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QUESTIONS TO THE IMPERIAL... THE GREAT MANAGER... THE HYPOTHETICAL SITE OF BAPTISM...

QUESTIONS OF THE AGE... DEPARTMENTAL IDOLATRY... HISTORICAL... ORCHARD'S HISTORY...

BAPTIST SUCCESSION... THEODOSIA KENNET... THEODOSIA KENNET OF THE DAYS... HISTORICAL... THE SACRIFICE OF THE CHURCH...

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The Pastor... The Annotated... The Pastor and the Woman... The Pastor and the Woman...

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THE HOPE OF ISRAEL. BY REV. N. WEST, D. D., ST. PAUL, MINN.

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CHRISTIAN PERFECTIONISTS, AND SCRIPTURE GARBLING.

BY A. J. FOSTER, D. D.

NO. XII.

"If we say that we have no sin we deceive ourselves and the truth is not in us."—1 John 1, 8.

In the preceding chapters we have for the most part used the term, "Christian perfection" instead of "sinless perfection," because most writers on the "higher life" disclaim "sinless perfection," while they repeatedly claim to have reached "Christian perfection." Mr. Wesley never used the phrase "sinless perfection," but he does use terms precisely equivalent. He calls the sanctified both "sinless" and "perfect." Others make full salvation to be "deliverance from sinning." They declare there are no sinning Christians. Rev. William McDonald says: "In regeneration sin does not reign. In sanctification sin does not exist." In regeneration "it is suspended," in sanctification "it is destroyed." Dr. Domster, distinguishing between regeneration and sanctification says: "The one admits of controlled tendencies to sin, the other extinguishes the tendencies. That is, the morally regenerate has remaining impurity, the fully sanctified has none." These "inward tendencies are manifestations of depravity." "Depravity is one of the results of sin." All sin involves guilt, depravity does not, unless it be ascribed to, cherished, or its cure willfully neglected." In the fully sanctified says Bishop Foster, "depravity is entirely removed." According to Wesley sanctification is "an instantaneous deliverance from all sin." Sin is not a thing to be grown out of, there are no degrees, no progressive stages, but the work is completed at the first, and instantaneous as to time. (Wesley) In answer to the question, "Whom then do you mean by one that is perfect?" Mr. Wesley says, "We mean one in whom is the mind which was in Christ, and who so walketh as Christ also walked; one in whom is no occasion of stumbling, and who accordingly doth not commit sin." He is holy as God who called him is holy, "both in heart and in all manner of conversation." "And when may a person himself be said to have attained this?" Wesley says, "When after having been fully convinced of inward sin by a far deeper and clearer conviction than that he experienced before justification, and after having experienced a gradual mortification of it, he experiences a total death to sin, and an entire witness of the renewal, I judge it as impossible this man should be devoid herein as that God should be." Rev. R. S. Foster, D. D., says: "We believe it a Christian's privilege to attain to a state in which he will be entirely free from sin, properly so-called, both inward and outward, a state in which he will do no act involving guilt, in which he will possess no unholy temper, in which the entire outward man of the inward life and man of the heart will be pure in the sight of God." Rev. Asa Mahan, D. D., declares "that if we are in the higher life, we shall serve God without fear, in righteousness, and true holiness, all the days of our lives." Dr. Mahan admits, "on a very few questions in moral philosophy and theology." Bro. Finney and myself have arrived at opposite conclusions, but he adds, "We differ just where minds under the influence of the purest integrity, and the highest form of divine illumination (!) are liable to differ." As Dr. Hoey says, "The modesty of this language is not conspicuous." Dr. Mahan is not backward about sounding his own praises." For example, in an article by himself in the Herald of Holiness, San Francisco, July 31, 1885, he says: "Bro. Finney, after our very intimate association of fifteen years' continuance at Oberlin, made this statement to a leading minister, and a mutual friend of ours: 'Bro. Mahan never gets angry, nor does he ever, under the severest provocations, or the most trying and disturbing providences lose the even balance of his mind.'" (!) We see then that the "higher life" is designated by various phrases, such as, "entire sanctification," "Christian perfection," "evangelical perfection," "evangelical holiness," "the rest of faith," "entire sanctification," "freedom from sin," "sinless perfection," "perfect love," etc. We have also seen that this doc-

trine, as an attainment in this life is based on certain misstatements and misinterpretations of the word of God, and that the new Version cuts up root and branch many of the most famous passages upon which the theory is supposed to rest. We come now to point out another imperfection in these "Christian perfectionists," and that is the constant tendency to garble Scripture, to quote so much of a passage as seems to favor their assumptions and neglect the remainder which militates directly and fatally against their views. Or sometimes a certain class of texts is quoted with no attempt to reconcile their theory with another class of Scripture texts that seem to contradict each other. The Devil can quote Scripture to his purpose, but he garbled the ninety-first Psalm when he tempted Christ in the wilderness. Partial and one-sided quotations of Scripture may apparently establish almost any doctrine however unscriptural. I call your attention to several Scriptures that are frequently garbled by "Christian perfectionists." The first is found in Romans vii. 25: "I thank God through Jesus Christ, our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin." Did you ever know a "Christian perfectionist" to quote the whole of this passage? They quote the first part, viz, "I thank God through Jesus Christ our Lord." They tell us that Paul was here delivered from his "body of death," and with a shout of victory he passed from the seventh verse into the eighth chapter of Romans, and thus became a "higher life" Christian! But before he left the seventh and passed into the eighth of Romans, immediately after his shout of victory, he says: "So then with the mind I myself serve the law of God, but with the flesh the law of sin." We have called brief attention to this passage before, and we refer to it again for the purpose of showing that a great and important doctrine is bisected, as well as the Scripture on which it is based, viz, the doctrine of sin. "Christian perfectionists" make very little of "sin" as a nature, and much of "sins" as a result of that nature. If they are not conscious of a sin as an act, they claim to be sinless; whereas, sin as a principle of our fallen nature is far more diabolical than sin as an act. A very good man may occasionally act sinful, but a man whose very nature is sinful, is in a far more deplorable condition. There are two principles in every Christian, "the flesh," and "the spirit." The flesh is so sinful that it is actually called "sin." There can be no "Christian perfection" in a man whose nature is so sinful as to be called "sin." So long as a Christian has another law in his members, warring against the law of his mind he has not attained "Christian perfection." So long as a Christian finds a law that when he "would do good evil is present with him," he cannot claim perfection. But Paul says: "It is no more I that do it, but the sin that dwelleth in me." Sin must at times be looked upon in two ways, as a principle and as an act, as substance and phenomena, as a tree and as its fruit, as a fountain and as its streams. Sin may be in us, and not on us to condemn us. The Christian is "not in the flesh" as an element, for "they that are in the flesh cannot please God," but the flesh is in the Christian, "for in me (that is in my flesh) dwelleth no good thing." Ships sail in the water, but when the water gets into the ship it sinks. A Christian may be in the world, and do good, but when the world gets into the Christian his usefulness is destroyed. But we were not talking of the world without the Christian, but the world within him. He may not be in the flesh as an element, but the flesh may be in him. In other words, there is a sinful nature in him, though there is no sin on him to condemn him. To illustrate, let us look at the three crosses on Calvary. There hangs the Savior with sin on him, but not in him. There hangs the penitent thief with sin in him, but not on him, while the impenitent thief has sin both on him and in him. Every penitent and pardoned sinner has sin in him, but not on him. Pardon does not reach the sinful nature, it deals only with the sinful character. So long as the Christian has a sinful nature, he is not sinless, even though his outward character were perfect. We see then, how impor-

tant it is to distinguish between sin, as a nature and sin as an act, or "sin" and "sins." That which troubles a convicted sinner is his sin. He longs for pardon and forgiveness. That which troubles a convicted sinner is his sin. He longs for a deliverance. One says, "God be merciful unto me a sinner," the other says, "Who shall deliver me from the body of this death?" How dare a man profess "Christian perfection" when every day of his life he is instructed by Christ to pray for forgiveness of his sins, and the deliverance from the power of sin as a nature? When a part of our nature is so sinful as to be called "sin," how can such an one call himself sinless or perfect? Yet, there are some "higher life" writers who declare that "in regeneration sin does not reign, in sanctification it does not exist." "In regeneration it is suspended, in sanctification it is destroyed." Why did Paul say, "Sin shall not have dominion over you" if sin does not exist in the Christian's fallen nature? Why did he say, "Sin shall not reign in your mortal body" if sin is already destroyed? While there may be no sin on us, to condemn us, there may be sin in us to trouble us. There may be no sin on the conscience, and yet there may be sin in the flesh. It is our privilege to be led "by the Spirit," and not "by the flesh," to so walk in the power of the new nature that the sin which dwells in us may not manifest itself in the form of sins. By nature we are dead in sins, by grace we died to sin. The saint may be free from sin as a ruler over him, though it be a dweller in him. Sin on us will destroy communion with God, sin in us need not mar our fellowship, if we reckon ourselves "to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." "So then with the mind I myself serve the law of God, but with the flesh the law of sin." It has been well said that "the deliverance is two fold, judicial deliverance from its penalty, and subjective deliverance from its power. This was Paul's experience even after he had shouted, 'I thank God through Jesus Christ my Lord,' and passed into the 'higher life'." If we are allowed to garble Scripture, and mutilate a doctrine which stands in the way of our theories, we can prove almost anything. A superficial scientist was once told that his theory was not in accordance with the facts. "Well, then," said he "so much the worse then for the facts!" So much the worse for the Scripture treated when it does not conform to the higher life theory. We now pass to another text that is often quoted in favor of "Christian perfection" in this life. It is found in 1 John iii. 9: "Whoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God." Would any one believe that "higher life" writers constantly quote this passage in proof that those who are sanctified live without sin? The passage says not a single word about the sanctified. "Whoever is born of God doth not commit sin," etc. Whatever the passage means it has no reference to a certain class of Christians, but to all who are "born of God." Not "perfect Christians" alone, but imperfect Christians are "born of God, and do not commit sin according to this text. Do our "higher life" expositors treat this passage literally, then they are not only sinless, but all other Christians are sinless, since they are all "born of God," and hence there is no higher life, nor lower life, we are all alike. We see then that it is impossible to take the passage literally. Another reason for rejecting the literal interpretation arises from the fact that it says, "he cannot sin because he is born of God." He not only doth not commit sin, but "he cannot sin because he is born of God." If sin is impossible why does John say, "If we sin we have an advocate with the Father, Jesus Christ the righteous?" What then does the passage mean, if it is not to be taken literally? Our "higher life" brethren always interpret it literally as proof positive of "sinless perfection" on the part of those who are "entirely sanctified," whereas it is nothing about the sanctified. The key to this passage lies right on the surface of the text itself. "His seed remaineth in him!" Whose seed? God's seed, the divine principle, the new life. This abides in him forever, for it is an eternal life-principle that is implanted in him. It is

