

FROM HERE AND THERE.

MARRIED.—At the residence of the bride's father, Mr. B. S. Carten, Bolivar, Tenn., on the 18th instant, at 9 o'clock a. m., by Eld. J. W. Harris, of Searcy, Ark., Dr. J. J. Taylor of Philadelphia, Penn., to Miss Nannie Lee Carten. Immediately after the nuptial ceremonies the newly married couple boarded the north bound train for their home in Philadelphia. May the peace of God guard their lives.

Please publish Western District Association will convene with the Baptist church at High Hill, ten miles north of Paris, Henry county, Tenn., on Friday, the 30th day of September, 1887, and I will meet two visiting brethren at the Paris depot on Thursday, 4 p. m. train, and convey them to my house and to the Association; and return to depot at their pleasure if they will notify me by postal card. In Christian love, ASA COX

Bro. G. A. Grammer has tendered resignation as pastor of the Forrest City Baptist church, to take effect October first. His resignation was accepted, but I must say reluctantly; for his long connection with this church has endeared him to this people. May God bless him and his labors, wherever he may go, and may his pulpit soon be occupied by another battler for Jesus, in the prayer of J. T. FORDEN. Forrest City, Ark.

I have just closed a series of meetings in which my labors have been greatly blessed. In three meetings with Bro. Lucado, had seventy-five conversions, nearly all were added to the churches. We had large crowds pressing for the gospel. The people of Tipton county will go to church, and they hear and accept the gospel gladly. Bro. Lucado is doing good work for the Baptists in this field. He needs help. The harvest is great and the laborers are few. Your brother in Christ, J. L. MAHAN. Ripley, Tenn.

Last Monday night, 12th instant, Bro. J. R. Graves preached at the First Baptist church in this place to a large and attentive audience, one hour and fifty five minutes sitting in his arm chair, and captured the front line of Baptists of lower East Tennessee. About twenty of our leading ones subscribed for THE BAPTIST. Some of the brethren think the cairn talk will crop out here, as some of the leading Methodists say the chair talk was affectionately spoken. We want Bro. Graves to talk more yet. O. G. FRAZIER. Cleveland, Tenn.

I attended a meeting last week which was held at Oak Hill church near here which will be long remembered. We had a glorious revival. Our church numbered only nine at the beginning; at the close of the meeting it numbered twenty-three. There were eight received by experience and baptism and six by letter. Such a revival hasn't been witnessed in these parts in years. The meeting was conducted by our pastor, Eld. T. H. Turner, assisted by Eld. J. A. McOnly. Hoping this may not find its way to the waste basket, and that the much esteemed Old Banner may unfurl in the breeze of the continent, I remain yours in hope of eternal life, J. A. TAYLOR. Guntown, Miss.



MOST PERFECT MADE Prepared with strict regard to Purity, Strength, and Healthfulness. Dr. Price's Baking Powder contains no Ammonium Line, Alum or Phosphates. Dr. Price's Extracts, Vanilla, Lemon, etc., flavor deliciously. PRICE BAKING POWDER CO., Chicago and St. Louis.



NOTHING is known to science at all comparable to the Cuticura Remedies in their marvelous properties of cleansing, purifying and beautifying the skin and in curing itching, dirt, curing, itching, scaly and pimply diseases of the skin and scalp and blood with loss of hair. Cuticura, the great Skin Cure, and Cuticura Soap, an exquisite Skin Beautifier prepared from it, externally, and Cuticura Resolvent, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease from pimples to scrofula. Cuticura Remedies are absolutely pure, and the only infallible skin beautifiers and blood purifiers sold everywhere. Price, Cuticura 50c; Resolvent 50c. Prepared by The Potter Drug and Chemical Co., Boston, Mass. Send for How to Cure Skin Diseases.

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

TAKE Tutt's Pills The first dose often astonishes the invalid, giving elasticity of mind and buoyancy of body to which he was before a stranger. They give appetite.

GOOD DIGESTION, regular bowels and solid flesh. Necessity sugar coated. Price, 25c. per box. Sold Everywhere.

Illustrative Sample Free SELF-PRESERVATION

HEAL THYSELF! Do not expend hundreds of dollars for advertised patent medicines at a dollar a bottle, and dread your system with nauseous slops that poison the blood, but purchase the Great and Standard Medical Work, entitled

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, beside being a Standard Scientific and Popular Medical Treatise, a Household Physician in fact. Price only \$1 by mail, postpaid, sealed in pills wrapper. 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, 4 Beakmont St., Boston, Mass.

My meeting at Auburn church began fourth Sunday in August and continued thirteen days and nights, resulting in twenty odd conversions and eighteen additions, four of whom were baptized, four standing approved with more to follow. W. H. Smith a correspondent of THE BAPTIST, assisted me and rendered valuable service. He should be kept at work. We hope to see him identified with churches in Salem Association. He is now with me at Fall Creek, my home church. A glorious meeting is now in progress. Thirteen conversions last night, five additions to-day. Will report in full at close of meeting. Prohibition has failed to cripple the churches as devised and predicted by many anti-church members. Move forward in our aim. Hold to the truth and blame or error is our motto. JOHN T. OAKLEY. Henderson Cross Roads, Tenn.

Our meeting at Sycamore church, Cannon county, Tenn., was a success, resulting in fifty conversions and thirty four baptisms, with others to follow, and some will go to adjoining churches. I baptized a widow lady and three grown children, carrying them all in the water together. This was a household baptism, but no infants in it. It was not "Lydia and her household" but Rebecca and her's.

I was reminded of the scenes on the banks of Jordan, the last day of our meeting, when a thousand or twelve hundred people assembled on the banks of the creek to witness the ordinance of baptism.

The meeting closed with a fine intercession, leaving about twenty anxious, five new ones.

This church numbers now well nigh on to three hundred; and we shall soon remodel our house of worship. The possibilities of this church are great. May they rise up and "possess the land," is the prayer of their pastor, J. H. GRIMM.

I commenced a meeting with Corinth church on Saturday before the third Sunday in August, 1887, which continued several days, resulting in nineteen additions to said church by baptism, and fourteen by restoration and letter.

I went from there to Fair View, and held a meeting which continued several days, resulting in twenty-nine additions to that church by baptism, and restoration. There were eleven of these baptized at Fair View who were of Methodist persuasion.

I have just closed a glorious revival meeting at Ephesus, resulting in twenty-one additions to that church by baptism and six by letter. Some of these were of Presbyterian, some of Methodist and some of Campbellite persuasion.

I have served these churches as pastor the present year, and I preach local church communion. I mention this matter because it has been said by many that a church would not prosper under the care of a pastor who advocated and preached local church communion.

I am now holding a meeting at Sheridan with Big Creek church. May God bless the editors of the Old Banner. W. B. MCCOOL. Sheridan, Ark.

The true Christian may doubt his own ability, but he cannot doubt God's. He may say with Paul "I am less than the least," but he must also add, "I can do all things in him that strengtheneth me."



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 peculiar curative 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



Save Money AND BUY OR ORDER YOUR BOOTS AND SHOES OF ZELLNER & CO., 800 MAIN ST., MEMPHIS, TENN.



BEST TANNERY CALF, SEAMLESS VAMP. STITCHED WITH SILK.

These shoes are superior to any other offered at this price. You can get them of us in pointed toes and tips, plain French toes or Common Sense shapes. For gentlemen we have the finest variety of shoes to suit their taste and purse. For ladies try our specialties in Kid or Feltie Gait, button shoes at \$2.00, \$2.50 and \$3.00; and also our other grades of dress shoes. For boys and children we have the very best and most durable shoes to be had anywhere. Try them and save money. We make a SPECIALTY of Seeding Goods by Mail or Express. We shall be glad to send you our catalogue free on application to ZELLNER & CO., 812 1/2 N. 10th St., MEMPHIS, TENN.

God is the whole life of our soul. All the powers of the mind do not find their aim till they find God. In him the heart finds its happiness, the reason its truth, the will its true freedom.

THE BAPTIST.

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., OCTOBER 1, 1887. New Series—Vol. I. No. 18

Our Pulpit.

SATAN DETHRONED.

BY REV. J. R. GRAVES.

Preached in the First Baptist church, Memphis, Tenn., soon after the evacuation of the city by the enemy, and report by the Memphis Appeal.

The prince of this world shall be cast out.—John xii. 31. A SINGLE sober glance at the present condition of this world, at the conduct of human rulers, at the condition of the population, at the whole course and direction of this world, should be enough to satisfy any man that Satan is the prince of the world, and rules and reigns triumphantly and almost supremely. Facts sustain the assertion of the Bible that the Devil is the prince of this world, that all the governments of the earth and the glory of them are his, and he giveth them to whom he wills. And those who know his character best know that he gives them not to the most deserving, but to his best friends, and to those who will do his will and pleasure.

