



moving their own burdens by the exercise of their own faculties. True, Jesus on many occasions healed the sick and cast out devils; yet he never did so by the use of human medicines, but always by the use of words, thereby showing the people that he was a teacher come from God, able to forgive their sins and save their souls. On two occasions and only two, he fed the hungry multitude that had listened to him all day long, but when they began to follow him for the loaves and fishes he turned upon them, rebuked them sharply for the grossness of their perceptions, and drove them from him. After this he fed them no more. Would that we now had the moral bravery of the Master! See the sixth chapter of John. Unlike the modern school of philanthropy, Jesus honored the manhood of the people by leaving them something to do, to bear, and to work out for themselves, even with fear and trembling. He did not desire to make religious parasite paupers, camp followers and moral weaklings, but strong, self-reliant Christian men and women—brave soldiers of the cross, ready and able to spend and be spent in his service. Influenced by this high aim, Christ our Savior, hiding his power and wealth from our timid, covetous sight, poured out his mental, moral and spiritual riches upon us without stint and without measure.

In short, Christ did nothing but preach the gospel, relying on it and it alone to work the reformation he wished to produce in the world. On his ascension to heaven, he commanded his disciples to preach it to every creature—a long and arduous undertaking. But he honored them with his confidence by trusting them to find the ways and means of accomplishing it. Like their Master they went forth in faith and humility to their work, consigning their labors to preaching Christ crucified to the people, to sowing the seed of spiritual life in their hearts, watering them with their tears, and waiting patiently for them to bear heavenly fruit through the ages.

Results have proven the wisdom of the Savior's course. Taking his apostles from the common people and stimulating their hearts by the spirit of his own self-denial and teachings, their converts have now become the richest, most intelligent, benevolent, righteous, and powerful nations the world ever saw. Compare the moral elevation of grand old England, Germany, France, America, and other Christian nations with the poverty, ignorance and moral degradation of the various Mahomedan and Heathen nations of the earth, and by the contrast see how Christ's voluntary, self-denying self-supporting policy stands out as a grand success and also see that he did not become poor for our sakes in vain. Humanly speaking, it would have been far easier for Christ to make us rich through his riches than through his poverty, through the wisdom of the world than through the foolishness of preaching. Had he only demolished a few of those golden buildings in the New Jerusalem pulled down a few miles of her walls of precious stones, taken up a few miles of those blocks of solid gold that pave her streets, broken to pieces one or two of her pearly gates, and scattered these treasures broadcast over the world, how easy he could have hushed that wall of poverty which has been going up to heaven through the ages. Or had Christ only accepted the offer of Satan, bowed down and worshiped him, this would have been unnecessary, for Satan himself would have furnished the means by which to draw mankind after him. With what ease Jesus Christ could have become the universal God of wealth and filled the world with his temples and his own exclusive worship! But what would have been the effect of such a procedure? Utter demoralization, covetousness, selfishness, depravity, ruin over every human heart.

It is also far easier for us good Christians of this rich and benevolent day to give our money for the relief of others than to give them our own personal presence, our own humble soul-saving labors. This is the difficult work to be done, the work the blessed Savior and his apostles did—the work which we must do, beginning from their own

homes and extending outwards in every direction if we would lift and save our dying fellowmen. Oh, Christian friends, the heathens are not dying for our money, but for our Christ. They are dying not through poverty of body, but through poverty of soul—poverty of God! O rich, educated, benevolent, pious Christian brethren and sisters of the West, the heathen need you—not your charities, science, and particular type of civilization, but you. They need to see many of you face to face, to hear your sweet words of life, to be drawn by you, personally, patiently, lovingly to Jesus the Savior of sinners. As the roots of living trees must go down by their own force into the bowels of the earth, touch and take up the dead particles of inorganic matter, and by a mysterious process transform them into particles of living stem, branches, leaves, flowers, fruits, so must living Christians by their own impulses go down among men and women dead in trespasses and in sin, and by the living words of the living Savior, transform them through the spirit of the living God into living Christians able and ready of themselves to bear fruit to the honor and glory of the Redeemer's name.

In conclusion, let us follow the example of the Master, so conceal our power and wealth from the people as to free their minds from all earthly considerations, and going forth in a simple unpretending manner, faithfully preach the gospel of Christ as the power of God unto salvation to every one that believeth. Let us first sow the seed, first bring the heathen to Jesus as the way, the truth and the life, that they may obtain new hearts through the regenerating power of the Holy Spirit, and then the churches, pastors, education, civilization, wealth, freedom, and all other good things will spring forth, and in a natural, healthy way flourish among them to the glory of him who became poor, that we might be rich, and humble, that we might be exalted.

He sets us free from slavish cares,  
And burdens of our own,  
And calls us to his noblest work,  
To make his gospel known.  
To sound the trump of jubilee,  
To say, the Lord is come,  
To save his people from their sins,  
And take his ransomed home.

CONDITIONAL IMMORTALITY.

BY A. J. FROST.  
NO. XXIX.

HAVING demonstrated our first proposition, viz., the existence of the soul after death, our opponents even forced to admit it, also having proved our second proposition, the conscious existence of the soul after death, by an overwhelming weight of Scripture evidence, Pettingall admitting conscience existing as it were, grew conceding that it seems so, Ham declaring it to be apparent also, we now pass to a very brief consideration of our third proposition, viz., the eternal conscious existence of the soul after death.

The evidence which we shall present is both logical and Scriptural.

I. Logically, eternal conscious existence results from conscious existence after death. If the first death does not terminate existence, as conceded, then the second death will not terminate existence unless it can be shown that the second death is neither physical nor spiritual. In like manner, if the first death does not destroy conscious existence, neither will the second death unless it differs from the first death in being neither physical nor spiritual. Will some one tell us of a death neither physical nor spiritual? If then neither the first nor the second death, physical nor spiritual, destroys conscious existence, it will never be destroyed. Hence eternal conscious existence logically follows conscious existence after death.

Physical death is nothing compared to spiritual death; in fact physical death affects simply the body, while spiritual death affects the soul. Of physical death we have had no experience, but spiritual death we have all known by sad experience. We know that spiritual death does not destroy our consciousness, nor any of its faculties

of the soul in this world. But spiritual death, here and hereafter, is one and the same alienation and separation from God. There are not two spiritual deaths. We have an opportunity in this life of knowing the nature and tendency of spiritual death, and hence we discover the nature and tendency of spiritual death in the eternal world, since one and the same spiritual death runs through time and eternity. Its nature is alienation and separation from God, both here and hereafter, forever; its tendency, is to make the alienation deeper, the separation wider, but not to destroy conscious existence, nor to weaken the awful energies of the soul in sin.

Now if spiritual death, infinitely more trying to the soul than physical death, does not destroy conscious existence, if it has no tendency to destroy the soul's energies in sin, it follows that physical death will not effect such a result. And if neither physical nor spiritual death has any tendency to blot out conscious existence, it follows that conscious existence will characterize the soul forever. As eternal life begins here, and runs through time and eternity, so eternal death begins in this world, and runs through the eternal ages. We therefore have an opportunity of judging of the nature and effects of eternal death as seen in this world.

Eternal death is not a second spiritual death, but an everlasting prolongation of the first and only spiritual death. Eternal death is not a different spiritual death, but an aggravated spiritual death. Here the soul is under a dispensation of mercy, dead in trespasses and in sins; there it is under the dispensation of wrath, still dead in trespasses and in sins. It is the same spiritual death prolonged, intensified, forever and ever. The angels fell but once, and they are cast down to hell, and delivered into chains of darkness, to be reserved unto judgment. The wicked dead fell but once, and they are reserved under punishment unto the day of judgment.

Fallen angels and men have had but one spiritual death. If a soul is saved from spiritual death it never lapses into a second spiritual death. Now if there is but one spiritual death and that, as all admit, does not destroy conscious existence in this world, how will that same spiritual death destroy conscious existence in the next world? Annihilationists must show that there is a second spiritual death, entirely different from the first, before they can prove that such death will blot the soul out of conscious existence. But they can do neither, they cannot prove a second spiritual death; they cannot prove a different spiritual death; and if they could it does not follow that a second or a different one would annihilate the conscious existence of the soul. All the physical and spiritual death of which we have any conception, leaves the soul not only in existence, but in conscious existence forever. But what is the necessary consequence of conscious existence to the saint and to the sinner? If the soul is conscious, it must be conscious of something. The saint is conscious of God's favor, which is life, and of his loving kindness, which is better than life. The sinner is conscious of God's wrath, which is death, and of his deserved wrath, which is worse than death. Conscious happiness or misery is the necessary consequence of conscious existence. Annihilationists admit that if a sinner has a conscious existence forever, he will endure conscious suffering forever. Conscious misery begins in this world—who dare tell us that it will end in the next world?

Spiritual death here has no tendency to destroy consciousness, who shall declare that it destroys consciousness there? The continuity and identity of spiritual death make our argument irresistible and overwhelmingly awful.

The persistence of force is a scientific truth that should blanch the cheeks of scientists. The correlation and conservation of forces teaches us that no force is ever lost.

Spiritual death never exhausts itself, nor has it any tendency to exhaust the soul's faculties. If it could be shown that spiritual death hereafter is different from spiritual death here, it would not prove the cessation of conscious existence; but the only spiritual death of which we have any

knowledge allows the soul to move on in conscious existence forever. The wrath of God abideth on the soul forever. It is the same wrath, the same soul, the same spiritual death. Heaping up wrath against the day of wrath, and the righteous indignation of God. If spiritual death in the next world, were something different from spiritual death in this world, we might not be able to judge of its effect upon the conscious existence of the soul. But since one spiritual life runs through time and eternity, and one spiritual death also, we have an opportunity of witnessing their effect upon conscious existence.

Annihilationists have never experienced physical death, and yet they admit the soul survives it. They have experienced and survived spiritual death, and yet they deny the soul's conscious existence after physical death.

II. But what Scriptural evidences have we of eternal conscious existence? "And these shall go away into eternal punishment, but the righteous into eternal life." Matt. xxv 46. If temporal punishment implies temporal conscious existence eternal punishment implies eternal conscious existence. All punishment of which we have any knowledge in this world, implies suffering in person or property; suffering implies consciousness, eternal punishment therefore implies eternal suffering, and hence eternal conscious existence. "And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." Rev. xx. 10. "The smoke of their torment ascendeth up forever and ever." Rev. xiv 11.

Torment in this world, always implies conscious existence; in the eternal world, it also implies eternal conscious existence. We believe it to be impossible to conceive of punishment or torment, here or hereafter, apart from consciousness.

And many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. xii. 2. Shame and contempt in this world always imply conscious existence. Shame and everlasting contempt therefore imply everlasting conscious existence. The fact that everlasting life is placed in antithesis with shame and everlasting contempt shows that everlasting death is a state of conscious existence. It has already been admitted that life is one state of existence and death the opposite state of existence. It has also been proved, and tacitly admitted, that life is one state of conscious existence and death the opposite state of conscious existence. Now as everlasting life is one state of conscious existence everlasting death is the opposite state of conscious existence. There is no more evidence that the righteous will exist forever than there is that the wicked will endure eternally, since eternal life and death are states of existence and of conscious existence forever.

We read of a class of blasphemers who are in danger of eternal sin: "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal sin." Mark iii 29, new Revision. Sin implies conscious existence. Eternal sin implies eternal conscious existence. A soul may so sin as to sin forever. He may so persistently choose to sin as to choose to sin forever. We read of those who cannot cease from sin, and therefore cannot cease from conscious existence.

We are aware that Annihilationists try to make eternal mean final.