only a seed yet not germinated and fully developed. The New Version brings out this thought when it uses the word, "begotten" instead of "born." Whoever hath been begotten of God, doth not commit sin; because his seed abideth in him, and he can not sin because he hath been begotten of God." In other words we have here the doctrine of the two natures again, the "earthly" nature born of the flesh and the "divine" nature, born of the spirit.

WASHINGTON LETTER

FROM OUR REGULAR CORRESPONDENT.

THE coming Congress, the recent elections, and the new civil service commission are the subjects most discussed in Washington now.

The White House is as quiet as the president could wish, since his order excluding office seekers went into effect. The messenger at the door asks every visitor to state his business, and none but the Cabinet are permitted to go in to see the president without first declaring whether his business is of the character defined in the order or not. No public man will be permitted to present the name of any candidate for an office without special permission from the president. Senators and Representatives do not call now, as their business is patronage almost every time.

On every other day, however, at two o'clock, the president still comes down into the East Room and shakes hands with the people who assemble there for this purpose. That kind of a reception is soon over, as callers are told by an usher they must merely shake hands and pass on. Some few obey these instructions, but persist in chatting, if only for a moment, with the president. On his last reception day, fully two hours before he was expected to leave his office for the handshaking, the East Room was thronged with sight-seers from all parts of the country. Among them was a party of English tourists, who evidently enjoyed this free and easy Democratic custom, which was in such striking contrast to a presentation at the court of St. James.

As to the new Congress, there will be no contest over the speakership, and scarcely any over the organization of the House. As Mr. Randall will not be a candidate for the speakership, the Democratic majority will give the place to Mr. Carlisle. The latter will take this great office, only second in point of power to the presidency, under very exceptional circumstances. There being no contest, he will have made no pledges. He will be free to follow the dictates of his personal judgment. The two Chairmanships of the most important House committees will be for him to fill. Mr. Morrison will doubtless go back to the head of the Ways and Means committee, but it is not certain that Mr. Randall will return to the Chairmanship of the Appropriation committee. No one questions his ability or management of the committee so far as appropriations are concerned. His opposers are the revenue reformers who complain that in the last Congress he used his position unfairly to secure the defeat of tariff legislation.

The president found it difficult to appoint suitable men to the vacancies in the civil service commission, and now, the task being satisfactorily accomplished, his mind is relieved on that point. Ex-congressman Edgerton, of Indiana, is nominal-ly the new head of the commission and the other man is Col. Trenholme of South Carolina. Mr. Trenholme is one of the owners of the Charleston News and Courier, and it was through that paper that he was brought to the front. Mr. Edgerton is nearly seventy years old, and when in Congress thirty years ago, was chairman of the Committee on Claims.

When Congress meets it is expected that there will be hostile attacks upon the civil service law and commission, and the president thinks the new officers will endeavor to administer the law faithfully and be able to stand the fire of criticism.

The president sat listening to his pastor's Sunday morning sermon, apparently taking a deep interest in the discourse and also in the "aband" of white flowers beneath the pulpit, contributed by Miss J. W. T. of the church.

"Reform," exclaimed Dr. Sunderland, fixing his eyes on Mr. Cleveland, "is a mighty word in the American lexicon, and though often derided, it is the channel of all human progress. The ship which bears on the highest hopes of humanity cannot always ride peacefully at anchor, but must sail across angry seas. It is in the stormy and cloudy sky that the skillful mariner learns to take his observations from mere glimpses of the sun."

Mr. Cleveland looked as if he had been the skillful mariner who had been obliged to take his observations for official action while in the midst of a storm of office seekers, and appeared to gather consolation from the figure.

November 8, 1885.

COVETOUSNESS

DO WE, as a people, appreciate the heinousness of the sin of covetousness? "Every man is commanded to covetousness is sinful," says Elihu Dodson. Covetousness is an inordinate desire for money; and this is the great sin of our nation and our time. The love of money causes the rich man to oppress the poor man. The love of money prompts the robber and the murderer. The inordinate love of money induces a usurpation of power in the land, and sometimes controls the legislative bodies, and molds the policy of the government of cities, of States and of nations. The love of money prompts monopolies to oppress the masses, and brings on strikes, communism and ruin. The love of money plunges nations into war, makes human blood flow like water, piles in heaps the mangled, the dying and the dead and drapes nations in the mourning of blackness and despair.

The greed for gain causes the saloon-keeper to prosecute his abominable business, and the druggist to violate the laws of the land, by which they fill the country with widows, orphans and paupers, gorge the grave with drunkards, and through the dark regions of eternal despair with immortal souls. The inordinate love of money is the cause of pastorless churches and secularized preachers, begging our ministry, and bringing disgrace on the cause of Christ. The love of money is the broad, dark way in which millions upon millions of our fellow-men in heathen lands are marching in solid phalanx down to eternal death. "The love of money is the root of all evil." Judas betrayed his Master for thirty pieces of silver.

The Scriptures abound with condemnations of and warnings against this great evil; and yet how many books have been written on this subject, and how many sermons are preached against this prolific mother of so many evils! When did we hear of the churches withdrawing from a brother for the sin of covetousness? Why exclude a member for drunkenness when perhaps the covetousness of his brother made him drunk?

The covetous character is placed in Scripture side-by-side with the thief, the drunkard, the reviler, the whore-monger and the uncleanness. (1 Cor. vi. 10, Eph. v. 5) The covetous man should not take the Lord's supper (1 Cor. v.); he is not to be ordained a deacon (1 Tim. iii.); he is not to be ordained a preacher (1 Tim. iii.); he is not to go to heaven. (1 Cor. vi.) If these things be true should he be retained in the fellowship of our churches? "But fornication and all uncleanness, or covetousness, let it not be once named among you, as becometh saints."

Do we, as the people of God, believe the following passages in God's blessed word of truth? "Honor the Lord with thy substance and the first fruits of all thine increase; so shall thy barns be filled with plenty." (Prov. iii. 9) "There is that scattereth and yet increaseth; and there is that which withholdeth more than is meet, and it tendeth to poverty." "The liberal soul shall be made fat; and he that watereth shall be watered again." (Prov. xi. 24, 25) "Give and it shall be given unto you, good measure, pressed down and shaken together, and running over shall men give unto your bosom." (Luke vi. 38) "It is more blessed to give than to receive." (Luke xx. 25) "But the liberal doeth liberal things, and by liberal things shall he stand." Isa. xxiii. 8)

Brethren, we say, do we believe these pass you from the word of God, and are we governed by their teaching? Have we been saved by grace through the atonement which is in Christ Jesus, and do we give as we have freely received? Let us not forget to contend for the whole truth.

FROM TIPPAH ASSOCIATION:

ON Tuesday, October twenty-first, Eld. H. L. Finley, the missionary of this Association, came to my room and ordered me to "pack my valise, and get ready for travel." I did so. We went to Bro. P.'s, near Harmony church, and spent the night very pleasantly. Harmony church is looking up a little, and the outlook is hopeful. Next morning we started to New Prospect church, and went by a gentleman's house to furnish him with a Bible "to indoctrinate the Hardshells." Then through the neighborhood of Pleasant Ridge church, an old church which has gone down. Bro. F. intends to re-organize it soon. This is a thickly settled community, and the prospects are good. I visited with Sister Cossitt, and from there went to New Prospect, to fill an appointment at night. On the following day we went by way of Canaan, and reached Michigan City in time to preach at night. Continued the meeting till Sabbath. This is a place that has been neglected. We need regular preaching there, and with a faithful effort a church may be established.

On Sabbath night we filled an appointment at Homer's school-house. This community is destitute of Baptist preaching.

Our next appointment was at Ashland. Traveled across the country by Bethlehem church. This church has a new house. Dined with Bro. Cox. Arrived at A. and preached to a small congregation. From Ashland to Blue Mountain. The schools are flourishing. I visited both. Professor L. and B. have a large school of fine looking girls. Allow me to say to all who have girls to educate, Blue Mountain is one of the best places to educate them. There is room for a few more, so send on your girls.

Professors Durham and Lee have a good school of fine looking boys and young men. There are four young ministers in attendance at this school and another one expected soon. This is a fine school, and young men who intend going off to school would do well to write to Professors D. and L.