Look at the facts written upon the history of the ages. Satan gained his first conquest over the race in the garden of Eden; and his victory was signal and complete. The garden of God was made a desolation, and emptied of its sinful inhabitants; and the whole dumb earth, though guiltless of wrong, and radiant and blushing in virgin innocence and loveliness, was cursed for man's sake, cursed since it was to be the future abode, the seat and throne, of the great enemy of God and man, Satan. The succeeding age witnessed the continued triumph of the King of Evil. God appointed a worship, an altar and sacrifice of blood, significant of man's sinfulness and that without remission, by the shedding of the blood of the offender or a substitute, there could be no salvation. And the sacrifice of the innocent lamb typified and pointed forward to "the seed of the woman, the true lamb of God, who was to come and take away the sin of the world, forward to which the true worshiper was to look, and by faith believe on him who was to come as his Savior and Redeemer. But through Cain Satan corrupted this worship by substituting what God had not appointed for what he had. He stirred up the pride and false reason of the human heart to change God's ordinance,—to substitute the dictations of man's conscience for the express command of God. So Cain brought the fruit of the ground instead of a lamb without spot or blemish, and thus became the father and representative of all who have, from his day, corrupted and counterfeited the worship of God by substituting human forms, human doctrines and rites and ordinances for God's appointments. All idolatrous worship, all human religions, all churches set up by men, have sprung from this source. The world is this day filled with them. They are triumphant everywhere, universally popular and multiplying, while those who have, as did Abel and Enoch and Noah and Seth, preserved the primitive and true worship amid the general corruption are few, and are despised, hated and persecuted, and their history written in their blood.

From the garden to the deluge, by corrupting God's worship, Satan reigned, so that when the wickedness of man became so great God could no longer endure it, and swept off the whole race with a flood, only eight persons of the living millions at the close of the first sixteen hundred years were found upright in the sight of God. Who will doubt that Satan was the prince of that age? The history of the world from the deluge until the advent of Jesus Christ, a period of three thousand years, is scarcely brighter. The sons of God, the supporters of his true worship, were soon corrupted by the fascinations of rites and pomps of human and Devil invented worship; and the world soon fell under the scepter of the enemy, and he ruled and reigned again supreme through religions opposed to God's religion, and through civil governments opposed in principle to the government God appointed. Through the influence of Satan man soon rejected both that form of worship and of government through which God was acknowledged as man's creator and rightful king for Satanic forms of worship and modes of government. God said to Samuel: "This people have not rejected thee, but they have rejected me, by wishing a king like the nations around them to rule over them." Glance your eye over the history of the ages from the deluge to the advent, and see that it is a history of universal and most fearful wickedness, a history of crime, of might, of wrong, of oppression, of corruption and vice the human mind can scarce conceive of. Tribes in deadly strife with tribes, nations dashing against nations in the terrible conflicts of the battle-field, the earth everywhere blackened by the desolations of war, its fairest islands and loveliest vales bathed in blood, while gaunt famine and pestilence have followed hard the footsteps of war, and death and hell have brought up the rear. Look at the picture of human corruption, human wickedness and human war, look at every civil government corrupted and oppressive, see God's religion corrupted in the hands of even its professed friends, and everywhere else repeated for the worship of devils,—look at this and say if Satan was not through this long period the prince of this world. Need I add more, a crowning fact, startling with terror? Christ the Creator, God's own Son, the rightful ruler of the race and rightful king of this earth, saw the awful ruin, degradation and woe into which Satan had plunged the race, and moved with pity, came to save them, came to redeem them from under the cruel hand of Satan, and restore a sin-cursed and sin-polluted world to the beauty and glory of a world of light, and make it a fit dwelling-place for God and the holy and pure. He came to his own people, to his own kingdom, and his own received him not, but, as ravening wolves receive a lamb, they seized him, and hung him to a tree. This was the act of those who were the priests and teachers of his own appointed worship,—of his only professed friends. Look upon the world's face when the mangled, tortured body of the Son of God lay in the darkness of Joseph's tomb and say if Satan was not then the triumphant prince of this world. The witnesses and true friends of God were but a handful; and their lives were only preserved from the sword by the power of God. We cannot doubt the fact asserted by Satan to the face of Christ himself and not denied or questioned by the Son of God. Thus it is recorded: "And the Devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the earth, and said, All this power will I give unto thee, and the glory of them; for that is delivered unto me, and that whomsoever I will I

wickedness of man became so great God could no longer endure it, and swept off the whole race with a flood, only eight persons of the living millions at the close of the first sixteen hundred years were found upright in the sight of God. Who will doubt that Satan was the prince of that age? The history of the world from the deluge until the advent of Jesus Christ, a period of three thousand years, is scarcely brighter. The sons of God, the supporters of his true worship, were soon corrupted by the fascinations of rites and pomps of human and Devil invented worship; and the world soon fell under the scepter of the enemy, and he ruled and reigned again supreme through religions opposed to God's religion, and through civil governments opposed in principle to the government God appointed.

Through the influence of Satan man soon rejected both that form of worship and of government through which God was acknowledged as man's creator and rightful king for Satanic forms of worship and modes of government. God said to Samuel: "This people have not rejected thee, but they have rejected me, by wishing a king like the nations around them to rule over them."

Glance your eye over the history of the ages from the deluge to the advent, and see that it is a history of universal and most fearful wickedness, a history of crime, of might, of wrong, of oppression, of corruption and vice the human mind can scarce conceive of. Tribes in deadly strife with tribes, nations dashing against nations in the terrible conflicts of the battle-field, the earth everywhere blackened by the desolations of war, its fairest islands and loveliest vales bathed in blood, while gaunt famine and pestilence have followed hard the footsteps of war, and death and hell have brought up the rear. Look at the picture of human corruption, human wickedness and human war, look at every civil government corrupted and oppressive, see God's religion corrupted in the hands of even its professed friends, and everywhere else repeated for the worship of devils,—look at this and say if Satan was not through this long period the prince of this world.

Need I add more, a crowning fact, startling with terror? Christ the Creator, God's own Son, the rightful ruler of the race and rightful king of this earth, saw the awful ruin, degradation and woe into which Satan had plunged the race, and moved with pity, came to save them, came to redeem them from under the cruel hand of Satan, and restore a sin-cursed and sin-polluted world to the beauty and glory of a world of light, and make it a fit dwelling-place for God and the holy and pure. He came to his own people, to his own kingdom, and his own received him not, but, as ravening wolves receive a lamb, they seized him, and hung him to a tree. This was the act of those who were the priests and teachers of his own appointed worship,—of his only professed friends. Look upon the world's face when the mangled, tortured body of the Son of God lay in the darkness of Joseph's tomb and say if Satan was not then the triumphant prince of this world. The witnesses and true friends of God were but a handful; and their lives were only preserved from the sword by the power of God.

We cannot doubt the fact asserted by Satan to the face of Christ himself and not denied or questioned by the Son of God. Thus it is recorded: "And the Devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the earth, and said, All this power will I give unto thee, and the glory of them; for that is delivered unto me, and that whomsoever I will I

give it. If therefore thou wilt worship me all shall be thine." Christ did not question his claim, and his silence then gave assent to it; and he everywhere else affirmed the fact. In our text he acknowledges him as the prince of this world. In other places he gives him the same title, though he is an usurper of the rights of the Prince of Heaven, God's own Son. When he appeared as heir Satan bruised his heel, slew him, and cast him out of his dominions; and thus we see Christ is an exile from the earth, banished from among men; and the general voice of mankind was then, "We will not have this man to reign over us, but this Jesus but Barabbas, not Christ be our king but Satan.

Two thousand years have nearly passed since Christ was driven from the earth by the power of Satan, and what does the history of those twenty centuries teach us? That Satan has been dethroned and cast out? or has he maintained his accursed power? Has he yet been bound under the hatchments of the pit? or is he to-day everywhere triumphant? Alas, alas! there is, there can be, but one answer,—Satan is prince.

The facts of history show that the first advent of Christ and the organization of his visible kingdom on the earth, the antetype of his natural Israel, has not, after the lapse of two thousand years, offered the least check to the reign of Satan as prince of the earth, nor, judging from the past and present, have we any grounds to believe that two thousand centuries more would do so. As in the days of Cain so now, by his corruptions of the religion Christ came to establish, and by his uncounted and constantly multiplying and successful counterfeits of Christianity, he has yearly been strengthening his power, and extending his influence over the nations.

He reigns over the nations— 1. As the god of religions worship, being the author of all manner of religions, and the persecutor of the true.

He was not satisfied with having slain the Prince of Peace, but he instigated a murderous, unrelenting, exterminating warfare upon all his followers, if possible to blot them from the earth. Through Saul and others he made havoc of the church, he breathed out fire and slaughter, he dragged the last apostle to martyrdom. The blood of the true witnesses of Jesus from the blood of John the Baptist, the first Christian minister, mingling at the foot of the cross with the blood of the martyred founder of Christianity, has flowed down, and its stream has been fed and widened, and deepened by the blood of unnumbered millions of those "who have not worshiped the beast nor the image, neither have received his mark in their hands nor in their foreheads," who have never symbolized with the false, and are not daughters of that mother church, so that it can be said to-day as truly as it was said in Christ's day, "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent seek to make havoc of it." Three centuries convinced him that he could not exterminate the followers of Christ by the sword, the rack, the prison and the stake, and he resorted to the means he instituted first through Cain, and practiced through Balaam and all false prophets and teachers and priests from that day to this; that is, to corrupting Christianity by changing the forms of church organization, its rites, its ordinances, its membership, and finally its vital and fundamental doctrines, and instigating men, religious men too, to set up organizations and call them the true churches of Christ, and so deceive

Our reporter having furnished us a very full copy of the sermon delivered at this church (First Baptist) we are compelled to omit notices of other discourses of yesterday. We append the sermon of Rev. J. R. Graves. Let the reader remember that this report does little justice to the speaker. The manner of delivery is lost, and only naked words are presented. The exact language is given with general accuracy.—Editors Memphis Appeal.

