to preach the gospel. God never calls any man to preach who is not born of the Spirit. Those who deny the call to the ministry are not born of the Spirit, hence they are not the ministers of God.

Those who are not impressed by the Spirit to preach the gospel, feel no guilt in neglecting it, but rest content and easy in such a course. But the minister who is called of God may not rest and be at ease in the neglect of his duty; he will feel guilty while he fails to preach to sinners.

Those who are not impressed by the Spirit to preach the gospel, feel no guilt in neglecting it, but rest content and easy in such a course. But the minister who is called of God may not rest and be at ease in the neglect of his duty; he will feel guilty while he fails to preach to sinners.

We have the assurance that the Lord continues to call and send ministers into the world; and this he does by impressing the heart, and we should make it a matter of earnest prayer, and be perfectly submissive to the divine will, for he who rests will find himself enveloped in darkness and gloom.

But while it is God's prerogative to call and send the preacher, it is his duty to prepare for the work committed to his hands; hence Paul tells Timothy to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

There are many objections to a spiritual and special call to the ministry, and those who deny the call, deny heart-felt or experimental religion; for say they, We have never felt it; therefore, there is no such thing; it is all fancy or frenzy.

No true minister of the Lord, at this claims infallibility, nor do they claim to be inspired, but led of God's inspired word, attended by the Spirit.

Young man, do you feel you are called or impressed to the office of a minister of our Lord Jesus Christ, remember it is the most responsible office on earth, and more honorable than the presidential chair or the crown of England.

But we have preachers who are called, and sent by "gold and silver," who are not impressed as was Paul. Stop the hope of gain and they will stop preaching, and it would be a great blessing for all such to stop down and out of the way of truth.

May God warn the hearts of his ministers, that they may stand on the watch-tower, and preach

the word in power and in demonstration of the Spirit. "For God is a spirit, and they that worship him must worship him in spirit and in truth" (John iv. 24). If you have not a Spirit, and if you have not felt woe is me if I preach not, you are not his preacher, for it is written, "Now if any man have not the spirit of Christ, he is none of his." (Rom. viii. 9), and no man takes in this honor upon him unless he is called, as was Aaron.

"Well, P. what are you preaching for?" P. "For a good, easy piece to support my family in splendor." "Well, if that is your motive you are not God's preacher."

This is like Geo. Whitfield's man. As George was riding along one day, a man crawled out of the fence-corner, rubbing his eyes, he said, "How do you do, Mr. Whitfield? It looks like you don't know me." "I do not," said George. "Well," said the man, "you, Mr. W., are the man that converted my soul." "Well," said George, "I do not like some of my bunglework, for if God had converted you, you would not be here in the fence-corner, drunk." This is much like many preachers, who, if an old sister gets happy and says, "Glory to God," will say, "Hush, the day is passed for such noise as that." Why does he make such a remark? Because mammon is his god, and he serves the church for the pay. May God deliver the Baptist church from all such preachers.

REMARKS.—The very meagre support offered by Baptist churches to their pastors can offer no temptation to a young man to enter the ministry for the money there is in it.—Ed.

A WORTHY EXAMPLE.

THOSE who have never felt misfortune's heavy hand, know nothing of the hard side of life. Poverty, brought on by the accidents of business, weighs on none more heavily than the disciple who delights to contribute of his substance to the Lord's cause. How painful to wish to give to God and yet have nothing to give! Such a follower of Jesus must feel very much as he did just before he got his first view of the cross of Christ. Then he felt the need of everything. His need was a most faithful reality. He had nothing to give for his soul's salvation, to be peace with God.

Now, he wants to give something to help others to learn the precious truth that fill his own soul with satisfaction; but he has nothing to give. Oh, how sad!

In the greatest national sufferings we have found the noblest deeds of patriotism. When the body politic is in agony from center to circumference, some members suffer much more than others, though all suffer. Where the pain is greatest, truly heroic deeds are begotten. Hence, the trial of the Christian's faith is more precious than gold, though it be tried with fire. It proves the character of his faith, shows it to be worthy of praise, honor, and glory. In pursuance of this principle when the relative strength of Christians necessarily and financially is little, there is generally one, sometimes many, studying ways and means for the more effective promotion of Christ's cause. In such circumstances, fortunate is the man who reduce his thoughts to system, as did a member of one of the Baptist churches of Fayette county, Tennessee. Him I would hold up to the thousands of Baptists in Big Hatchie Association as a worthy example. He, after much reflection and sadness, because he had not much to give to his Lord's cause, determined to give two and one half per cent of all collections, gross collections, to all religious purposes. The very first month of the experiment has astonished him. I was invited to assist in counting and disbursing the first installment of the Lord's money: State missions, ministerial education and Mexican missions, each received a share. The next installment will be disbursed according to providential indications. It was correctly remarked by that brother, that if he could live on one hundred cents of each dollar he collected he certainly would not suffer if each hundred cents should turn out to be ninety-cents and one half cents.

who will consider seriously this worthy offer. Did the Baptists of Tennessee generally would be no scarcity of funds for mission purposes. Have we a few who give one tenth to the Lord? While I know one man who says he has the tenth, I know five hundred who do not contribute a fourth of their gross receipts.

A systematic dedication of a part of our income gives dollars and tens of dollars and hundreds of dollars when a lack of system gives only a few cents or nothing.

Again, we say, who will do as our brother has done? The needs of the cause of truth in our country are great. All over the world they are great. Sycamore, Tenn. ENOCH WINDES.

THE TENNESSEE BAPTIST FOR 50 CENTS. We will send this paper 4 months from date of order for 50 cents, and all ministers not subscribers 12 months for \$1. PUBLISHERS.

THE W. C. T. UNION.

DR. GRAVES:—A few days ago I declared my non-fellowship for the acts of quite a number of our church members, who are zealously engaged in the W. C. T. U. and prohibition political movement, holding their meetings at times on Sunday evening.

To-day the church came together to consult about the matter. Eld. Bibb and the pastor, Bro. Leller, and the former pastor, Bro. Bowman, were taking sides with the movement; myself and several others protesting there was no need of any such organization; that the church was the place for God's sons and daughters to work, teaching temperance by a golly walk and conversation; that the W. C. T. U. and political temperance work was dishonoring to Christ and his church; that its work is destroying the fellowship of the church, paralyzing the energies of its members. I claimed it originated with the enemies of the church, and, as it prospered by help from our church, the church would suffer. The church sustained me.

These brethren say it will ruin the church. I claim it will not; that those who cannot bear sound doctrine had better join the mother M. E. C. rather than destroy the Baptist church.

Will you please give your views on the above, which is a correct report. May God bless you in your affliction. Your brother. J. S. COLEMAN.

Marionville, Mo., December 11, 1884.

REMARKS.—You but express our decided convictions, Bro. Coleman; and we do marvel that Bro. Bibb and Bowman are favoring such a movement as the Women's Christian (a misnomer) Temperance and Prohibition Union, a mere political movement, and not a Christian movement, having its own candidate for the presidency.

Where, in God's world, is there a warrant for a woman's temperance society, or any temperance society, or any organization outside of the church of Christ? and where for Christian women to form a political organization for any purpose, and hold its meetings on the Lord's day, and in God's house, thus profaning both? It is not of God, and should not receive the countenance of any Christian man, and much less of a minister of Christ. It is a heathen movement. If every president, from this time forward to the millennium, was a strict temperance man, and in favor of prohibition, it would not prevent the manufacture or making of whisky any more than it would the changes of the moon.

The church is the only Christian agency Christ ever appointed, or warrants, for his disciples to work in or through. To him is all the glory through the church, in all ages, world without end.—EDITOR BAPTIST.

A WORD FROM ARK.

It will inform you and the readers of the dear old TENNESSEE BAPTIST that our church at Centre Hill is without a pastor, and our prospects for one is at this time very gloomy. At our November meeting we called Eld. A. J. Kleck of Searcy. But last meeting we learned, to our regret that it would be impossible for him to accept the call on account of his whole time being

engaged in Searcy, where he is doing a good work for the Lord. Our church membership number something over one hundred and sixty, more than half females. We are all poor in this world's goods. We can pay for a good pastor one hundred to two hundred dollars for one Sunday in each month, or two hundred and fifty to three hundred dollars for two Sundays in each month. Our church is in a good working order, having been under the watch and care of that much loved and dear old Bro. R. J. Coleman for the last seven years. He has made us a good pastor, will say the best one we have ever had since the church has been organized.

But alas! we must part. On the fifth Sunday in November he preached his farewell sermon, and we gave him the parting-hand. On the account, as he said, of the course that he had taken relative to the communion question; but nevertheless would stand firm and give the hand. It is not to be understood by this that all of the church are for local communion, would to God they were so, though there are quite a number of us Old Landmarkers. Now then, Bro. Graves and brethren, if you know of any one whom you think we could get for pastor please let us know soon. May the Lord bless you Bro. Graves, and soon raise you to health and usefulness again, is the prayer of a layman at Center Hill, White county, Ark. E. F. SMITH.

WHAT WE NEED.

WHEN I go to the house of God I do not want amusement. I want the doctrine which is according to godliness. I want to hear the remedy against the harrassing of my guilt and the disorder of my affections. I want to be led from weariness and disappointment to that goodness which filleth the hungry soul. I want to have light upon the mystery of Providence; to be taught how the judgments of the Lord are right; how I shall be prepared for duty and for trial; how I may fear God all the days of my life, and close in peace. Tell me of that Lord Jesus "who his own self bore our sins in his body on the tree." Tell me of his "intercession for the transgressors," as their "advocate with the Father." Tell me of his Holy Spirit, whom they that believe in him receive to be their preserver, sanctifier, comforter. Tell me of the virtues as growing out of the cross, and nurtured by his grace. Tell me of the glory reflected on his name by the obedience of faith. Tell me of the vanquished death, of the purified grave, of a blessed resurrection, of a life everlasting, and my bosom warms. This is gospel; these are glad tidings to me as a sinner, because glad to me a sinner.—Dr. J. M. Mason.

Denominational Sermons—FIRST VOLUME. BY J. H. 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.

LONG SERMONS. THE political campaign has closed. For several months the campaign orators have been traveling hither and thither, all over the country, and patient multitudes have listened to their words. We have seen a great number of reports of speeches which have been delivered. Generally these addresses were long, very long, continuing in some instances from one to three hours, but we have yet to find the record of any complaint because the speakers consumed so much time in discoursing to the people for the good of the country. The speeches have been "masterly," "convincing," "powerful," "eloquent," "exhausting," "searching," "satirical," "humorous," etc., etc., never "long." It has been refreshing to behold the patriotism with which audiences unwearied could listen with delight and enthusiasm to protracted harangues,

We have no reason to complain of this state of things, but we cannot refrain from noticing that, though people never tire of political speeches, yet they are full of complaints against the preachers who go beyond a certain brief limit in a sermon. Before us lies a paper which represents a certain gentleman as saying: "I do not now-a-days often attend on public worship, for the reason that I cannot without special discouragement remain through a service prolonged, as in my experience it has been, until say a quarter past twelve o'clock." This man is but the representative of a large class of people. We believe that the time has come for Christian people to rise up against all of this nonsense about short sermons. The political speaker may take all the time he wants to define his principles and position; the orator on any subject of interest is permitted to use his own discretion; the college professor often finds his prescribed hour too short for what he wants to say; but let the preacher arise to tell them of their eternal interests, and then a hue and cry is raised if he should exceed thirty minutes in his sermon. We insist that the minister be permitted to use his own judgment. If, in discouraging upon some important theme he should be a little longer than usual, do not yawn, or take out your watch, or look out of the window, or turn uneasily in your seat, or shut your eyes, but just listen as an immortal soul to whom eternal truths are being committed; and then when you get home after a long sermon do not begin to find fault and make the rest of the family dissatisfied. Give your pastor credit for some common sense, and if he chooses to preach a long sermon let him do it.—Central Baptist.

Tell every body about our 50 cents offer.

THE DETECTIVE.

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

BAPTISTS TAKE NOTICE.

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

T. M. HAZLEWOOD.—Reference, Bro. McBryen, Church Clerk, Arkville, Ala.

EDWARD HARRIS.—Reference, J. W. Wann, Ch. Clerk Carrollton church, Ark.

ELP. ROSE TOMLIN.—Reference, Eld. A. J. Paddy, Hemphill, Texas.

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

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

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

ELD. JAMES O. ORCUTT, who is now traveling in Texas as an excluded member of the Baptist church at Woolcottsville, Tex., for swindling.—Reference, the Clerk of that church.

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

JOHN H. RAWHOFF, expelled from the Bluff Spring church, Washington, Tenn., for drunkenness, adultery, and striking his wife and children. He is of a very dark skin, black hair and beard, black eyes and the whites of a yellow cast, and of all erect countenance, weight about 160, and a 30 year man, and a keen, shrewd, and mean. Reference—W. Barrett, Savannah, Tenn. Baptist papers west of Mississippi will please copy.