I wish to say a few things in reference to the mission work in the Association. From information received, I am of the opinion that the missionary ought to devote his entire time to the western part of the Association. Michigan City, Lamar and Hudsonville, are railroad towns where the missionary should keep up regular appointments; besides other destitute places that ought to have the gospel. Bro. F. has done a grand work. There is much yet to be done. Will not every church in the Association come up to the help of the Board in this work? The work must be accomplished for Christ, and can one with Christ's love in his heart refuse to help? "Let us go up at once and possess the land." In love, W. K. BRYANT, Jonesboro, Miss., Nov. 4, 1885.

FROM GRAY ROCK, TEXAS.

PRO. GRAVES:—Sometime ago I sent for Old Landmark and Intercommunion, which came safe to hand, and I must say that I read them with much profit. Though I had been a Landmark Baptist and a church-communionist for years, I found many things in the two little volumes to interest and instruct. They are now loaned out to brethren. "One of them to a Baptist preacher, who says that he believes you are right on the communion question, but I fear he has not the "back-bone" to preach it to his churches.

Our little church at this place has been abundantly blessed the past year. Thirty-seven accessions. Seventeen by experience and baptism. Six Presbyterians gave up their "Roman baptism" and came over to the Lord's side. "It is close with the prayer that your evensul and useful life may yet be spared, that you may regain your wanted health." J. W. TAAUX. November 3, 1885.

FATHER CHINIQUE TO THE ARCHBISHOP OF TORONTO.

NO. III.

To his Lordship Lynch, Archbishop of Toronto.

THAT you may better understand this, and that you may be a little more modest hereafter on that subject, I send you, by the hands of the venerable secretary of the General Assembly, the Rev. Mr. Reid, D. D., one of the hundreds of stones which wounded me, with a part of the handkerchief reddened with the blood of Mr. Zoliquo Lefebvre, B. C. L., who received six wounds on his face, when heroically standing by me in that hour of supreme danger of my life.

Please look at that stone, look at that blood also; they will teach you a lesson which it is quite time for you and all the priests to learn. They will tell you that your church at Rome is the same, to-day, as she was when she slaughtered the hundreds of thousands of Peldmonese with the sword of France; that stone and that blood will tell you what every one knows, among the disciples of the gospel, that your church of to-day is the very same church which planned the Massacres of St. Bartholomew, the gunpowder plot, the revocation of the Edict of Nantes, and the death of more than half a million Huguenots on their way to exile. That stone and that blood will tell you that your church, to-day, is the same as she was when she lighted the five thousand auto-fa-tos, where ten millions of martyrs lost their lives in all the great cities of Europe, before God raised the German giant who gave it the deathly blow you know.

Please, my lord, put that stone and that blood in some of the most conspicuous places of your palace that you may look at them when the Devil will come again to throw you into some ignominious and inextricable slough, as the one into which you fell in your courageous but vain attempt to refute me.

When the father of lies will try again to make use of your pen to deny the bloody laws and bloody deeds of your church, you tell him, "Get thee hence, Satan, for it is written in our most approved book of theology, St. Thomas, that 'we must exterminate all the heretics.'" Got thee hence Satan; for you must not any more induce me to call Chiniquy insane, for saying that our church is as bloody as ever; for it is written in the Council of the Lateran that those who arm themselves for the extermination of heretics are as blessed by God as those who went formerly to the rescue of the Holy Land."

Yes, my lord; keep that stone and that blood before your eyes, and when I or somebody else will again warn the disciples of the gospel against the dangers ahead from Rome, you will not compromise yourself any more by writing things which are not only against all the records of history, but against the public teachings of all your popes, your councils and your theologians.

With that blood before your eyes, the Devil will lose much of his power over you, and be forced to give up his old tactics of making you denying, denying, denying, the most evident facts, and the most unimpeachable records of history.

My dear Bishop Lynch, before taking leave of you this day, allow me to ask a favor from your lordship. If you grant it, I will retract what I have said of the anti-social and anti-christian laws and practices of your church.

Let your lordship say anathemas to the Councils of Constance and Lathoran for the decrees of banishment and death, they passed over all those who differed in religion from them. Tell us, in plain and good English, that you condemn those Councils for the burning of John Huss, and the blood they caused to be shed over all Europe, under the pretext of religion; tell us that those Councils were the greatest enemies of the gospel, that instead of being guided by the Spirit of God, they were guided by the spirit of Satan, when they caused so many millions of men, women, and children to be slaughtered for refusing to obey the Pope.

And when you will have condemned the actions of the depraved men who composed those Councils,

you will honestly and bravely declare that your Thomas Aquinas, instead of being a saint, was a bloody monster, when he wrote that the church of Christ is to deliver the heretics to the secular power to be exterminated!

Tell us also, that the present Pope Leo XIII., ought to be the object of the execration of the whole world for having lately ordered that the bloody monster's theology should be taught in all the colleges, academies, seminaries, and universities of the church of Rome, all over the world, as the best, truest, and most reliable exponent of the doctrines of the church of Christ.

If you grant me the favor I ask, we will believe that your lordship was honest when you denied what I said of the savage, cruel, diabolical laws and practices of the church of Rome toward the heretics. But if you refuse to grant my request, we will believe that you are still, in heart and will, committed to those laws and practices, and that you tried to deceive us, after having deceived yourself, when you presented your blood-thirsty church with the rose colors we find in your letter to our General Assembly.

In my next, I will give the proofs of what I said about the idolatry of your church, and, with the help of God, I will refute what you said to defend her practices. Truly yours, C. CHINIQUE.

FROM UPPER MIDDLE GEORGIA.

PRO. GRAVES:—It is my daily prayer, that the Lord may restore you to health. If it be his will, and to give you strength to battle for his cause many years to come. If, however, your "sun is almost setting," as you seem to fear, and that we never more meet on earth, I hope we may strike hands on the other shore.

I have had one or two rather trying experiences recently. The Methodist preacher on his circuit tried to induce me to engage with him in his protracted effort, and call it a union meeting. I declined, giving my reasons fully, frankly, and kindly, stating that such meetings usually resulted in harm, and could be conducted only on the basis of compromise. The result was that in one hour after I had so decided, the said Methodist preacher, in his Sunday morning sermon, opened fire on me, and upon all who hold my views, in a most shameful manner. Without calling my name, his language, under the circumstances, amounted to a personal attack, to which I had no privilege of replying. He said in substance, that any one who claimed that his was the only church of Christ in the world, was to be branded as a fool, and he hoped that there was nobody in the audience who had so little sense as to set up such a claim.

The result is, the Baptists here have boldly set up this very landmark of our faith. While holding his protracted meeting he received a young man one night into the society here. He understood the candidate to ask for immersion, and appointed the time for baptism at 9 o'clock the next morning. Place, a pool near by. When the congregation had assembled, he announced that he was mistaken as to the candidate's wishes, at the same time stooping down and dipping up a little water from the pool and pouring it on his head. A disappointed audience! A question to all affiliates: Had I consented to preach in that meeting, and this case had come up in this shape, would I, by keeping silent, have endorsed pouring for baptism? How could I have consistently preached against it? Did I not act wisely in steering clear of the proposed "union meeting?"

Last Sunday night I attended our neighborhood prayer-meeting, held in the Methodist church—I mean house. Being called upon to lead, I read Hebrews second chapter, and delivered, on the floor, not from the pulpit, a running comment upon it, showing that Christ was made "a perfect captain through suffering," and that now seated at the right hand of his Majesty in the heavens, he, as our great High Priest, makes reconciliation or atonement actual and real for all who accept him as their Savior.

The oldest member of the Methodist society here saw plainly that the saint's dual perseverance was

involved in what I said, though not named. To break the force of this discourse, he took occasion to explain the parable of the ten virgins, and asked me if "virgin" did not mean, "pure." He insisted that I should answer out in the meeting. I did so. He then made the term, "virgin" represent a Christian, and added that, therefore, the "foolish virgins" represented those who profess Christ, and let the oil of grace give out, and thus are rejected and lost; establishing, as he thought, the doctrine of "falling from grace." Opportunity presenting itself, I gave the true explanation of this parable, showing that the "wise virgins" represented true, and the "foolish virgins" false churches; and that idea of apostasy was not in the parable. To you, Bro. Graves I am indebted for the true interpretation of this portion of Scripture, and I thank you for it. It helped me in a close place. I have taught school this year, and preached twice a month to churches near me, which have pastors. I also assisted in a protracted meeting at each of these churches. At Alcona Mountain church, four were added by experience and baptism. At Macedonia church, two by letter, and twelve by experience and baptism. The former is in the Appalachee, the latter in the Stone Mountain Association. I have a prospect of a good school for another year.

I recently found, in an antique library, a book on the Lord's supper, by Rev. Frederick Denison, A. M., author of "The Sabbath Institution, Historical Notes, A Shining Light," and other works. The book was published by the American Baptist Publication Society in the year 1860, just before the war, from which fact I suppose it did not obtain an extensive circulation in the South. The leading feature of the work is the author's argument against what he terms "Communionism." He contends that we should not hold the idea of "communion with the church," or "communion with the denomination," or "communion with one another;" but we are "to commune with Christ." In support of this theory he establishes local church communion, by tracing the analogy between the passover and the Lord's supper, several times asserting that only members of the church, which he calls a family, can properly participate. True, in the closing chapter, on next to the last page of the book, he says he would invite visiting brethren of sister churches to commune; but offers no Scripture to support the practice, and thus favors a custom, which the whole tenor of the work condemns.

If acceptable, I can develop in another letter his unanswerable position on local church-communion by quoting the learned author more fully. J. C. PRIOR.

Jersey, Walton county, Ga.

FROM CENTER HILL, ARKANSAS.