the world, and even many of the friends of Christ, into these human counterfeit of Christ's true churches; hence, true Christianity has been almost supplanted by these. Therefore in the fourth century, we hear the voice of Constantine, the Cæsar of the Roman empire, summoning all Christian ministers to a council for the purpose of re-organizing the church of Christ, and shaping them so that they could support his throne. He was already the high priest of the Pagan religion, and wished to be the head of the Christian church. The ministers of the principal cities and towns throughout the empire, tempted by the proffers of power, and gold, and rich living, and State church, yielded. The new organization was called the Catholic church; but thousands throughout the country spurned with indignation this usurpation of the rights of Christ by Cæsar, and refused to acknowledge a human head, and denounced and dis-fellowshipped the new church as "the synagogue of Satan;" they baptized all whom they converted from the Catholics, and were therefore called Anabaptists. This Catholic church soon divided into two parts, or bodies; the western was called the Roman, or Latin, church, the eastern the Greek Catholic church. The Roman Catholic, in the sixteenth century, became the mother of numerous branches. All the Protestant churches acknowledge Rome to be the Mother church; and when you hear Protestants speak of "branches of the church," you can understand them to mean that the trunk, or body, is the Roman church. The Anabaptists, now called Baptists, never did belong to Rome, and never branched from that trunk, and therefore belong not to the Protestant family. Sir Isaac Newton, himself a Protestant, declared that "the Baptists are the only churches that never symbolized with Rome."

(To be Continued.)

THE PENALTY OF SIN. WHAT IS IT?

BY A. J. FROST, D. D., SAN BERNARDINO, CAL.

NO. IV.

THE connection between sin and suffering is so intimate as to be absolutely inseparable, self and sin are bound together by the laws of being, nay, the very essence of self and sin is one and the same, viz, selfishness.

There may be no suffering and no annihilation for the sinner, but if it is no annihilation for the sinner, it cannot be no suffering since sin and suffering inhere in the sinner's self-hood.

"Each fainter trace that memory holds,  
So darkly of departed years,  
In one broad glance the soul beholds,  
And all that was at once appears."

3 One more element in our analysis of the sinner's consciousness both here and hereafter is self-remorse.

We do not propose to give an exhaustive analysis of the sinner's consciousness, under this first proposition, simply enough to show the necessary connection of sin and suffering in a continued state of existence which is implied in the term no annihilation.

Self-remorse is the most terrible infliction of suffering known to the experience of mankind.

"Remorse from *re* and *more* is that keen and gnawing pain and anguish excited by a sense of guilt, compunction of conscience for a crime committed." (Webster.)

If remorse is pain or anguish excited by a sense of guilt, so long as the guilt remains will remorse, like the worm that dieth not, torment the soul. If the soul is guilty before God for one or the sins of a lifetime, it will remain guilty forever unless pardoned, and so remorse will torture the soul forever. "No suffering and no annihilation," the extreme Universalist doctrine is therefore ruled out by the nature of things. If sin produces guilt, and guilt remorse, and that forever, there can be no annihilation and if no annihilation then the doctrine of no suffering falls to the ground. Remorse itself cannot destroy guilt and so the unforgiven sinner is doomed to suffer forever, unless he can separate sin and guilt or divorce himself

from sin and self. "A man may sin as, not to forgive himself," says Joseph Cook. Unforgiveness of God and himself, how is he to break the connection of sin and suffering in a continued state of existence?

Have we overdrawn this element of remorse in the sinner's consciousness? Will not the conscience assert itself in the future state? "Conscience and the consciousness of God are one," says Julius Miller. "God heaves the soul like the ocean," says Victor Hugo. The lost soul must always keep company with itself. We are still presenting the philosophical argument. Listen to other echoes of the sinner's conscience, from the high priests of literature.

"The dread of something after death puzzles the will. Thus conscience doth make cowards of us all." Hamlet, Act III. sc. I.

"Conscience is a thousand swords." King Richard III. Act V. sc. II.

"Should that which time has washed away from this shore, cleave again to the shore of eternity, then it must fare badly with me there. I can change there as little as here, I do verily punish myself and God immediately judges me." (Riquaerol in Richter's "Titan.")

"Oh my offense is rank, it smells to heaven. It hath the primal curse upon it, A brother's murder, pray can I not, Tho' inclination be as sharp as will My stronger guilt defeats my strong intent."

In the corrupted currents of this world, Offenses' gilded hand may shove by justice, And oft 'tis seen the wicked prize itself Buys out the law, but 'tis not so above. There is no shuffling, there the action lies In his true nature, and we ourselves compelled Even to the tooth and for head of our faults, To give in evidence. What then? What rests? Try what repentance can; what can it not? Yet what can it, when we cannot repent? O wretched state! O bosom black as death! O timid soul, that struggles to be free, Art more engaged! Help, angels! Make assay! Bow stubborn knees." Hamlet, Act III. sc. III.

"The worm of conscience still begnaw thy soul." King Richard III. Act I. sc. III.

Listen once more to the voice of despair and the unutterable cry of remorse.

"The mind that broods o'er guilty woes, Is like the scorpion girl by fire; In circle narrowing as it glows, The flames around their captive close, Till irely scorched by thousand throes, And irely maddening in her ire One and sole relief she knows, The sting she nourished for her foes, Whose venom never yet was vain. She darts into her desperate brain, So do the dark in soul expire, Or live like scorpion girl by fire; So writhe the mind remorse hath riven, Unfit for earth, undoomed for heaven; Darkness above, despair beneath, Around it flame, within it death."—BYRON.

Sin and suffering are indissoluble here, who shall dare divorce them there? With bated breath and blanched face we stand before God's great white throne of conscience here, who dare say no such throne is there? It is suffering and no annihilation here. Who will venture no suffering and no annihilation there?

Joha Randolph did crying, "Remorse! remorse! remorse!" Who does not hear the solemn echoes there?

"Charles IX, of France is dying, he is twenty-four years of age. He is in such an agony of remorse, that the historians say there is documentary evidence of the fact that he sweat blood. He recalled the massacre of St. Bartholomew, to which he had assented. 'How many murderers! What rivers of blood!' were his last words. Every conscience both here and hereafter includes:

"1. A direct perception of right and wrong in choicel.

"2. A feeling that right ought and wrong ought not to be performed.

"3. Complacency in the right and displeasancy in the wrong.

"4. A sense of personal merit in the performance of the right, and of personal demerit in the performance of the wrong.

"5. A delight or pain, bliss or remorse, according as the choices are right or wrong.

"6. A prophetic anticipation of reward for the performance of right and of punishment for the performance of wrong." (Joseph Cook)

Will the extreme Universalist dare assert that conscience will act thus in the present state and directly opposite in the future state? Will he affirm that sin and suffering are indissoluble here and not hereafter? True it will be no annihilation, but to say no suffering on account of sin is unphilosophical and self-contradictory.

4. If the future state of the wicked is that of no sin and no annihilation then the righteous and the wicked receive the same reward at death. There is no inducement to virtue, no restraint from vice, no motive to holiness, no dissuasion from wickedness, and hence no foundations to law and order, no fear of punishment, nor hope of reward for well-doing. Cain and Abel must be together in paradise. Moses and Pharaoh, Elijah and Ahab, Judas and Jesus, must be in the bowers of bliss, both enjoying the presence of God.

Such are some of the absurdities of the extreme Universalist doctrine of no suffering and no annihilation. We freely admit there is no annihilation of the wicked, but to say there is no suffering is unphilosophical and unreasonable. Such a doctrine will be an inducement to "eat, drink and be merry, for to-morrow we die" and go to heaven. Every sinner would be left to worship God according to the dictates of his own conscience, and every sinner would be left to worship the devil according to the dictates of his own appetite, and they both would receive the same crown hereafter. What an inducement for all mankind to commit suicide and enter upon eternal blessedness! Nay, more, would it not be the duty of all men to put an end to all sin and suffering in this life, and rejoice in the glories of the life eternal?

Thus the proposition, no suffering and no annihilation is a self contradiction, so long as sin and suffering are inseparably connected. If there is no annihilation there cannot be no suffering and if there is no suffering it must be because there is no sin and hence no annihilation is useful or desirable.

(TO BE CONTINUED.)

A LETTER FROM THE INDIAN TERRITORY.

PERHAPS a few lines from this out-of-the-way part of the world would be of interest. Lone Grove is a small place of one store and post-office combined, where we get our mail once a week. It is eight miles west of Ardmore, I. T., a small station on the G. C. & S. P. railroad, and about forty-five miles north of Galvanville, Texas. The country is being settled very fast by white people from Texas and other States. In fact there are but few full blood Indians in the Chickasaw Nation. So you see how important that Baptists lay a foundation here for the future. Most all the farms are represented here, Methodist, Campbellism, Sanctificationism, etc.; and they are all at work. There are many true Baptists here, and many noble ministers who are preaching their lives away with little or no support.

The anti-mission spirit is at rone in some localities, and some of our professed Baptist preachers are teaching that it is wrong to pay the preacher, only as an object of charity. What ought to be done with such preachers?