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

G. V. BURBANK, Moderator, D. A. P. Everts, Church Clerk.

JONHIA W. JOHNSON, a small, fair complexioned man, large mouth and front teeth, was excluded from Shipout Baptist church, for gross disorder and unchristian conduct—doing. He still holds his credentials, stating that he had lost them, which statement the church refused to accept. Reference, Thomas Neal, Church Clerk. Peytonsburg, Ky.

G. M. MAXWELL, once a member of Cedar Grove Baptist church, Independence county, Arkansas—was expelled from said church for disputation and lying. He still holds his credentials, having refused to surrender the same to the church on demand. Said G. M. Maxwell is over thirty-five years old, about five feet five inches high, fair skin, light hair and blue eyes. He is held by the church as a religious impostor, and a very bad man. Baptists please look out. Reference—J. E. Bayless.

W. O. MOORE.—The church at Manila, Tennessee Saturday before the third Lord's day in September excluded W. O. Moore, formerly an ordained minister. He still holds his credentials, stating that he had lost them, which statement the church refused to accept. He is fair complexioned, light hair and beard, weight one hundred and fifty pounds, and about forty years of age. When last heard from he was in Arkansas. Reference, W. O. Chism, church clerk, Toot's Bluff, Tenn.

The Tennessee Baptist.

YOU MAY GIVE A BANNER TO THEM THAT BEAR THE NAME THAT IN HAT IS DISPLAYED BECAUSE OF THE TRUTH.

GRAVES & MAHAFFY Publishers

J. H. GRAVES, LL.D. Editor and Proprietor

REV. J. M. D. CATE, Associate Editor. Woodbury, Tenn.

REV. WM. F. BOND, LL.D. Stated Contributor. Brownsville, Tenn.

A. J. FROST, D.D. Sacramento, Cal.

REV. WM. NORTON, LL.D. England.

REV. J. T. OAKLEY, Henderson's Cross Roads, Tenn.

JAS. S. MAHAFFY, Business Manager

Business Office: 336 Main Street, Memphis, Tenn.

SUBSCRIPTIONS PER ANNUM IN ADVANCE: Single Copy \$1.50

TERMS FOR SIX MONTHS: Single Copy 75 cts.

Single Copy four months 50 cts.

Single copy to ministers who are new subscribers 1.00

ADVERTISING RATES: One inch (12 lines of nonpareil) one insertion \$1.00

One inch, four insertions \$3.00

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

Advertisements when of patrons of this paper or members of our families, seven lines gratis for one month.

every one its album of spotless pages, upon which, however unconscious, every one photographed his own conduct, as one in the photographer's chair, ever so still, imparts to the unseen plate the impression of his appearance. We thus daily filled up time's pages with the exact and unalterable lineaments of our conduct, which goes to make up our character for eternity, — that remains to bear testimony to our fidelity or unfaithfulness to God and our fellows when shall arrive —

"That day of dread decision and despair, For which earth rose from chaos, man from earth. And an eternity, the date of gods. — as settled on poor earth-created man."

If then of the past we have aught to regret, or if we would change, if possible, some things there immortalized, let that reflection prompt us to avoid such blemishes in the new year. The simple way to improve is to purpose determinedly upon doing so, seeking his help without whom we can do nothing.

It is a serious thing to enter upon a new year, which, for aught we know, is bringing our coffin with it; that is to see our earthly career completed, — our opportunity of preparation for the eventful change closed forever. But what vast numbers are now doing so! Doubtless many whose prospect for life is greatest are to hear the command "Give an account of thy stewardship" in 1885; and, as this may occur to any one, wisdom cries to all, "Be ready." If thou, courteous reader, be of the class that have not obeyed his message to repent of sin, and consecrate life to him who gave it, why not attend to his gentle loving voice at once, and "seek first the kingdom of God and his righteousness"? When he offers the best, why content thyself with inferior things? Why lose a day in increasing the soul's difficulty to secure salvation by riveting habits of impenitence upon it? Or if thou belong to a class of believers who withal are conscious of living in a state of less consecration of body, soul and spirit than becomes them, why tolerate such a condition one day? How much wiser and happier to seek and find (for "he that seeketh findeth") that closeness to Christ, where, putting your hand into his, you may walk in sweet companionship with him. So did Enoch, a man of like passions with us, but who yet "had this testimony, that he pleased God." Why be content with a lower standard of discipleship? Oh how Satan cheats souls, how he cheats himself, by tolerating anything short of a close intimacy with him who loved us and gave himself for us! What if it is common to follow Christ afar off, — to regard religion as medicine of which one will take as little as he can do with! does not that very fact call upon us, for example's sake, to live above the world? to "lay aside every weight, and the sin that doth so easily beset, and to run with patience the race set before us"? And as we can do all things through Christ that strengtheneth us, how glorious to —

"Nighly pitch our moving tent A day's march nearer home"

For if "whether we live, we live unto the Lord, or whether we die, we die unto the Lord," then surely the new year shall be a happy one to us, whether we live or die.

"Use well thy time while time doth last, Buy up the moments as they go: The life above, when this is past, Is the ripe fruit of that below."

— Selected.

THE NEW YEAR.

WE are standing on the threshold, we are in the open door: We are treading on a border-land we've never trod before. Another year is opening, another year is gone: We have passed the darkness of the night, we are in the early morn.

We have left the fields behind us over which we scattered seed:

We pass into the future, which none of us can read. The corn among the weeds, the stones, the surface mould, May yield a partial harvest: we hope for sixty fold.

Then hasten to fresh labor, — to thrash and reap and sow; Then bid the new year welcome, and let the old year go; Then gather all your vigor, press forward in the fight; And let this be your motto, For God and for the right.

A HAPPY NEW YEAR.

The Latin term Janus, a gate, was applied by the Romans to the god whom they regarded as stationed at the entrance of the year, whence the term January, — the month opening the year. Janus was represented with two faces, the one looking toward the old, and the other toward the new year. And, at this season, it becomes every one to look upon the past, — to reflect; and to look toward the future, — to purpose. We know the past is unchangeable. Neither regrets nor tears nor the sincerest penitence can undo, unsway or unthink what one has done or said or thought. The immutability of fact is a solemn and, too often, a sad truth.

The past year greeted all, as its predecessors had done, with smiles of goodwill; and presented to

As year unto year is added, And the twilight of life shall fall, May we grow to be more like Jesus, More tender and true to all; More patient in trial, more loving; More eager his truth to know; In the daily paths of his choosing More willing in faith to go. A PSALM FOR NEW YEAR'S EVE.

Oh, New Year, teach us faith! The road of life is hard, When our feet bleed, and scourging winds us scath, Point thou to him whose visage was more marred Than any man's, who saith, "Make straight paths for your feet," and to the oppressor, "Come ye to me, and I will give you rest."

Yet hang some lamp-like hope Above this unknown way, Kind Year, to give our spirits freer scope, And our hands strength to work while it is day. But if that way must slope Tombward, oh bring before our fading eyes The lamp of life, — the hope that never dies!

Comfort our souls with love, — Love of all human kind, — Love special, close, in which, like sheltered dove, Each weary heart its own safe nest may find; And love that turns above Adoringly, contented to resign All loves, if need be, for the love divine.

Friend, come thou like a friend, And whether bright thy face, Or dim with clouds we cannot comprehend, We'll hold out patient hands, even in his place, And trust thee to the end, Knowing thou leadest onward to those spheres Where there are neither days nor months nor years. — Diak Maria Malock.

A NEW YEAR.

Lord, in thy plans sublime Comes this new year of time Across our way. What'er its span may hold That we must greet untold We know love will unfold In every day.

For mercies past or new Thou hast and wilt be true. And still we ask Thy love and light to shine, As we may interline, Between grand works of thine, Our humble task.

When in the stormless years A ransomed host appears With joyful song, May we with rapture see That we have won to thee Some souls which Christ made free In that vast throng.

"THIS YEAR ALSO."

Year after year thou hast been seeking Something for all thy care of me; But always, Master, at thy coming, Thou findest me a fruitless tree In all the vineyard of thy planting Some fruitage may be found for thee; But on the ground that I encumber What profit hast thou found of me?

If therefore I am thought unworthy Among the useful to remain, And thou shouldst bear with me no longer, Can I of thee, dear Lord, complain? Yet on my weakness look with mercy, Prune me, but wait another year, Perhaps thy healing grace may strengthen, And bring to life what seems so sore.

This year thy tender love may ripen Some fruit for all these years of grace. Then at thy annual returning I may not hide me from thy face.

A THOUGHT FOR NEW YEAR'S EVE.

I sat alone with my conscience In a place where time had ceased; And we talked of my former living In the land where time years increased: And I felt I should have to answer The question it put to me, And to face the answer and question Throughout an eternity.

The ghosts of forgotten actions Came floating before my sight, And things that I thought were dead things Were alive with a terrible might; And the vision of all my past life Was an awful thing to face

Alone with my conscience, sitting In that solemnly silent place, And so I have learned a lesson, Which I ought to have learned before, And which, though I learned it dreaming, I hope to forget no more. So I sat alone with my conscience In the place where the years increase; And I try to remember the future In the land where time will cease: And I know of the future judgment, How dreadful so'er it be, That to sit alone with my conscience Will be judgment enough for me. — London Spectator.

THE NEW YEAR.

BY PROF. C. S. HARRINGTON, D.D. Count thy way unto the Lord; trust also in him; and he shall bring it to pass. — Ps. xxxvii. 5. I heard a clear voice from the midnight sky, "Thy way commit to the Lord, and he shall bring it to pass," when thy human eye sees not through the gloom what the end shall be.

Tear the voice of God, with its holy cheer, As with trembling heart my groping hand Pushed ajar the gates of the strange New Year, That opened a way to an unknown land. I paused on the verge; my soul questioned the gloom Of the rayless night beyond my ken: There was silence as deep as the hush of the tomb, That whispers no tidings to mortal's eagan.

What waitest me there? I cannot go on: The burden of yesterday staggers me now; My footsteps halt feebly; the years that are gone Have weighted my sense and silvered my brow. On the rough, rugged mountain I stumble and fall; In the sands I shall swoon beneath the desert's hot breath: I shall sink in the waters, none heeding my call; I shall faint in the forest, none heeding my death.

The lions of sin in wait for my life, The floods of temptation their dark billows roll, And legions of enemies swarm in the strife, To hedge up the pathway and capture my soul. Thus I shuddered and shrank at the verge of the year; Then I heard a clear voice, from the far midnight sky, "Give thy way to the Lord, he will calm every fear, Thy pathway shall end in the mansion on high."

EDIGRAMS

J. F. Hudson, Jr., you ask our advice. Were we satisfied that our lungs were affected, we should seek out a permanent home in Western Texas, where Bro. Gates is, or in Southern Georgia or Florida, — putting on a well-fitting brace by all means. — Judge Black of Georgia, as reported by the Religious Herald, says: "If a man is a Baptist, I like to see him a Baptist. We have a great deal of Mother Hubbard Christianity, which fits anybody. Away with it, and let us be Baptists, if we are Baptists." Our dear pulpit affiliation brethren: are these same Mother Hubbard men, and the world has no need of them. — Bro. Harde, of Texas, speaks as follows of the "New Great Iron Wheel" and "Seven Dispositions": "I am wonderfully pleased with the 'New Great Iron Wheel.' Every Baptist preacher in the world ought to have one, and every Pedobaptist, too. All Christians who love church history, and the truths of the gospel, in a simple, easy, and yet in a sublime style, will be pleased with it. The 'Seven Dispositions' was received a few days ago. I am reading it through. I am instructed on every subject, and appreciate the short rules given so as to work out subjects for myself. This is a wonderful book, throwing long, lingering light upon the character of God, the teachings of his word, in prophecies, and in his providences. No well-informed man on Bible teachings can well afford to do without it. It is well calculated to save our ungodly sons from skepticism." — Such are the words of sympathy from our Bro. Dr. Slack of Virginia, Miss.: "It gives us pain to find that you are recovering so slowly from your severe attack of paralysis. We have sent our sympathies and prayers, for you, and for your family, but in letters mostly on business. Perhaps you do not see them, and supposing this, we write to you now to express our deep sympathy in your affliction, and to assure you of our continued affection and prayers in your behalf. May God restore you to health." — We learn that our Bro. Thos. O. Tensdale has become associate editor of the Southern Baptist, Meridian, Miss. He is eminently qualified

to render efficient editorial assistance to the editor, Bro. Gressett. — A card from Bro. A. B. Miller, of Evansville, Ind., states he has accepted the call to the Second Baptist church, Little Rock, Ark., whither he will move the first of January. We welcome Bro. Miller South and Westward, and predict that his pastoral connection to that church will be signal blessing, as he combines in himself the gifts of both a pastor and an evangelist in an eminent degree. — Yes, Bro. R. L. Allen, Valdun, Miss., your correction is right. It should be "by faith," not "without faith." Thanks, — Bro. J. M. Wood, Atlanta, Ga., out of his deep afflictions has written us a letter of condolence. The husband of his oldest daughter was cruelly murdered in Macon, and other members of his family severely smitten with sickness. We truly sympathize with our brother, and we are glad to say we note marked improvement in ourself during the past week or ten days. — We should have credited that most excellent article on "The second Coming of Christ," published last week, to the Sunday-school Times. — Bro. J. W. Coker, Tennessee: We can advise no better course than you are pursuing for this year; in another way may be opened for you to go to school. — This is the way our new proposition works: "I feel I have done some good in procuring a fifty-cent subscriber, for enclosed you will find \$1.50, to continue his paper twelve months, and fifty cents for a subscriber he procured." — B. F. SIKKINHOUSE, Louisiana. — Bro. J. I. Taylor, Oregon, sends us \$3 to aid us in carrying our three young ministers through the season. God will certainly put it into the hearts of his children to help us in this matter. — C. E. Doyle, Texas: If all will do as well as you, it will be a source of gratification. — We thank you, Bro. Windes, for the direction you gave the ministerial collection at Macon. Every little helps us just now. — The receipts for the amounts collected, with the names of contributors, will be found, Bro. Edenton, in the Ministerial Fund, on another page. — Bro. Graves, your book on "Inter-communion" is in the highest sense what you claim for it. It and the tracts you sent me are going the rounds. I am much gratified in your improvement. Please find my renewal for THE TENNESSEE BAPTIST, with that of a new subscriber. Direct as before." — ELIJAH KELLY, Alabama. This indicates that you are a Baptist worker, Bro. Kelly, and we want to enlist a thousand such for 1885. — Bro. A. C. Martin writes: "Keep us posted on the Eastern Question. It is one of great interest to me." It is to every true Bible student, and should be to every Christian.