PRO. GRAVES:—For the last fifteen or eighteen months, a great many of our Pedobaptist friends, (?) and some Baptists, have been brimful of interest on the subject of church-communion, and say: "Your church here, which was once a bright shining light, is now ruined by J. R. Graves's new theory, and that, if it was not for him church-communion would die a natural death and leave all its advocates helpless, and therefore, he is the author of confusion, strife and division, and always has been." To all such, I answer: With him we have one, thank God, who has never feared to advocate the faith and order of the gospel, notwithstanding the opposition of his enemies, and even of his brethren, and should he die, the truth will not die, that there are one hundred to one to advocate now, than there were one year ago. While it has been said our church is sinking, and excitement has run high with some of the brethren, over the thought of the church adopting church-communion; yet we, the minority church-communionists, have stood firm, and to-day we have the co-operation of, enough of, our inter-communion brethren to elect a pastor by a large majority, and our prospects are brighter, than they have been for some time, and I believe ere long all will be at peace, and there will be "a great calm," like the ship that Jesus and the disciples were in.

"There arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he (Jesus) was in the hinder part of the ship, asleep on a pillow, and they awake him, and say unto him: Master, earnest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm." (Mark iv 37, 38, 39). This ship was in no more real danger of being destroyed than Jesus is of being dethroned of the position he occupies to-day. Although the waves beat into the ship until it was full, and the boisterous wind might hurl as it did, and the disciples' faith failed, and they were made by the threatened danger to cry out, "We perish, our ship is tossed by the waves and wind, and we will perish in the waves." To all appearances to them, it was so, and yet it could not sink, be destroyed, and why? Because Jesus was there in the ship. Just so with all the churches where Jesus is found in them. Although it may appear to some, yet to all, that the church is ruined, sunk forever, yet if Jesus is found in the church it will never be. It may, and does often appear to us, as it did to the disciples, that danger is upon us, that the waves of trouble beat high into the church, and we are hopelessly lost, but when we realize, as did the disciples, that Jesus is here in the church with us, our duty is as was theirs, to tell him of all our troubles and danger, and "He will arise and rebuke the wind and say to the sea, "Peace, be still."

Remember, brethren, we are all on ship-board, passing from earth over to the other side into eternity, and, in making the journey, we may expect to be overtaken with such threatened danger as came upon the disciples. Then, oh, how important and encouraging it is, we should know that Jesus is on board. There are some with us on board with only a Peter's faith, who are standing ready to believe that they can pass out of the ship while on the journey, and walk with Christ. And when Peter came down and out, he found "the wind contrary," beginning to sink he cried, saying, "Lord, save, I perish."

The great trouble with Peter was that he wanted to do more than the Lord required of him. So it is with some of our brethren. They want to step out of the church with the ordinances, whether there is a thus saith the Lord, for it or not, believing that they can keep them just as pure out of the church as in it. But they should and will find, as did Peter, that the wind is contrary; that in the church is the best place, and there is no danger there, for they are safe when in the church with Jesus. Your brother in Christ, E. F. SMITH, October 29, 1885.

REMARKS.—This is one of the churches in Arkansas reported in the Evangel as ruined by church-communion, and how was any disturbance brought about? As we understand it by the pastor and his majority attempting to force a respectable and intelligent minority of the church to observe the supper as a denominational ordinance, i. e., to eat the supper with all visiting Baptists present, or to be deprived of the supper altogether. There are not a few other churches now treating a minority of their own members in this way! The fact is, not a church in Arkansas, or any other State, has been ruined by adopting church-communion.—ED. BAP.

MARRIED.

At the residence of the bride's mother, Woodville, Tenn., Miss Ulla Lloyd to Mr. David Thumb. May happiness be their lot. Done by the writer, October twenty-eighth, 1885.

D. C. YEARGIN.

BRO. GRAVES:—I had the honor to-day, November the tenth, 1885, of uniting in marriage, your old friend, Calvis C. Verser of Denmark, Tenn., and Miss Annie M. Conner, daughter of the late Rev. C. C. Conner, D.D. The marriage took place at the residence of Gen. William Conner, near Ripley. For the present they will reside at Denmark, but we hope by another year they may find it to their interest to settle permanently in Ripley.

E. C. FAULKNER.

Ripley, Tenn., Nov. 10, 1885.

FROM MISSISSIPPI.

DEAR BRO. GRAVES:—As I have seen no communications from this part of our State in your valuable paper, I shall endeavor to offer a few lines for publication in your valuable paper, trusting that others of this part of the State may make reports concerning the state of religion, that the world may know our condition, whether such reports be favorable or not.

My time, that is, on the Sabbath, has been engaged in ministerial work, and I think that God has to some extent, blessed my humble efforts in trying to preach the word.

My churches have been in a very prosperous condition during the past year.

On Saturday before the second Sabbath in August, I commenced a meeting at Good Hope church, which lasted six days. During the time I had the help of Brethren S. J. Tullos and L. B. Fancher. Our labors were blessed and our meeting resulted in eighteen accessions to the church. Ten by baptism, seven by letter and one by restoration.

On Saturday before the fifth Sunday in August, I commenced a series of meetings at Ebenezer church, where I had the help of Bro. G. W. Breland for two days. Our meeting there resulted in eighteen accessions to the church. Ten by baptism, six by letter and two restored.

The churches at the above mentioned places, I think, are very much revived.

The brethren of the churches mentioned above, have made a unanimous call for my services for the next Associational year. I have also been called to the care of two other churches.

Bro. Graves, as I feel incompetent to do the work that I feel it my duty to do, without I was better informed, I shall ask you to give me your advice with regard to the best literature for me to procure to aid me in Bible study.

I am read the Seven Dispensations and TENNESSEE BAPTIST, and I am highly pleased with both. It is impossible for me to devote much of my time in school in the future. I desire to purchase some good works for home reading.

May God in his infinite mercy help you to continue the great work that I feel that you are doing, is my earnest prayer. J. J. INGRAM.

Dixon, November 2, 1885.

REMARKS.—We advise you to join our Theological Reading Class at once.—ED.

REV. JAS. A. MITCHELL.

PRO. GRAVES:—The resolutions given below explain themselves. The brother and his family will soon move to some part of Western Tennessee, and is worthy of every word used in the resolutions. He has been for a long time a reader of your paper and a warm friend of yours.

Corinth Baptist church, Tuscaloosa county, Ala. Whereas, Rev. Jas. A. Mitchell and family have decided to move from our midst to a strange community; and,

Whereas, They have lived in this community for fifteen years, and are personally known to all here to be of good Christian character, and our brother a good minister of the gospel; therefore, be it resolved,—

- 1. That it is with regret that we part with them as church-members and neighbors.
2. That we heartily commend them to every community as worthy of its confidence.
3. That we cheerfully bear testimony to Brother Mitchell's faithfulness as a pastor, having enjoyed his services as such from the first of January, 1878 to the last of December, 1883, when, at his urgent request, we called another man, Done in conference October twenty-fifth, 1885.

M. M. WOOD, Moderator.

JAS. A. MITCHELL, Church Clerk. Before I close, permit me to bear cheerful testimony to my appreciation of your valuable paper. I have been reading it nearly a year, and nothing but sheer poverty would stop its weekly visits to me. Hickman, Ala. M. M. WOOD.

We call special attention to our Parallel Family and Pulpit Bibles.

A WARNING TO the Baptists of Red River Association: I am in possession of a letter, written by Z. T. Rogers to A. A. Stell, a member of Wolf Creek church, stating that South Fork church had employed him (Z. T. Rogers) to canvass all the churches in Red River Association for the purpose of getting them to send messengers to South Fork church on Saturday before the third Sunday in January, 1886, to form an Intercommunion Association.

Now, brethren, permit me to warn you against such a course, and for you to diligently avoid any man who has nothing nobler to prompt him in visiting the churches, than to stir up strife and discord. J. P. COPALAND.

REMARKS.—The true inwardness of the above mission is, since the majority of the churches and ministers of the Red River Association are sold for church communion, the Intercommunionists wish to form a new body of churches favoring the denominational practice!

OBITUARY.

Sister Lucy W. Bibb, wife of Eld. Geo. J. Bibb, and daughter of J. W. and H. S. Brooks, after an illness of some two weeks fell asleep in Jesus, October twenty-fifth, 1885. She bore her sickness with Christian patience, and left the consoling evidence to her bereaved children that she had gone to enjoy the rest that remains for the people of God. Her funeral was preached by the writer near her residence. May God console the bereaved children to be submissive to his will, knowing that their loss is her gain. Sister Bibb was born December seventeenth, 1823. D. C. YEARGIN.

THE TEX SHEPHERD-BOY

The following amounts have been contributed for the benefit of the Texas shepherd-boy, FUND.

Geo. O. Dickson, 50cts.; J. M. Heritage, 50cts; Manor church, Texas, 7 50; John Spangler, Texas, 1 00; Mrs Sue Egerton, S. C., 10 cts; Salem Baptist Sunday-school, Miss., 1 00.

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

Missions.

FROM BRO. BROWN.

DEAR BAPTIST:—Please say that I hope to be present at the fifth Sunday meeting of the Friendship Association in Crockett county, Tennessee. I also wanted to thoroughly canvass Big Hatchie Association during this month—will be in Memphis in a few days to look after the mission in that city, and hope to meet the "Old war horse," and defender of the Baptist faith while there.

I regard Big Hatchie as the hub to the mission wheel of the Tennessee Baptists. I hope the hub will be kept in good condition, so that there will be no loosening of the spokes, nor creaking of the wheel. The contributions for October have been largely to Foreign Missions, and I do not wish them to be less each month, but we must roll the wheel all along the line for State Missions during the next two months. I find that the churches mean that their trial pledges shall be real pledges, and are making preparations to pay them soon.