Communion seems to be the leading question out here at the present time. The intercommunion brethren call us Gravosites, and say that the Baptists of Arkansas are split on this question, and that one part are called Regular Baptists and the other are called Gravosite Baptists. I don't be-

have a word of it. Is it true or false? The question is expected to come before the Enou Association. If so I will send you a report of the decision. I believe that the side of intercommunion will try to make it a test of fellowship. If so I for one am a Bible Baptist.

Bro. Graver, I wish I could see you again, and have a short chat with you, as I did at the Waxahatchie Association two years ago. I would like to tell you of some of my trials trying to preach Christ and his truth in my weakness with a limited education. O my God, will I ever be able to properly equip myself for thy work? I can only trust, work and pray. May God bless you, Bro. Graver, in the prayer of your brother in Christ. Lone Grove, I. T. H. H. CORDELL.

THINGS FROM OUR FOREIGN FIELDS.

CHINA.—Miss Lottie Moon gives some of the causes which lead to so many missionaries breaking down in body and mind so soon after their arrival in their fields of labor. Among those are climate, loneliness, sense of helplessness in view of the enormous work to be done, consciousness of being cordially hated by all among whom you are dwelling; add to these the immense amount of work done, and the wonder is that there are not more break-downs. Therefore, brethren, show brotherly sympathy to returned missionaries, and help the Board to send out two for every one that breaks down. Rev. J. M. Johnson, Hwang-hien, by order of his physician, has gone to Vladivostok in Siberia, in search of "health and strength enough to return to America on." Another man should be sent out in the fall to take his place, as Bro. Davault should not be left alone in the Hwang-hien mission. Rev. C. W. Pruitt, speaking of the same thing Miss Moon does, says: "The trying point of these interior stations is the isolation which often results in mental trouble and death. I am amazed as I study the figures of life in China. And yet the Lord would have us do this work. He has called us to it, and, at sacrifices even greater, we must do it." What are home Christians sacrificing for?

MEXICO.—Bro. McCormick rejoices in five converts buried with Christ in baptism. From three to five policemen regularly guard the preaching hall. Rev. W. D. Powell, under date August thirty-first, reports the marriage of Bro. Martinez to Miss Trevino. The latter will be, it is believed, a valuable helper in our work. She was for some time in the Woman's Training School in Chicago.

ITALY.—Rev. Dr. George B. Taylor writes: "My health is decidedly improved by the summer's rest and recreation, and I trust will be yet more so before our departure." He sails soon for Italy.

BRASIL.—Bro. Bagby, Rio de Janeiro, reports an epidemic of smallpox in that city. Bro. Soper has been attacked by it, but, when Bro. Bagby wrote, was considered out of danger though still quite sick. "How sadly we need the young men who are longing to come to Brazil and help us."

ARICA.—Rev. C. E. Smith reports a new church built at Abeokuta, "the nicest in the place though not the largest by far." He has done a great deal of the work himself. It was much needed, and, convincing the natives of the permanency of work there, adds to the efficiency of that work. Rev. I. A. Eubank writes from Liverpool September the second, announcing his arrival in that city, and his expectation of sailing for Lagos the next day.

LETTER FROM KENTUCKY.

ON July 24th, 1887, we commenced a meeting at Denton's School House, three miles east of this place, which resulted as follows: Twenty-one professions of faith in Christ, forty-one additions to the church. Now, the reader may be curious to know how this was, so I will say that last December we held a meeting at this same place and had twenty-seven professions, and as we had no church nearer than eight or nine miles they failed to unite with the church, and since that time we have organized at this place (Robards), and gave it the name of Zion Hill church. Now you can see where our forty-one members came from, after getting

nine from the Methodists. And I want to say right here that forty of those persons were buried with Christ in baptism, in Green river, by Rev. T. L. Brooks, who did the preaching in this last meeting. And I must speak of the solemnity and grandeur of the occasion; the solemnity that prevailed all over the immense crowd that had assembled on the banks while those candidates were being buried beneath the waves of the Jordan as it were. And the grandeur spoken of was when those candidates stepped on board of the boat which was prepared for them to cross over to a dressing room, and as they glided slowly across the crystal waters singing that beautiful hymn, "One sweetly solemn thought comes to me o'er and o'er, I am one day nearer my home to-day than ever I've been before." And they seemed to add more joy to the waiting throng as they came back singing that lovely song: "Savior more than life to me" May God bless the Baptist cause in my prayer. Your brother in Christ, Robards, Ky. W. N. DANTON.

I DARE NOT LIE STAND.  
I dare not lie stand  
While upon every hand  
The whitening thistle declares the harvest near.  
A gleamer I would by the field,  
Casting the seed, for these,  
Lest I with empty hands at last appear.

I dare not lie stand  
While on the shifting sand  
The ocean casts bright treasures at my feet.  
Beneath some quiet rough side  
The thine, near my side,  
Lest I with precious gifts my Lord may meet.

I dare not lie stand  
While over the land  
Four wandering souls need humble help like mine.  
Brighter than the brightest gaze  
In mortal's dimden  
Back soul a star in Jesus' crown may shine.

I dare not lie stand,  
But at my Lord's command  
Labor for him throughout my time's short day.  
Evening will come at last,  
Day's labor all be past,  
And rest eternal my brief soul repay.

DECATUR, TENN.

DEAR BAPTIST:—A word from me may not be out of place. Our cause in this part of the country is on the advance; there is perceptible activity in all the departments of church work. The Eastman Association closed a very profitable session the 18th inst., which is a very large representative body. There were, at the least calculation, one thousand people on Sunday who were held as it were spell bound for about the space of two hours in the open air by the venerable Dr. Graves, who has justly won for himself the reputation of champion. It is simply wonderful to see this grand old leader in his present condition here telling the way and power of our salvation. I never in my life saw such a large crowd keep such good order. Dr. Graves will commence his series of Chair Talks on the subject of salvation at Decatur on Friday night before the fourth Sunday in October; and on Saturday the 29th at one o'clock, the committee and friends of the Baptist college will convene for the purpose of perfecting the organization. All that subscribed to this enterprise are expected to be present. This enterprise is no longer a doubtful matter; but contrarywise a certainty. It only remains to be ascertained the absolute cost. Let us arise in our strength and build a good house; the lowest cost is five thousand dollars, which amount is nearly subscribed together with a thousand dollar proposition for the same. Let the good work go on. May success crown the pathway of the Old Banner.

W. P. HILL.

THE MINISTERS' MEETING

THE Salem Association will hold its next session with the Green Vale church, commencing Friday before the fifth Sunday in October. Eld. J. F. McNabb will preach the introductory, and Eld. J. R. Hoarn, alternate. The following will be observed as a programme:

1. Should pastors be paid stipulated salaries? J. F. McNabb.
2. How far can a minister indulge in civil affairs? T. J. Easton.
3. How can we best promote the foreign mission interest in our churches? J. H. Grime.

4. Is there a difference in the gift and reception of the Holy Spirit? If so, what is it? J. T. Oakley.

5. Are the terms remission, forgiveness and pardon of sins used interchangeably in the word of God? J. M. Stewart.

Others who may wish to attend are invited to select their own subjects and be on hand. Brethren, take hold of this meeting, and let us have a meeting worthy the name of a meeting. Greenvale is in a central position, so come one, come all J. T. OAKLEY.

CHURCH ORGANIZATION.

AT THE request of a number of brethren, for many members of Elon church, Loudon county, Tenn., a presbytery was called, consisting of Elds. Joseph H. Borum and J. A. Yarbrough, to organize them into a church of Christ, on the third Lord's day in September, being the eighteenth day of the month.

Order of exercise. Sermon preached by Eld. Joseph H. Borum, who was called to the chair, and George W. Colley acted as clerk. The articles of faith and church covenant were then read, as found in the Encyclopaedia of Religious Knowledge, and adopted by fifty-two brethren and sisters, in fellowship with each other, naming the church Mount Vernon. Four brethren were chosen as deacons, and ordained by laying on of hands by the presbytery and prayer by Eld. J. A. Yarbrough. Words of ordination by Eld. Joseph H. Borum. Eld. J. A. Yarbrough was chosen pastor and Bro. G. W. Colley clerk, after which an invitation being given three persons presented themselves for membership, who were received, and were baptized by the pastor.

The church is located seven miles from Dyersburg, on the road leading to Double Bridges, on quite an elevation, and hence the name, Mount Vernon.

Thus closed a very interesting day of service leaving a church with fifty-five members. Dyersburg, Tenn. JOSEPH H. BORUM.

WHY?

"THE church is on the decline." What is the cause? Well, I am told he (a minister) can't get credit for a nickel, and of course the church can't prosper when such is the case. Can a church prosper which has a pastor who is not good for his contracts? and one whose word is not to be relied on? Can a minister succeed who is careless about his finances, and who is ready to advocate dishonesty on the part of some members to the injury of others? The world is not slow to see this, and has no confidence in such religion. Churches would do well to deal with such ministers and dismiss such pastors.

The church is looking out for a new pastor. Why? The present one has advocated the cause of a minister who is unworthy the confidence of good people, one who has been published as a disturber, etc. Yet good people will hold on to such, and array themselves against all who are opposed to such.

Churches and ministers in many instances are strong advocates for policy, and policy is a good thing if it does not sacrifice truth; but if truth or honesty is to be sacrificed deliver me from policy. Stand firmly for honesty, and maintain the truth as it is in Jesus, and the church will not decline.

LUFIAN.