They speak of final punishment as the meaning of eternal punishment. Final is the last of a series, hence eternal life must be the last of a series of eternal lives. The eternal God must be the final God, or the last of a series of eternal Gods. If eternal punishment is the final punishment, then it must be the last of a series of eternal punishments. If eternal punishment is eternal annihilation or final annihilation then it must be the last of a series of eternal annihilations.

So far from eternal meaning final it has just the opposite meaning. The eternal is not final, because it has no end. The final is not eternal because it has an end. Final means the last, eternal means

the everlasting, final means the end, but eternal means never-ending. This one word eternal overthrows Annihilationism. Annihilation is not being, eternal is always being. There is just as much evidence that the soul will exist forever, as that God will exist forever. He exists by necessity the soul by sovereignty.

We have now made good our statements that the soul has existence after death, and an eternal conscious existence after death. Thus the immortality of the soul in the abstract sense of endless existence, regardless of character, is assumed, implied and asserted repeatedly in the word of God.

We have met the Annihilationists on their own ground as to the idea of immortality, viz., eternal existence. This is also the definition given by Webster and Worcester, viz., eternal, everlasting, never ending, perpetual, continual, enduring, endless, imperishable, incorruptible, deathless.

Two significant facts and we close this article. (1) Nowhere in the Bible or out of it, do we ever find any such thing as conditional immortality in the sense of conditional existence. Immortality in the abstract sense of continued existence is absolutely unconditional. It is in this sense we have used the word throughout the whole discussion, it is in this sense Annihilationists use the word. They say the wicked will not be immortal, i. e., they will be blotted out of existence. They tell us that eternal existence, or immortality is conditional upon faith in Christ. But they are forced to admit that existence in this world is not contingent upon faith. They are also forced to admit that existence in the next world is not contingent upon faith, for White, Pattingall, Manroef, Hudson, and others declare that the wicked as well as the righteous are in a state of existence after death.

Conscious existence in this world is not dependent upon faith in Christ; and we have seen that the wicked as well as the righteous are in conscious existence in the intermediate state. We have also seen that eternal conscious existence, is not contingent upon faith, and hence there is no such thing in reason or revelation as conditional immortality in the sense of eternal existence. A glorious or inglorious existence is conditional, as all admit.

(2) While it is thus demonstrated that the soul will have an eternal conscious existence there is no evidence in the word of God or out of it that it is naturally, inherently or essentially existent or immortal. Writers upon eternal punishment have made just as great a mistake in assuming the inherent immortality of the soul as the Annihilationists have in assuming that immortality, in the sense of eternal existence, is conditional. In our next article we shall show the consequences of both assumptions.

(TO BE CONTINUED)

To the memory of Eld. J. M. Russell who has for many years been a member of the Baptist church in San Saba, also a member of the Sunday School; part of the time teacher of the Bible class. As a scholar, he filled his place with honor, as a student of the Bible none surpassed him.

Brother Russell was born in Georgia, April 15th, 1816; died June the 3d, 1887; aged, 72 years, 1 month and 19 days.

Brother Russell professed religion when about eighteen years old. Some time after he joined the Baptist church, and July the 8th, 1838, he was married to Miss Virginia Wilson, with whom he lived nearly forty-nine years. In 1843 he was set apart by his church to preach, and to exhort sinners and stir up the minds of believers to work, and 1847, July 13th, he was ordained by the authority of County Line church, Chambers county, Ala.

Thus Brother Russell entered upon the work that God had called him to do. As the command of Jesus came thundering down the ages to go teach all nations, baptizing them, our dear brother took up the command and for forty years, lacking ten days, he has obeyed the command to teach and baptize. He was educated in Mercer University and became a strong man in our ranks. As to the faith once delivered to the saints he was sound;

as a defender unflinching. Never preached to please men but always tried to please God. Some up-starts would cut at him, but he battled on until God said lay down the sword of the Spirit, and fight no longer.

Brethren and sisters we have lost one more of our members, making nine in number since I came in your midst. Children you have lost one of your school teachers, you have lost a pupil. Bro. Superintendent you have lost one of your helps. But, oh! the loss is greater still, the wife has lost him who has been her bosom friend for nearly forty-nine years. You have often seen him leave for his work and as often seen him return, but he has left this time to return no more until Christ comes to gather up all things in Christ. The children have lost their father. Be faithful until God shall call you home to papa.

MAMA'S HAND AND JESUS' HAND.

A DEAR little child of three years lay dying. A father, mother, physician, friends, had done all in their power to stay the hand of death, but in vain. The mother bent over him in speechless agony. How could she give him up—her beautiful boy, her darling, her treasure? How lonely the house would be without the little prattler!

But love could not keep him, and the last moments of life were ebbing away. All were watching in silent suspense for the messenger of death. Suddenly the child gasped around him, put one little hand in his mother's, and stretching the other one out as if clasping another, his lips moved, and these are the precious words he uttered:

"One hand in mama's and one hand in Jesus'." And thus, protected with the care of his two best friends, the child took the shortest step from one to the other world.

Time AGAIN Extended.

MORE advanced orders needed to warrant us in putting the Expositions of our Lord's Parables to press at \$1.00 per copy. To secure these at once we extend time until July twentieth. All ordering the Expositions of the Parables, with the cash, before the twentieth of July shall have a nicely bound and illustrated copy, containing a fine steel engraving of the author, for \$1.00. Six copies, in one order, \$4.80. Will be sent to separate post-offices if necessary.

Twelve copies, in one order, \$9.00. Will be sent to different post-offices if necessary.

After July twentieth the regular price will be \$1.25. Save twenty-five cents, and assist in bringing out the book, by forwarding \$1.00 at once.

There are only 163 more pre-orders needed to warrant us in bringing the book out this month. Four thousand copies are printed, and are only waiting to be bound. Will not each one who has pre-ordered act as an agent to get one more in order, and so save twenty-five cents, or do a helpful act by ordering one or five copies more to sell, and so help bring it out?

THE BAPTIST MONTH.

IT IS considered the very right move to have a special day for our special religious interests. The Children's Day for "The Bible." The Western Recorder, Ky., and the Central Baptist, Mo., each propose to have a day on which the churches shall make a special effort to extend the circulation of their papers. We propose as our churches meet on different Sundays in the month that August be THE BAPTIST MONTH, and that each pastor shall present the claims of this paper to each of their churches during the month of August. Save this paper and we will make every pastor favorable to this move a proposition that will delight them.

NEWS AND PERSONAL

BY THE NEWS EDITOR.

The mission Sunday school in Chelsea, this city, has taken a vacation until the first of September.

The following are the weekly receipts for young ministers' fund: P. R. Johnson, Ark., \$1 00 S. D. Simms, and wife, La., \$2 00

The Big Hatchie Association met on the twenty-seventh instant. The attendance was good, and we hope to hear a good report from the meeting.

There was no service in the First church of this city last Sunday in consequence of Pastor Venable being absent, attending the Mississippi Baptist State Convention at Oxford. Bro. R. G. Craig accompanied him.

BAPTISM GOD'S WITNESS

BY J. D. MURPHY. NO. III.—RE-PUBLISHED

IV. BAPTISM bears witness to the fact that "through the name of Jesus Christ we have the remission of sins."

In God's gracious work of saving our souls from sin, the name of Christ is given as the ground of all that God does. Not only does this name explain the reason why but it explains the way by which the marvelous work is done.

Is the work of pardon a wonderful work? Then is the name of Christ wonderful. Isa. ix. 6 Is it a mighty work? Then is the name of Christ the mighty God. Is pardon the work of a father? Then is the name of Christ the everlasting Father. Does the work of pardon bring peace? Then is the name of Christ the prince of peace.

The testimony of all the prophets is "That through his name whosoever believeth in him shall receive remission of sins." Acts x. 43 Hence if faith brings us to the remission of sins in the name of Christ, his name at once is the authority for our baptism. "Thou commandedst them to be baptized in the name of the Lord." v. 48

"When they heard this they were baptized in the name of the Lord Jesus." Acts x. 5 Let it be noted that in all these cases the name of Jesus Christ is given as the cause. Even in case of miracle the name of Christ is given as the cause. Acts iii. 6 And touching the whole matter of our salvation: "There is none other name under heaven given among men whereby we must be saved."

Now in perfect accord with this is what Jesus himself said, "That repentance and remission of sins should be preached in his name among all nations." Luke xiv. 47. If there is a fact clearly set forth in the Scriptures it is this, the name of Jesus Christ is for the remission of sins.

It was at that point in the apostle's sermon, where the name Jesus of Nazareth was clearly and fully established—"That same Jesus, whom ye crucified, God hath made both Lord and Christ," when this fact was made out that "They were pricked in the heart." Acts ii. 36, 37.

This very name which now condemns them is to become their salvation.

For remission of sins. In order to the remission of sins, is the name of Christ, even the sin of betraying and murdering him. Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins. This is what Jesus said should be preached in his name; this is what the prophets testified should take place by faith through his name and baptism bears witness that it is the cause that this has been done. The promise of remission is to the believer through the name of the Christ, and baptism of such believer testifies to this.

God looks to the name of Jesus and grants the remission of sins. Acts v. 31. While the sinner looks by faith to his name and receives the remission of sins. Acts x. 43

While on this point, I will notice a question which has been often asked and a question which now lies before me. The question is this: "If baptism is not a saving ordinance, nor essential to salvation, of what possible use can it be? For if not essential to salvation, it is of no advantage, and to neglect it cannot be attended with danger."

It is because a proper answer to this will further emphasize the witnessing character of baptism, that I ask attention to this marvelous paragraph.

1. "If baptism is not a saving ordinance . . . of what possible use can it be?" Did the baptism of Christ save him? And was his baptism of no use since it did not save him? This might be a sufficient answer but I will look a little further. Can it be that there is a certain use in baptism which the sinner makes of it, and beyond which the ordinance has no meaning?

Is it so that God has put the sinner upon a course of behavior which is to keep him out of hell, and that the turning point of this is in baptism?

"For if not essential to salvation, it is of no advantage," says this paragraph. It is simply a mat-

ter of advantage then, it would seem, of advantage to the sinner. Now is it so that baptism has no design, no meaning, except as it is of use to the sinner—essential to salvation? Has it no bearing or significance as to the doctrine of Christ?

Is it a question of advantage or of use or of salvation, that controls and moves the sinner when he is baptized?

"And to neglect it cannot be attended with danger," says this man. Very well, it is simply a matter of danger then to the sinner that neglects it. As though salvation were a work of keeping men out of hell, a sort of fire insurance, this would make baptism, without which it would be lost." If not, "of what use is baptism?"

2. If baptism is essential to salvation then the possibilities of receiving this salvation are beyond the man himself. He cannot baptize himself. It would place the possibility of his salvation in the power of the man who baptizes him.

The fact is it places the man's salvation beyond Christ, for even Christ cannot baptize the man. If to this it be answered that Christ ordained it thus I reply that Christ ordained nothing which comes between himself and the sinner.

To make baptism to be essential to salvation and then place this baptism in the hands of some body else than the man himself, does not consist with divine goodness and human responsibility.

The question of wrong doing upon the one hand by the sinner, and of his reconciliation to God upon the other, is a matter wholly between him and his Maker.

The human conscience recognizes no fact more fully than this, that as between myself and God, I alone am responsible for the wrong I have done, and myself alone am responsible if I neglect to be reconciled to God.

Now, as no one can share with me in this responsibility neither can they have any part with me in meeting it.

Whatever may be essential to salvation there fore will be exclusively between God and the sinner. If not then, to whatever extent it might depend upon the action of a third party, just to that extent would be modified the sinner's responsibility touching the matter.

Furthermore, why should this salvation depend on something which is only in part within the man's power, seeing that some one else must baptize him?

It would seem that there is danger in case of neglect yet the man has only a part of the power of avoiding it.