We hope Bro. Robertson of the Reflector, nor any one else, understood us to rejoice that Bro. Porter and Anderson of the Missionary Baptist suffered loss in the disposition of their paper. Our impression is that they were the gainers in the transaction. We have purchased several Baptist papers, and we were always the loser. We do not believe that the multiplication of local Baptist papers is a blessing to the denomination in any State, nor do we believe that patronage sufficient can be secured from any one State in the South to support a first-class weekly paper. We are happy to say that our journalistic relations with the editors of the late Missionary Baptist have been pleasant throughout, and they have our very best wishes.

Some brother has borrowed of us Vol. I. of both Ivenmay's and Crosby's History, and we have forgotten whom. We now much need them, and request their return.

GENERAL ITEMS.

We can report a fair improvement in the editor's health for the past two weeks, although the cold weather has been against him.

Bro. H. M. Long of Collierville, Tenn., has moved to Shugart, Miss. His correspondents will please note the change.

Young Bro. J. D. Barnett of Jackson has had a very severe attack of typhoid fever during the last

three months. During seven weeks his life was despaired of. He is now improving slowly. — Bro. J. B. Canada desires us to state that he never did have anything to do with the Louisiana State Lottery. The report got out that he had drawn a prize in it. It is altogether a mistake.

Bro. W. T. Brooks of Water Valley, Miss., stopped over in Memphis on his way from New Orleans to Cincinnati, to negotiate for a steam boat to use as a hotel at the World's Exposition. "If he closes a trade we will advise our readers, as it will be to their interest to call on him when they visit the Exposition.

To save correspondence we would state to all who have reprinted for subscriptions to THE TENNESSEE BAPTIST, which remittances have been received since October the twenty-fifth, that we have given credit for the new subscription rates. Those who sent two dollars have been credited for sixteen months; those who sent one dollar, eight months. And ministers, new subscribers, sending one dollar have been credited twelve months.

KIND WORDS.

Those of our schools which want a Sunday-school paper for next year, should subscribe for Kind Words, the Sunday-school paper of our Convention. We are sorry to learn that some of our schools are taking undenominational papers in their Sunday-schools. Just because they are cheaper. We cannot educate our young as Baptists unless we take our own papers, which teach our own doctrines. If your school takes no paper, send an order for Kind Words to Macon, Ga., or at least order specimens.

A BAPTIST PRAYER BOOK. — During our twelve years connection with the Baptist Book House, we have received numerous calls for a Baptist Prayer Book, and after diligent search through the catalogues of all the publishers with whom we do business, we have at last found a book, which, though not a Prayer Book, like those used by Episcopalians and Roman Catholics, is a book calculated to aid young Christians in public and private worship, and will meet the wants of our patrons. The title of this book is — "Aids to Devotion: Including Bickersteth on Prayer, Watts's Guide to Prayer, and Select Devotional Exercises." The title of this book explains its character and design. Besides the whole of Dr. Watts's unequalled Guide to Prayer, it contains the richly evangelical Views of Prayer, by Mr. Bickersteth, with examples from Scripture and other sources, sufficient to illustrate the principles, and aid the young Christian in applying them to practice. The hints in the Preface are invaluable for social Prayer Meetings the benefits of which are sometimes woefully lost for want of observing just such things as he points out. 16mo. pp. 320. Cloth, \$1.00 Sent by mail post-paid on receipt of price Address GRAVES & MAHAFFY.

BOOK-TABLE.

The Christian Repository and Home Circle for December contains: — Dr. W. R. Williams, Biography and Portrait; by S. H. Ford. Gov. Joseph E. Brown, Biography and Portrait. Order of Conversion. Christ's Living Temple, A Short Sermon. The Doctrine of Repentance, by S. H. F. Some Western Preachers of Fifty Years Ago, by W. H. Burnam. The Divorce and What Came of It, by Mrs. S. R. Ford. Poetry, "I Shall be Satisfied." Lieschen — by the Baltic. Historic Cities. Poetry, "Oh, City of the Jasper Wall!" Missionary Department. — Extracts from a Letter from Mrs. Crawford; Extracts from a Letter from Miss S. E. Stieh; Letter from Mexico; Core in Manners and Customs: The Natch Girl; Drivishes; Worshipping the Stone Bull. Smokes. The Albatross. The Dead Babe — Poetry and Illustration. Editorial.

The Magazine will be enlarged the coming year, with other improvements. The November and December numbers contain the first chapters of Mrs. Ford's New Serial — The Divorce and What Came of It — sent additional to all new subscribers. \$2.50. Address: FORD'S CHRISTIAN REPOSITORY AND HOME CIRCLE, St. Louis, Mo.

ITEMS.

The younger members of the church are very apt to follow the example of the older. Are you teaching them to be ready for every good word and work, or to be behind, slow, halting, shirking, stingy, narrow, worldly-minded, doing little or nothing for Christ, complaining, selfish, worthless? What does your example teach them? - Texas Baptist Herald.

The Baptists of Arkansas are considering the propriety of establishing a college for the education of their sons. At their recent Convention a committee on education, submitted a strong report advocating the measure, in which it was declared that "without the aid of education a great religious community cannot hope to protect itself from disintegration and absorption, much less defend its doctrines and practice, and cope with its competitors in aggressive work. The only question is, Shall we live, or shall we consent to die?" Do you endorse the sentiment? Then we say redouble your efforts for our own University.

Preparations are making for a Baptist congress, or conference, to be held in New Orleans during the great exposition soon to open. A committee, consisting of Rev. Dr. H. W. Carroll of Macon, Miss., Rev. Drs. Cole and Landrum of New Orleans, Rev. Dr. J. B. Gambrell of Clinton, Miss., Dr. Powell of Grenada, Miss., Capt. W. H. Hardy of Meridian, Miss., and Dr. Lowrey of Blue Mountain, Miss., has the matter in charge, and is perfecting the arrangements as fast as possible. The meeting is to be held in one of the halls of the exposition building appropriated to it by the managers. - Journal and Messenger.

Did the Episcopalians ever persecute in this country? Says the Baptist Weekly: "Abraham Marshall, who preached the first Baptist sermon in Augusta, Ga., was tied up and whipped in the Episcopal churchyard for his offense. In that city there are now nine thousand Baptists, two-thirds of whom are colored, and seventeen churches. There were five Baptist churches in the State one hundred years ago, with four hundred and twenty members; now there are twenty-five hundred churches, with two hundred and twenty-five thousand members, of whom one hundred and thirty thousand are white."

The question which is more and more claiming the attention of the Christian world is that relating to the wrongs of the American Indians. The wrongs of eight leading religious denominations are taking up the problem, and attempting by voice and pen to arouse popular sentiment to vindicate the wrongs which the nation has inflicted. The general ignorance and misapprehension in regard to these wrongs is astonishing. "Indian wrongs still continue. Indians are still robbed; they are still 'removed.' They may not make contracts. They have no legal title or interest in the natural productions of the soil. Indian self-support is prevented. Indians have no legal status." These are facts taken from official records. In the face of these facts does it not behoove every Christian citizen, by petition, by vote, and by all agitation of the subject, to secure the repeal of unjust laws, and to obtain for the Indian the same legal recognition and protection which we grant every other person within our boundaries? - Journal and Messenger.

"I feel impelled to a most humiliating confession. As I candidly look back I fear that a large part of my own preaching has been hay, wood and stubble. Literary ambition was my idol. The claims and determination to be a scholar, an orator, a theologian, an eloquent preacher, led to diligent study and effort. Such motives had often more to do with my abundant activity than the love of Jesus, of the truth, or of souls. Perhaps this confession more becomes the closet; but I make it here lest my example may have been a stumbling-block to others, or a means of fostering a like spirit. About eight years ago God showed me this terrible selfishness of my own heart, and then, with his help, I nailed to the cross this dastardly idol. And during those eight years of hum-

ble and honest endeavor to exalt only the Lord Jesus God has used me as never before." This passage from a paper read by Rev. Arthur Pierson, D.D., before the ministerial union of Philadelphia, and published by the National Baptist, deserves the most serious consideration of every minister. There is a terrible temptation to "offer strange fire before the Lord" in the manner indicated by Dr. Pierson; and no one who occupies the pulpit should be indifferent to the searching inquiry, whether the enemy may not thus, at times, beguile him into the gulf of a Nadab or an Abihu. This snare is not laid only for such as stand in the front ranks of the ministry: it is a "sliding scale;" and we may see traces of it in the ambitions and rivalries of the less prominent members of the profession. Oh for grace, enabling every preacher to hide behind the cross, and to be so filled with the thought of Jesus, and the love of souls, as to forget self! - Index.

NEWS FROM THE STATES.

TENNESSEE.—The mission meeting in Smyrna church, Duck-river Association, held recently, is reported to have been quite profitable and enjoyable, notwithstanding the weather was quite unpleasant. A correspondent of our Chattanooga contemporary writes thus from this city: "The Central church is jubilant over the prospect of the early completion of her house of worship. The building committee have received instructions to proceed forthwith. Pastor Lamar is having large Sunday-morning congregations, who are attracted by sermons on the life of Christ. Additions to the church by letter and baptism are frequent." We are pleased to report that the First church of this city is still making progress, receiving members from time to time. Two were admitted to membership the third Sunday evening in December. The congregations are quite full and appreciative, and Pastor Venable's sermons are such as to awaken spiritual life and activity. The question of improving the old building is being agitated to some extent. Missionary Hughes of this city is vigorously prosecuting the work committed to his charge. The Chelsea mission Sunday-school had quite an interesting entertainment Friday evening of last week. Though confronted by much opposition the cause is prospering at Boon's Creek. A good report was sent out from interesting meetings in Jonesboro church a few weeks back. A correspondent writes from there to the Chattanooga paper: "The interest has been growing in our church for two months, or more, till now we are in the midst of a glorious revival! We have had daily service during the past two weeks. Many have professed conversion, and others are inquiring. At the beginning of the meetings the converts were mostly from the children of the Sunday-school, who surprised many old Christians by their intelligent understanding of sin and salvation. The work is now taking hold upon the old ones." The Bartlett church, twelve miles from this city, has a real gem of a horse now, since she has recently submitted it to a thorough course of repair. J. D. Anderson writes to Chattanooga from this county: "My dear little church, Eudora, has been kalsamined, and will soon be carpeted. The Ladies' Aid Society turned over one hundred dollars to the church for improvement. How many members in this society, do you ask? About eight. Our West Tennessee sisters are workers. The brethren rejoice with them, and work hopefully themselves. Our home, being built by Sister Brooks, assisted by her husband, will be completed next week." Little-doe church, Johnson county, was much revived through twelve days' labor of our missionary, Eld. J. J. Cole. There were twenty-five additions, twenty-two by baptism. So reports our correspondent from that section. Eld. C. C. Brown recently aided Pastor J. W. Whitlock in meetings in Jonesboro.

ALABAMA.—Revivals have been quite general throughout the State. The short crops seem to have dampened the ardor of the brotherhood, and produced quite a degree of indifference. Bro.

Klug of Georgia has moved into the vicinity of Howel's Cross Roads. Bro. Ewing was lately ordained to the diaconate by the Tate-chapel church. The Board of Ministerial Education has asked Pastor Davidson of Marion to meet the young ministerial students of Howard College, in a class, one night each week, to instruct them in theology. The Oxford people hope Eld. I. U. Wilkes will preach for them next year. Eld. E. F. Baber will preach two Sundays in each month for the Shiloh church. Eld. J. M. Fortune is pastor in Coltrons. Eld. T. P. Gwin reports ninety-six additions to the four churches he serves since last August. G. W. Coker of Mount Willing has recently been bereaved of his wife and of his father. Dr. W. C. Stewart of Twin Creek rises before day on Sunday, and rides many miles to see his patients, no matter how inclement the weather, that he may return in time to carry his family to the Sunday-school, and to meet his class.