WELL SUITED TO THE UNEDUCATED.—"I think you have unveiled Campbellism [in the Gospel in Water] so that the reader of common intelligence can detect its sophistries."—REV. J. K. P. WILLIAMS, Sherman, Texas. Price of the Gospel in Water, \$2.00. Send all orders to the Baptist Book House, Memphis, Tenn.

We can supply the Lives of the Three Mrs. Judsons, in nice cloth binding, good type, at one dollar per copy, post paid. Baptist Book House, Memphis, Tenn.

Seek goodness, but let greatness be thrust on you. An itching for greatness will breed a moral cancer that will eat out all goodness in the soul.

THE BASIS OF UNION.

IT WOULD seem that an effort is being made to unite the regular Baptists of Canada, and the Free-Will Baptists. A Basis of Doctrinal Statement and Church Polity, has been drawn up for the mutual consideration of each, and its acceptance or rejection, its revision and modification by both as they may think right; this is the present attitude with the aim at final union. In a matter of so much importance it is of the first consequence to be sure of two things.

1. To have such a clear and unequivocal statement of doctrine and principles that no one may misunderstand them, and to be sure that such statement has the Scriptures as its foundation.

2. To make sure that such work of union is real rather than imaginary, or simply on paper.

There is a sort of epidemic of union prevailing and has been for some time, and it becomes us to look well to this lest we be drawn aside from the truth and instead of a union of God's family it be found to be an alliance with error.

We think that no one will call in question the reasonableness of this statement of the case, and with this much understood, we will inquire into this Basis that we may know its truth, and test its wisdom.

If I were asked to accept this Basis, I would object on the ground that its statement of doctrine is no other clear nor Scriptural.

While there are some very good and sound statements in this Basis, yet, there are others which will not do as a foundation for our faith and conduct.

How ambiguous and doubtful is this: "Jesus Christ, the Son of God, is the person of the Trinity who, by virtue of his sacrificial work, is the world's Redeemer and the Savior of all that believe."

Now, in order to make anything out of this, we must make world and believer equivalent to each other; and the words Redeemer and Savior equivalent.

Is Jesus Christ the world's Redeemer in the same sense that he is the Savior of all that believe? We don't think the Regular Baptists of Canada will say so. Why then put it into a proposition and that proposition into your Basis?

Go ask the world, the unconverted man what he thinks of his Redeemer, and he will tell you plainly that he has no Redeemer.

Ask the believer what he thinks of his Redeemer and he will tell you, "I know that my Redeemer liveth."

To this it may be answered that the framers of this Basis did not mean any such thing. Very well, let them put into their Basis a statement that is not susceptible of double meaning, or to say the least, of such doubtful meaning.

The Scriptures nowhere teach that Jesus Christ is the world's redeemer. Paul teaches us that, "Jesus Christ and God is the Savior of all men, especially of those that believe." I Tim. iv. 10.

But this is not the same as saying he is the world's redeemer.

What we object to in this statement is the ambiguity of its phraseology, the double meaning which it is capable of yielding.

Remember, this is a point of first importance. We cannot afford to make a mistake here.

The Scriptures afford us abundant language, with both explicit and varied statement on this subject, so that we need not be at any loss for words.

Besides this, in the proposition before us Jesus Christ is said to sustain the relation of Redeemer to the world, and of Savior to the believer, by virtue of his sacrificial work. Now, is this so? Does the sacrificial work of Jesus Christ comprise all that makes him the Savior of the believer? Do the Regular Baptists of Canada believe this? I am very certain that they believe more than this. Then, why not say exactly what you do believe.

Not less ambiguous is the article on the Atonement. The perfect life, the vicarious death, and the resurrection of Jesus Christ, have removed the obstacles in the way of the Holy Spirit's

regenerating power, and of the Father's forgiving grace being extended to the sinner, etc.

We are not prepared to accept this as being what Christ accomplished by his death.

Removed the obstacles, etc. What obstacles were in the way of the Holy Spirit's regenerating power? What were the obstacles Christ removed out of the way of the Father's forgiving grace?

Do not the Scriptures teach that the death and resurrection of Christ purchased, brought unto us, that which saves us, rather than by simply removing obstacles?

Then, is it not a fact that the regenerating power as also the forgiving grace of the Father, were extended to believers before the death of Christ as well as after?

The apostle declares that Christ himself is the propitiation for sins. "And sent his son the propitiation for our sins." I John ii. 2. iv. 10

It is not Christ's death and resurrection simply, nor the removal of obstacles, but it is Jesus Christ himself. The Christ he is now, as well as the life he lived and the death he died, that makes him our propitiation. He is the propitiation, not has made, but there in the presence of God for us, in the entireness of his own blessed self, he ever lives to make intercession for us, and for which reason "God is able to save unto the uttermost." Heb vii. 25.

To attempt a statement of the doctrine of the Atonement, and give it in terms so questionable as to actually leave the doctrine unstated, can never be admitted as a basis of union.

Equally ambiguous is this language. If any who have been born of God altogether lose the grace received at regeneration, there is for them no renewal unto eternal life.

How absurd is such a statement! "If any who have been born of God."

Altogether lose the grace? How can such a thing be? A born relation is an unchangeable relation. It can never be otherwise than a fact that I am the son of my father. If one is born of God then, it can never cease to be a fact. A born relation can never be abrogated.

A child may be wayward, disobedient, etc., but can never cease to be a child, or God cease to be a Father. Not only so, but the teaching of Scripture is so explicit as to leave no sort of doubt.

"For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever." Psa. xxxvii. 28.

Preservance belongs to the saints, their preservation belongs to God, and this is already an accomplished fact. Everything needful to secure this result has been done already, and their preservation so absolutely secured that the psalmist would say, "They are preserved."

In harmony with this is, the teaching of the apostle: "When Christ who is our life," etc. Col. iii. 1-4 "Because I live, you shall live also," said Jesus. The Christian's life then, is commensurate with the life of Christ. His life is given as the ground and the security of their life. Why talk then about losing that which is thus secured?

Our objection to this part of the Basis is that it affirms something which is entirely outside of the Scriptures.

The Bible affirms nothing about losing the grace received at regeneration. In this as in nearly all the items of this Basis, there is a verbiage and questionable statement which makes it objectionable.

but our space will not allow of an extended notice. We pass to consider the article on the "Lord's supper." This item reads: "The Lord's supper is designed to commemorate the sufferings of Christ, and to represent in the use of bread and wine the communion which saints have with him and with each other."

Our objection to this is, it affirms that which the Scriptures do not teach. It is nowhere taught in Scripture that the Lord's supper was designed to commemorate the sufferings of Christ.

The "suffering of Christ," is not the equivalent of the death of Christ.

The idea of his sufferings may be limited; they may stop at the garden or at Pilates hall, but his death includes all there is of his sufferings, and it was to "show his death" that the supper was ordained.

Nor is it any more true that it was to "represent in the use of bread and wine the communion which saints have with him and with each other." Paul tells the church at Corinth: "For we being many are one bread and one body; for we are all partakers of that one bread." I Cor. x. 17. One loaf would be far better. The apostle had from the first of his epistle, (i. 10.) laid on them as a church, the obligation of unity or oneness. They were divided among themselves and carried these divisions with them into this service. (xi. 18.) He tells them that ye are one bread, one body.

"Now ye are the body of Christ." I Cor. xii. 27. They were not a part of the body in common with all other churches, or all other "baptized believers," but they were the body in the meaning of the apostle's use of that word. As a symbol or type of this oneness they had only to look at the "one loaf" before them, and they see in its oneness, its entireness, the unity which should characterize them as a church. This is the only part of the Lord's supper which has to do with them. It was not the use of bread that symbolized this but the bread itself, and even this only in its undivided self.

The unbroken loaf was a powerful sermon to them, on the sins of their divisions and the unity which should prevail among them.

But the article under consideration says: "Every baptized believer in Christ, being a member of his body, and a part of his visible church, has not only a right to partake," etc. It is sufficient answer to this for the present, to inquire for the Scripture where this is said to be the "right" of every baptized believer.

We had always thought it to be their duty but that it is their right we had not read.

The Savior has certainly commanded it, and therefore it is a duty, but how a duty can also be a right is more than we can see.

The entire article bears the look of one made to order, and will not bear close investigation.

But, says one: "Does not Paul tell his brethren that the cup is the communion of the blood of Christ and the bread the communion of the body of Christ?" Yes, he tells them that, but that does not represent our communion with Christ nor with each other. It does not represent anything as to our communion with each other. Paul says that this is what it is, the very thing itself and not what it represents.

But I have time only for one more point. Under the head of "church polity" and article 1. we have this: "The voluntary principle underlies the whole church polity of the New Testament."

How then are you going to bind it with a 'basis of union,' or articles of 'church polity' made to order?

Again, "each church is independent, but the churches are interdependent."

If they are independent, how can they be interdependent?

Just to the extent they are dependent, just to that extent they are not independent.

But in what are they dependent? For the preaching of the gospel? Their pastor can do that. For the administration of the ordinances? Their pastor may do that. For the exercise of any right or privilege? They have the untrammled right of any other.

Dependent indeed! and for what? What has any other church or all others which this one has not? Each church is not only complete in itself, but regardless of all others is as independent as it is complete.

To declare its independence is to deny its interdependence.

But, then I am thinking how, if each church is independent, that this or any other "basis" of union and polity can possibly bind its faith or control its action.