The salvation is wholly his yet the way of procuring it is partly with another. Does this consist with divine wisdom, and with man's responsibility? "The King's high way is an open way."

(TO BE CONTINUED)

A HEARTY ENDORSEMENT.

DEAR BRO GRAVES:—As I am one of the few remaining old guards, I think it but just that I should say something about the new man, and the new move in the consolidation of the TENNESSEE BAPTIST and the Baptist Gleaner. I just feel like saying with a loud voice amen, and I feel assured that the new enterprise will be a faithful witness for Jesus, which will be heard in thousands of homes all over the land. And now, brother, in dedicating this new paper we all should unite our prayers at a throne of grace that the twain shall be one. Most heartily do I endorse this union, and as I have worked for the TENNESSEE BAPTIST in my old beloved State, Mississippi, for years, and still have urged its claims for the last three years in this Lone Star State, Texas, will put my shoulder to the wheel and push forward. What a power it will be. In all, the Baptist of every land, will gladly welcome the messenger of truth, laden, as it will be, with the doctrine of Christ, the glad news of grace, the glorious message of light and salvation. J. J. ANDREWS.

Ennis, Texas, July 11, 1887.

Elds. M. K. Thornton and E. Mansfield have been engaged as missionaries in Mount Vernon Association, Arkansas.

PROHIBITION IN THE LIGHT OF CHRISTIAN ETHICS OR MORALITY.

DR. J. R. GRAVES:—Dear sir and brother, no question has ever come before the people of Tennessee of more vital importance than the one now pending. The amendment to the constitution of the State upon which the people are called upon to vote on the 29th day of September next concerns every citizen of our State. It concerns Christian men especially, as it is not one of politics but of morals. It touches the very essence of our public morality, it involves the rights and duties of men and women in a Christian commonwealth. An issue involving so much must not, cannot, be passed over lightly by any conscientious Christian man. I undertake to say that no man claiming to be a Christian can afford to put himself upon the whisky side of the question. This let it be my duty to show. It has been conceded time and again that this country is Christian. The common law of this country is Christian. The spirit of our laws, their genius is, as all know Christian. I am aware that the question of church and state is one which has its difficulties, and has been variously adjusted. The Roman Catholic view is that the state is subject to the church or organic Christianity, and thus the state becomes Christian by being at the mercy of the church. A recent German writer has said: "This first (the supremacy of the church) is the ideal of the Roman Catholic church, and has for centuries been the cause of perpetual contentions, full of confusion and misery. At one time it seemed to be on the high road to victory, but it finally failed and now stands in history as a ghastly spectre from the past."

The second theory of the relation of church and state is that the church must be the creature of the state. The supremacy of the state over the church was the idea of the reformation in its maturity, as a sort of convenience if not an absolute necessity. Some of the most interesting chapters in church history are records of these two systems of Ecclesiastico-political and Politico-ecclesiastical politics. This second theory varied in its applications from the idea of the church being the servant of the state to that of being a child, a ward, entitled to the protection and support of the state. I have not the space to point out the individual instances of these different phases.

The third view is that organic Christianity or the church is independent of the state. That is the American view of the subject. Such is the principle upon which our civil and our church life proceed. Absolute independence is expressed in that clause of the constitution which says "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof." But we must not get the idea that our government is not Christian because it has no organic connection with the church, but such legal minds as Story, Kent and Davis have decided that the common law of this country is Christian. Our political ethics is Christian. But here let us give ourselves for a modicum of time to the work of discrimination. The Christian system may be at looked in three different ways: As a spiritual force—a vitalizing power; a theological system; a moral leader. The latter is what gives our government the character of Christian. Christian morality is the basis upon which our laws are based. I need not call attention to the fact that governments cannot exist without a moral code. This moral code is not taken as divorced from the Christian religion, i. e., to the exclusion of the theological and spiritual. Our fathers did not intend to take this and cast the other away. They only took this part of the system as that which was exactly suited to men in their civil capacities and relations while the theological and the spiritual were left to men in their exercise of private rights, individual wants, preferences, etc. The state must have a religion or she cannot have a moral code. She can have no standard of absolute right unless she has a religion, but the best way to have the Christian religion in its beauty and perfection is to leave the questions of theology and spirituality to the people without legislative interference. So Mr. Webster in his speech before the

Supreme Court in the Girard will case said: "By the Christian world throughout its broadest extent, it has been and is held as a fundamental truth that religion is the only solid basis of morals, and that moral instruction not resting on this basis is only building on sand." So Prof. Diman, an accomplished scholar and philosophical thinker, said, in the last address he ever made, "The principle is eternally and unchangeably true, that in the deeper life of the nation, the spiritual and the temporal can never be divided. The mere government may be secular. But the state is built on everlasting moral foundations. In its deepest analysis, the state is a moral person; in no other way could it serve as the agent and minister of that beneficent Providence by which history is invested with a moral order and rendered luminous with an increasing purpose. The principle of the separation of church and state receives an unwarranted and most pernicious interpretation when it is understood to mean, as it often is, that religion and politics occupy two wholly distinct provinces. I cannot but think that our American Christianity has come of late years to concern itself too exclusively with private and social needs, and has lost the masculine hold it once had on public duties." Our State is Christian. Our United States are Christian. Then I am expected to conduct myself as a member not only of civil-moral state, but of a Christian state.

Every question therefore which comes before the people for decision, which has to do with their safety and prosperity, which is for the public good, has its moral features and deserves to be treated as a moral question as well as a political one. Politics has a moral phase and Christian duty demands of every Christian man that he look at the question in its moral bearings. Now, the question before the people of this State is a moral question. One touching the Christian morals of the whole State. Which side of the question does Christian morals favor? Which side must a man take to be in harmony with the moral demands of the issue? I can't believe that the question is a difficult one. I believe any honest inquirer may find the answer. Let us look at the whisky side for a moment. What does it do? It sends between 80,000 and 100,000 drunkards to the grave every year. Think of it! A traffic which comes down like the hideous archfiend of might and sweeps away myriads of human beings every year. Now imagine, if you can, a man claiming to love Jesus Christ, to love purity and the souls of men, a member of a Baptist church walking up to deposit his vote on September 29th to continue this wholesale destruction of human life! Come ye raving, cursing, hideous demizens of the diabolical hell, with eyeballs of fire and tongues of flame, tell, if ye can tell, the hellward tending and soul destroying influence of the rum traffic! March ye ghoustly forms to the polls on that September morn, and stay the hand of every professed Christian man who dares to vote to continue a traffic which murders men by wholesale; a traffic which defies God, robs heaven and peoples hell.

Again this traffic keeps on hand a constant supply of 700,000 drunkards. Think, 500,000 human beings resting and staggering in these United States. How can you conceive of any one calculating to be a Christian leading his influence of casting his vote to keep this vast multitude drunk, and to increase their number as the years pass by? Can any man think Christian morality is on the side of such a traffic as this? Ex-Sena or Windom, of Minnesota, in a recent address at Roseland Park, Woodstock, Conn., gave expression to the following: "It is estimated upon the best attainable authority that this traffic's annual cost annually more than \$700,000,000, that 500,000 victims, rendered worse than useless, are staggering along in his triumphal procession to dishonored graves; and that his army of 'liquid fire' numbers 500,000 more. Estimating that this million of makers, vendors and victims, if engaged in some legitimate business, could have earned \$150,000,000 per annum, which added to the \$700,000,000 wasted for strong drinks, makes a

total of \$1,250,000,000. Add to this taxation estimated at \$100,000,000, for the support of jails, criminal prosecutions, penitentiaries, almshouses, pauperism and all the unnumbered burdens impressed upon the country by this tyrant and you have \$1,350,000,000 as the annual cost of his reign." In view of this enormous waste can any man claiming to be a Christian vote to sustain the whisky traffic? Is there a Baptist in all the State of Tennessee whose conscience is so weak, whose moral reason is so dethroned, whose impulses are so base, as to cast his vote for the continuation of this murderous and devilish traffic? Does any man suppose that Christian morality is on the side of the traffic which produces more than seventy five per cent of all the crimes of this country and Europe? A traffic which fills our streets with paupers and our jails with criminals, our poor houses with unfortunates and our asylums with inmates? Can any Christian cast his vote with a class of men who violate the laws of the State every day of their lives; who never permit a Sunday to pass that they don't sell their iniquitous beverage in defiance of God and man? How can any man pray for God to dethrone sin in the community and go immediately to the ballot box and vote for the whisky traffic to continue? I leave each whisky Baptist to answer for himself, which side is God on?

R. A. VENABLE.

TIDINGS FROM OUR FOREIGN MISSION FIELDS.

CHINA.—Miss Lottie Moon, of Tung Chow, writes: "The girls here remind me of American girls in their freedom, sweetness, modesty and docility. I could imagine no nobler life than one spent in teaching such girls to follow the footsteps of our blessed Lord. There should be a woman here to visit from house to house—a most hopeful and promising sphere for activity. There should be also some one, strong in body, cheerful and indomitable in spirit, to do the country work." Bro. Herring writes from Shanghai: "We are in the midst of a revival in a quiet way. The Spirit is truly in our midst, and the work of salvation is going on. 'Not by might, nor by power, but by the Spirit, saith the Lord.' Hence we are not afraid to rejoice in it. What is gathered in will not fall as dead weight upon our shoulders. What God begins he will accomplish. Dr. Yates baptized four yesterday, in the presence of a large and intensely interested congregation; and they were received with joy by a grateful band of Christians. Oh, it was a good day! There are others who have given in their names as applicants, witnessing a good confession, among whom are prominent business men and one youth with a bright mind and a big heart—may God be pleased to call him in the ministry. Of the four baptized yesterday, three were the fruit of Deacon Wong's labors. You see the Lord is blessing him. Like Paul he is administering his necessities, and rejoices that he can escape the charge of working for pay."

AFRICA AND EUROPE.—Brother Eubanks has been before the Board, and presented his views with regard to pressing into the interior and the necessity of building in Ogbishaw or Awaysaw. Bro. and Mrs. Eubanks, with their infant son, expects to sail before long for Africa.

SOUTH AMERICA.—Brother Soper of the Rio Mission reports: "There has been quite a revival among the people of this city, and we hope for greater things by the grace of God. The gift of 1,000 Portuguese Testaments has been received, but the custom house made me pay \$25.00 on them as duty charges. We are anxiously awaiting the arrival of dear Brother Bagly and his family."

MEXICO.—Brother Powell writes for many of the papers of his work which seems to prosper constantly, though the work across the Rio Grande has its full share of trials. The sickness of brethren McCormick in Zachalteas, and of Wilson in Guadalupe, has been reported. Miss Barton of the former place says of this: "Surely the Lord's ways are not our ways, nor his thoughts our thoughts. Human reason would not have stricken down our principal laborers in

the new field just as they were beginning to plough up the fallow ground of Romanism, preparatory to sowing it with the precious seed of the gospel. But divine wisdom lays upon them their hand and says, 'Not yet; I would teach these lessons of patience and submission ere thou beginnest the long and arduous labors before thee.'"

WHOLESONE SUGGESTIONS.