The month's work, as shown by the reports of the missionaries, is really encouraging. Several have had good meetings with large accessions; some are superintending the building of good houses of worship. The mission in North Knoxville is quite encouraging under Bro. O. L. Halley, and he will organize a church on the fifth Sunday, which will be self-supporting after this year. The Baptists of Tennessee are in a dead earnest. The "giant is waking from his 'Rip Van Winkle' sleep." Say to the people, good news from all along the line. With feelings of fraternal love, I am truly yours, O. C. BROWN.

Mossy Creek, Tenn., November 12, 1885.

The Tennessee Baptist.

WHICH HAS BEEN A WARNING TO THEM THAT FROM THIS DATE IT MAY BE DISPLAYED BECAUSE OF THE TRUTH.—J.S.

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Intelligible Principles of Baptists.

1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of life and practice. The Bible, and the Bible only, as opposed to all human tradition in matters both of faith and practice, we must claim as being a distinguishing feature of our denomination—a doctrine for which we are called earnestly to contend.

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

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

Church Policy.

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

7. That under Christ, each church is sovereignly sovereign and independent.

8. That to each church Christ committed the sole evangelizing and control of the ordinance of baptism, and the Lord's supper, and all church rights and privileges, as voting and the Lord's supper, should be limited to the discipline of each church.

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

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

Distinguishing Policy of Historical Baptists.

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

Silence in the most efficient Accomplish of Error.

PERSONAL

SO MANY friends have expressed a wish to learn the exact state of our health and prospect of recovery we make this brief report. Our entire left side, including of course one-half of the brain, is paralyzed, the left arm and hand entirely motionless, with but little or no natural sensation. We can lift our left foot several inches from the floor, and move it backward and forward, and bear considerable weight upon it, so that, with a cane, we can hobble about.

That we shall be a cripple for life is the opinion of our physicians, and to this evident will of our heavenly Father we trust we are religiously resigned. He has blessed us with unimpaired physical powers for now sixty-four years. Why should we not bear this "thorn in the flesh" without a murmur so long as he graciously grants us the use, if only partial, of our brain and the full use of our right hand, so as to use the pen?

While returning from Texas last summer we talked to several congregations for an hour or more, sitting in a rocking-chair on the pulpit platform, without mental exhaustion or noticeable injury. When we lost our train of thought a brother by our side would tell us what we last said. (This may be the manner of our public speaking in the future.)

The fine, clear weather of the past three months has had a most salutary effect upon our nervous

system, which has daily weakened, so that we can gratefully record an appreciable improvement in the condition of our head, suffering less heaviness and pain, which, for a year past, has been quite constant and often alarming.

We can now work a little, averaging an hour or two, each bright, clear day. Cold, wet and changeable weather brings with it great discomfort and pain. We divide our time, when the sun shines and the ground is dry, between our cane and our pen and our bed. Our principal pen work is upon the expositions of our Lord's parables and prophecies, which, when we are feeling well, is a source of great enjoyment to us, and we trust of edification to our readers. This work is far more arduous than most of our readers realize; and we fear we have undertaken it too late.

An eminent professor of theology in one of our Northern institutions, writing us, says: "There are difficulties connected with the interpretation of the parables of our Lord which I do not profess to solve." Non but those who have studied them the most appreciate these difficulties. Only when we reach an interpretation that is in accord with all the other teachings of God's word are we satisfied that we have reached the right one.

The many favorable opinions of our brethren generally, and especially from the more scholarly, greatly encourage us to hope that our labor in this field is not altogether in vain; and thus life, with its limited activities, is made endurable.

It must be that our life, so long dispirited of, is prolonged for some wise and useful purpose.

I cannot sit idly down and say The night hath come, it is no longer day. No, night hath not yet come. You are not quite cut off from labor by the falling light. Something remains for you to do or dare. Even the oldest tree some fruit may bear; For age is opportunity no less. Than youth, though in another dress; And 'tis the evening twilight fades away The sky is filled with stars invisible by day.

P. S.—One of the greatest considerations that makes our life a pleasure is the fact that by our pen we can aid in the education of those young ministers at Jackson and Carson colleges. They will more than fill our place when the Master calls us from the dead. We most earnestly appeal to every one who reads this to help us in this great work. Send a generous contribution for 1885 without fail.

EXPOSITION OF THE PARABLES AND PROPHECIES OF CHRIST.

By the Editor.

NO. XV.

Definition.

"PARABLE.—A form of allegorical relation or representation of something real in life or nature, from which a moral is drawn for instruction."—Webster.

"Again, the kingdom of heaven is likened unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away."—Matt. xiii. 47, 48.

"So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."—Matt. xiii. 49, 50.

ALTHOUGH this is one of the three briefest of Christ's parables, containing but two verses, and seventy words, and Christ clearly explained its scope to his disciples, as he did the parable of the tares, yet like that of the tares, it has given rise to diverse interpretations, to sustain a false theory and called forth no little discussion.

The principal figures of this parable are—

- 1. The Net.
- 2. The Fishes.
- 3. The Fishes.
- 4. The Sea.
- 5. The Separation of the fishes.
- 6. The Great Truths Taught by It.

For a clearer understanding of this parable we must understand what these figures or symbols were designed by the great Teacher to represent. So much that is false has been put forth, that I must be allowed a little space to remove the rubbish that

the reader can better understand its true teachings. The Net.

There are two principal views put forth as to what the net was intended to represent, which I think are equally unscriptural and absurd.

(a) The great majority of commentators and interpreters maintain that it represents "the church," which means as near nothing as can be conceived of; since as an entity, visible or invisible, it does not exist, save in the exuberant imaginations of a certain class of ecclesiologists. Whenever we meet with the phrase in the New Testament, not referring to a local organization, it is only a figurative expression, one being used for all—a collective noun. The word of God knows no such organization as the church, composed of many or all of the churches of Christ.

Those who use this phrase cannot claim they mean Christ's invisible spiritual church, for two good reasons. (1) It cannot be shown that He has such a church. (2) None but true believers, saints, the really saved, could belong to such a body. If it existed, as the very name indicates; but in this "net" were many bad fishes, and doubtless more bad than good ones.

This interpretation of the net is evidently advanced in the interest of what is called the "universal visible church theory," i. e., religious bodies like the Greek, Roman, Anglican and Protestant State organizations, which forcible gather all the population of the State, good and bad, infants and adults, into their world-wide toils, who will not enter voluntarily, and retain them in church fellowship, knowing them to be notoriously bad and worthless.

These commentators belong to such worldly organizations, and, as I have suggested, their interpretations of God's word are influenced by their peculiar views of what they consider a church of Christ. In support of their practice of embracing the whole world in their churches, they say that all who should be saved should be gathered into "the church," and appeal to Acts ii. 47, as mistranslated by King James's translators, and to this parable claiming that the net signifies "the church," and to that of the tares, claiming also that the field is "the church," in which the notoriously wicked are to be retained until the angels make the final separation at the end of the millennial dispensation—the final judgment.

But Christ, in his interpretation of the parable of the tares, tells us that the "field is the world," and therefore it cannot mean "the church" in that parable, and if the net signifies the church in this, then a figure can represent a figure, which is contrary to the laws of figurative language, and so this theory must be abandoned, and this parable is rescued from being construed to support an unscriptural and perilous church theory and practice.

But the significations put forward by some Baptist commentators and writers are no less absurd. So anxious to avoid the rock of a world-embracing church theory they perish in Charybdis.

E. G. Dr. Williams* teaches us that by the net Christ meant "the Christian dispensation," and says it cannot signify "the church," because its members were once fishes themselves! (See Com. in loco.)

We can by the same parity of reasoning say that the fishes could not represent the apostles in Christ's day, and all the true ministers of Christ in all after ages, because they were once fishes themselves!

It is evident there should be some similarity between the things compared, or the design used, or the manner or results of their operation to suggest the idea of a comparison or analogy. But what conceivable likeness in any respect there is between a fisherman's net and the Christian dispensation, or between the world and a net, I have not an imagination sufficiently fanciful to suggest.

By the net, in this parable, I understand is meant the kingdom of Christ, composed, as it is of all his

*His commentary on Matthew is published by the American Baptist Publication Society, Philadelphia.

Since these expositions commenced to appear, one Baptist editor (Dr. Lasher of the Journal and Messenger, Ohio,) has put forth the theory that the net signifies the

true churches, not primarily, because Christ says, "the kingdom is like a net," but because in some of the above mentioned respects it is like a fisherman's net, and secondarily, because it is like nothing else mentioned in the parable. It is analogous in some respects to a net, or there is no analogy, no parable. But granting that fishes represent men there is a striking analogy between the administration of the kingdom by the ministers and servants of Christ, (which is composed of all his true churches) and the management and operation of a net by fishermen, those who use it, and in the final results of the operation, in separating the worthless from the good, as we learn from Christ himself.

There is even a closer likeness. A fisher's net is an organism, a definitely constructed implement for a definite purpose, made of peculiar material, heavy twine with meshes of different sizes.

So is the kingdom of Christ a definite organization, set up "for a definite purpose," and constituted of definite material—his true churches.

But what conceivable likeness is there between a fisher's net and the Christian dispensation, a period of time, or "the world," the physical earth or the race of mankind?

2. Who do the fishers, the men who manage the net, represent? Christ has answered this question for us. "And he saith unto them, Follow me, and I will make you fishers of men."—Matt. iv. 19.

What his apostles were in their days all the true ministers of Christ are called to be, fishers, "fishers of men."

We can readily see the analogy between the operations of Christ's ministers and expert fishermen. The latter by all judicious means endeavor to get all the good fishes possible into their nets. They certainly do not seek to gather in worthless ones. They fish and secure good fishes, if servants, for the use of those who employ them.

So Christ makes it the duty of his ministers to disciple, by the preaching of the gospel, so as to gather as many believers as possible into his kingdom, (which is constituted of his true churches) and this for his own glory.