If the Regular Baptists of Canada, and the Free-Will Baptists are one, it is because they are so in

FROM BRO. COX.

DEAR BAPTIST:—I am delighted with the combination of the Tennessee Barrier and the Baptist Gleaner, making THE BAPTIST. But let a friend say to encourage the brethren who were writing short articles for the Gleaner to continue to write such articles for THE BAPTIST. It will take no more time nor cost no more postage now than before, and I know it will greatly aid us in getting subscribers.

I returned home last Monday from a little over thirty days tour of labor day and night. Results, thirty professions, thirty baptisms. At one meeting there was a call for a doctrinal sermon by outsiders. I answered that I had preached no other kind of sermons, as the gospel of grace in Christ Jesus is doctrine from beginning to end, but they wished a sermon especially on the faith of Baptists on baptism and the supper, which I gave them one night of one and a half hours. At the close made a call for the anxious, and eleven came forward. With the fourteen I immersed there were one Campbellite, one Methodist of twenty-two years membership in the society, and one Presbyterian. All came up out of the water praising the Lord. Excuse this mention of Pedobaptists and Campbellites, which I have Scripturally baptized, the number has been many. Your brother in gospel bonds,

ASA COX.

TO SUNDAY-SCHOOL SUPERINTENDENTS.

POSSIBLY no superintendent is now without information concerning the unique programme prepared for "Bible Day" on the second Sunday in November next, which is furnished free, on application to Dr. C. C. Bittling, Bible Secretary, 1420 Chestnut Street, Philadelphia, Pa. No one ought to be in ignorance of the great need of the Bible that still prevails in many portions of our own and foreign lands. And no one who has seen the admirable reflex influences of the observance of "Children's Day" will want to be out of line on this even greater "Bible Day." Let no time be lost. If programmes have not yet been ordered send for them at once; merely stating the membership of your school, and that a contribution will be made. Then work up an interest that shall culminate on the second Sunday in November with a handsome offering for the the Lord's treasury.

TIME AND PLACE OF ASSOCIATIONAL MEETINGS.

Liberty, Ducktown, Liberty church twenty miles west of Murphy, N. C., September 29th. Occoee, Georgetown church, twelve miles northwest of Cleveland, September 29th. Providence, New Providence church, Loudon county, September 29th. Tennessee, Rocky Valley church, three miles south of New Market, Jefferson county, September 29th. Walnut Grove, Laurel Bluff church, Roan county, September 30th. Western District, High-hill church, near Paris, September 30th. Sevier, Henderson Springs church, Sevier county, October 4th. Enon, Dixon Creek church, October 5th. Cumberland Gap, Cave Springs church, Claiburn county, October 6th. Southwestern District, Liberty church, Carroll county, October 7th. Long Creek, No minute.

SUNBEAMS.

GOOD NEWS ALL ALONG THE LINE—THE INTEREST GROWS. VIRGINIA has 100 Sunbeam Societies organized, and in the other States there are 71 societies. Less than in some other States. The First Baptist church (Richmond) has just fallen into line with over sixty members. Very soon the Sunbeams hope to cross the Potomac and have a society in Washington. Alexandria has a good society in Washington. From all the Southern States requests for Constitutions are coming in.

Instead of going on a "trip to Brazil" in September, the leaders will have a "home-made" programme, and we shall see Brazil at another time. After September 15th address all mail for "Cousin George" to Chapel Hill, N. C. (Geo. BRAXTON TAYLOR.)

faith and practice. If they are not, how can the adoption of this or any other "basis" make them so? If each church is independent, then who shall or what Association or Convention say to such church, you must believe this or that?

By what rule of "give and take" are the differences of these two denominations going to be made to disappear so that from henceforth they twain shall be one?

We write not as a fault finder but that we may know the truth. A step of vast moment is about to be taken, and we would know the ground on which we have to stand. Much more could be said, but enough has been said to show how unreliable is this "basis." We feel very sure that Paul would not have written it, or seeing it would not give it his endorsement. J. D. MERRITT. Moberly, Mo.

THE DEAD LINE.

RECENTLY read in the Religious Herald an article on this subject from L. H. S. of Paducah, Ky., which would encourage some old brethren of your readers, should you see fit to publish with an addition or two.

Editor Religious Herald:—The recent inspiring session of the Convention at Louisville, Ky., was certainly most encouraging to those brethren who may have been depressed by the recent discussions as to the dead line of fifty. There are many who labor under the misapprehension that the prospect for usefulness and position lessens as one crosses the line of fifty years of age. Facts and figures do not support such a position. If a man is studious, consecrated, fully up to the times, when he attains the age of fifty years he should be as fresh and vigorous as at any time of his life, and I wish to illustrate this point for the encouragement of my brethren, one of whom once remarked to me: "I have lost my chance." Before naming certain brethren I would urge brethren to remember that Hon. John Kerr, a well known Baptist of North Carolina, was chosen orator for the great Mecklenburg Centennial when he was sixty-four years of age.

The late Rev. J. L. Reynolds, D. D., the accomplished scholar, was elected a professor in Furman University at the age of sixty-two.

Rev. Basil Manly, became pastor of the Westworth Street Baptist Church, of Charleston, S. C. when fifty-seven years old, where he labored successfully for four years.

Rev. Howard Malcolm, D. D., was past fifty years when he was elected president of Lewisburg University, and nearly seventy when he completed his great work, "Index to Religious Literature."

This list might be indefinitely increased but I wish to place before you some of the prominent men of the recent Convention. Who fired our hearts and engaged our attention more than Dr. P. S. Henson, of Chicago? This distinguished brother passed the "dead line" five years ago, and is still full of life and vigor, drawing and thrilling the vast crowds which throng to hear him. Our presiding officer maintains his hold upon the denomination, not simply because he is a model chairman, but is fresh and vigorous both as a scholar and preacher, and yet Dr. P. H. Mell is past seventy.

Our Seminary professors, Boyce, Broadus and Manly, are all past sixty, and yet their power and influence are greater now than at any former period.

Hon. H. K. Ellyson, who has been for twenty-five years identified with our Foreign Mission Board, is still an active and distinguished layman, and yet he will be sixty-four during the coming summer.

Rev. A. E. Dickinson, D. D., passed the line of fifty several years ago, and yet under his efficient management the Religious Herald never was more valuable than at present.

Rev. Green Clay Smith, who exchanged the uniform of the soldier for that of the preacher in 1869, and who was the great champion of prohibition at the Convention, reached the dead line five years ago, and his personal influence and usefulness are now greater than ever.

Rev. James M. Pendleton, D. D., the distinguished author of the "Three Reasons," "Christian Doc-

trines" and other books, is still a hard student and successful preacher, although past seventy years of age.

Rev. H. A. Tupper, D. D., has for forty years been our efficient Foreign Mission Secretary, and looks as fresh and unchanged as he did when he approached that dead line nine years ago.

Rev. T. W. Hydnor, D. D., of Virginia, who has baptized over three thousand persons during his ministry, is still active and influential, although it is twenty years since he passed that "dead line."

Rev. J. A. W. Thomas, of South Carolina, who has preached over six thousand times and baptized over one thousand persons, passed that "line" fifteen years ago, and never was he more eloquent as a preacher than at present.

Why not add to these the name of J. R. Graves, the senior editor of THE BAPTIST, who has filled this position for forty-one years, and now in his sixty-seventh year is issuing the best book of his life, making a stronger paper than he made twenty-five years ago. Also Z. C. Graves, L. L. D., who has been president of the Mary Sharp for thirty-eight years, and now in his seventy-second year is full of his wonted fire and energy. No better graduates have issued from the college than those in the last two years; the college numbering 221. He has taught over fifty years and is doubtless the oldest living teacher on the continent.

I might add to this list, but this is enough for one article. Let our brethren catch the inspiration of those facts, and by hard work, consecration to God, studious and thoughtful habits, should they be spared, they may win yet in advancing years the title of "the old man eloquent." L. M. V.

FROM TEXAS.

MANY of the anti-prohibitionists are not so proud of their victory as I thought they would be. The unlettered, the uncultured, the dissipated, the Sabbath breaking voter is glad, of course, but what few devout voted on that side, in my acquaintance, remind me of the true soldiers in Gen. Grant's army at Appomattox, when they saw how they had gained their victory, they were not so proud of it as they thought they would be. Too many against the few.

I was present on the fifth of April when Gen. Lee stacked eight thousand arms, while the Federal army held one hundred and fifty thousand at their command.

On the frontiers of Texas I heard the anecdote of two boys falling out from hearsay, who had never seen each other. They met at night in conflict, when morning came the victor seemed sad for a conqueror. "I do not feel so chivalrous since I found out the size of that boy." No. The big boy swells to a giant when inflated with intoxication, and full purses of money from distant states, and next morning after the election, the light of truth shines out on the poor prohibitionist boy, that he was small of stature, and had no help in the six months fight with the big boy, who was full of money and full of whiskey in all the contest.

The small of stature had but little except good character and a pure reputation. His father's name is Philanthropy. Poor in this world yet making many rich. He feels good all the time.

The giant has a wonderful father, and he lives in a curious home. His home all at once is at least in three great cities in the United States, in the grain raising regions, and he lives in two elements—beer and whiskey. St. Louis, Chicago, and Cincinnati is his home all at once, and a father that has nine hundred million in trade in one year, could afford to give ninety thousand nine hundred and ninety dollars in cash, and five thousand five hundred and fifty gallons of king cure all to a Texas son to serve Satan, and scarcely miss it.