GEORGIA.—The wife of Eld. J. W. Pullen died in Cayo Spring December the ninth. The Index has been much improved, now being issued in a tinted cover. Eld. J. A. Ivoy preached his farewell sermon at Talbotton the seventh of December. The New Era of that town says of him: "Our people love this good man, and are sorrow-stricken at his departure from our midst." He has gone to Texas. The church in Harrison is going to build a new house. Eld. J. T. Kumbel has retired from the pastorate of the McDonough church, at the end of the twelfth year. He leaves only five members in the church who were there when he first became pastor. It has been found necessary to heat the new house of worship in Washington with stoves instead of a furnace. Eld. H. Hatcher of Richmond, Va., takes Dr. Wharton's place on the Index. The ministers of Augusta and Columbia, S.C., and those near the railroad between the two places, have organized a Berean club, for mutual improvement. Eld. S. P. Callaway will be pastor of Long-cane church this year. The music of the choir of the Savannah church is not surpassed south of Baltimore. Eld. B. M. Pack will be the pastor of Shiloh and Milltown churches this year. Eld. H. F. Buchanan has moved to Conyers. Eld. W. L. Goiger takes up his residence in Alabama, and will preach to churches in Berrien county. He is also a teacher of much ability. One hundred and seven persons have been immersed into the La Grange church since last April. Eld. W. A. Brooks has gone from Madison to Monroe, Walton county.

MISSISSIPPI.—Eld. A. Grossott has resigned the pastorate of the Calvary church, Meridian, on account of lack of time to attend to the duties required. Eld. W. W. Crawford has been invited to assume pastoral relations to the Calvary church of Meridian. The Columbus church has not yet made a call to any one to become her pastor. The committee of correspondence is making inquiries as to a suitable man.

TEXAS.—A course of meetings in Crockett resulted in seventeen joining the church. Bro. J. T. Hollin writes of the pastor: "He is a true minister, and one of the first preachers of Texas. His congregations are growing fast, and his preaching is listened to with profound reverence; in a word, he is the man for our town and church." Mrs. and Bro. T. J. Donaldson both died from pneumonia about the middle of December. Eld. J. C. Bumpass has gone to Farmersville, Collin county, from Millwood. Eld. R. A. Massey has resigned charge of the churches at Anderson and Navasota. The Baptists of the State are not only supporting the missions in Saitillo, Mexico, in charge of Bro. W. D. Powell, who is under the appointment of the Southern Baptist Convention, but are building a house for our Northern brethren in their station in Montroy. The Kaufman church has enjoyed very great blessings during the year just closed. The cause in Wobbersville has recently been blessed by the Lord, and six were immersed into the fellowship of the church. Bro. E. W. Holman of Danelson has been elected pastor of the church in San Saba.

VIRGINIA.—Mrs. W. W. Landrum is reported in quite feeble health, and is with her parents near Boston, Mass. Eld. A. E. Owen has been pastor of the Court-street church, in Portsmouth, thirteen years. Eld. Donaldson's church, in Portsmouth, is moving boldly in favor of a new house. Bro. C. W. Woodruff of Richmond has presented the Powhatan church a handsome Bible and hymn-book. Sister Margaret Rogers of Accomac county died December the 11th. Sister E. A. Johnson died at her home in Scottsville two or three weeks since. Bro. J. D. Bagby of the Peterville church died two or three weeks ago.

MISCELLANEOUS NEWS.

Purman University has enrolled seventy-three students the current session, of which number fifteen expect to enter the ministry. The First church in Newbury, Mass., which is nearly two hundred and fifty years old, has lately installed its twelfth pastor. Irish papers say that Hugh D. Brown, barrister-at-law has accepted the pastorate of the Lower Abbey-street church, Dublin. Rev. B. A. Woods of Toledo, Ohio, has been called to succeed the late Dr. Hornberger in the Gethsemane church, Philadelphia.

The Trinity church of Camden has received two hundred members within the last two years, and the income has been more than doubled. In 1792 the first Baptist Missionary society was formed, with the slender sum of seventy dollars as a nest-egg for future operations. The Ongole Baptist Association held its second anniversary in August. The native churches are progressing in church-life and in self-support. Rev. George Dowling not being willing to accept a call from the Marcy-avenue church, Brooklyn, she is looking southward for a pastor she has long desired. The Indians in East Mississippi, who have been baptized, are remarkable for their fidelity to their profession, not one having come under church discipline. The oldest church in the Southern States, the First church of Charleston, S. C., dates her organization at Kellery, Mo., whence she emigrated, in a body, to the neighborhood of Charleston.

The work in Japan continues to grow, and additions are reported from all parts of the country. A theological school has been opened in Yokohama, to prepare young men to be pastors of the Japanese churches. RELIGIOUS MISCELLANY. The cathedral corporations of England own property valued at two hundred million dollars. The three last Lord Chancellors of England have been Sunday-school teachers. An interesting awakening is reported among the Karens in Tavoy, Burma. There is also some interest among the Burmans. A St. Louis priest, who has visited Rome, confesses that the Italian people have very little reverence for the pope. The British and Foreign Bible Society publishes a New Testament in good type and durable binding, for two cents, which is less than cost. Nicanor Gomez, a Presbyterian colporteur in the City of Mexico, has suffered death at the hands of humanists. Dr. Joseph Parker of London announces his purpose never to speak at a public meeting whose chairman is a brewer. The parish of Yelford, Oxfordshire, England, contains exactly eight souls, the same number that were in Noah's ark. The living is worth five hundred and forty dollars. The teaching of Prof. Woodrow on the question of evolution in the Theological Seminary, Columbia, S. C., has been condemned by nine Synods of the Southern Presbyterian church, and approved by none.

To the commissioners of excise John Wesley made this return of plate: "Two silver spoons in London, and two silver spoons in Bristol; and I shall not buy any more while so many around me want bread."

Dr. R. W. Dale, the celebrated Congregational pastor of Birmingham, England, maintains that Christ's body is actually given in the sacrament of the Lord's supper. He holds the Lutheran doctrine of consubstantiation.

There are two thousand three hundred and twenty-one students for the ministry in connection with the State church of Prussia, but, in spite of the accession of about four hundred and fifty to the active clerical forces every year, many parishes are still vacant.

King Leopold of Belgium, since the death of his son, spends annually, from his own private resources, four hundred thousand dollars for civilizing and evangelizing work in Africa, and has made arrangements for the work to go on after his death.

A Scotch Episcopalian boasted that his denomination held half the land of the country with only three per cent of the population. An American Episcopalian replied that they would be richer if they had half the population and three per cent of the land.

SECULAR NEWS.

The building of a railroad through the Great St. Bernard mountain is under discussion.

The new capitol in Bismarck, Da., is said to be the finest territorial capitol in the West.

The University of Halle, Germany, has conferred on Stanley, the Africa explorer, the degree of doctor of philosophy.

It is stated that a field ten miles square will hold the population of the earth, and one twenty miles square would seat them all.

Connecticut, with her population of six hundred and twenty-three thousand, has over six thousand persons who are more than sixty years old, twenty of whom are centenarians.

A woman in Philadelphia was lately convicted of being "a common scold," and sentenced to six months' imprisonment, the jury finding her guilty without leaving their seats.

Collections of two pence in a pound on the valuation have been made in the Catholic churches of Wexford for the fund to pay the Irish members of Parliament.

It is proposed to carry the railway trains across the English channel on steamers; and the London, Brighton and South Coast railway company is having constructed, in Glasgow, two propellers suitable for the purpose.

Blood-hounds were used to track the train-robbers who went through the train near Little Rock, Ark., December the eighth. Three of them were thus traced and arrested. By the law of that State they are liable to be hanged.

The Kentucky lawyer who cowhided Judge Reid of the superior court, causing the latter to commit suicide, because he was too conscientious to fight a duet, and could not endure the reproach of not fighting, has been sentenced to three years in the penitentiary. He has escaped.

Turkish atrocities in Macedonia are said to be increasing. As many as two hundred Christians have been murdered the past month or so, and three villages have been burned. Kidnapping is common; and people are afraid to leave their houses.

France has decided to transfer her penal colony from New Caledonia to the northern peninsula of Madagascar. She will thus avoid threatening complications with Australia, and, at the same time, gain a permanent foothold in the land of the Hovas. She hopes, in time, to get the entire island, and develop a French Australia in miniature.

Small raising is becoming quite an important industry in Switzerland. During the summer the

small are gathered by children, and are placed on bushes surrounded by saw-dust. They grow fat feeding on the leaves, and, on the approach of cold weather, drop into the saw-dust and bury themselves. When wanted they are raked out, packed two hundred pounds to the basket, and shipped to Italy.

The Savannah, Ga., News declares there is no better field for investment now than the South. In every Southern State there is great need of money to begin new enterprises, or to carry on those already begun. Farmers want money, business men want money, and those who are preparing to open up mines, or to start manufactories, want money. They are willing, and can afford, to pay a good interest for it.

The Planters' Journal has made varied crops a special study, and says: "Cotton must always continue the staple product; but the raising of it to the exclusion of all the minor farm products will have to be abandoned." Those who will not vary their crops will, in the end, have to sell out to those who will. Cotton growers ought to carry themselves, and not be carried. They will then be free and independent men.

The Chattanooga Tradesman says: "The present organization of Southern society makes it necessary that we educate our own mechanics or fall behind in the race of development. Skilled labor seldom migrates. It is conservative, and well paid, and acquires property wherever located, and remains there. It follows that the South must grow and educate a class of this kind or her industries will be of the crudest and most primitive kind."

The discovery of valuable deposits of mineral paint in Talladega, Ala., is attracting the attention of capital. Two miles from the city of Talladega is a range of hills containing brown iron ore, and, in basins near some of these hills, are found the deposits of iron oxides. These deposits cover a large acreage, are full of silica, and are of various colors. The Talladega paint company is now working these beds, and finds a ready market for the goods.

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

THE YOUNG MINISTERS FUND OF "THE TENN SSEE BAPTIST" FOR 184-5.

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

- Mrs. J. H. Graves, \$1; Miss Nora S Graves, \$1; Miss Lela M Graves, \$1; Miss Lou T Graves, \$1; Miss Lillie Myrtle Graves, \$1; J. R. Graves, Jr., \$1; George S Graves, \$1; Willie C Graves, \$1; Master Calvin Z Graves, \$1; Mrs. W. P. Marshall, \$1; Frank DeCourcy, \$5; A. L. Farrar, Texas, \$1; R. F. Sherrouse, La., \$1; Lillie Yana, Texas, \$1; Mrs. L. A. Morrison, Texas, \$1; P. J. Harrison, Texas, \$1; John Windsor, Cal., \$1; A. Sister, Grand Junction, Tenn., \$1; Mrs. M. J. Monroe, \$1; Mrs. J. S. Callaway, Texas, \$1; Mrs. E. A. Wilson, Texas, \$1; R. C. Kilmer, Tenn., \$1; G. W. Dowdy, do., \$1; J. W. McDonald, Tenn., \$1; T. H. Coleman, Texas, \$1; T. E. Price, No. 25; R. J. Dew, Tenn., \$1; J. H. Slade, La., \$1; Mrs. F. M. Hatcliff, Cal., \$1; T. F. Holt, West Va., \$1; Mrs. M. G. Anderson, Miss., \$1; M. A. Maness, Miss., \$1; W. A. Atherton, Ill., \$1; Hattie Satterfield, Mo., \$1; W. A. Mullan, Tenn., \$1; Mrs. Belle Sasser, do., \$1; J. R. Starkey, do., \$1; H. H. McCracken, do., \$1; P. Malone, do., \$1; B. Blankinship, do., \$1; B. Fuller, Miss., \$1; R. H. Douglass and wife, Mo., \$1; Ann Ivoy, Ala., \$1; M. E. Lewis, do., \$1; Mr. & Mrs. A. W. Greer, Cal., \$1; L. G. L. Scott, Texas, \$1; J. D. Gregory, Cal., \$1; M. Walton, Tenn., \$1; Mr. & Mrs. B. R. Holler, do., \$1; M. Lewis, do., \$1; Bettie Dishough, Ark., \$1; Mrs. M. L. Cobb, Ark., \$1; Young Ladies' Society, do., \$1; Olive Branch, Miss., \$1; E. A. Collins, Tenn., \$1; Mrs. M. L. Cobb, Ark., \$1; R. D. Carr, do., \$1; J. I. Taylor, do., \$1; A. G. Patten, Tenn., \$1; Mrs. A. J. Maxwell, Cal., \$1; W. B. Dodson, Tenn., \$1; A. J. Dunn, do., \$1; Mrs. F. A. Stone, Ala., \$1; Mrs. Lizzie Hudspeth, do., \$1; Mr. and Mrs. O. W. Martin, Ark., \$1.