But how can this rationally be said of the Christian dispensation, or of "the world?" If the advocates of this theory claim that it gathers the race of mankind into eternity, and before the angels who separate the good from the bad, etc., I reply that it does so no more than any preceding one did, or the subsequent dispensation will do, and therefore the figure fails.

(TO BE CONCLUDED.)

OUR SENIOR IN LITTLE ROCK.

THE following, which we clip from the Western Recorder, is from the pen of A. B. Miller, pastor of the Second Baptist church in Little Rock, with whom our senior spent the Sabbath on his return from Mineral Wells.

Last Sunday we had Dr. J. R. Graves with us; and it was a very great pleasure to see and hear him again. Our relations had been so pleasant during my pastorate in Memphis it was most agreeable and highly gratifying to have him with me. Though we may have differed on some minor points so far as I ever knew or now believe there was never an unkind word, thought or feeling between us, but, on the contrary, we worked together in the same church for years most agreeably; and I ever recognized in him the earnest and devoted Christian as well as the able and eloquent preacher.

Dr. Graves was en route home from Mineral Wells in Texas, where he had been spending some time for his health, which is greatly enfeebled from the effects of the paralytic stroke suffered more than a year ago while preaching in the First church in Memphis, and which renders his entire left side helpless, so that he is not able to stand alone. But notwithstanding his physical condition he sat in an arm-chair in our pulpit, Sunday morning, and preached one of the most powerful sermons I ever heard. His theme was Salvation by Grace, and most tenderly, beautifully and grandly did he present the teachings of the Bible upon this great fundamental doctrine of our holy religion.

THE TENNESSEE BAPTIST.

Though Dr. Graves would not let us say he would preach, but only talk, he spoke with great clearness and force for an hour and a half; and I have heard some of the most intelligent men here say that it was one of the very ablest discourses they ever heard. I have heard Dr. Graves more than a hundred times in the last twenty-five years, and I certainly regard his sermon last Sunday a very able one, even for him; and our people were all greatly delighted and benefited. At the close of the services an opportunity was given for all who desired to do so to speak to Dr. Graves, and at least three-fourths of the large congregation remained, and were individually presented. Some of the leading members of other denominations were present, all of whom remained to be introduced. It was a scene never to be forgotten. Many old friends of Bro. Graves were present, and as they would come up with tearful eyes and beaming faces it was almost too much for him, and I really feared it would be more than he could bear; but he seemed to enjoy it as much or more than any one, and I could not see any unfavorable consequences were suffered.

THE BAPTIST CHURCH.

IT SEEMS to be necessary to iterate and reiterate things that are too obvious to require more than a single statement. "Do not ye yet understand?" is a question that, in spite of an abundance of teaching, has still to be addressed to many who, instead of needing to be taught, ought to be teachers. As an illustration of this dullness nothing is more common than the careless habit of some intelligent Baptists, who speak of the Baptist church, as if the aggregate of the churches of the denomination constitute the church. On this point Dr. Broadus recently said:—

"The Baptist church in a town or neighborhood where there is but one organization of that kind is a phrase having obvious right to the definite article; but the Baptist church in Kentucky or in the United States, however often spoken of, is a sheer nonentity. Let us be thankful that there are everywhere in this country Baptist churches, though in some regions quite too few, and in some other localities many more than ought ever to have been established or can now maintain vigorous life; but the Baptist church, if denoting the totality of all Baptist churches is a purely Pedobaptist phrase, like the Presbyterian church, the Methodist church, or (ahem) the church! For them the phrase means something. As borrowed by us one might be satisfied if it meant nothing, but it perpetually fosters an erroneous conception, and we submit that it ought to be heedfully eschewed by all thoughtful people."—Baptist Weekly.

The fact is there are many Baptists who believe that all the Baptist churches in American constitute but one Baptist church. If this idea, so sedulously instilled into the people by so many who write in defense of the inter-communion of Baptist churches, could once be eradicated from the minds of the brethren the theory and practice of inter-communion would soon perish. We thank Bro. Broadus for his timely aid in this direction.

GENERAL ITEMS.

You will find our list of Teachers' Bibles cannot be surpassed.

A REQUEST.—We wish one copy of the printed circular we sent out by the thousand, two years ago, with certificates proving the statements of Litzler touching the published debate to be utterly false. We wish to republish another edition for present use and have not a copy in hand.

As our schools may be considering what papers they will subscribe for for another year we beg to remind them that our Home Board is publishing as good and cheap a paper as is needed. It is a most useful and advantageous paper for the Sunday-school; and its teachings are reliable. If you choose send your orders to us and they will be filled, or you can order direct from Kind Words, Macon, Ga. We feel sure you will not be dis-

appointed if you use this paper continually in your school. And on your orders and give it a trial.

The following appeared in our last issue, but the printer set Bro. Wharton Bro. Martin, and the question was lost on our brother of the Baltimore Baptist, from whom we wish to hear: "Editor Robertson of the Reflector, Chattanooga, Tenn., wields a trenchant pen, and has punctured very effectually the non-inter-communion theory as maintained by Rev. Jobe Harral.—Baltimore Baptist. Indeed, do you really think so, Bro. Wharton? Do you endorse the position with which Eld. Robertson punctured Bro. Harral's theory, if he punctured it at all, or even to shed it; viz., that Prof. Toy and Lyon have a Scriptural right to come to the Lord's supper when observed by Bro. W's church, and that of course it is the duty of his church to invite them?" Please answer, Bro. W., and you will be the second Baptist we know who holds and teaches."—Dr. J. M. Pendleton truly as forcibly says, "If any Baptist claims it as a right to go to the Lord's supper when spread in another Baptist church than his own he assaults the independency of that church," which must be self-evident to every intelligent Baptist.

WHO WILL HELP THE THREE YOUNG MINISTERS THROUGH ANOTHER SESSION?

The faculties at Jackson and Carson College will unite in the statement that three young ministers in all respects more promising, and more worthy of assistance, never attended those colleges. They are in the midst of their studies. They cannot return without the assistance of friends. The question now is, shall we say to them return and you shall have it? Personally it will be too much for us, until we are again able to take the field to preach or lecture. If we shall receive, in answer to this appeal, between now and September the first, enough to pay one month's board for each, thirty-seven dollars and fifty cents, trusting in God and our brethren, we will say to them, "Come back and finish your course." Let every friend of ministerial education who reads this decide if he or she will help this cause this year, 1885-6, and inform us how much, and forward a part of it before the first of September next. Bro. Fuller, we are satisfied, will start the new year with his old proposition; i. e., to be one of twenty to pay the board and washing of one young minister,—thirteen dollars and fifty cents, six dollars and seventy-cents each. We believe one brother in California will engage to support one. And we believe the young ladies' missionary societies in Tennessee will engage to support another, and that the societies in Dyersburg and Ripley will head the list. And we are morally certain that the general contributions will support another. If we are right in this we can support four instead of three for the coming year, 1885-6. Shall we not do it? It may be a hard year, but listen to the promise: "Trust in the Lord, and do good, and verily thou shalt be fed." Who will trust in the Lord, and lead off in this grand work?

It we can only be instrumental this year in raising the means to support four young ministers at Jackson and Carson we shall feel that we are not living in vain; and the brother or sister who gives ten or five or one dollar will not live wholly in vain.

Let us hear from every friend of ministerial education during this month, that we may let the brethren know if they can return in September. Any amounts in the mails that have not reached us will be added to the September fund.

J. R. GRAVES.

ULLER FUND.

Bro E B Fuller propose to be one of ten to give \$15 00. Mississippi.—E B Fuller, 6 75; Pleasant-hill church, DeSoto county, 3 75. Total, 10 50. Kentucky.—W L Trice, 5 75.

GENERAL FUND.

Cash on hand 1st September, \$41 00. Tennessee.—Mrs O S Winston, 1 00; Two friends 3 00; J W Alford 1 00; Mrs M E Bond 70 cts. Total, 5 70. Arkansas.—Mrs Ella Crowell, 1 00; J H Lagrange, 1 00. Mrs J R G W N Adams 97 cts. Total, 3 97. California.—Joseph Fusch, 1 00. Texas.—Eddie Phillips, 80 cts; Mrs J B Callawa, 1 00. John Spangler 1 00; Mrs W B Farmer 1 00; S A Clark 60 cts. Total, 4 30. Alabama.—J B Perkins, 1 00; Master J B Owens, 50 cts. Total, 1 50. Missouri.—Mrs E Douglass, 1 00; Rauben Pollard 2 00. Total, 3 00. Georgia.—W H Towner 1 00. Mississippi.—J A Hite 1 00; Moniece Canfield 1 00 Mrs O Canfield 50 cts; Mrs D G Shelton 1 00. Total, 3 00. Louisiana.—Mrs J B Strubling, 1 00. West Virginia.—Oma W Reynolds 8 00. Miscellaneous.—A Baptist, no State given, 5 00; J R & Joale Starkey, Ontario, 2 00; J B McLean, New Brunswick, 10 00. Total, 27 00.

QUESTIONS AND ANSWERS

Q. Do Baptists maintain the doctrine of vicarious baptism? A. Do Baptists receive communion without re-baptism?

1. Yes; the man you hear assert the contrary is not much of a Baptist, as appears from his taking in a Campbellite without re-baptism. And this brings us to your question 2. Some Baptists in some places accept such baptisms, and a few can be found who will take in almost anything; but generally our churches do not do so, and none can do so with propriety or consistency.