Satan loves to blind the wicked and the ignorant. But Philanthropy elevates the nation and blesses humanity. E. B. HARDIE. Whitesboro, Texas, September 7, 1887.

The natural life may be as well preserved without breathing as the spiritual without prayer.

THE BAPTIST.

Silence is the most efficient accomplice of error

Thou hast given a hammer to them that fear thee, that it may be displayed because of the truth.

GRAVES & MOODY, Proprietors and Publishers

EDITORIAL CORPS.

J. R. GRAVES, LL.D. REV. J. B. MOODY, REV. J. N. HALL, Kentucky. HON. J. HARRIS, Mississippi, Associate

SPECIAL CONTAINERS.

A. J. FROST, D.D., San Bernardino, Cal. J. D. MURPHY, D.D., Moberly, Mo. P. M. Whitman, Georgia. R. F. Taylor, D.D., Kentucky. T. H. PETTIT, D.D., Kentucky. G. S. HARRIS, Ark. J. T. FRIOR, Knoxville, Tenn. O. L. HAINES, Kentucky. J. M. Phillips, D.D., Tennessee. J. T. Oakley, Kentucky. W. H. Smith, Tennessee. J. F. Lowe, Tennessee. REV. W. L. NORTON, LL.D., England.

Business Office: 353 Main Street, Memphis, Tenn. J. S. S. MAHAFFY, Business Manager.

SUBSCRIPTIONS PER ANNUM IN ADVANCE:

Table with 2 columns: Subscription type and Price. Includes Bible copy, Club of five to ten, Club of ten or more, Ministers.

In sending more than one name the sender of club will please sign his name at the bottom of sheet. In sending Ministers' subscriptions please prefix the Rev. or Elder to their names. Also place amount opposite each name.

ADVERTISING RATES furnished on application.

Send money by Post-office Order, Registered Letter, Express, or Draft, at our risk; otherwise at the sender's. If answer is desired by mail, send stamp or postal card.

Personal letters or notes intended for the editor should be written on separate sheets though inclosed in the same envelope with business letters.

Address all business letters, and make Money Orders and Drafts payable to THE BAPTIST.

Distinguishing Principles of Baptists.

1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as opposed to all human tradition in matters both of faith and practice.

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

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

Church Policy.

The Baptists believe that a Christian church is a single congregation, and complete in itself; and the true churches of Christ are the constitutions of his kingdom.

1. That, under Christ, each church is absolutely sovereign and independent.

2. That to each church Christ committed the sole guardianship and control of the ordinance—preaching the gospel and administering baptism and the Lord's supper.

3. That all church rights and privileges, as voting and the Lord's supper, should be limited to the discipline and jurisdiction of each church.

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

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

Distinguishing Policy of Historical Baptists.

The non-recognition of human societies as Scriptural churches by amission, ministerial or ecclesiastical, or any alliance or co-operation that is unscriptural and unchristian, or logically construed by our members or theirs or the world into a recognition of ecclesiastical or ministerial equality with Baptist churches.

AN EXPLANATION.

We place the line X upon the names of all whose terms will expire within the following four weeks, giving all ample time to renew without missing a single copy. We give all fair warning that hereafter we shall drop all names the same week the first time expires.

Do not send money for missions to this office. See directory on eleventh page for proper addresses.

"ETERNALLY IN CHRIST."

(CONCLUDED FROM LAST ISSUE.)

ACCORDING to the teaching of that preacher, I, e., "that all Christians that ever have been or ever will be saved were eternally in Christ and will everlastingly be in Christ," it irresistibly follows that no Christian was ever lost! and therefore never saved!

For if all Christians were eternally in Christ they were never for one moment out of Christ, and therefore never lost, and therefore Christ is not their Savior, for he declared that he came only to seek and to save the lost. "The gospel" is not "good news" to them, for it is the proclamation of salvation for the lost, they being eternally saved it is not for them. No repentance can be required of them, no turning to God, for they were never turned away from God, no believing into Christ, for they were never out of him. The preaching of the gospel to them would indeed be worse than foolishness, simply absurd!

And it would be none the less so to preach it to those out of Christ. For according to this preacher and all those who hold and preach his theory only "those eternally in Christ" have any interest in his atonement or can be saved by it. Then why preach the gospel to them. It cannot be good news to them, for it offers no salvation to them. Why preach the gospel at all then? Those eternally and everlastingly in Christ do not need it, it cannot make their condition more safe or comfortable—it is no good news—nor can it benefit those not eternally in Christ, for it will not in the least better their case even should they believe it. The gospel according to this theory can benefit no one!

"The horrible decree" as Calvin himself called it, is indeed true, viz., that God created some few of the human family for salvation—or in a saved state—and all the rest for eternal damnation!"

This doctrine so dishonoring to God, most effectually cuts the nerve of all missionary operations both at home and abroad and pronounces the commission of Christ both irrational and absurd, for according to the eternally in Christ theory ten thousand missionaries and millions of Bibles sent to the heathen at the cost of millions of dollars would not add one soul to the number of those eternally in Christ, to the number of the finally saved.

Fatalism and anti-missionism are the baleful fruits of this most pernicious doctrine. No wonder that preacher broke up a good revival and made the church anti-missionary with one such sermon. We unhesitatingly say that such teaching is not the gospel of Christ to any one, and should not be tolerated by a church of Christ. It is not the doctrine of Christ or his apostles. Paul in closing his masterly letter to the brethren in Rome says:—

"Salute Andronicus and Junius, my kinsman according to the flesh, who were in Christ before me."

What does this mean? If Paul was eternally in Christ, how could Andronicus and Junius have been in Christ before him!

Does it not mean that they entered Christ by faith, were true believers and disciples of Christ before Paul was? Most certainly.

No man ever was or ever will be savingly in Christ before he believes into him. We all enter Christ as Noah entered the ark—the type of Christ by faith only.

Paul taught the church at Ephesus thus:— "In whom—Christ—after that ye believed ye were sealed by the Holy Spirit of promise.

"In whom ye also after having heard the word of truth the good news of your salvation, in whom having also believed, ye were sealed by the Holy Spirit of promise which [seal] is an earnest of our inheritance until the redemption of the purchased possession," etc.

These Ephesian Christians were never in Christ before they heard the good news, the gospel of their salvation, and they were never sealed, to be everlastingly in Christ until after they believed the word of truth, the gospel of their salvation.

After Noah had entered the ark then God closed the door and sealed him into the ark. Had he closed and sealed the door of the ark before Noah had entered it he would have sealed him out of it, and to inevitable destruction by the flood. So no one is sealed until he has entered Christ, the antitypical ark of salvation by faith.

Neither the Ephesian Christians nor Paul himself were eternally in Christ, no living Christian of this or any age was.

It is not the doctrine held and taught by the Baptists of America, as domination. There is here and there a "Calvinistic Baptist" who rejoices in the "horrible decree."

The overwhelming majority of American Baptist churches hold the declaration of faith set forth in Encyclopedia of Religious Knowledge, p. 191, and found in all our church manuals. Concerning justification unto life we find this article:

"We believe that the great gospel blessing which Christ secures to such as believe in him is justification; that justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in any con-

sideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith his perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity."

It is not eternal but consequent upon faith. Of the extent and freeness of salvation we find this:—

"We believe that the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by a cordial, penitent, and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the gospel; which rejection involves him in an aggravated condemnation."

Of election this article:—

"We believe that election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable; that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence."

The firm belief in these doctrines is what has made the Baptists of this and of every age missionaries.

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord who hath believed our report?" (Romans x. 10-16.)

A recent conversation with an esteemed brother on church history impressed me with the idea that much of the infidelity on this point that is in store for the future arises from impressions made by our professors of church history in our theological seminaries. The brother referred to does not believe in succession of Baptist churches. He has read but little on the subject he says, but the teachings of his professor at Louisville gave him ground to disbelieve in it.

It occurs to me that the question as to the tracing of the church should be one thing while the existence of the church is altogether a different thing. It may be a difficult thing to trace a people who have always been the sect everywhere spoken against. Their records have been destroyed, their writings have been burned, they have had to flee to mountain fastnesses for their lives, and every trace of their teachings and influence on which the hands of the enemy could be laid has been destroyed. Is it therefore a wonder that the task of following their history through the almost trackless past is a difficult one? Yet, to deny the succession of a people, holding the faith of the Bible, from the days of Jesus till to-day, is to simply deny the word of God. The fact of its existence does not depend upon tradition, suppositions, or inference, but upon the positive declarations of the word of the Lord. His church was not to fall. The powers of evil were not to prevail against it. It was to stand forever. It was a kingdom that could not be moved. It is to break in pieces and consume all other kingdoms. Now, the line of its descent from Christ unto us is now more obscure, but the fact of its succession is not obscure. Men are doubtless descended from Adam, but if my identity with Adam's posterity depended on my ability to trace my lineage back to the original parent, I should despair. Yet I make the claim without a blush. My present

identity with men proves the claim just. The church has a surer word of testimony than that. It has the immutable testimony of the Immaculate One, whose name is Truth, that it shall stand to the end of the world, and has the matter of identity also.