A DAY or two ago I read in the Foreign Mission Journal an article titled "Saving for God's Work," which showed how much was uselessly spent for artificial flowers alone by one congregation of church going people, and it struck me as being so timely, and so true, that I cannot refrain from writing; not necessarily for publication, throw it in the waste basket, if you think best, but it in some way relieves me to write. Oh, how soon the gospel could be carried and preached to every nation, if all the money thus uselessly spent by Christians, was given for the cause of our blessed Redeemer? I call money paid for those things "uselessly spent," because those things neither feed nor warm the body, and they certainly do the soul no good; they only gratify pride. I do not wish to be understood as condemning the rich, those that are fully able to afford such things, and yet give plentifully to the Lord's cause, for wearing them, for I am not, nay, I am pleased to see such wear them; but, am I far wrong in saying that the great majority of Christ's people are not able to do both? I think not; and I know that we are not. And can this child of God spend money for those useless but showy articles of apparel, and then plead being too poor to give for missions, etc., and be guiltless in the sight of God? But, some say, we will not be respected, but be scorned by the people who dress thus, if we do not do likewise. What if they do? Are we, as we profess to be, children of God, and not of the world? If so, let us strive to please God, and leave the consequences thereof to him. But, as generally as it is believed, I do not believe that disrespect from society always follows the non-wearing of such apparel by people of limited means. Last December I invested \$150 in a new hat, the first in several years. During the last twenty years, my wife has only adorned her head with a calico or gingham "sun-bonnet," and I really believe that we are better respected by the good and truly honest members of society, than we would be if we went in debt (as many do) to obtain those articles of luxury. One thing I am sure of my wife looks as pretty and as sweet to me in her "sun-bonnet" as she would if she were covered all over with silk and artificial flowers.

JOHN B. CARRIN.

Stephensville, Va., July 10, 1887.

ONWARD—UPWARD.

THE consolidation of the Gleaner and the Tennessee Baptist is both timely and proper. The writer has had much misgivings and fears as to who would wield the pen and wave the "Old Banner" when our dear Brother Graves should grasp them no more. But now, thanks be to God, we need have no fears, for the "old landmarks" and the pure doctrine of the church of Christ will be sustained by the strong and strengthening J. B. Moody and the Gleaner corps with the old Banner Guard.

Now let every subscriber to both papers determine to secure at least one new subscriber at once, and thereby double the circulation of THE BAPTIST, from say five to ten thousand in two weeks, to celebrate the Fourth of July, in honor of religious liberty, and give the new enterprise a big boom. Who will be the first? S. L. LOUDRELL.

"Every one wishes to have truth on his side," says Whately, "but it is not every one who sincerely wishes to be on the side of truth." A vital difference. Those who wish to have truth on their side, are apt to persecute themselves that what is on their side is truth, and thus to give the authority of truth to their error. Those who wish to be on the side of truth, search honestly to discover on which side truth is, and if need be renounce their error to embrace truth. A Caliph may be the outcome of the process; only the second process has for its outcome a Paul.

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THE BAPTIST.

In honor to the most efficient Accomplish of Error

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

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A VISIT TO OLD SCENES AND FRIENDS IN MISSISSIPPI.

NO. II.

WEDNESDAY and Thursday June

we spent in West Point, the guest of Captain Heard son of our old friend Dr. Heard, whose house was our home until death extinguished "the light" of it.

Dr. Heard is widely known and respected as an earnest Democrat, an eminent physician and an earnest Baptist Christian gentleman.

Bro. Noffsinger is pastor here and he is getting happier now, every week as he sees his new and beautiful church rapidly approaching completion.

Okolona claimed us Sunday and Monday, and Dr. Owen, whom we know as a prominent member at Crawfordville, received us as his guest, and gave us valuable medical advice.

Tupelo claimed a couple of Talks, and we stopped at the Baptist Hotel, kept by Deacon Glass, of course. The Kansas and Birmingham railroad now terminates here, but the track is well laid for twelve miles further on.

Baldwyn, July 4.—We have just returned from a trip to Camp Creek, ten miles west of this place, attending a "big meeting"—the biggest ever seen at the Camp Creek church.

This is the first Campbellite sermon we have heard since a Campbellite preached in the Linden Street church, Memphis, during the session of the Revision Convention that met here some thirty-five years ago.

preacher and debater the Campbellites have in this State, and seeks battle-fields in other States.

The occasion of his presence at Camp Creek Baptist Church yesterday was this:—

His people have a strong society at Damascus, five miles distant, and last May invited Eld. L. R. Burress, pastor of the Baptist church at the Camp, to come over and occupy their pulpit and tell them the differences between the Baptists and themselves.

The Campbellites a few weeks since requested the church at Camp Creek on the first Sabbath in July to open its pulpit and allow Eld. Crum, their champion preacher, to present their views before the Baptist church and congregation, which was promptly done, and this gathering was the result.

1st. To find when and where the church or kingdom of Christ—for he used them as synonymous terms—was set up that he might find "the law of induction." He asserted that it was essential to his system to fix the time and place of the setting up of the church that the law of induction might be infallibly established.

He argued that Christ's kingdom could not have been set up until Christ had arisen from the dead and been glorified. If there was a kingdom before Christ's ascension it was a kingdom without a king, a dead lifeless kingdom, for without the Holy Spirit.

Abel and Enoch and Noah and Abraham and the illustrious master roll of heroes given by Paul in Hebrews second chapter, were not saved, not even John the Baptist himself.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

house of the God of Jacob; and he will teach us his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

"Here and only here he said we have all the circumstances mentioned, i. e., the last days, the mountain of the Lord's house established, and the many people, all nations assembled."

It is sufficient for the least thoughtful of Bible readers to say that these prophecies do not refer to the day of pentecost (Acts. ii.) but to transactions that will take place after the second advent of Christ.

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

Let the reader decide if Luke says there were any in this crowd but Jews, devout Jews who were "sojourning" at Jerusalem during the days of the passover, and then let the reader read Peter's quotation from Joel and decide if this was fulfilled on that day.

And it shall come to pass in the last days, sayeth God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy; and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke; the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.

Did God pour out his Spirit on all flesh that day? Only upon the twelve apostles. Did the sons and daughters of the Jews prophesy that day? Did their young men see visions and their old men dream dreams that day? Did God pour out his Spirit on his servants and handmaidens that day? and did they prophesy? Did God "show wonders and signs, which God did by them in the midst of you, as ye yourselves know?"

disciples. It is upon the word of God, Mr. Crum's interpretation of the word, be it understood, he and his brethren call upon Baptists and others to unite, and the above is a fair specimen of the interpretations of the word of God the teachers of that sect offer us.

Now Eld. Crum totally ignored all those passages in the New Testament which expressly recognize the existence of the kingdom during the days of the ministry of both John and Christ.

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, take, eat; this is my body.

The Elder closed by committing the act of *hina kora*. He said the converts on the day of pentecost were that day baptized and added to the church and yet there was no church before that day.

Now grant all that Eld. Crum claimed as the vital doctrine of his sect, i. e., that there was no gospel preached to lost men, that there was no Holy Spirit given to men and no sins washed away until the day of pentecost, then what conclusion inevitably follows: No soul from Abel to Peter was saved, 4000 years of the race was left without an offer of salvation to go down to hell!

If Mr. Crum claims that we have misrepresented him he shall have a reasonable space in these columns to correct us and set himself right. We had no convenience for taking notes. His views on the operations of the Holy Spirit in regeneration hereafter.

A Christian mother "Martha" asks the prayers of every mother and brother who reads this paper for the conversion of her wayward son; and a minister whose "heart is sorely distressed" asks the prayers of every minister who reads this for the conversion of his only son professedly out of Christ.

Brethren Hall and Moody are in the field looking after subscribers, and while they are on the run, they can't do much with the pen. After the Associations are over they hope to do better.

WITH A COMMENT.

"But when the devoted admirers of the beloved Gleaner shall realize that she shall lose none of her lustre, but be married to one strong and mighty, and her scope of usefulness enlarged and her territory for gleaming increased, they will rise up with one voice and shout amen! to the union."

We did not know that the "Gleaner" was the "she" and "her" of the concern. What does Bros. Moody and Hall have to say about it?—Flag.

In this we perceive that our neighbor is too literal. Purity and lustre were the points of comparison and not gender. But suppose the Gleaner takes the place of the bride in the marriage. Does not the neck move the head? is not the woman the power behind the throne? You must not use woman in these days with the idea of subordination and inferiority.

Yes, sir, for purity and lustre and youth, the Gleaner is quite willing to be reckoned a the "she" and "her" of the concern.

The Rev. H. A. Venable of the First Baptist church was summoned before a grand jury last week to give information in regard to his onslaught of the marketable judiciary, which he said in his sermon of Sunday evening July third existed in this city; but, like most of the advocates of the prohibition movement, when facts and figures have to be proved they have nothing to say.

The above is from the Commercial Advocate of this city, the official organ of the liquor sellers of this city. Doubtless the car-marks are plain. Its breath smells sour of whiskey rot.

Be sure to read and get read as extensively as possible the article of Eld. Venable in this issue on the great moral issue now before us. Would it not be well for the friends of prohibition to get it copied into their county papers? We expect to present a carefully prepared article like this weekly until the last week in September.

This is an attempt to assassinate the influence of a minister of the gospel for discharging his duty of conserving the public morals.

The future greatest happiness, peace and prosperity of the whole State is bound up in this prohibition question. Shall millions of hard-earned money be sent out of Tennessee annually for years to come for whiskey and beer, and thousands of drunkards, impoverished widows and orphans left on our hands to support, and fifty thousand dollars of taxes to pay for criminal prosecutions? It is the weal of the commonwealth that is at stake. How will you vote?

QUESTIONS AND ANSWERS.

QUESTION 636. If a man and his wife separate (not for fornication) and, after obtaining a divorce, the man calls on a minister to officiate in his marriage to another woman, what is the duty of the minister, to refuse or not? If the above described man marries a member of a Baptist church, and she obtains a letter and offers to join another Baptist church, what is the duty of the church, to receive her or not? J. N. G.

ANSWER 636. 1. We answer most emphatically he should refuse to officiate in such an unholy marriage.

2. The church of which she is a member instead of giving her a letter in full fellowship should promptly exclude her. Should she apply to another church with or without a letter her application should be refused, since she is, in the sight of God, an adulteress. The churches of Christ cannot condone such a grave offense or temperize in dealing with them if they have any fear of God or regard for a correct public opinion. The sentiments of Southern Baptists are unequivocal on this question. See the minutes of the Southern Baptist Convention for 1885 and the minutes of the Tennessee State Convention for 1886.

QUESTION 637. A young man who was a licentiate had a difficulty with a man of the world, and truly repented of his wrong, went to his church and confessed it, and begged her forgiveness. She granted it, and restored him to full fellowship, but refused to continue his license. Is this right or Baptist usage? A. SUBSCRIBER.

ANSWER 637. His conduct and language in the difficulty may have been such as to justify the church in recalling his license although warranted by his penitential confession in retaining him in her church fellowship. Not every one worthy of church fellowship is, on this account, worthy of a license or ordination. Many ministers have fallen so low as to forfeit their credentials as ministers, but upon satisfactory evidence of repentance have rightly been retained in the church as private members.

QUESTION 638. Should bread used at the Lord's supper have any seasoning in it? A. C. H.

ANSWER 638. Nothing that can be considered leaven, or it would not be a proper or a Scriptural symbol of purity. It may be salted, since every sacrifice typical of Christ was to be salted with salt. See our book on communion.

QUESTION 639. Can the Heathen who has arrived to the years of knowledge of good and evil be saved under any circumstances without the gospel? Are ladies' aid and missionary societies, organized within the churches, and working in and through them, Scriptural, and ought they to be encouraged?

ANSWER 639. 1. Read Rom. 1, II, viii. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." (Acts iv. 12.) No man can be saved by a name he never heard of.

2. We think the sisters should be encouraged to work in the most effective manner they can possibly discover when they work with, for and through the churches of which they are members, but discouraged when they draw out to work in organizations independent of the churches. We oppose the Young Men's Christian Association because it is an organization independent of and separate from the churches of Christ and therefore an anti-christian body.