We endorse these answers by an exchange. We can thank God that scarcely a church in the whole South will to-day receive an applicant on a Campbellite immersion, and not a Baptist paper in the South will admit that such immersions are valid baptism. But only a few years ago we were most bitterly opposed by every Baptist paper, South and North, and by most of our prominent ministers, because we stoutly opposed the reception of such as valid baptisms, and were charged with distracting the denomination and disturbing the peace of our churches, and, in fact, that our efforts for Scriptural order in this respect were tending to destroy the churches and to divide the denomination itself. This self-same hue and cry is now raised against us because we plead for church rather than denominational communion.

QUESTION 329. Has the word ecclesia any other meaning than an organized body of immersed believers in Christ? A good brother of acknowledged ability affirms that it does. I told him I was not prepared to accept his statement. J. Y. N. Louisiana.

ANSWER 329. There is not an instance in classic Greek, known to us, where ecclesia literally signifies any other than an organized body, as the stated political assembly of a free city. If that brother of acknowledged ability will point us to an example we will acknowledge an obligation. If there is one instance in the New Testament of the word, when used literally, denoting anything save an organized assembly we will thank that brother, or any other brother, to refer us to the passage. That brother of acknowledged ability assumes the same attitude towards ecclesia that uncharitably Pedro baptists do toward the verb baptizo, and for the self-same reason we trow. — he has a pet theory to subscribe by so doing.

We refer our querist to our little work on Inter-communion, where every passage in the New Testament in which ecclesia is used is examined, and our position above is demonstrated to be correct. Price, by mail, seventy-five cents. Address the Baptist Book House, Memphis, Tenn.

QUESTION 340. Conversing with a minister fresh from the Seminary about church succession he said, the claim that there has been a succession of churches since the days of Christ is utterly groundless; that the church of Christ was the outgrowth of certain principles; that there had been a succession or continuation of these in the various religious bodies, or churches from Christ's time until now; and that this was what Christ meant when he said, "the gates of hell shall not prevail against it," — "my church." Is this a correct exposition or interpretation of that passage? A BAPTIST.

ANSWER 340. Christ did not say, "the doctrine, or principles, I have taught and inculcated shall exist somewhere in the minds of men through all the ages," but, my church, or kingdom, shall exist, — shall not be so prevailed against as to cease to exist. The religion of Christ is not a church. The principles of Christianity are in no sense a church. A church is more than a religion, — more than a creed or certain well-defined principles. It is a definitely organized body, composed of a definite class of persons, constituted for a definite purpose, and characterized by definite doctrines and principles.

If the kingdom of Christ has survived the wasting opposition of the ages it has and only can have survived in one or more of the definite churches that compose it, — in actual, organized bodies, sufficiently identical to the Scriptural pattern to warrant their bearing the name of churches of Christ. It is simply absurd to say that the principles which characterize and constitute a church of Christ can and have existed separate and apart

from organized churches. One can say, with as much reason, that the ordinances of a church can and have existed separate from and independent of a church. We trust no such absurdity is taught in the Seminary. As well might one say that Masonry has indeed existed for several centuries past, not in organized lodges, but in its principles and characteristic doctrines. Principles are not Masonry. Doctrines are not Masonry. It is a definite organization, including definite principles, consecrated by definite organizations called lodges. How absurd would it sound to an intelligent Mason to say that Masonry was existed during the centuries past in its characteristic principles, rites and ceremonies separate and apart from any lodge organization? No Mason who would have his intelligence respected would assert so absurd a proposition.

There is one fact connected with the discussion of this question to which we would call the attention of our readers; viz. —

Certain professors of church history in our theological seminaries North, and, we regret to say, South also, have proclaimed in the public ear that churches substantially like those planted by the apostles have not continued down to the present century.

But, though repeatedly called upon they obstinately refuse to attempt the support of their statement with the proofs, but demand of their opponents to prove a succession.

It is to say the least fairly presumable, with the prophecies (Dan. ii. 44) and Christ's assertion before our eyes, that his kingdom has existed from the days of the Roman emperors, from the days he founded or set it up, until now. And it cannot be denied that this has been the belief of the majority of Christians and Christian scholars in all the ages past, and that it is the firm belief of the majority of Christians of this age, and it therefore logically devolves upon those professors, and any one who denies a continuance of Christ's kingdom to step boldly to the front and maintain their assertions with the proof.

In all cases of fact presumption against presumption is a general maxim, i. e., the burden of proof devolves upon those who deny a succession of true churches.

EDIGRAMS.

F. S. Guter, California: Yes, by all means join the Theological Resting Class; and if you can be contented and enjoy religion without preaching do all the good you can as a private member, and support a young minister at Jackson yearly, and preach through him. — There is a movement on foot to remove the Redefactor back to Nashville. — Eld. McCandless, pastor at Doverville, Tenn., has a ready preached on foreign missions, and taken up a collection of seven dollars, which is a liberal amount for that weak but willing church. This will be the reason why he will not invite some of the ministers suggested by Bro. Canada to visit his church on the fifth Sabbath. — "Will you not give us an article on covetousness, and tell us what it is? We want to know." — S. M. P. Yes, we can do that very thing, and you will find the article in this issue. It is from the pen of the editor of the Central Baptist. — Eld. J. T. Prior, Georgia: Thank you for your experience. Ours is also a lesion of the brain, and the symptoms are similar to your father's. The electric battery is out of the question. We write a little every day. A little effort of mind and body exhausts us. We are rejoiced at your success. — Sister Mattie Borum, Dyersburg, Tenn.: Thanks for the name and cash. Tell your dear father for us that we feel he has some work yet to do for the Master, or the Lord would not prolong his life. It is work adapted to his enfeebled health; and he should resolve that, by God's help, he will do it, and not die until his time comes; and then he will be sent for. His condition is better than our own. He has hands, feet and brain unimpaired, while we have the use of only half of these. — If the friends of this paper would only be active friends during this month and next two or three thousand new subscribers might be obtained before 1886. Will you

not work for it, brethren? No stone is left unturned, no effort unused, by those who oppose the principles it advocates, to injure it. Cumberland, alias W. H. Strickland, only represents this class.

Eld. Willis Burns says, in a private letter, "I am pleased with your explanations of the parables." But another minister complains that each issue of THE BAPTIST ruins a sermon for him, and generally one of his very best, as our exposition of the parable of the laborers and the householder ruined his best revival sermon to old men; or, "The Eleventh-hour Sinner Accepted." And our exposition of the parable of the leaven hid in the meal upset his missionary sermon prepared to preach before his Association. Touching our exposition of the parable of the leaven Bro. J. D. Anderson, one of our most thoughtful and cautious ministers, said to us recently, "I think you have most conclusively established your position, i. e., that leaven was not intended to represent the gospel, or Christianity, and the measures of meat the human race." This parable of the leaven has sufficed more than did any of the primitive martyrs. They suffered martyrdom but once, and at the hands of their enemies, but this parable has suffered perpetual martyrdoms at the hands of its friends. — Bro. E. E. Jasper, pastor at Wichita Falls, makes an earnest appeal for help from Arkansas Baptists to build a church-house. — Eld. E. R. Carswell, jr., who was called to Tyler, Texas, has visited the field and declined, and is now permanently located at Eatonton, Ga. — Bro. C. : Because we have not been mentally well enough even to read the essay, but hope to be able soon. Thanks for interest expressed. We thank God for such a friend. — Wm. Haynes, Mississippi: We do not understand your card. Write out what you mean on a half sheet of paper, and we will try to answer. It is true that religion does not affect the physical heart of man any more than it does his liver. — J. H. Tullilove, Kentucky: We are told that Jacob Ditzler has published those manifest falsehoods in his work on baptism, which you can get from the Methodist Book Concern, Nashville, Tenn. — M. C. Allen, Mississippi: All we have to say on the subject you propose you will find in the Seven Dispensations, and a hundred things more of a hundred times more importance. No writer in the Bible, nor Christ nor his apostles, ever stopped to harmonize God's sovereignty with man's accountability, or free agency, a contradiction: say moral being. Man would not be accountable to God unless God was a sovereign. The child would not be accountable to his parents unless they were, in relation to him, sovereigns. If you can comprehend these simple propositions you can answer your own question. If you cannot it would be useless for man or angel to attempt to instruct you. — A. P. Copeland, Arkansas: You should visit Texas yourself to know the Baptists there, and be known of them. Take an agency that will pay you to travel all over the State. There are seven States and about as many different climates, soils and waters in that one State. We can give you no information that would be valuable. If you have one hundred dollars to invest in such a publication you can try it, and see if it will pay. Not one in a dozen ever pay back the money invested. — Bro. Thomas Willis, jr., Litchfield, Ky., says: "I want to join your Theological Class when I get all of my back pay. Please let me know whether or not I would be accepted." Most certainly you would and one hundred more. It will cost you only your books, and they will always be valuable and indispensable to you as a minister. — J. D. J. Santa Rosa, Cal.: We know that your position, viz., a man who is Scripturally qualified to preach the gospel is Scripturally qualified to participate in the Lord's supper (we suppose in any Baptist church), is untenable because unscriptural and unreasonable. We are Scripturally qualified to preach the gospel, though poorly, but we are not therefore Scripturally qualified to go to the table of the Santa Rosa church, because we are not a member of it. — We cannot give you, Bro. John T. Moore, East Tennessee, the information you wish, unless it be Lord's work on the Apocalypse, where published since the war

we wot not. — If you are a superintendent or teacher in a Sunday-school send to H. E. Ellis, Old Morgan Park, Ill, for his pocket lessons for Sunday-schools for 1886. It is an elegant and valuable publication. — W. Theo Smith, Arkansas: We have promised an extended exegesis of John iii. 5 so soon as time and strength will permit, and until then you must wait. We see nothing in 1 Thess. iii. 5 save what is on its face, i. e., Paul's great anxiety to hear how the brethren endured the temptations that befell them. — We would say to A Baptist that country churches can have as good preachers and pastors as the city churches if they will only pay for them. Not a few members of city churches pay each as much for their pastor's support as a whole country church is willing to pay. When country churches are willing to feed and clothe a pastor, and less no preacher can or should put up with, they will have good preachers. — The new subscribers coming to us from the Canadas, to commence with the parables, is convincing proof of how well our expositions are received there. Bro. L. L. Sharp of St. John sends the money for two brethren, and says he will duplicate his order for two preachers in a few days, and also orders a bundle of tracts. What is it to eat and drink unworthily? To you question: We do not think Christ had a human heart, — soul. "A body hast thou prepared me," not a human body and soul, else he should have said, A man hast thou prepared me. See Seven Dispensations. — J. T. Barnes, East Tennessee: It is not your duty to preach to a church able to pay but will not. You can do them no good. Work for your soul.