The Young South.

MISS NORA E. GRAVES, EDITOR.

All communications for this Department may be addressed, care THE BAPTIST.

POST-OFFICE. MEXICO.

DEAR CHILDREN:—It is with a very grateful and happy heart I close this, our third year-book; for,

"The old year has departed, His days have passed away, In sorrowful hours are ended, And its joys could not stay.

The record is now written, And all that's done and said, Is folded up and treasured, In the Judgment to be read."

We have together written over each spotless page of the weeks of the past year, one by one, and now let us together turn back the leaves and see what is written there of good or bad, hoping to find much to encourage us for our new year's work, and to influence others to join us in our efforts for Jesus the coming year.

We have been compelled to change our field of labor, it is true, and sever our connection with Mrs. Sanford, whom we had learned to love very dearly. It was a bitter trial to me, and my first thought was that all our money and labor was for naught, and the mission a failure, etc., but my eye caught a item in one of our papers about that time, which read thus:—

"Wah Sin Lee, a Chinaman, who has saved over \$15,000 in the laundry business, has applied for admission at the Cornell University. He said that he had been converted to Christianity, and that he intends to go out as a missionary to China."

Ab, who knows, I thought, but what more than one such a missionary may be sent back to their native land from Mrs. Sanford's little mission-school we planted in San Francisco! If it was good seed we helped sow there with the prayers of the many dear children that worked for it, I feel sure God will not let it be "wallowed up," but that it will one day bring forth a rich harvest. And I have ever since been willing to leave it to the Lord of the harvest, and turn with all my heart to the field now open to us. And the letters and contributions received since our change, convince me that my young friends feel very much as I do, and we fully realize that after all, we are working for Jesus, and not for any special man or woman. This surely is one precious lesson the past year has taught us, though it was by a sad experience, was it not?

We first find that during the past year we have sent Mrs. Sanford \$40; Dr. Powell, \$40, and have \$40.00 in hand now, making in all, \$120.00 raised during the year 1884. Not quite the \$150 we said should be our sum for the year 1884, but several dollars over what we sent Mrs. Sanford the year before. Had our Little Workers all proved true to their pledge we should have had it, and more too. But thirty out of fifty proved true this year, while only nineteen out of fifty were true in their pledges in 1883, which shows that the love and interest of our cousins do not flag as the years go by.

Van Farrar and Lou Anna Ball have won our prize books for enigmas, and each has promptly worked every enigma published during the year, I cannot justly award a "first and second" prize-book, so have sent them each "True Womanhood," a book such as I prize highly, and put in the hands of my sisters and girl-friends, as well worth their most careful reading, and one which I hope they will learn to prize also, and take as their companion and monitor as they bloom into a beautiful type of true womanhood.

Willie Graves has also been an untiring worker on the enigmas, and "Uncle Tom" has sent him a nice little book. This is his second year of earnest work on the enigmas, and I hope he feels fully repaid in the rich stores of Bible knowledge, and truths he has thus gained for a life-time.

I wish I knew how many of the cousins have written us the glad news of their own souls' salvation through the blood of Jesus during the past year. But hardly a week has passed that we have not had one or two letters telling us the glad news. These, surely, 1884 has been a precious year. God grants 1885 may be equally so.

We find no page bound in black in this year-book, were thankful to see, but we find here one marriage card, that required parting words,—our friend and co-worker, Lydia Carr, of Stephansville, Pa., which causes a sigh of regret as we turn it over, since she neither wrote us the "love notes" we request, nor give us a sacrifice in one of her warmer sisters, but I'll be a shame man, and win a lighter heart than on the last page, and close and sleep our record-book for 1884, with a prayer of thanksgiving for the pleasure and benefit of the past year's work together, and one for mercy and guidance for the coming year.

"The book of a New Year is opened, Its pages are spiced and new; And now, as each leaf is turning, Dear children, say, what shall we do?" First, let us take Mexico for Christ, as our motto for 1885, and strive to do the little that we each can to send our gospel to the home and hearts of the despised Mexicans. I hope to see the pleasure of introducing our young lady teacher to the natives, and do not doubt but what they will soon learn to love her as they did dear Mrs. Sanford.

We will let our funds stand about as usual, and I say to all who wish to join the Little Workers, that I request them to

consider well before they have their names signed, and I would prefer their paying monthly and writing us letters each time. I would love to hear from them once a month. No one can join for three or six months; they must pledge for the whole year of 1885, if at all, and we can not have all fifty to the front by next December? Let us try.

NO ENIGMAS. I think it best to have no enigmas this year, so we have had them now for several years, and it is about time for a change, do you not say? I do, so I am going to give you "Text Pillows" each week, and you can look and see what I say about these "Pillows," I often get letters from mothers, thanking me for my assistance in helping them teach their children to love the Bible, etc. I have let you see some of these, and now I ask the mothers to help me help them teach the children these Text-Pillows, and I think they will have a pleasant and profitable Bible exercise for us. Mothers, will you help me? Read the "Pillows" over with your children; take it as the text for that week; often talk to them about it, and apply it to their every-day life, and then encourage them to write me letters about them, and thus we will may lay up treasures in heaven, where neither moth nor rust doth corrupt, and thieves do not break through and steal.

NEW YEAR WISHES. What shall I wish thee? Treasures of earth? Songs in the springtime? Pleasure or mirth? Flowers on thy pathway, Shies ever clear? Would this ensure thee A Happy New Year? What shall I wish thee? What can be found Bringing the sunshine All the year round? Where in the treasure, Lasting and dear, That shall ensure thee A Happy New Year? Faith that increaseth, Walking in light; Hope that abounds, Happy and bright; Love that is perfect, Casting out fear— That shall ensure thee A Happy New Year. Peace in the Savior, Rest at his feet; Smiles of his countenance Radiant and sweet; Joy in his presence, Christ ever near— These will ensure thee A Happy New Year.

CHRISTMAS PRESENT. MISS NORA.—A dollar for Mexican missions, Pleasure Ridge Park, Ky., Dec. 16, 1884. ALICE. I am the little New Year, ho, ho! Here I come tripping it over the snow, Shaking my bells with a merry din, So open your doors and let me in. Blessings I bring for each and all, Big folk and little folk, short and tall: Each one from me a treasure may win, So open your doors and let me in. Some shall have silver and some shall have gold, Some shall have new clothes and some shall have old, So open your doors and let me in. Some shall have water and some shall have milk, Some shall have satin and some shall have silk; But each one from me a blessing may win, So open your doors and let me in.

OUR MISSIONARY FUND. We want our young friends to help us with their nickels and dimes to raise a nice sum for the Houston. Uncle Allan, five dollars; Young Ladies' Society of Olive Branch, three dollars; Lillie Turner, ten cents; Juliet Alexander, five cents; Sarah Rowsey, ten cents; Spurgeon Wilson, five cents; Esther Wingo, ten cents; Ora Howard, ten cents; Mamie Chubb, ten cents; Nellie Torgno, ten cents; John Benson, ten cents; Thomas Benson, ten cents; Pauline Russell, ten cents; Nora Gates, five cents; Frank Gates, five cents; Ramon Kendall, ten cents; Alice May Lott, ten cents; Willie Graves, five cents; Willie Bledsoe, ten cents; Mary Elkins five cents; Sallie Wood five cents; Alton, five cents. Total, \$11.75.

THE YOUNG SOUTH. I am the little New Year, ho, ho! Here I come tripping it over the snow, Shaking my bells with a merry din, So open your doors and let me in. Blessings I bring for each and all, Big folk and little folk, short and tall: Each one from me a treasure may win, So open your doors and let me in. Some shall have silver and some shall have gold, Some shall have new clothes and some shall have old, So open your doors and let me in. Some shall have water and some shall have milk, Some shall have satin and some shall have silk; But each one from me a blessing may win, So open your doors and let me in.

OUR MISSIONARY FUND. We want our young friends to help us with their nickels and dimes to raise a nice sum for the Houston. Uncle Allan, five dollars; Young Ladies' Society of Olive Branch, three dollars; Lillie Turner, ten cents; Juliet Alexander, five cents; Sarah Rowsey, ten cents; Spurgeon Wilson, five cents; Esther Wingo, ten cents; Ora Howard, ten cents; Mamie Chubb, ten cents; Nellie Torgno, ten cents; John Benson, ten cents; Thomas Benson, ten cents; Pauline Russell, ten cents; Nora Gates, five cents; Frank Gates, five cents; Ramon Kendall, ten cents; Alice May Lott, ten cents; Willie Graves, five cents; Willie Bledsoe, ten cents; Mary Elkins five cents; Sallie Wood five cents; Alton, five cents. Total, \$11.75.

THE YOUNG SOUTH. I am the little New Year, ho, ho! Here I come tripping it over the snow, Shaking my bells with a merry din, So open your doors and let me in. Blessings I bring for each and all, Big folk and little folk, short and tall: Each one from me a treasure may win, So open your doors and let me in. Some shall have silver and some shall have gold, Some shall have new clothes and some shall have old, So open your doors and let me in. Some shall have water and some shall have milk, Some shall have satin and some shall have silk; But each one from me a blessing may win, So open your doors and let me in.

OUR MISSIONARY FUND. We want our young friends to help us with their nickels and dimes to raise a nice sum for the Houston. Uncle Allan, five dollars; Young Ladies' Society of Olive Branch, three dollars; Lillie Turner, ten cents; Juliet Alexander, five cents; Sarah Rowsey, ten cents; Spurgeon Wilson, five cents; Esther Wingo, ten cents; Ora Howard, ten cents; Mamie Chubb, ten cents; Nellie Torgno, ten cents; John Benson, ten cents; Thomas Benson, ten cents; Pauline Russell, ten cents; Nora Gates, five cents; Frank Gates, five cents; Ramon Kendall, ten cents; Alice May Lott, ten cents; Willie Graves, five cents; Willie Bledsoe, ten cents; Mary Elkins five cents; Sallie Wood five cents; Alton, five cents. Total, \$11.75.

THE YOUNG SOUTH. I am the little New Year, ho, ho! Here I come tripping it over the snow, Shaking my bells with a merry din, So open your doors and let me in. Blessings I bring for each and all, Big folk and little folk, short and tall: Each one from me a treasure may win, So open your doors and let me in. Some shall have silver and some shall have gold, Some shall have new clothes and some shall have old, So open your doors and let me in. Some shall have water and some shall have milk, Some shall have satin and some shall have silk; But each one from me a blessing may win, So open your doors and let me in.

OUR MISSIONARY FUND. We want our young friends to help us with their nickels and dimes to raise a nice sum for the Houston. Uncle Allan, five dollars; Young Ladies' Society of Olive Branch, three dollars; Lillie Turner, ten cents; Juliet Alexander, five cents; Sarah Rowsey, ten cents; Spurgeon Wilson, five cents; Esther Wingo, ten cents; Ora Howard, ten cents; Mamie Chubb, ten cents; Nellie Torgno, ten cents; John Benson, ten cents; Thomas Benson, ten cents; Pauline Russell, ten cents; Nora Gates, five cents; Frank Gates, five cents; Ramon Kendall, ten cents; Alice May Lott, ten cents; Willie Graves, five cents; Willie Bledsoe, ten cents; Mary Elkins five cents; Sallie Wood five cents; Alton, five cents. Total, \$11.75.

THE YOUNG SOUTH. I am the little New Year, ho, ho! Here I come tripping it over the snow, Shaking my bells with a merry din, So open your doors and let me in. Blessings I bring for each and all, Big folk and little folk, short and tall: Each one from me a treasure may win, So open your doors and let me in. Some shall have silver and some shall have gold, Some shall have new clothes and some shall have old, So open your doors and let me in. Some shall have water and some shall have milk, Some shall have satin and some shall have silk; But each one from me a blessing may win, So open your doors and let me in.

OUR MISSIONARY FUND. We want our young friends to help us with their nickels and dimes to raise a nice sum for the Houston. Uncle Allan, five dollars; Young Ladies' Society of Olive Branch, three dollars; Lillie Turner, ten cents; Juliet Alexander, five cents; Sarah Rowsey, ten cents; Spurgeon Wilson, five cents; Esther Wingo, ten cents; Ora Howard, ten cents; Mamie Chubb, ten cents; Nellie Torgno, ten cents; John Benson, ten cents; Thomas Benson, ten cents; Pauline Russell, ten cents; Nora Gates, five cents; Frank Gates, five cents; Ramon Kendall, ten cents; Alice May Lott, ten cents; Willie Graves, five cents; Willie Bledsoe, ten cents; Mary Elkins five cents; Sallie Wood five cents; Alton, five cents. Total, \$11.75.

THE YOUNG SOUTH. I am the little New Year, ho, ho! Here I come tripping it over the snow, Shaking my bells with a merry din, So open your doors and let me in. Blessings I bring for each and all, Big folk and little folk, short and tall: Each one from me a treasure may win, So open your doors and let me in. Some shall have silver and some shall have gold, Some shall have new clothes and some shall have old, So open your doors and let me in. Some shall have water and some shall have milk, Some shall have satin and some shall have silk; But each one from me a blessing may win, So open your doors and let me in.