QUESTION 640. Do you think the raising of funds to pay pastors' salaries, build meeting houses and for missions by church fairs, church societies, church suppers, etc., is the Scriptural way to give to the Lord? A. S. M.

ANSWER 640. We think with Eld. A. C. Dixon of Baltimore as expressed in the following: "We have been convinced for some time that the many makeshifts which our churches adopt for raising money are against the cause of Christ which they desire thus to advance. 1. They take time which should be given to direct work for Christ. 2. They make the impression upon worldly people that the principal object of the church is to get money out of them; and even the world knows that the mission of the church, as defined by Christ, is not to be ministered unto but to minister. 3. They appeal to the wrong motives. A man who will not give to the cause of Christ except under

the inspiration of a plate of oysters had better keep his money. The Lord can do better without it than with it. God inspects the manner as well as the amount of our offerings: "Jesus sat over against the treasury, and beheld how the people cast money into the treasury." 4. They rob people of the blessedness of giving in so far as they are patronized."

CALLED ASIDE.

Called aside. From the glad working of thy busy life, From the world's ceaseless strife and strife, Into the shade and stillness by thy heavenly Guide, For a brief space thou hast been called aside.

Lonely hours.

Thou hast spent, weary on a couch of pain, Watching the golden shunshins and the falling rain, Hours whose sad length only to him was known Who trod a sadder pathway dark and lone.

Called aside.

May not the little cup of suffering be, A loving one of blessing given to thee? The cross of chastening sent thee from above By him who bore the cross, whose name is Love?

Called aside.

Hast thou no memories of that little while? No sweet remembrance of thy Father's smile? No hidden thoughts that wrapped thee in their fold Of him who did such light and grace unfold?

Called aside.

Perhaps into a desert garden dim, And yet not lone when thou hast been with him, And heard his voice in sweetest accents say, Child, wilt thou not with me this still hour stay?

Called aside.

In hidden paths with Christ thy Lord to tread, Deeper to drink at the sweet fountain-head, Closer in fellowship with him to roam, Nearer perchance to feel thy heavenly home.

Called aside.

Oh knowledge deeper grows with him alone, In secret 'till his deeper love is shown, And learnt in many an hour of dark distress Some rare, sweet lesson of his tenderness.

Called aside.

We thank thee for the hidden paths thy love had made, And so that we have wept an I watched with thee We thank thee for our dark Gethsemane.

Called aside.

Oh restful thought he doeth all things well! Oh blessed sense with Christ alone to dwell! So in the shadow of thy cross to hide We thank thee, Lord, to have been called aside.

PROHIBITION.

WHAT IS MEMPHIS DOING?

THE Memphis Central Prohibition Committee is wide awake, and pushing the anti to the wall in every part of the city. The pastors, white and black, are at one, and are nightly making speeches; and it only needs that all the lawyers will, like Judge Heiskell, touch shoulders with the pastors to make the success of prohibition in Shelby county certain in September. If Shelby goes full and strong for prohibition the State will be carried. Our leading papers, the Appeal and the Avalanche, are for prohibition at least so far as to be willing for prohibitionists to have a full and fair hearing in their columns. The Sunday Times is classed as prohibition; and we believe the Scimitar and the Ledger also give prohibitionists a fair hearing. Of the feeling in the State the Appeal admits: "The feeling is very strong all over the State that the prohibitionists are going to poll a large vote. Most of the confirmed drunkards will vote for the amendment as the only way out of their difficulties. Indeed these, both black and white, are the strongest advocates of it. The peace and prosperity of the local option counties is a strong card in favor of it."

NASHVILLE.—The prospect is brightening that Nashville will go prohibition. Dr. Strickland, we hear, is willing to follow the example of the eloquent Dr. Hawthorne, and give part of his time to the cause.

KNOXVILLE.—We hear not one word from Knoxville touching what prohibitionists are doing there. Where is our O. L. H.? Can he not tell us what the Mountain City is doing and going to do, and the rest of East Tennessee?

Cannot the pastors and Christian church members, aided by the friends of public law and order in the legal profession, carry for prohibition the three great cities of Tennessee? Let no effort of mind or sacrifice of time and money be spared to achieve this grand aim.

CHATTANOOGA.—There is at this time little prospect that the Key City of the South will give prohibition much aid and comfort in this great moral battle, but will array herself in favor of still-houses and saloons. Up to this writing only one secular paper in the city, the Daily Evening Herald, openly advocates prohibition.

We notice that the Central Committee has secured one lecture from Dr. Hawthorne of Atlanta. He is a mountain of strength; and his services will be again secured for another or a series of lectures in this city. It was mighty encouraging to the friends of prohibition in this city when, before a large public audience, Judge Greer, who had from the beginning been an anti-prohibitionist, came forward and announced himself in favor of prohibition. He had come, he said, against his will to believe that prohibition is right, just as he came against his will to believe slavery wrong. One thing is encouraging, as in all great moral reforms, the conversions are all to the truth. We can but believe that all the Christian and moral portion of our communities will give their influence with energy to make this victory over alcohol certain and complete.

This is what the Liquor Dealers' Association for Tennessee says to lull prohibitionists into security, and this is what it does to carry the election. We quote from an exchange: "Not very long ago the executive committee of the Liquor Dealers' Association for Tennessee held a meeting at Memphis, and, after a long secret session, gave out to the State that they would raise no campaign fund, and would make no fight against prohibition. It now transpires that they have assessed five thousand dollars to Chattanooga dealers, and our dealers have answered the amount, and are trying to raise the money. The publication from Memphis was a fraud, intended to deceive prohibitionists, just as we said at the time."

There was a lively prohibition meeting at the Central-avenue Baptist church Tuesday night of last week. Dr. Batte, the chairman, opened the meeting with an appropriate address, stating the object of the meeting, and then introduced Eld. A. L. Davis, a ministerial student of the Jackson University, who read a strong paper upon the moral responsibility of voters in the September election. He was followed by Esquire H. Hughey, Elds. Richardson and Crawford and Mr. Barnum. A club was then organized with thirty-seven members with Dr. Batte as chairman, Mr. Barnum first vice-chairman, Henry Hughey second vice-chairman, P. T. Crawford secretary. This club will do yeoman service for prohibition in the eighteenth district. The meeting closed with "Hold the fort."

The question now pending before the people of Tennessee is not one of prejudice or of power at the ballot box, but the one and only question is of right and wrong involved in this, Are the evils which attend the manufacture and sale of intoxicating liquors as a beverage so hurtful to the welfare of the public as to authorize the prohibition of both? Keep this one question before the fathers and mothers of this commonwealth until the polls are opened next September. We are confident that the moral and Christian people of this State will, in thunder, answer, Yes!

Our Premium Offers.

To any one sending us a club of five yearly subscribers and ten dollars we will send one extra copy for twelve months to any address he may direct as a premium for his trouble.

To any one sending us a club of six half yearly or six months subscribers and six dollars we will send one copy free for six months to any address he may direct.

EXPOSITIONS PARABLES PREMIUM.

To any one sending us orders for six copies of the Expositions of the Parables and six dollars we

will send one extra copy of the book as a premium. To any one sending us orders for twelve copies of the Expositions of the Parables and twelve dollars we will send three copies of the book free as a premium for his trouble.

The orders for Parables may be for as many different addresses as there are books, but must all be sent in at one time.

We would like to know by what Scriptural authority some preachers postpone the baptism of candidates. We have known of baptisms that were postponed one month; and it is getting to be a common practice in some churches to postpone nearly all baptisms one week. . . . We protest against this departure from apostolic practice. See how we stultify our own pronounced principles. We tell sinners that if they do not repent and obey the gospel they will be lost. We tell them that baptism is one of the conditions of salvation—that it is a positive command of Jesus Christ. We tell them that if they die in their sins they die without hope. We tell them that delays are dangerous. We tell them that to-day is the time of reconciliation, and not to-morrow; and yet, to show the insincerity, and recklessness, and inconsistency of some preachers, we have only to mention the fact that, disregarding the authority of Christ as well as apostolic example, and taking an hourly in their own hands, they endanger the eternal salvation of sinners by postponing one of the positive commands of the Son of God. Do these preachers really believe what they preach? or are they simply preaching to please a people, and preaching as a means of making an easy living? What is the condition of penitents (if penitents they are) whose baptism is postponed an indefinite length of time? We have known persons who were never baptized at all because of the postponement of their baptism, on the presumption, no doubt, that if the administration of an ordinance of Jesus Christ may be postponed a week or a month, it may be postponed an indefinite length of time. This is an innovation upon apostolic practice that should be abandoned at once. It is on par with the "six months' probation," which we have been wanting to condemn so vigorously.—Chris. Leader.

The extract just quoted shows one of the most inconsistent and absurd practices of Campbellism. After having perverted the ordinances of the Lord's house so as to make one of them a Savior, in a very important sense, the teachers of the heresy deliberately take the souls of their deceived converts in their hands for a week or a month, and will neither save them themselves nor allow the Lord to save them! Jesus would teach us "Come unto me" for rest and salvation; but Campbellism says "No, guess you'd better come to me, as I have the ordinance of salvation!" Paul would say "To-day is the day of salvation," but Campbellite preachers say "No, it is not convenient to-day, I'll let the Lord save you next Sunday." Thus these unrobbed priests stand between God and the salvation of the human soul, and begin first to heap up absurd doctrines, and follow these with inconsistent and dangerous (!) delays. Jesus saves the believer, and the dying soul that trusts need not to be washed, but is cleansed every whit, so far as salvation is concerned.

EDIGRAMS.

Minnie Moore, our Kansas poetess, writes us from Leavenworth this pleasant news: "I was led into the light of the gospel, and united with the Baptist church at this place, during the evangelical meetings of Mrs. W. E. Penn in the city last winter. To say that Leavenworth people, and especially the Baptists, are very much in love with Bro. and Sister Penn would be a very mild expression of their feelings."—Yes, Bro. S. S., Arkansas, B. C. 4 means before Christ four years, and A. D. 100 means one hundred years after Christ was born. "Do not become weary in well doing, for you have been and you are doing well, Bro. G. I have learned more of God's word during the five years I have been taking THE BAPTIST than in all my life before." So writes Bro. J. I. Martin of Anderson county, S. C. This is truly encouraging to us. It is an acknowledgment of success in the thing that for forty years we have been attempting to do, i. e., to make this paper not a mere gossamer of news but a Biblical expositor, an instructor of the masses of our membership in the

doctrine of Christ, and a helper to our ministry. To learn that we are succeeding gives us great joy.