ITEMS.

You will find our list of Teachers' Bibles cannot be surpassed.

Since the first of January more than eight hundred souls have been added to the churches in Baltimore on profession of faith and baptism.

It is said that Goethe never had an affliction which he did not turn into a poem. God never sends a night of sorrow on his people but he gives them songs in the night, — songs only the sweeter for the darkness that calls them forth.

Rev. S. M. Provence will not enter upon his work as editor of the Florida Baptist Witness, owing to an unexpected turn in his financial affairs by which he is unable to meet the payments on his purchase. He will doubtless enter a pastorate.

Dr. Ellis of Baltimore says the scholarship of the Northern Baptist ministry is critical rather than biblical, and that that of the Southern ministry is biblical rather than critical. The one speaks to the head and the other to the heart.

The English Baptists have a building fund that now amounts to one hundred and sixty-five thousand dollars, from which they make loans to assist needy churches in building houses. The loan is paid back in installments, and no interest is demanded.

Rev. A. Jaeger, first a Jew, then a Baptist, but now an Episcopalian, recently sprinkled several persons in a Baptist church in Virginia; and it is said that the pastor, who was absent, did not take it kindly, nor ought he to have taken it kindly. This Jaeger now preaches against requiring conversion before baptism.

"Silence is not golden," says an exchange, "when an absent one suffers defamation, when it is the badge of cowardice, or when one's Christian belief should be asserted. To sit with closed lips when all that is most precious to heart and life is assailed by the tongue of the scorners is far from noble. It is following the Lord afar off, and is next door to denying him altogether."

Dr. Samuel Henderson, corresponding editor of the Alabama Baptist, advises young men with a ministry in view, and who must choose between a thorough literary course of instruction and a partial course with a limited theological course, by all means to take the literary course. And he gives the reasons for his advice. Let the young men heed the counsel of this experienced and good man.

Our church at St. Charles, Ark., celebrated the supper last Sunday (October the twenty-fifth) as a church ordinance. I tell them I will give an invitation to visiting brethren if they will show the authority for it in God's word. — J. S. Monahan, pastor: This is certainly a fair proposition, and one that every honest Baptist under the sole influence of Baptist principles more than his prejudices and partisan feelings, will approve. And in this quiet way church after church is accepting the Scriptural practice.

The pulpit of the North, that notably of Michigan, will miss the ministrations of one of our foremost preachers in Rev. Samuel Graves, D.D., who follows a fifteen years' successful pastorate at Grand Rapids with entrance upon important work as an educator at Atlanta, Ga., whether he goes the current week. Last Sabbath it was our privilege to hear from Dr. Graves two noble discourses, preached at the First church, this city. — Boston Watchman. A distant relative of the editor of this paper, who welcomes him to a wide field of usefulness in the South.

The friends of church communion have still the heaviest load of their work before them if not the most difficult. They have unmasked all the batteries in front of them. They know what they have to do with. There is not one sound field-piece in the hands of their opposers. The most serious obstacle now in the way of immediate success is moral courage on the part of those ministers and members who are convinced that the supper should be continued in the membership of the church celebrating it. They love it, this alone is Scriptural and consistent, but they lack the moral courage to so instruct their churches.

The Philadelphia Times says that the operation of the Edmunds law in reference to polygamy has had an unexpected effect upon the leaders of Mormonism. The central of that institution is vested in the president and his twelve apostles. It has been generally supposed that they held a vast amount of property for the institution. The amount, however, appears to be comparatively limited, and under the pressure of the Edmunds law they have been compelled to make a purifier of the sale of their principal possessions to a syndicate of Eastern capitalists, with the intention of emigrating to Mexico, and taking with them such of their followers as could be induced to leave Utah.

Bro. Moore, pastor of the Baptist Gleason, has been to Louisiana, where Sam Jones held some meetings last April. He gives the following as the result of his investigations: "An intelligent Methodist told us his work will not stand the test. Others say of his three hundred so-called converts hardly a single one shows his conversion. Those who can walk for a season have fallen away. A prominent man said there are only three qualifications for a successful evangelist, viz, impudence, vanity and vulgarity. Our opinion is that the visit of Sam Jones to any town will prove blighting to genuine Christianity." These are strong words, but there is much truth in them.

The New York Independent rebukes the Y. M. C. A. Convention which met recently in Murfreesboro, Tenn., in excluding from its meeting a colored delegate from Nashville, and adds: "Incongruities indeed! The State gives equality to the Negro, and the church denies it. The church, which ought to lead the State, drags behind it. The Young Men's Christian Association of Tennessee is an infidel body. In denying the poor black man it has denied Christ." We beg the Independent's pardon. The Young Men's Christian Association is not the church, nor a part of it. Though composed of persons who are members of evangelical churches it ignores the ordinances, and tacitly agrees to say nothing about many things distinctly belonging to a New Testament church. — Baltimore Baptist. The Independent concedes that it is a church, or at least part of a church, or that is a conceptional thing, — the church. But if not a church, nor a part of it, what right has it to assume and exercise one of the prominent functions of a church, — the preaching of the gospel? What right has it to exist?

NEWS FROM THE STATES.

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

Bro. Mahaffy requests that all news items be written on separate sheets of paper from business letters. Please also give date and State.

TENNESSEE. — Bro. J. D. Anderson of Germantown says: "Please state in your news columns that Dr. G. W. Johnston and myself will, by invitation, hold a fifth-Sunday mission meeting at Macon the fifth Sunday and Saturday before in this month. We invite all brethren who can do so to be with us. Bro. J. B. Canada will also preach at Flaherville, and take a mission collection." — Bro. C. S. Gardner of Brownsville says: "On the fifth Sunday and Saturday before in this month a missionary meeting will be held at Woodland church, about twelve miles east of Brownsville. This meeting is for the middle district of Big Hatchie Association. Let the churches in this district take notice, and be sure to send representatives there. Topics of great interest will be discussed. We are expecting a good time. Come?"

MISSISSIPPI. — Bro. A. A. McPherson of Valden writes: "Inclosed find one dollar, sent by the Salem Baptist Sunday-school for the benefit of the shepherd-boy in Texas." — Bro. E. L. Wesson of Byhalla writes on November the ninth: "We had a very pleasant time religiously yesterday. We had a tolerably good Sunday-school, all the teachers being present but one. We have a faithful, superintendent, Bro. G. W. Bunn, and faithful teachers. We also had a pleasant time during the hour devoted to preaching. There seemed to be a religious feeling in many hearts while I was attempting to preach; and after preaching Sister A. J. Wesson presented herself for church-membership, and related an experience that many will remember with pleasure till death."

ARKANSAS. — A brother writes: "Our State Convention at Hope was well attended, and harmony prevailed. About one thousand dollars was raised for foreign missions, twenty-one hundred for State missions, four hundred for ministerial fund. A Board of Trustees was appointed for an Arkansas Baptist college. — Bro. A. T. Marlar writes from Conway: "The church here greatly needs a pastor, one that can work up a congregation and live on a small salary, — one that can and will take the lead by saying, and acting upon his word, 'Come, follow me as I follow Christ.' The walls of the new house are going up as the money comes in to push the work. Who will help?" — Bro. G. A. Grammer sends us the following: "Our State Convention met at Hope on Thursday, October the twenty-ninth. Eld. J. F. Eagle was re-elected president, Elds. B. R. Womack and M. D. Early, vice-presidents, J. G. Holland, secretary, A. W. Files, treasurer. Eld. J. F. Fawcett preached the introductory sermon, which was highly satisfactory to the auditors. It was regarded as the most important, harmonious and successful session of the Convention. There was \$1011 raised in cash and pledges for foreign missions; \$2088 67 for State missions; \$432 for ministerial education; \$300 40 for the Second Baptist church-building at Little Rock. The Convention appointed seventeen trustees to locate and found a State Baptist college. Eld. J. M. Hunt was elected president and Eld. A. J. Fawcett secretary of the Board of Trustees. Dr. Tichenor pledged one thousand dollars on the part of the Southern Baptist Convention to missions in Arkansas. The next meeting will be held with the Forrest City Baptist church. Eld. A. B. Miller was elected moderator of the annual session and Eld. R. A. Lee as secretary."

TEXAS. — Bro. A. M. Simms says: "We have received about forty members in the last month, about thirty by baptism. A special session of the General Association of Texas will convene at the Dallas church on November the twenty-fifth." — Bro. James M. Russell says: "I am riding as a missionary for our Association this year. I have just closed a happy course of meetings of fourteen days, which had good results. Brethren, pray for the prosperity of the cause of Christ in our State."

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PARAGRAPHS.

Only let us have faith in God, and we shall not lack the means of doing good.

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(Obedience is the road to all things. It is the only way to grow able to trust God. Love, faith and obedience are sides of the same prism.

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