OUR MISSIONARY FUND. We want our young friends to help us with their nickels and dimes to raise a nice sum for the Houston. Uncle Allan, five dollars; Young Ladies' Society of Olive Branch, three dollars; Lillie Turner, ten cents; Juliet Alexander, five cents; Sarah Rowsey, ten cents; Spurgeon Wilson, five cents; Esther Wingo, ten cents; Ora Howard, ten cents; Mamie Chubb, ten cents; Nellie Torgno, ten cents; John Benson, ten cents; Thomas Benson, ten cents; Pauline Russell, ten cents; Nora Gates, five cents; Frank Gates, five cents; Ramon Kendall, ten cents; Alice May Lott, ten cents; Willie Graves, five cents; Willie Bledsoe, ten cents; Mary Elkins five cents; Sallie Wood five cents; Alton, five cents. Total, \$11.75.

THE YOUNG SOUTH. I am the little New Year, ho, ho! Here I come tripping it over the snow, Shaking my bells with a merry din, So open your doors and let me in. Blessings I bring for each and all, Big folk and little folk, short and tall: Each one from me a treasure may win, So open your doors and let me in. Some shall have silver and some shall have gold, Some shall have new clothes and some shall have old, So open your doors and let me in. Some shall have water and some shall have milk, Some shall have satin and some shall have silk; But each one from me a blessing may win, So open your doors and let me in.

OUR MISSIONARY FUND. We want our young friends to help us with their nickels and dimes to raise a nice sum for the Houston. Uncle Allan, five dollars; Young Ladies' Society of Olive Branch, three dollars; Lillie Turner, ten cents; Juliet Alexander, five cents; Sarah Rowsey, ten cents; Spurgeon Wilson, five cents; Esther Wingo, ten cents; Ora Howard, ten cents; Mamie Chubb, ten cents; Nellie Torgno, ten cents; John Benson, ten cents; Thomas Benson, ten cents; Pauline Russell, ten cents; Nora Gates, five cents; Frank Gates, five cents; Ramon Kendall, ten cents; Alice May Lott, ten cents; Willie Graves, five cents; Willie Bledsoe, ten cents; Mary Elkins five cents; Sallie Wood five cents; Alton, five cents. Total, \$11.75.

leasons on the organ. I can play quite a number of pieces, and have been taking lessons only five months. The music teacher is boarding with us. Again I send ten cents for Dr. Powell. I will do my best to lead off the Little Workers for 1885. If this does not find its way to the waste-basket I will come again before long. With an affectionate good-bye to you all I remain your little niece, Gray Rook, Texas. WELLES F. TEAGUE.

AUNT NORA:—I have been thinking of writing, but did not get time, as I have been going to school; but I think I ought to write often than I do. We were all sorry to hear of your father's sickness, but truly glad to hear of his recovery. Aunt Nora, I am in favor of working for the young lady in Mexico; and I think the rest of the cousins will be too, as we have to quit working for Mrs. Sanford. I think Mrs. Sanford ought to write to the Young South to let us know how she is getting along. I will send ten cents for the young lady in Mexico. I will send answer to Nellie Teague's question, who slept on an iron bedstead? It was King Og. Well, I will close with love to you and the little cousins. RAMON KENDALL.

Yes, Ramer, Mrs. Sanford promised to write me a few lines to let me know how she is getting along. I am very anxious to see. Glad you are for working in Mexico. Come often.

OUR PILLOW. 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 "text pillows," answering all the questions, and telling me what it made them think about, etc. Let me hear from you, dear young readers. — AUNT NORA.]

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal."

Who spoke these words? Where and when? To whom was he speaking? Where did he say we should lay up our treasures? How can we lay them up there? What are treasures? Have you any treasures? If so, where are they? Where and in how many places can you find our text?

THE NEW YEAR. I am the little New Year, ho, ho! Here I come tripping it over the snow, Shaking my bells with a merry din, So open your doors and let me in. Blessings I bring for each and all, Big folk and little folk, short and tall: Each one from me a treasure may win, So open your doors and let me in. Some shall have silver and some shall have gold, Some shall have new clothes and some shall have old, So open your doors and let me in. Some shall have water and some shall have milk, Some shall have satin and some shall have silk; But each one from me a blessing may win, So open your doors and let me in.

OUR MISSIONARY FUND. We want our young friends to help us with their nickels and dimes to raise a nice sum for the Houston. Uncle Allan, five dollars; Young Ladies' Society of Olive Branch, three dollars; Lillie Turner, ten cents; Juliet Alexander, five cents; Sarah Rowsey, ten cents; Spurgeon Wilson, five cents; Esther Wingo, ten cents; Ora Howard, ten cents; Mamie Chubb, ten cents; Nellie Torgno, ten cents; John Benson, ten cents; Thomas Benson, ten cents; Pauline Russell, ten cents; Nora Gates, five cents; Frank Gates, five cents; Ramon Kendall, ten cents; Alice May Lott, ten cents; Willie Graves, five cents; Willie Bledsoe, ten cents; Mary Elkins five cents; Sallie Wood five cents; Alton, five cents. Total, \$11.75.

THE YOUNG SOUTH. I am the little New Year, ho, ho! Here I come tripping it over the snow, Shaking my bells with a merry din, So open your doors and let me in. Blessings I bring for each and all, Big folk and little folk, short and tall: Each one from me a treasure may win, So open your doors and let me in. Some shall have silver and some shall have gold, Some shall have new clothes and some shall have old, So open your doors and let me in. Some shall have water and some shall have milk, Some shall have satin and some shall have silk; But each one from me a blessing may win, So open your doors and let me in.

OUR MISSIONARY FUND. We want our young friends to help us with their nickels and dimes to raise a nice sum for the Houston. Uncle Allan, five dollars; Young Ladies' Society of Olive Branch, three dollars; Lillie Turner, ten cents; Juliet Alexander, five cents; Sarah Rowsey, ten cents; Spurgeon Wilson, five cents; Esther Wingo, ten cents; Ora Howard, ten cents; Mamie Chubb, ten cents; Nellie Torgno, ten cents; John Benson, ten cents; Thomas Benson, ten cents; Pauline Russell, ten cents; Nora Gates, five cents; Frank Gates, five cents; Ramon Kendall, ten cents; Alice May Lott, ten cents; Willie Graves, five cents; Willie Bledsoe, ten cents; Mary Elkins five cents; Sallie Wood five cents; Alton, five cents. Total, \$11.75.

THE YOUNG SOUTH. I am the little New Year, ho, ho! Here I come tripping it over the snow, Shaking my bells with a merry din, So open your doors and let me in. Blessings I bring for each and all, Big folk and little folk, short and tall: Each one from me a treasure may win, So open your doors and let me in. Some shall have silver and some shall have gold, Some shall have new clothes and some shall have old, So open your doors and let me in. Some shall have water and some shall have milk, Some shall have satin and some shall have silk; But each one from me a blessing may win, So open your doors and let me in.

OUR MISSIONARY FUND. We want our young friends to help us with their nickels and dimes to raise a nice sum for the Houston. Uncle Allan, five dollars; Young Ladies' Society of Olive Branch, three dollars; Lillie Turner, ten cents; Juliet Alexander, five cents; Sarah Rowsey, ten cents; Spurgeon Wilson, five cents; Esther Wingo, ten cents; Ora Howard, ten cents; Mamie Chubb, ten cents; Nellie Torgno, ten cents; John Benson, ten cents; Thomas Benson, ten cents; Pauline Russell, ten cents; Nora Gates, five cents; Frank Gates, five cents; Ramon Kendall, ten cents; Alice May Lott, ten cents; Willie Graves, five cents; Willie Bledsoe, ten cents; Mary Elkins five cents; Sallie Wood five cents; Alton, five cents. Total, \$11.75.

THE YOUNG SOUTH. I am the little New Year, ho, ho! Here I come tripping it over the snow, Shaking my bells with a merry din, So open your doors and let me in. Blessings I bring for each and all, Big folk and little folk, short and tall: Each one from me a treasure may win, So open your doors and let me in. Some shall have silver and some shall have gold, Some shall have new clothes and some shall have old, So open your doors and let me in. Some shall have water and some shall have milk, Some shall have satin and some shall have silk; But each one from me a blessing may win, So open your doors and let me in.

OUR MISSIONARY FUND. We want our young friends to help us with their nickels and dimes to raise a nice sum for the Houston. Uncle Allan, five dollars; Young Ladies' Society of Olive Branch, three dollars; Lillie Turner, ten cents; Juliet Alexander, five cents; Sarah Rowsey, ten cents; Spurgeon Wilson, five cents; Esther Wingo, ten cents; Ora Howard, ten cents; Mamie Chubb, ten cents; Nellie Torgno, ten cents; John Benson, ten cents; Thomas Benson, ten cents; Pauline Russell, ten cents; Nora Gates, five cents; Frank Gates, five cents; Ramon Kendall, ten cents; Alice May Lott, ten cents; Willie Graves, five cents; Willie Bledsoe, ten cents; Mary Elkins five cents; Sallie Wood five cents; Alton, five cents. Total, \$11.75.

THE YOUNG SOUTH. I am the little New Year, ho, ho! Here I come tripping it over the snow, Shaking my bells with a merry din, So open your doors and let me in. Blessings I bring for each and all, Big folk and little folk, short and tall: Each one from me a treasure may win, So open your doors and let me in. Some shall have silver and some shall have gold, Some shall have new clothes and some shall have old, So open your doors and let me in. Some shall have water and some shall have milk, Some shall have satin and some shall have silk; But each one from me a blessing may win, So open your doors and let me in.

OUR MISSIONARY FUND. We want our young friends to help us with their nickels and dimes to raise a nice sum for the Houston. Uncle Allan, five dollars; Young Ladies' Society of Olive Branch, three dollars; Lillie Turner, ten cents; Juliet Alexander, five cents; Sarah Rowsey, ten cents; Spurgeon Wilson, five cents; Esther Wingo, ten cents; Ora Howard, ten cents; Mamie Chubb, ten cents; Nellie Torgno, ten cents; John Benson, ten cents; Thomas Benson, ten cents; Pauline Russell, ten cents; Nora Gates, five cents; Frank Gates, five cents; Ramon Kendall, ten cents; Alice May Lott, ten cents; Willie Graves, five cents; Willie Bledsoe, ten cents; Mary Elkins five cents; Sallie Wood five cents; Alton, five cents. Total, \$11.75.

CATARRH

Catarrh is a dangerous disease, yet it can be cured by the use of our Catarrh Specific. Thousands suffer without knowing the nature of this almost universal complaint. It is an inflammation or ulceration of the lining membrane of the nasal passages. There are several varieties of Catarrh, with widely different symptoms. The most common kind is characterized by an excessive secretion of mucus matter in the nasal passages, which must be blown from the nose or crop back behind the palate, or is hawked or snuffed backward to the throat. Other indications are hawking, spitting, weak and inflamed eyes, frequent soreness of the throat, often ringing or roaring in the ears more or less impaired hearing, loss of the hearing, loss of smell, memory impaired, dullness and distaste of the head, and dryness and heat of the nose. All persons thus affected take cold easily. The breath sometimes reveals to all around the corruption within, while the patient on all sides of smell. The disease advances covertly, until pain in the chest, lungs or bowels startles him. He hacks and coughs, has (troubling, liver complaint, and is urged by his doctor to take this or that. Perhaps cod-liver oil is prescribed. Perfectly ridiculous! The foul mucus in the head cannot be reached by a drug such as cod-liver oil, and the patient becomes nervous, the voice hoarse and unnatural, the teeth discolored, memory loses its power, judgment her seal, empty forebodings hang overhead. Hundreds, yes thousands, in such circumstances, feel that death would be a relief, and many even do out the thread of life to end their sorrows.

Thousands are Dying. In early life with consumption who can look back a few years, perhaps only months, when it was Catarrh. Neglect of when a cure is possible, very soon it will transform the features of health and youth into the dark, pallid appearance, while the hacking cough, the excess of mucus gushing from the lungs, or night sweats, all significantly proclaim it is too late; and thus a neglected Catarrh ends in the consumptive grave.

Nasal Catarrh. Sometimes the disease only affects the membrane lining the nasal passages, and they may be easily reached and cured by simple means. But when it is located in the frontal sinus or in the posterior sinuses, or if it has entered the Eustachian tubes, and is injuring the ears, nothing but finely medicated vapor can effectually reach and destroy it. And certainly after it has entered the throat and bronchial tubes, as all well read physicians will readily attest, nothing can be relied on to effect a permanent cure but the inhalation of properly medicated vapor in the same manner that we breathe a common air we can inhale and breathe through the various passages of the head and respiratory organs, reaching and neutralizing every irritated spot. If used when cold first makes its appearance, which usually begins by irritation of the mucous lining of the nose, and a sneeze, which is nature's emphatic warning, it will invariably check it; and by producing a quicker and freer circulation of the blood to the surface, the bad effects of a cold are warded off. It is pleasant to use, and almost instant in its effects.