—Eld. E. C. Faulkner of Ripley, Tenn., speaks very highly of Dr. W. W. Gardner's tract on Inspiration. Will not the Doctor send us a copy to examine?—R. A. Mallory, Mississippi: There is a fearful amount of truth in Bro. Harra's late article. We can see how the masses of ignorant and deceived Pedobaptists can be saved, but we have never yet been able, judging from the word of God, how their ministry, who spend their lives and use all their educated powers to deceive them by wresting the Scriptures, can be saved. Christ said of those who deceived and turned away from the truth one of the little ones that believed in him that it was better for such a one that a mill-stone were tied about his neck and he cast into the sea. It is a most perilous thing to mistake God's truth, and lead his children into pernicious errors. What do you say, Bro. Mallory, will be the end of a Pedobaptist D. D. or of a pope of Rome doing all in his power all his life to pervert the ordinances of God's house, to pull down the church Christ established, and to turn the disciples of Christ into error? Is it not his bounden duty to know better? He has both the intellect and the education to know God's will; and if it is hidden to him is it not an evidence that he is lost?—Yes, Bro. W. R. Gazaway, Georgia, if the churches of Christ are independent bodies each church has the absolute right to receive into her membership whomsoever she pleases, deems worthy of her fellowship, without regard to the action or pleasure of any other church. To deny this is to reject one of the fundamental principles on which Baptist churches are based. Do you not think the church at Ephesus or Corinth would have received into her fellowship those missionary brethren whom Diotrephes caused to be excluded from his church because they contributed money to support Paul and his helpers in their missionary work? One Baptist church cannot, by her act, lock the doors of all other churches against a brother any more than she can open them to any other brother.—J. A. Garnet, Novelty, Mo.: Yes, we have the numbers of the Flag you quoted from, and they demonstrate that your quotations are all and severally correct.—We do not know whom you mean by Chaffee's. Bro. A. C. Collins of Gallatin, West Va. Whence and who are they? and what tents do they hold?—The Seven Dispensations has given me more light on the Bible than all the books I ever read," writes Eld. R. W. Smith.—We have a thirteen-page record of a church action from Dale county, Ala., but no post office. We can neither publish nor return. We suppose about ten cents will pay the postage on it back. The Prevalence church, Alabama, has no conceivable claim on us to publish a history of a long church trial that will fill a whole side of our paper.—We would have to cut a bound file of our paper to furnish you the article you want, Bro. J. E. Vardeman of Macon, Ga. What shall we send you for your dime? We will send you a valuable matter, in a five cent tract.—"Frost and Murphy are giants," writes a doctor of divinity cast of us. And two other intellectual giants will soon be heard from in this paper.—We do not see, Bro. S. L. F., California, how such a man as you want can subsist on the very small salary you propose. It would require full half of it for one year to reach you, but could not be more than delighted to serve you, but could not be a party to getting a useful and talented brother into such a strait as you propose. If you can warrant one work that will yield him five hundred dollars a year and his expenses out we will try to find you one.—"The union of the Gleamer and THE TENNESSEE BAPTIST I consider a grand good move. If more unions could be formed it would be well." So writes Bro. J. H. Miller of Borden Kan. We do think the Body and Lung Brace is the very thing you need. Can you not secure subscribers enough to pay for one? Had we a second hand one of your size in hand we would send it to you to try. To save a useful minister to the field is an object with us.

NEWS AND PERSONAL.

BY THE NEWS EDITOR.

PERSONAL.

Enoch Windes is pastor of the churches at Alma and Van Buren, Ark.

T. W. Wright has resigned as associate editor of the Arkansas Baptist on account of health, etc. W. E. Penn was holding meetings in Eureka Ark., last week.

Eld. J. S. Dill of Tuscaloosa, Ala., has been called by the First church of Houston, Texas.

Eld. W. S. Owen has accepted a call to Pensacola, Fla.

Dr. Eaton of Louisville is spending a while in West Virginia.

Gen. Jesse Miller, who is eighty-six years old and well known in Arkansas was baptized a week or two since at Mulberry by Eld. Pettie.

Eld. R. J. Coleman of Cabot, Ark., was recently injured by being thrown from a wagon, but is recovering from the injuries.

Eld. J. D. Fletcher of Cobbs, Ark., is faithfully and zealously laboring in the work as missionary of Caroline Association.

Eld. B. G. Manard of Marshall, Mo., is under the impression that his church is an exceptionally praise worthy one.

Eld. W. K. Bryant of Germantown, Tenn., attended the Mississippi Baptist Convention at Oxford last week.

Miss Minnie Lipsy of Cold Water, Miss., was visiting her sister, Mrs. W. E. Miller, in Germantown, this State, last week.

Eld. E. L. Wesson and family of Byhalia, Miss., were visiting Bro. J. D. Anderson's family of Germantown, this State, last week.

We are under obligation to Bro. E. W. Spencer of Sardis, Miss., for information as to the result of the prohibition election in Panola county.

We have received the catalogue for 1887-1888 of the Ouachita College at Arkadelphia, Ark. It is the school of the Baptists of Arkansas, and is in all respect a first class school. J. W. Conger is president.

RELIGIOUS.

Eighty three students are attending Spurgeon's Pastors' College.

Bro. F. L. Du Pont writes us: "I am to have another theological life with R. v. Thomas Abbott, the redoubtable champion of Universalism, at Millerville, Mo., beginning July twenty-eighth, and continuing five or six days. Pray for me and the cause of truth."

In a card last week Eld. T. F. Moore of Milan, this State, said: "My meetings closed at Medina last Saturday with twelve secessions as the result, nine by baptism; and the church was revived, and the outlook is good. Eld. R. S. Fleming did the preaching, and endeared himself to all the people in Medina. I am in meetings this week at Oak Grove."

Bro. P. R. Johnson of Jonesboro, Ark., wrote us last week: "Bro. M. D. Early has been holding meetings at this place for several days with great success, twenty-two having been added to the church, most of them the most influential business men of the town. Seven have been baptized, and nine more are awaiting the ordinance, and the church is much revived." We are glad to hear such good news from you, Bro. Johnson.

Bro. John L. Offield writes from Langell Valley, Oregon, July fourth: "A lady was baptized yesterday into the fellowship of the First Baptist church of Langell Valley. The baptism took place at the ford of Lost River, on my farm. Many people were gathered on the bank of the stream to witness the first baptism ever performed in Klamath county. The administrator was Eld. John B. Griffith, and the sister was Bessie. Much interest is manifested here in religious matters; and we believe that seed are being sown that will ripen into a glorious harvest for the Master." May it be so, Bro. Offield. Let us hear more from your country.





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McShane Bell Foundry. Finest Grade of Bells. Casts and Pours for CHURCHES, etc. Send for Price and Catalogue. Address H. McShane, Baltimore, Md.

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Things are sullen and will be as they are, whatever we think them or wish them to be.

The poorest education that teaches self-control is better than the best that neglects it.

The impossibility of proving that God does not exist, reveals to me his existence.

How much better is the love that is ready to die than the zeal that is ready to kill.

No Opium in Piso's Cure for Consumption. Cures where other remedies fail. 25c.

From the days of Martin Luther down to the present hour, every word of wisdom has suffered more from the folly of its friends than from the opposition of its foes.

In advance of the unhealthy reason regulate and strengthen your system Dr. J. H. McLean's Strengthening Cordial and Blood Purifier will make you healthy, strong and vigorous.

Repenting tears are the joy of God and angels. Doves delight to be about the waters; and surely God's Spirit (who once descended in the form of a dove) takes great delight in the tears of repentance.

A peculiarity of Hood's Sarsaparilla is that while it purifies the blood, it imparts new vigor to every function of the body.

It is they who glorify who shall enjoy him; they who deny themselves who shall not be denied; they who labor on earth who shall rest in heaven; they who seek to bless others who shall be blessed.

Take one of Dr. J. H. McLean's Little Liver and Kidney Pills at night before you go to bed and you will be surprised how buoyant and vigorous you will feel the next day. Only 25 cents a vial.

It is the habitual thought that frames itself to our life. It affects us even more than our intimate social relations do. Our confidential friends have not so much to do in shaping our lives as thoughts have which we harbor.

The "Favorite Prescription" of Dr. Pierce cures "female weakness" and kindred affections. By druggists.

Religion gives part of its reward in hand, the present comfort of having done our duty; and, for the rest, it offers us the best security that heaven can give.

All manner of inflammation, external or internal is controlled by Dr. Tebenor's Antiseptic.

In this world of change, naught which comes stays, and naught which goes is lost.

A sort of lethargy sometimes takes possession of the kidneys and bladder; they should be promptly stimulated to healthful action by the use of Dr. J. H. McLean's Liver and Kidney Balm.

To pursue for it is to lose it. The only way to get it is to follow steadily the path of duty, without thinking of joy, and then, like sleep, it comes most surely unthought, and we "being in the way," the angel of God, bright-hated joy, is sure to meet us.

If the stomach performs its function actively and regularly the food of which it is the recipient, is transformed into blood of a nourishing quality, which furnishes vigor and warmth to the whole body, the remedy to give tone to the stomach is Dr. J. H. McLean's Strengthening Cordial and Blood Purifier.

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Is the sum Dr. Pierce offers for the detection of any eminent, or other mineral poison or injurious drug, in his justly celebrated "Pleasant Purgative Pellets." They are about the size of a mustard seed, therefore easily taken, while their operation is unattended by any gripping pain. Biliousness, sick headache, bad taste in the mouth, and jaundice, yield at once before these "little giants." Of your druggists.

There are no blems of life beyond the power of man to exhaust, and in that certainty or uncertainty it is our privilege to rest. The human mind may and ought to repose exultantly before a confessed and unconquerable difficulty as before a confessed and discovered truth.

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Darby's Prophylactic Fluid is held in wide esteem as a specific and preventive. In it we have the means of rendering the air and water wholesome.

"Darby's Fluid is a good defecator and destroyer of miasmatic matter.—J. C. Booth, Chemist, U. S. Mint, Phila."

"It should be used everywhere where impure gases are generated from decomposing matter."—HOLMES STEEL, M. D. Savannah, Ga.

No school is more likely to children than patience, because either the will must be broken in childhood, or the heart is broken.

Since ladies have become accustomed to use Glenn's Sulphur Soap in their toilet their personal attractions have been multiplied, and it is seldom they are seen disfigured with blotches and pimples or rough or coarse skins. Sold by druggists, grocers and fancy goods dealers.

Glenn's Sulphur Soap cleans and beautifies, removes Greasy Residue, kills Germs, Bunsions, etc. It's Hair and Wisker Dye—Black & Brown, etc. It's Toothache Remedy cures in 1 Minute.

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Practice to make God thy last thought at night when thou sleepest, and thy first in the morning when thou wakest; so shall thy fancy be sanctified in the night, and thy understanding be rectified in the day; so shall thy rest be peaceful and thy labor prosperous.

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An old physician, retired from practice, having had placed in his hands by an East Indian missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive, and a desire to relieve human suffering, I will send free of charge, to all who desire it, this receipt, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Noves, 149 Power's Block, Rochester, New York.

Our religion is the daughter of heaven, the parent of our virtues, and is the only permanent source of happiness. Religion alone gives lasting peace and felicity. She diverts the mind from all corroding cares; she implants substantial joy, and sheds a heavenly radiance in the breast.

Where Christ brings his cross he brings his presence; and where he is none are desolate, and there is no room for despair. As he knows his own, so he knows how to comfort them, using sometimes the very grief itself, and straining it to a sweetness of peace unattainable by those ignorant of his way.

Confinement, labor shorter and less painful than on two former occasions; physician astonished; I thank you for Mother's Friend, writes a lady in South Carolina. Address the Bradford Reg. Co., Atlanta, Ga.

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Saillenberger's Pills are a true antidote for Malaria, Intermittent fever, bilious remittent fever, dum's ague, periodic headache, as well as regular chills, are all the results of Malaria in the system. Pills do not purge or sicken the stomach, but improve the appetite and digestion. They cure immediately by destroying the malarious poison in the system, and can be taken under any circumstances with perfect safety.

Live to be useful; live to give light; for those who are enabled through grace to shine as lights here, shall, in the world to come, shine as suns and stars forever.

Costly to be useful; live to give light; for those who are enabled through grace to shine as lights here, shall, in the world to come, shine as suns and stars forever.

IS IT REALLY CONSUMPTION?

Many a case supposed to be radical lung disease is really one of liver complaint and indigestion, but, unless that diseased liver can be restored to healthy action, it will so clog the lungs with corrupting matter as to bring on their speedy decay, and then indeed we have consumption, which is so fatal to the lungs, in its worst form. Nothing can be more happily calculated to nip this danger in the bud than Dr. Pierce's "Golden Medical Discovery." By druggists.