The Cold Air Inhaling Balm. This part of my treatment I regard very important, especially in warding off colds, which is just the battle, and in relieving the head and lungs while under their effects. The balm is composed of several kinds of oils, balsams, resins and essential oils, which are separately used by the best physicians in treating throat, bronchial and lung diseases. These I have combined, and concentrated their virtues, which, by the inhaling process, are drawn through the various passages of the head and respiratory organs, reaching and neutralizing every irritated spot. If used when cold first makes its appearance, which usually begins by irritation of the mucous lining of the nose, and a sneeze, which is nature's emphatic warning, it will invariably check it; and by producing a quicker and freer circulation of the blood to the surface, the bad effects of a cold are warded off. It is pleasant to use, and almost instant in its effects.

Some bad Symptoms. The long continued corruption of the air that is breathed passing over the foul matter in the nasal passages, pollutes the lungs, and from thence the blood. The morbid matter that is swallowed during sleep passes into the stomach, enfeebles the digestion, taints the secretions, and pollutes the very fountains of life. The patient becomes feverish occasionally, there is less buoyancy of spirits, the appetite is often sickly, the head loses clearness, it is difficult to keep the energies up to the old standard, and often, without knowing why, he is conscious that he is not as well all the time as he used to be. These symptoms indicate that the vital organs are becoming impure, so that they cannot perform their natural healthy functions. Our constitutional treatment is designed to assist nature in removing all poisonous material from the system, and to neutralize and counteract its baleful effects on the vital organs and on the blood.

AMONG WOMEN Catarrh is very common. The degree of fashion compels women to go from the dry atmosphere of furnace-heated houses into the open air, with the head poorly protected. Many suffer keenly from bronchitis and difficulties of the throat and lungs. TEACHERS IN OUR SCHOOLS are greatly subject to this fearful malady. Confinement in close, ill-ventilated school-rooms, the over-heated atmosphere, charged with the steaming poison exuding from the bodies of the not always over-clean children, breeds this disease with fearful rapidity.

LAWYERS IN THE COURT-ROOM, and judges on the bench, from the same general cause, are too often afflicted in the same way. MINISTERS OF THE GOSPEL, after leaving the pulpit over-heated with the fervor of their mental and physical effort, neglect an efficient precaution, and cold is the result. This neglect opens the way to Catarrh, and to a possible loss of voice. I have secured to myself that I cannot urge upon public speakers too strongly the necessity of removing this disease while a cure is possible.

My Experience. Eighteen years of terrible headache, disgusting nasal discharges, dryness of the throat, acute bronchitis, coughing, soreness of the lungs, rising bloody mucus, and even night sweats, inoperating me from my professional duties, and bringing me to the verge of the grave, — all were caused by, and the results of, nasal catarrh. After spending hundreds of dollars and obtaining no relief I compounded my Catarrh Specific and Cold Air Inhaling Balm, and wrought upon myself a wonderful cure. Now I can speak for hours with no difficulty, and can breathe freely in any atmosphere. At the calls of numerous children I have given my cure to the public, and have now thousands of patients in all parts of the country, and thousands of happy flow-ers whose sufferings I have relieved. My cure is certain, thorough and perfect, and can be given by every person who has examined it. If I can relieve my fellow-beings as I have been relieved, I will be as the successor at once disgusting to blind the eye of others, I want to be satisfied, and feel that I have done my little toward removing the plague from our fellow-beings.

The following from other publishers has given us every confidence in recommending Mr. T. P. Childs and editor of the Journal and Messenger, Cincinnati, have known Dr. T. P. Childs for many years, and feel every confidence in any statements he may make. Our subscribers can feel every confidence in giving their cases into his hands for treatment. "Willis not supposing that all cases of Catarrh will be cured by the prescription advertised, the publishers of the Illustrated Christian Weekly of New York, after diligent inquiry, have reason to believe that it has, in many cases, proved effective. Of the thousands of communications of Catarrh, with quantities of other people, are somewhat suspicious of patent medicines as a rule, and when we received the advertisement of Mr. Childs we at first declined its insertion, but on making inquiry, we received such satisfactory replies, and one especially from a well known Congregational pastor not far from New York, Mr. Childs, the proprietor of the medicine, that we withdrew our objections." "The publishers of the St. Louis Christian Advocate, after careful investigation, are satisfied that Dr. T. P. Childs' treatment for the head, throat and lungs is all that it is represented to be."

The Experience of Others. The record is a guarantee that Childs' Treatment for Catarrh and all diseases of the Head, Throat and Lungs is not new and untried, but a positive and certain remedy. We, above all things, desire to establish confidence in our treatment, so that every sufferer from Catarrh, Bronchitis and their effects on the Lungs and other Vital Organs may feel certain of success in its use.

Only Fair. We deem it only fair that every one who wishes should be able to accomplish all that we claim; and for this purpose we add a few of the many thousands of unsolicited certificates which have been sent to us by grateful patients, almost any of whom will doubtless respond to any inquiry by letter, if accompanied by a stamp to pay postage. Having been cured themselves, they will be willing to let the afflicted know where they can find certain relief. We have thousands of these certificates from all classes, — physicians, clergymen, lawyers, judges, merchants, bankers, business men, farmers, young men and old, children and adults.

Mr. Z. Z. Lee of Grangerville, St. Helena par., La. writes: I cannot speak too highly in praise of your valuable remedies which are like a covering over the head of the loathsome disease for which they are recommended. I have been permanently cured of catarrh in the head by the use of your Catarrh Specific. I will answer all letters addressed to me in regard to this subject. E. POWELL, JR. Health, Hurko county, N. C. You may use my name as a reference, as I have been cured by your treatment. I am pleased to answer any inquiries in regard to your remedies. H. A. HAY, Rockledge Mills, Ala. You are at liberty to use my name as a reference in favor of the healing qualities of your remedy. It has not only cured my wife of catarrh in the head, but has cured me of hereditary dyspepsia. B. S. DUNKIN, Carroll, Ind. You may use my name, also that of my wife, who have both been cured by your treatment. We recommend your remedies to all we hear saying they have Catarrh. We can do it with pleasure and conscientiously, for we know of what we speak. J. H. COLLETT, Lima, Ohio. I was thought to have had consumption, and had suffered many years with what was really Catarrh, before I procured your treatment. I have had no more of the disease. MISS LOUISE JAMES, Crab Orchard, Ky. When I received your treatment I could hardly move about before I had used it. Mrs. A. M. FURBER, St. Louis, Mo. I shall always recommend your treatment in the highest terms. Mrs. J. H. COLLETT, Lima, Ohio. I received your medicine and used it as directed. It cured my cough, and stopped that which I had in my throat. J. B. SANDERS, Five Mile, W. Va. I am cured. Another formal doctor had yielded to your treatment. W. B. MORSE, Bryan, Texas. I am now entirely cured. When I had used it three months I felt like a different woman. Too much cannot be said in favor of your Catarrh treatment. It has saved my life. Mrs. A. M. FURBER, St. Louis, Mo. Mrs. Mitchell lives near me, and has used your treatment with perfect success, and is now well and hearty. This I am willing to attest. H. W. GIBSON, Noble's Point, Ga. Mr. J. O. WILMOTH of Oxford, Ind. writes: You can say to whoever you like that your Catarrh medicine has done me wonders. It has driven the disease out of me, and has cured my wife. My wife continues in the best of health, and has no cough. It is with great pleasure we are able to recommend your wonderful medicine. Mrs. A. L. FORELAND, Centerville, Texas. I was terribly afflicted with nasal and bronchial catarrh, and concluded to give your treatment a test. In a short time it cured me. I induced my brother to try it, and he too was cured. It cured Jones, Rock River Falls, Wis. Having one of your cured patients I recommend your treatment to all I find troubled with Catarrh. Mrs. JOHN SULLIVAN, Danvers, St. Johnsbury, Ind. I would not take a farm for your Specific if it could not be replaced. J. P. ROBERTS, Chicago, Ill. Your treatment has cured my daughter of Catarrh induced by a severe attack of measles. JOHN WILKIN, U. S. Rep. Atty., Troy, N. Y. My health is fully restored. The horrid and loathsome disease is all gone. My lungs feel all right. Mrs. W. D. LINCOLN, York, Neb. Your treatment did me great good. I have not lost a day since this year. ANNE L. GRAHAM, Middlebury, Vt. I am glad to say that I found your medicine all that can be claimed for it. I am fully restored. J. H. SIGFRED, Pottsville, Pa. I do not regret the money I cost in using your medicine. I can heartily recommend your treatment. J. H. LIPINOTT, Gettysburg, Gloucester county, N. J. I have used your Catarrh treatment and am cured. A thousand thanks to you for your cure and remedy. Dyer Station, Tenn. I am much pleased to say that I have had the treatment fully, with the best results. JOHN WILKIN, U. S. Rep. Atty., Troy, N. Y. Your treatment cured me. Your medicine is excellent. This is the only cure I have ever found. PAULINE M. MARTIN, Ala. Par or M. Church, Port Carbon Pa. I write to tell you that I am perfectly cured of Catarrh. O. P. WISE, Magnolia, Ark.

Home Treatment. Childs' Treatment for Catarrh, and all diseases of the Head, Throat and Lungs, can be taken at home with perfect safety by the patient. We especially desire to treat those who have tried other remedies without success. A full statement of method of home treatment and cost will be sent on application.

Address REV. T. P. CHILDS, Troy, Ohio.



TEST YOUR BAKING POWDER TO-DAY!

Brands advertised as absolutely pure CONTAIN AMMONIA.

THE TROTT! Please run down on a hot stove until heated, then...



DOES NOT CONTAIN AMMONIA. THE HEALTHFULNESS HAS NEVER BEEN QUESTIONED.

In a million homes for a quarter of a century it has stood the consumers' reliable test.

THE TEST OF THE OVEN.

PRICE BAKING POWDER CO., BAKERS OF

Dr. Price's Special Flavoring Extracts,

The strongest, most delicious and safest I have known, and

Dr. Price's Lupulin Yeast Gems

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

FOR SALE BY GROCERS. CHICAGO, ST. LOUIS.

LIGHT HEALTHY BREAD



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

GROCERS SELL THEM.

Price Baking Powder Co.,

Manufactured by Dr. Price's Special Flavoring Extracts,

Chicago, Ill. St. Louis, Mo.

MENKEN'S

PALATIAL

EMPORIUM!

Thirty Stores

UNDER ONE ROOF!

CATALOGUE

OR

PRICE-LIST

Sent free on Application.

Orders filled carefully, and every article guaranteed as represented.

Special discount to ministers and their families.

MENKEN BROTHERS,

Memphis,

17128 LV

Truth is the shortest and nearest way to our end, carrying us thither in a straight line.

"But John P. Robinson, he sez, they didn't know everythin' down in Judee." They certainly knew little, if they did not know that the safest, quickest and most pleasant cure for croup, hoarse cough, cold in the chest, etc., is Dr. Bull's Cough Syrup.

Defect in manners is usually the defect of the perception. Elegance comes not of breeding, but of culture.

HORSFORD'S ACID PHOSPHATE.

DRANK WITH SODA WATER

is delicious. All druggists have it. It is refreshing and cooling. Try it often!

One who habitually looks to the fiery cloud-pillar for guidance finds that it gives light in the darkest night of trial, shade under the fiercest glow of temptation.

All that the Christian holds most dear is beyond the reach of robbers; he can never lose it all. What marvel if that man is patient who knows that all things work together for good—and brave men when assured that death itself is but the angel that uncloses the gate of paradise?

LEMON AND MEXICAN.

They regulate the Liver, Stomach, Bowels, Kidneys and Blood, and cure all Throat and Lung diseases, as prepared by Dr. H. Mosley in the Lemon Elixir and Lemon Hot Drops.

Lemon Elixir

Cures indigestion, headache, malarial, kidney disease, fever, chills, loss of appetite, debility and nervous prostration, by regulating the Liver, Stomach, Bowels, Kidneys and Blood. Lemon Elixir is prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants and blood purifiers.

LEMON HOT DROPS

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Pneumonia, and all Throat and Lung diseases, except Consumption, which disease it palliates and greatly relieves. Price 25 cents. Prepared by Dr. H. Mosley, office 14 Whitehall street, Atlanta, Ga.

A Prominent Minister Writes.

Dr. Mosley, Dear Sir:—After ten years of great suffering from indigestion, dyspepsia, with general nervous prostration, disordered kidneys and constipation, I have been cured by four bottles of your Lemon Elixir, and am now a well man. REV. C. G. DAVIS, Elder at Church South, Atlanta, Ga.

From Two Prominent Ladies.

I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mosley's Lemon Elixir I can walk half a mile without suffering the least inconvenience. MRS. R. H. BLOODWORTH, Griffin, Ga.

Dr. H. Mosley:—After years of suffering from indigestion, great debility, and nervous prostration, with the usual female irregularities and derangements accompanying such a condition of a woman's system, I have been permanently relieved by the use of your Lemon Elixir. MRS. E. DENNIS, No. 46 Chapel St., Atlanta, Ga. xvi 20 xviii 20

CONSUMPTION.