A missionary and a group of Chinamen discussing the various religions of China. One said a Chinaman was down in a deep pit, and wanted help to get out. Contucius came along and said: "If you had only kept my precepts you would not have fallen in." Buddha came to the mouth of the pit and said: "Ah, poor fellow! If you were up where I am, I would make it all right." "If," said the Chinaman, "I were where you are I would not want your help." But then came Jesus Christ along with tears in his eyes, and jumped right into the pit and lifted the poor man out.

A GOOD APPETITE. Is essential to good health; but at this season it is often lost, owing to the poverty or impurity of the blood, derangement of the digestive organs, and the weakening effect of the changing season. Hood's Sarsaparilla is a wonderful medicine for creating an appetite, toning the digestion, and giving strength to the whole system. Now is the time to take it. Be sure to get Hood's Sarsaparilla.

It may be your prayer is like a ship, which, when it goes on a very long voyage, does not come home laden so soon; but when it does come home, it has a richer freight. More "coasters" will bring your coal, or such like ordinary things; but they go afar to Tarshish, return with gold and ivory. Coasting prayers, such as we pray every day, bring us many necessary things; but there are great prayers, which, like the old Spanish galleons, cross the main ocean, and are longer out of sight, but come home deep laden with a golden freight.

DELICATE CHILDREN NURSING. Mothers, overworked men, and for all diseases where the tissues are wasting away from the inability to digest ordinary food or from overwork of the brain or body, all such should take Scott's Emulsion of pure Cod Liver Oil with Hypophosphites. "I used the Emulsion on a lady who was delicate and threatened with bronchitis. It put her in such good health and flesh that I must say that it is the best Emulsion I ever used." —L. P. Waddell, M.D., Hugh's Mills, S. C.

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Following Christ makes an easy pleasant.

In warm moments form your resolution, and in cool moments make that resolution good.

The man who gives his children habits of industry provides for them better than by giving them fortunes.

Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it.

To the truth you know, and you shall learn the truth you need to know.

You cannot repent too soon, because you do not know how soon it may be too late.

If thou art wise, thou knowest thine own ignorance, and thou art ignorant if thou knowest not thyself.

All believers receive of Christ's fulness; the greatest saints cannot live without Him, and the weakest saints may live by Him.

The highest truth will not save me further than as it brings me to the Savior, that he may give, and I may get eternal life.

Christ showedeth his disciples after his resurrection, his wounds of their unbelief. As though he would say: "Look upon me and fight manfully; without a battle shall no man be crowned."

Kind words produce their own image in men's souls, and a beautiful image it is. They shame him out of his unkind feeling. We have not yet begun to use them in such abundance as they ought to be used.

If I had that when the saints are under trials and well humbled, like the stars raise great cries at the conscience; but in prosperity conscience is a peep, that gives dispositions and great latitude to our hearts.

Depend upon it, in the midst of all the science about the world and its ways, and all the ignorance of God and his greatness, the man or woman who can say, "I will be done," with true heart for giving us, is nearer the secret of things than the geologist and the theologian.

Bradfield's

A Specific for all diseases peculiar to women, such as Pains, Suppression, or Irregular Menstruation, Leucorrhoea or Whites, etc.

Female. It takes during the CHANGE OF LIFE great suffering and danger will be avoided.

Regulator!

Send for our book "Message to Women" mailed free. ONE HUNDRED THOUSAND COPIES.

MERRELL'S FEMALE TONIC

Is prepared solely for the cure of complaints which affect all womankind. It gives tone and strength to the uterine organs, and corrects dangerous displacements and irregularities. Its use is of great value in change of life. The use of MERRELL'S FEMALE TONIC during pregnancy greatly relieves the pains of motherhood and promotes speedy recovery. It is safe to use at all times, and is pleasant to the taste and can be taken as often as desired. Price, 50c. per bottle. Write for circular, and send for our book "Message to Women" mailed free.

1 Premium, \$1,000.00  
2 Premiums, 650.00 each  
3 Premiums, 525.00 "  
5 Premiums, 410.00 "  
10 Premiums, 210.00 "  
20 Premiums, 110.00 "  
1,000 Premiums, 10.00 "

For full particulars and instructions, see circular in every issue of Arbuckle's Coffee.

We talk a great deal and often confidently about faith in God, but faith is God means the doing just what he enjoins upon us.

Are you weak and weary, overworked and tired? Hood's Sarsaparilla is just the medicine to purify your blood and give you strength.

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ECZEMA CURED

Or Salt-Rheum, is an eruptive disease, covering the skin with minute pimples which are filled with a colorless fluid. The eruption is attended with pain, heat, violent itching, and intense smarting. When the pimples break, their watery contents poison and inflame the skin, and sometimes form a thick crust. Without appropriate treatment this disease is liable to last for months and years. Eczema can be cured.

By Purifying the Blood.

The blood with Ayer's Sarsaparilla. For months I was troubled with Eczema on the head, thighs, and other parts of the body. It became so painful as to prevent sleep, and caused complete prostration. After trying many remedies, without receiving any benefit, I commenced taking Ayer's Sarsaparilla. This medicine purified my blood, cured the Eczema, and renewed my vitality. —Thomas N. Cook, West Somerville, Mass.

For twenty years I was afflicted with Salt-Rheum, which appeared on the surface of my body and limbs, in raw and running sores. The sufferings from pain and itching were intense. Nothing seemed to relieve me, until I commenced using Ayer's Sarsaparilla. This medicine has cured me. —George Andrews, Lowell, Mass.

Victory Certain

I had, for years, a dry scaly humor, from which I suffered terribly. As my brother and sister were similarly afflicted, I presume the malady was hereditary. Last winter, Dr. Tyson, of Ferrandina, Fla., said to me: "Take Ayer's Sarsaparilla, and continue it for a year." For five months I took it daily; and, had I seen my condition before I commenced its use, I would travel a thousand miles to show you the wonderful effects of your remedy. I have not a blemish upon my body, and I attribute my cure wholly to

Positive Proof.

Two years since I was examined at the Long Island Hospital, in this city, and my case was declared to be Salt-Rheum. Large scales covered my legs, and were constantly dropping off; my eyes, also, were badly affected. My only relief was to remain in a warm room, and could only sleep under very light bed clothes, as the heat only increased the burning and itching. After consulting a number of physicians, and taking many remedies, I was finally cured by using Ayer's Sarsaparilla. —T. E. Wiley, 146 Chambers St., New York City.

For years I was badly afflicted with Salt-Rheum. By the advice of my physician I took Ayer's Sarsaparilla, and was cured. —Mrs. E. R. Henry, 43 Fourth St., Lowell, Mass.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

B.A. FANNESTOCK'S VERMIFUGE

ESTABLISHED 1847. It is now nearly sixty years since this medicine was offered as a remedy for worms, and from that time its reputation has steadily increased until it is the most widely known and best of the kind. It is a safe and reliable remedy, and is adapted to all ages and climates. It is a safe and reliable remedy, and is adapted to all ages and climates. It is a safe and reliable remedy, and is adapted to all ages and climates.

Having used the original "Fannestock's" Vermifuge in my practice for many years, I have no hesitation in recommending it as a remedy which is safe, reliable and efficient in all cases where a Vermifuge is required. —THOS. H. HANDY, M. D., Pittsburg, Pa. Sole Proprietor.

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\$25,000.00 IN GOLD!

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1 Premium, \$1,000.00  
2 Premiums, 650.00 each  
3 Premiums, 525.00 "  
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THE TENNESSEE BAPTIST, 1835—THE BAPTIST GLEANER, 1879—CONSOLIDATED JULY 1, 1887.

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

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

Old Series—Vol. XLII.

MEMPHIS, TENN., AUGUST 6, 1887.

New Series—Vol. I. No. 10

AN ARKANSAS LETTER.

Does natural birth give right to citizenship in a political government any more than spiritual birth (regeneration) does in the kingdom of Christ?

To explain: Some of my brethren say that by spiritual birth one enters the spiritual kingdom in some of its phases or forms. Christ, in John iii. 3-5, by analogy, explains the spiritual birth by the natural, and by analogy those who support the spiritual kingdom idea sustain the position that one born of the Spirit is truly a citizen of that so-called spiritual kingdom, as one born naturally is thereby a citizen of any political government in which he may be born. Now, I demand and oppose the idea that birth of any description gives citizenship of any kind. If birth gives citizenship in political governments, why the legislator enact statutes regulating citizenship? why the legislator in Christ's kingdom regulate citizenship?

I believe the truth is, that neither birth gives anything but simple being. The natural birth gives being as one of Adam's fallen race; the spiritual birth gives being as one of the redeemed or second Adamic race; and therefore neither gives citizenship. The law of Israel is that every male child shall be a citizen at eight days old, and only then when the law of circumcision was or is executed. I perceive that birth of the Spirit only gives entity as a child of God—by faith we are the children of God—and cannot enter into the kingdom of Christ except upon the execution of the law of entry, baptism. And inasmuch as the law of entry was committed to the churches, integers of the kingdom, therefore to enter the kingdom of Christ is and must be by and through one of the integers.

I perceive that Christ's is a visible kingdom, and spiritual in its characteristics in all that spiritual means or should be. Bro. Graves, I am not an exegete, but have given you this brief of my thoughts, submitting them on the ideas to your criticism, whether they be of any worth as applied to the gist of the subject matter, and also whether my analogical reasoning be logical. F. G. KIMBROUGH.

REMARKS.—No where in God's word do we find where Christ has two kingdoms, a spiritual as opposed to his visible. Suppose we substitute "Family of God" in lieu of spiritual kingdom. By adoption upon faith in Christ alone we become children of God, and the afore members of his spiritual family, and thereby qualified to enter his kingdom, which can only be done by being added to one of the constituents of it, a Scriptural church. Since we can only be added to one of these by baptism, it is true we can only enter, i. e., become a citizen of Christ's kingdom by baptism. (John iii. 5.) This is the way we understand it.

VARIOUS AFFAIRS.

France will not acknowledge Prince Ferdinand of Saxe-Coburg-Gotha as ruler of Bulgaria, because Roumelian were for his election.

The full prohibition vote of Pano's county, Miss., was for sale of liquor; 433 against, 1700 majority for prohibition, 1275.



MOST PERFECT MADE. Prepared with special regard to Purity, Strength, and...



Nothing is known to science at all comparable to the Cuticura Remedies in their unrivaled properties of cleansing, purifying and beautifying the skin...

HANDS Soft as dove's down and as white as snow by using Cuticura Medicated Soap.

For Old and Young.

Tutt's Liver Pills act as kindly on the child, the delicate female or infirm old age, as upon the vigorous man.

Tutt's Pills

Give tone to the weak stomach, bowels, kidneys and bladder. To those organs their strengthening qualities are wonderful, causing them to perform their functions as in youth.

Sold Everywhere. Office, 44 Murray St., New York.

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HEAL THYSELF! Do not expend hundreds of dollars for advertised patent medicines at a dollar a bottle, and drench your system with nauseous aloes that poison the blood...

SELF-PRESERVATION.

Three hundred pages, substantial binding. Contains more than one hundred invaluable prescriptions, embracing all the vegetable remedies in the Pharmacopoeia, for all forms of chronic and acute diseases...

ILLUSTRATIVE SAMPLE FREE TO ALL young and middle aged men, for the next ninety days. Send now or cut this out, for you may never see it again. Address Dr. W. E. PARKER, 217 Broadway, New York.

The statue of John C. Breckinridge, to be unveiled at Lexington, Ky., in October, represents him in citizen's dress, and in the attitude of speaking.

The London Baptist says of a scene which occurred in parliament a few days ago: "Much of our boasted national righteousness is simply rotten at the core."

Powell, the Cleveland candidate, received the nomination for governor of Ohio on the second ballot. Ohio is considered as thus endorsing President Cleveland's administration.