I have a pulmonary disease, and my lungs are so weak that I cannot walk or stand without suffering great pain. Since taking Dr. Mosley's Lemon Elixir I can walk half a mile without suffering the least inconvenience. MRS. R. H. BLOODWORTH, Griffin, Ga.

CATARRH

(Send 50 cents, and symptoms of Catarrh, or of any other disease, by mail post-paid.)

Send 50 cents, and symptoms of Catarrh, or of any other disease, by mail post-paid.

Send 50 cents, and symptoms of Catarrh, or of any other disease, by mail post-paid.

Send 50 cents, and symptoms of Catarrh, or of any other disease, by mail post-paid.

Send 50 cents, and symptoms of Catarrh, or of any other disease, by mail post-paid.

Send 50 cents, and symptoms of Catarrh, or of any other disease, by mail post-paid.

Send 50 cents, and symptoms of Catarrh, or of any other disease, by mail post-paid.

Send 50 cents, and symptoms of Catarrh, or of any other disease, by mail post-paid.

Send 50 cents, and symptoms of Catarrh, or of any other disease, by mail post-paid.

The True Elixir of Life

IS AYER'S SARSAPARILLA, a highly concentrated Medicine, scientifically compounded of the genuine Houdouin-Sarsaparilla, Yellow Dock, Manihaca, Sulfur, Iodides of Potassium and Iron, and other ingredients of great strength and curative virtue.

AYER'S SARSAPARILLA Has been tested by and has received the unqualified commendation of 4,000,000 families in the United States, and 7,000,000 families throughout the world.

AYER'S SARSAPARILLA Is the only Blood Purifier that has gained and retained the confidence of the people of tropical countries, where such medicines are in great demand.

FR'S SARSAPARILLA is a popular Blood Purifier among the best class of American, English, and Danish vessels.

AYER'S SARSAPARILLA Contains no Arsenic, and is as safe as do many falsely called Blood Purifiers.

AYER'S SARSAPARILLA Has been for many years recognized as the best Alternative and Tonic Medicine in all civilized countries.

AYER'S SARSAPARILLA Promptly relieves from General Debility, Nervous Prostration, and Derangement of the Vital Organs.

AYER'S SARSAPARILLA Effects radical cures of all maladies arising from the taint of Scrofulous or Contagious Diseases, or the corruption of Mercury in the system.

AYER'S SARSAPARILLA Is endorsed by the medical profession and regularly prescribed by many leading practitioners.

The attestations of a myriad of unimpeachable witnesses might be cited, were it necessary, to prove the almost miraculous cures effected by this only really Blood Purifying Medicine.

Ayer's Sarsaparilla,

PREPARED BY DR. J. C. AYER & CO., [Analytical Chemists] LOWELL, MASS.

Sold by all druggists; price \$1; six bottles for \$5.

HOLLENBERG'S-NEW MUSIC HOUSE

Chickering, Steinway, Bay State, Burdette & New England

ORGANS.

229 MAIN STREET, MEMPHIS, TENN.

The Mechanical Organetto,

THE MOST WONDERFUL INVENTION OF THE AGE

SWEET GUM & MULLAIN

The sweet gum taken from the tree of the...

20 DOLLARS

WILL BUY THE FAVORITE SINGER SEWING MACHINE

CO-OPERATIVE SEWING MACHINE CO., PHILADELPHIA

Send for Catalogue.

PICTORIAL NEW TESTAMENT

NEW REVISION WITH NOTES BY REV. JOHN C. ABBOTT, D.D., LL.D. REV. JACOB ABBOTT, D.D. REV. LYMAN ABBOTT, D.D.

ILLUSTRATED NEW TESTAMENT KING JAMES' VERION WITH NOTES BY REV. JOHN C. ABBOTT, D.D., LL.D. REV. JACOB ABBOTT, D.D.

Agents Wanted. OUTFIT FREE and ALL FREIGHT PAID. H. S. GOODRICH & CO. Address 217 20 21st St. New York or Chicago.

D. W. HUGHES,

Dealer in DIAMONDS, FINE JEWELRY, WATCHES, SILVER,

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

222 Main Street, Memphis, Tenn. Repairing promptly and neatly done. xvii 21 xviii 21

MASON & HAMLIN

Exhibited at ALL the Important World's Industrial Competitions and Exhibitions for SEVENTEEN YEARS. Mason & Hamlin Organs have after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS, and are so well and so improved as to compare favorably with any other American Organ.

ORGANS

PERSONALITIES.

Keep clear of personalities in your conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with personalities.

Personalities must sometimes be talked because we have to learn and find out men's characteristics for legitimate objects; but it is to be with confidential persons. Do not needlessly report ill of others. There are times when we are compelled to say, "I do not think that Bouncer is a true and honest man."

But when here is no need to express an opinion the poor Bouncer swaggers away. Others will take this measure, no doubt, and save you the trouble of analyzing him and instructing them. And as far as possible dwell on the good side of human beings. There are family boards where a constant process of depreciation, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows! But it is not the misalms of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—John Hall, D.D.

Patti, it is said, guards herself carefully against cold. She evidently does not believe in tree concerts, but does believe in the free use of Dr. Bull's Cough Syrup, as it has cured her several times.

The colored sunsets, and the starry heaven, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers, are not half so beautiful as the soul that is serving Jesus out of love, in the wear and tear of common, unpoetic life.

AYER'S

Ague Cure

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

WE WARRANT AYER'S AGUE CURE to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint caused by malaria. In case of failure, after the trial, dealers are authorized, by our strictures dated July 1st, 1882, to refund the money.

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

W. W. GARR, SEE RICHARDSON, Baton Rouge, La., Georgia, O.

SOUTHERN PACIFIC RAILROAD SYSTEM

Can fill orders for all the valuable breeds of Chickens, Turkeys and other dogs, Malters Cats, Rabbits, Pigeons and all other pet stock. Large illustrated catalogue free. GARRIG & RICHARDS, Baton Rouge, La. Box 170, Baton Rouge, La. 17 80

SUPERIOR BOYS' ROBBING SCHOOL.

Thorough work. Best references. Best wages. South. Rev. S. A. Silver, A. M., Baxter Hill 11

C. C. GREGG,

DEALER IN FURNITURE.

CHAIRS AND MATTRESSES, 622 Main Street, (Near Gayoso), MEMPHIS, TENN. xvii 21 xviii 21

DR. JOHN BULL'S Smith's Tonic Syrup

FOR THE CURE OF FEVER and AGUE Or CHILLS and FEVER, AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the FEVER, CHILLS, SPECKY and FEVER, whether of short or long standing. He refers to the entire Western and Southern country to bear testimony to the truth of the assertion that it is as sure whatever will kill to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, take a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of BULL'S VEGETABLE FAMILY PILLS will be sufficient.

BULL'S SARSAPARILLA is the old and reliable remedy for impurities of the blood and Scrofulous affections—the King of Blood Purifiers.

DR. JOHN BULL'S VEGETABLE WORM DESTROYER is prepared in the form of candy drops, attractive to the sight and pleasant to the taste.

DR. JOHN BULL'S SMITH'S TONIC SYRUP, BULL'S SARSAPARILLA, BULL'S WORM DESTROYER.

The Popular Remedies of the Day. Principal Office, 321 Main St., LOUISVILLE, KY.

Be a fact confirm that the QUALITY of our work CANNOT BE SURPASSED and PRICES always as LOW AS LOWEST. S. C. TOOF & CO.

S. C. TOOF & CO.

Steam Printers, LITHOGRAPHERS, AND Blank Book Manufacturers No. 276 Second Street. Orders solicited, and all business cheerfully furnished. xvii 21 xviii 21

OPIMUM

and WHISKY HABITS cured at home without pain. Book of particulars sent free. In a FUGLEMAN, N. D. Allen, Ga. 17 43

HARPER'S PERIODICALS.

Per Year. HARPER'S MAGAZINE 4 00 HARPER'S WEEKLY 4 00 HARPER'S BAZAR 4 00 HARPER'S YOUNG PEOPLE 4 00 HARPER'S FRANKLIN SQUARE LIBRARY 10 00

Postage free to all subscribers in the United States or Canada.

The volumes of the Weekly, and Bazar, begin with the 1st numbers for January, the volumes of the Young People with the 1st number for February, and the volumes of the Magazine with the 1st number for June and December of each year.

Subscriptions will be entered with the amount of the periodical current at the time of receipt of order, except in cases where the subscriber otherwise directs.

Specimen copy of Harper's Young People upon receipt of order in stamps.

Harper's Catalogue of between three and four thousand volumes mailed on receipt of ten cents in postage stamps.

McShane Bell Foundry

Manufacture those celebrated Chimes and Bells for Churches, Schools, and Colleges. Price-list and Circulars sent free. HENRY McSHANE & CO., Baltimore, Md. xvii 21 xviii 21

TRAVELER'S GUIDE. ARRIVAL AND DEPARTURE OF TRAINS.

Louisville and Nashville Railroad. City Time. Leave. Arrive. Memphis daily 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. Brownsville Accommodated 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. Fast Accommodated 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. Memphis and Charleston Railroad. City Time. Leave. Arrive. Memphis Express daily 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. Local Mail and Express 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. Brownsville Accommodated 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. Memphis and Paducah Rock Railroad. City Time. Leave. Arrive. Memphis daily 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. Passenger train daily 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. Freight 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. Chesapeake, Ohio & Southwestern R.R. City Time. Leave. Arrive. Memphis Express daily 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. Local Mail and Express 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. No. 3 New Accommodated 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. (on Sunday) 11:10 p.m. 4:30 a.m. (on Sunday) 11:10 p.m. 4:30 a.m. Memphis and Tennessee Railroad. City Time. Leave. Arrive. Memphis Express daily 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. Local Mail and Express 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. No. 3 New Accommodated 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. (on Sunday) 11:10 p.m. 4:30 a.m. (on Sunday) 11:10 p.m. 4:30 a.m. Memphis and St. Louis Railroad. City Time. Leave. Arrive. Memphis Express daily 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. Local Mail and Express 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. No. 3 New Accommodated 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. (on Sunday) 11:10 p.m. 4:30 a.m. (on Sunday) 11:10 p.m. 4:30 a.m. Memphis and Paducah Rock Railroad. City Time. Leave. Arrive. Memphis Express daily 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. Local Mail and Express 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. No. 3 New Accommodated 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. (on Sunday) 11:10 p.m. 4:30 a.m. (on Sunday) 11:10 p.m. 4:30 a.m. Memphis and Tennessee Railroad. City Time. Leave. Arrive. Memphis Express daily 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. Local Mail and Express 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. No. 3 New Accommodated 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. (on Sunday) 11:10 p.m. 4:30 a.m. (on Sunday) 11:10 p.m. 4:30 a.m. Memphis and St. Louis Railroad. City Time. Leave. Arrive. Memphis Express daily 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. Local Mail and Express 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. No. 3 New Accommodated 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. (on Sunday) 11:10 p.m. 4:30 a.m. (on Sunday) 11:10 p.m. 4:30 a.m. Memphis and Paducah Rock Railroad. City Time. Leave. Arrive. Memphis Express daily 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. Local Mail and Express 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. No. 3 New Accommodated 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. (on Sunday) 11:10 p.m. 4:30 a.m. (on Sunday) 11:10 p.m. 4:30 a.m. Memphis and Tennessee Railroad. City Time. Leave. Arrive. Memphis Express daily 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. Local Mail and Express 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. No. 3 New Accommodated 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. (on Sunday) 11:10 p.m. 4:30 a.m. (on Sunday) 11:10 p.m. 4:30 a.m. Memphis and St. Louis Railroad. City Time. Leave. Arrive. Memphis Express daily 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. Local Mail and Express 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. No. 3 New Accommodated 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. (on Sunday) 11:10 p.m. 4:30 a.m. (on Sunday) 11:10 p.m. 4:30 a.m. Memphis and Paducah Rock Railroad. City Time. Leave. Arrive. Memphis Express daily 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. Local Mail and Express 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. No. 3 New Accommodated 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. (on Sunday) 11:10 p.m. 4:30 a.m. (on Sunday) 11:10 p.m. 4:30 a.m. Memphis and Tennessee Railroad. City Time. Leave. Arrive. Memphis Express daily 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. Local Mail and Express 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. No. 3 New Accommodated 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. (on Sunday) 11:10 p.m. 4:30 a.m. (on Sunday) 11:10 p.m. 4:30 a.m. Memphis and St. Louis Railroad. City Time. Leave. Arrive. Memphis Express daily 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. Local Mail and Express 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. No. 3 New Accommodated 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. (on Sunday) 11:10 p.m. 4:30 a.m. (on Sunday) 11:10 p.m. 4:30 a.m. Memphis and Paducah Rock Railroad. City Time. Leave. Arrive. Memphis Express daily 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. Local Mail and Express 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. No. 3 New Accommodated 11:10 p.m. 4:30 a.m. 11:10 p.m. 4:30 a.m. (on Sunday) 11:10 p.m. 4:30 a.m.