The Figaro says that Captain Jovis will in October attempt to make a balloon voyage across the Atlantic to New York. He will start from St. Nazaire.

Rome, July 21.—Twenty-five deaths from cholera have occurred in Catania during the past twenty-four hours. The people are panic stricken. Robbers are pilfering houses whose owners have fled to escape the scourge.

France, despite all tears, passed her national holiday without any very serious disturbance. The French people are not yet prepared for war. A conflict with Germany is in the nature of events inevitable, but the time is not ripe. To force a conflict would probably be worse for France.

The Sandwich Islands are now on the eve of a revolution. A corrupt and incompetent government has destroyed all personal and property rights. King Kalakaua, notoriously incompetent, has brought ruin and desolation upon his people—and to have kings ever done.

At last the Lee Monument Association, after a long and careful consideration of the merits of the competitors, has awarded to the eminent French sculptor Marce, of Paris, the task of making the proposed equestrian statue of Gen. R. E. Lee, which is to be placed in Richmond.

At a recent meeting of Friends in Philadelphia the following questions were propounded: 'Are Friends living within their incomes? Are they living without undue and unbecoming display? Are they abstaining from the use of intoxicating drinks and from trafficking in them? Are Friends careful to pay their debts? Are they exemplary in bringing up their children?' Reader, paste these questions in your hat for serious meditation.

Russia has replied to the circular sent in relation to the Bulgarian question issued by the Porte. The reply states that while there is personally no objection against Prince Ferdinand as ruler of Bulgaria, Russia declines to accept the decision of the present Sobranja. Germany, Austria, and Italy reply that they will accept any solution of the question which is based on the Berlin treaty.

The peace of Europe rests upon a very insecure basis, and is likely to be interrupted at any moment. In Germany, France and Russia the law of retaliation in kind prevails, and the Sultan having refused to sign the Egyptian convention, the British minister has broken off communications and has taken his departure. It may be presumed that this will be followed by a strengthening of the British fleet in the Mediterranean and the occupation of Cyprus, recently ceded by Turkey to Great Britain, by a very large force of troops.



The importance of purifying the blood cannot be overestimated, for without pure blood you cannot enjoy good health.

At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and we ask you to try Hood's Sarsaparilla. It strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. The peculiar combination, proportion, and preparation of the vegetable remedies used give to Hood's Sarsaparilla peculiarly effective powers. No other medicine has such a record of wonderful cures. If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other instead. It is a Peculiar Medicine, and is worthy your confidence. Hood's Sarsaparilla is sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass.

100 Doses One Dollar. LE PAGE'S THE ONLY GENUINE LIQUID GLUE. UNEQUALLED FOR CEMENTING wood, glass, china, paper, leather, etc.

SHORT-HAND. A superior collection of easy Piano Music, carefully selected from the works of Liszt, Chopin, Schumann, etc.

MUSICAL GOODS. MODERN JUVENILE CLASSICS. A superior collection of easy Piano Music, carefully selected from the works of Liszt, Chopin, Schumann, etc.

MY KATHLEEN'S GONE OVER THE SEA. Beautiful Song and Chorus. By T. F. WESTENDORF.

MUSICAL INSTRUMENTS. Of every description and at all prices. We will send out illustrated descriptive Catalogue free of charge upon application.

The JOHN CHURCH CO. CINCINNATI, O.

I CURE FITS!

When I say cure I do not mean merely to stop them for a time, but to drive them from the system forever.

If we do not want to "speak of him," let us beware of plausibly pretending ourselves that it is because we do not want to speak about ourselves. Let us be honest, and own that the vessel does not overflow because it is not very full of faith and hope.

THE BABE. THE LITTLE CHILD. THE ROY.

It is quite remarkable how far one can miss the truth and yet have the credit of erring on the right side. For example: The Sabbath-school expositor for the Standard says, "it must have been at least forty days after his birth" [that the Magi appeared]. This statement, though on the side of truth, as we say, is very absurd. Why hesitate to say "at least 365 days?" He seems to think the Magi must have come during Joseph's sojourn in Bethlehem for the enrollment; for he says "the home of Joseph and Mary was Nazareth but they were temporarily at Bethlehem for the enrollment." How does he know this? When he says "it must have been at least forty days" he virtually puts the Magi's visit after the presentation in the temple. And yet he says it was during that sojourn. The sojourn therefore must have continued after the presentation. Yes, after that scene with Simon and Anna, the family must have gone back to Bethlehem to continue their stay there, be on hand to welcome the Magi is the idea. This is indeed better than Dr. Talmage teaches, for he puts the Magi's visit on the very night of the Savior's birth, there in the stable too. He tells us how "the cattle snuffed at the myrrh," how too the wise men "wrapped portions of it in the swaddling clothes of the babe!" The great Talmage sees nothing absurd in this. He says the mother, only the day before, through December mud and sleet had "trudged all the way from Nazareth to be hotted in a barn." And on the same night he tells us the Savior was born. But if on that very night also it was that the Magi came, what follows? Joseph, in the few moments of sleep allotted to him has a dream. How soon the mother must leave the "bed of straw," the infant too, its rest in the manger, both give up the poor protection of the barn, go out into the night, "a chill December night," in the forlorn necessity of undertaking an escape into Egypt. Somewhere on the way the circumcision must occur. Moreover, to Dr. Talmage, it must seem quite an easy exploit for the family, whilst there waiting in Egypt to hazard all the danger they fled from by making a raid-like entrance into Jerusalem so that the presentation in the temple and the interesting events attendant thereon might occur not only at the right time but whilst as yet the wailing of mothers had not died away on the Bethlehem air.

Now the Standard expositor improves upon all this, for virtually he makes it that it was after the presentation in the temple that the Magi appeared. But why say "during that temporary sojourn for enrollment?" Here is his positive and misleading error. Matthew says not one word about any such sojourn. Luke gives all the particulars about it, and closes the account in such a way as to make it certain, we think, that immediately after that presentation in the temple the holy family were on their way to Nazareth. Nothing is more natural than the inference that the termination of their sojourn in Bethlehem was regulated by the time when they must be in Jerusalem for the presentation so that, when they left, they could make the necessary passage in Jerusalem and then keep right on towards Nazareth. Thus the "sojourn" could have ended with the visit of the Magi, which, though happy in itself, brought with it the first

great sorrow. We believe that sojourn attendant on the enrollment was a very happy period in Mary's life. It ended in no cruel flight into Egypt or the murder of Bethlehem infants. It ended rather, as Luke plainly sets forth, in the successful return of the parents to their home in Nazareth, Mary with the Savior of the world in her arms!

It is certain Luke leaves the holy family in Nazareth before ever that flight into Egypt could have occurred. Those infant eyes opened on Nazareth before they ever looked on Egypt.

Matthew introduces his account of the Magi with these words, "When Jesus was born." The Standard expositor well says the literal rendering is "Jesus having been born." Therefore "when Jesus had been born" is just what it ought to be in the translation. This makes the time seem removed further back from the present. But how far back, is the question, for this decides the age of Jesus at the time the Magi arrived. Now Herod knew exactly. He probably knew to a day. He found it out from the Magi themselves, for he was shrewd enough to see that if he knew the precise time when the star appeared he would know the age of the infant king. He privily called the Magi and found out the precise time. This assisted him in the wording of his decree which soon after followed. Why "two years old and younger?" Matthew tells us "according to the time (the star appeared) which he had carefully learned of the wise men." Now the conclusion is obvious, we may not know as precisely as Herod knew how long Jesus had been born, but no one should hesitate to say between one and two years.

Here it is worthy of note, the shepherds did see Jesus whilst the parents were making that sojourn in Bethlehem. They saw the babe, brephos is the word. But when Herod found out when the star had first appeared, he does not proceed to say "go search for the babe but go search for the young child, paidion. They do so, and the account, as it proceeds, has in it this term paidion applying to Jesus nine times, the term brephos not once. The star stood over where the young child paidion was (not brephos a babe). They came into the house, (not a barn or stable) and saw the young child, paidion, with Mary his mother. (It is not the mother with her child, but the child with his mother.) Thus, all through, the phraseology accords with what Herod has learned as to the age of the new king. We think no one as he reads it is authorized to suppose for a moment that Matthew is speaking of an infant scarce two months old. "And opening their treasures they presented unto him (not his mother) gifts." I think his eyes sparkled. I think he took the gold into his own hand. I think the Magi took much interest in seeing how he walked; more interest still in his successes in Aramaic speech. Yes, it was when the Savior was in the strictly paidion period that the Magi saw him and presented unto him their gifts.

We have said that Luke, after a full account of the nativity, leaves the holy family in Nazareth. What of it? If afterwards, according to Matthew, the Magi came and found them residing in Bethlehem, there is nothing strange or contradicting in this. It only gives an opportunity for inference which may be taken as fact. The inference (or we may say certainty) is that, having returned to Nazareth as Luke describes, Joseph and Mary soon after planned to give up Nazareth and make their home in Bethlehem. They felt that it was not enough that the divine child should be born there,

he must live in Bethlehem, grow up in his own city. No doubt it was this sentiment that hastened their preparation for a removal to Bethlehem. Hence they were soon in their new home there. The *otkos*, over which the star hung was probably built by Joseph's own hand. It was certainly the home of Joseph and Mary. Jesus was in his period of wonderful development. With him, his home in Bethlehem, they enjoyed the sweetness of content and all the assurance of hope. Soon, indeed, the sorrow fell. The distinguished gifts of the Magi must be employed in assisting their hasty flight and enabling them to subsist in far off Egypt. And still, in spite of all this, we think Mary kept in good heart. She could indulge in the sweet prospect of a return to that dear abode in Bethlehem. She was in a very trance of delight when the time came and they set out on their return from Egypt. Jesus was in his third year, or possibly his fourth. What an interesting traveling companion he must have been, and, as it was of this early period that it is said the "child waxed strong, being full of wisdom." I beg pardon of Brother Broadus for suggesting that Jesus may have had his own colt on this journey and showed both his strength and his wisdom in managing it. And when the party halted by some well or spring for their mid-day repast, we need not be told how the child would make his little rambles by himself and bring back no telling what curiosities, floral and mineral, for his parents to use and admire. But what an unexpected check upon their joys and hopes they met with when they learned that, though Herod was dead, there would be no safety for the child Jesus in his own country, least of all in sacred Bethlehem. That home! The fond mother almost sees it. She seems to be there. It was probably the first time her heart failed her when, outcasts from the city of their love, they turned aside into Galilee with no other resort but as secretly as possible to make their way to Nazareth. But as to all these events portrayed by Matthew Luke is silent just as Matthew himself is silent over the particulars of the nativity as given by Luke. Luke however when he dismissed the account of the nativity added this general but very suggestive remark, "and the child grew and waxed strong, filled with wisdom; and the grace of God was upon him." Having said this he passes over the subsequent events as given by Matthew and which we have been considering to a more advanced period when Jesus, at the age of twelve, is spoken of as the boy, *ho pais*; when, being in Jerusalem he passed his time in the temple in the company of the learned, entraining them and no doubt being himself entrained.

Thus inspiration presents before us three scenes in the early life of Christ, each clear and distinct from the other; one taken from the period when he was known as the babe, *brephos*, embracing only the first six or eight weeks after his birth, extending to the time when the parents returned from the enrollment to Nazareth.

The second is taken from the period when he was known as a little child, *paidion*, being in his second year; when the holy family had abandoned Nazareth and Bethlehem had become their home. This scene embraces the visit of the Magi, the flight into Egypt, the massacre of infants and the subsequent exchange of Bethlehem for Nazareth as the future home of this sacred family, Jesus being in his third year or possibly in his fourth.