Now, how any teacher of history, in connection with Bible prophecy and promise, can impress a student with the idea that there has been no succession of the churches of Christ, I am unable to see. It seems to me that such teaching must surely cast doubt upon the promises of Christ—or my part in history was as silent as the grave upon the subject, I would take God's word, and with it bridge the gulf of time, and assert the perpetuity of Baptist churches, and I would challenge the world to contradict it.

The same necessities that moved Alexander Campbell in the organization of a church exist in the world to-day. The religious world is divided, and the divisions aggravated by acrimonious disputes and bitter reflections. There is, therefore, a commendable desire on the part of warm-hearted Christian people to have a union of the contending religious factions. And is not the spirit of the desire in harmony with God's word? But the mistake made by Mr. Campbell, and that is likely to be made by all who agitate the question now, is an effort to unite the different sects into an outward organic union, while each was encouraged to still cherish his peculiar faith as a personal heritage. Such a union is a farce. It can never exist, really, for a moment and must necessarily be self-destructive. The effort that is now being made to unite Episcopalians, Presbyterians and Congregationalists throughout the old world, and in New England, will turn out to be another such fiasco as that Campbellite blunder was.

A writer in the Church Union indicates the progress being made by suggesting that the name of the new church be the "Sublime order of church Unionists," that shall be governed by a local subordinate "chapter," and this by a "grand chapter," and this by the "supreme chapter." This new church will at least not tax the consciences of Christian people in calling them by the name they choose for themselves, nor will there be any difficulty in fixing the form of their government. Already this organization exists as a body inside the folds of the Episcopacy, but it is large enough to "swarm" and leave the parent hive and keep house for itself. Hence the suggestions above as to its name and government.

This new church will have precisely the same difficulty associated with it that is connected with Campbellism. It will have a human head, and a human form of government, and be nothing but a human organization. To leave any other sect and go into this new church, will only be changing from one human institution to another. There is no advantage in it. It will simply add another sect to the large number now in the land. When this "Sublime Order of the Church Union," and the "Young Men's Christian Association" get fully fledged, we can surely be satisfied in the church line. This church-making business is nauseating.

Following are Allen Hill's views of the Lord's supper:—

1. That the apostles were given the Holy Spirit to guide them into all truth, and thus guided their acts are to use an infallible interpretation of the commission given by the Savior.

2. Since in every instance recorded, baptism followed immediately on profession of faith, and for many other reasons I believe that baptism should precede communion as well as all other duties of a Christian.

3. Since we are said to be the children of God by faith in Christ Jesus, and since we are not told of any other process by which we become his children, I believe that baptism is a duty incumbent on a Christian, and not to make one such in fact.

Therefore I would not consider that Christian baptism which was administered and received as the means of induction into the spiritual kingdom or reign of God upon earth.

1. All that is taught in the Scriptures in regard to communion as a duty, is addressed to the churches, and should not be applied as going beyond this limit. The apostolic churches embraced baptized believers only, and only immersion was baptism.

5. While I do not believe the ordinance of the supper was given as a means of expressing our fellowship with other, yet such fellowship is implied. It would therefore be inconsistent in me to invite those who are not in accord with our views to commune with us and it would be equally inconsistent in me to accept an invitation from others with whom I did not agree in doctrine and practice.

6. In the absence of authority either in precept or example, for extending an invitation to the communion, my practice has been to preach plainly on the subject, and further than this extend no invitation, not even to visiting members of our own denomination.

Yours truly, ALLEN HILL.

In an article to the Watchman, Rev. W. W. Everts says: "Truth has an inalienable right of access to all nations and countries. Jews were justified in teaching the doctrine and duties of Theism, in whatever Pagan lands their lot was cast, and at whatever disturbance of idolatrous superstitions and observances. Christians are commanded to commend the Lordship, doctrines and promises of Christ alike among Jews and Gentiles, whatever tumult or persecution arise. In like manner Baptists have an inviolable right and duty to maintain alike in Pagan, Papal, or Protestant lands, the Lordship of Christ and the ordinances, order and discipline of his church. In miscellaneous and mutually antagonistic organizations of Christianity, anti-Christ is ruling and distracting Christendom. It is vain to deplore the waste of means, fellowship, prestige and power of the Christian church by her schisms, without pointing out the only remedy in a restoration of the ritual and discipline of the apostolic church. While praying for the unity of the church as Christ did, we organize and perpetuate divisions by maintaining human ordinances and traditions, thus making void the divine law of the church by our traditions. There can never be an external union of the church universal except in the "one Lord, one faith and one baptism," of the New Testament. Till this is attained, the position of Baptists must be, always and everywhere, polemical. Surrendering the right and duty to maintain this three-fold foundation of the church, one ceases to be a Baptist—a defender of apostolic Christianity." Baptists have sometimes tried the practicability of church unions so called, and they have always very soon been called on to pay the price of it in some way. It generally comes in the shape of persecutions. The one supreme duty of Baptists is to uphold the Lordship of Jesus Christ in the proclamation and practice of the truth, the whole truth and nothing but the truth.

ITEMS IN VARIETY.

We very much desire the present post-office address of Rev. W. R. Deason, formerly of Benton, Ky. J. S. MAHAFFY, Business Manager.

God dwells far off from us—lost, so to speak, in the bright empyrean. Prayer brings him down amongst us, brings him to our earth, and links his power with our efforts.

Before I commit a sin it seems to me so shallow that I may wade through it dry-shod from any guiltiness; but when I have committed it, it often seems so deep that I cannot escape without drowning.

The Bible is a large book or a small one, a dark or a bright one, according to the spirit in which men read it. Wranglers and first class men will not understand it unless their hearts are right as well as their heads. The highest critical and grammatical knowledge will find it a sealed book without the teaching of the Holy Ghost. Its contents are often "hid to the wise and prudent and revealed to babes." Reader, remember this, and say always when you open your Bible, "O God, for Christ's sake give me the teaching of the Spirit."

ASSOCIATIONS IN ARKANSAS

Meet at the following times and places:— Carroll, Cabot, October 8. Clear Creek, Alma, October 20. Fayetteville, Oak Grove church, October 6. Grand Prairie, Rising Sun, October 1. Judson, Ouachita church, October 9. Mount Vernon, Marianna, October 14. Mount Zion, Philadelphia church, October 6. Pine Bluff, Sheridan church, October 15. Southwestern, Pleasant Hill, October 8. Union, Mount Zion church, October 1.

ASSOCIATIONS IN MISSISSIPPI

Meet at the following times and places:— Mississippi River, Grangoville, October 1. Abbeocou, Bonna Vista, October 7. Mississippi, East Fork, Amite, October 7. Yalobusha, Liberty, near Grenada, October 7. Bothloom, Newhope, October 7. Central, Brownsboro, October 8. Louisville, Bly's Creek, Choctaw, October 8. Deer Creek, McNutt, October 13. Fair River, Bahala, October 14. Kosciusko, Pleasant Ridge, October 14. Choctaw, Vernon, Noxubee county, October 15. Tombigbee, Mt. Zion, near Fulton, October 15. Cold Water, Central Cold Water, October 20. Harmony, Goodhope, Leake county, October 22. Carey, Baton Rouge, November 4.

THE BAPTIST FUND FOR YOUNG MINISTERS FOR 1887.

THE University at Jackson will open the first Monday in September next; and we expect between twenty and thirty young ministers will enter, most of whom will need help to the amount of their board at least. The Board of Ministerial Education is utterly without funds, if not in debt on last year's account. Will not the patrons of this paper, as in the years past, esteem it a privilege to aid in this cause? We feel assured many will, but how many? and to what extent? are the questions we wish decided between now and the first of September next. This paper now enters between five and six thousand families. We want each subscriber to do something this current year for ministerial education, and to indicate by a pledge what per month he or she will give, the payments to commence on or before the first of September. We can then tell how many young ministers we, that is, the editors and patrons of THE BAPTIST, may safely undertake to support, whether five or ten. Will our readers look over the pledges below, and tell us in the next four weeks which one we may put their names under? Let us all do something.

No. 1. I agree to pay one dollar per month for the next ten months for the support of five or more young ministers at the University at Jackson, Tenn.

R. Terrell, Hendersonville, Sumner county, Tenn. Paid \$10 00; J. R. Graves; T. H. Granberry; N. Blain, Tenn., \$10 paid; A. Seminary student \$1 paid; Mrs G W Sample, La., \$1 paid.

No. 2. I agree to pay fifty cents per month for the next ten months for the support of five or more young ministers at Jackson.

Mrs J R Graves. No. 3. I agree to pay twenty-five cents per month for the next ten months for the support of five or more young ministers at Jackson.

Mrs M H Simmons, Ruston, La.; W M Cooper, Ala.; Mrs Wm M Satterfield, Mo.

No. 4. I agree to give one young minister at Jackson one month's board (\$12 50).

E B Fuller, Friars Point, Miss. There is no friend of ministerial education who reads this but is able to give what some one of these pledges call for; and we do entreat each brother and sister to pledge something before the first day of next September. "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple verily I say unto you he shall in no wise lose his reward." (Matt. x. 42.)

These young ministers are the disciples of Christ, and who can refuse to give them one meal while they are preparing to work for the blessed Master? We have the board of only one pledged for one month as yet. Shall we not hear from one hundred good brethren and sisters this week?

RECEIPTS FOR SEPTEMBER.

N. Blain, Tennessee, \$10 00; Wm. M. Barna, Tennessee, 50 cents; Mrs. W. C. Setton, Texas, \$1 00; J. H. Miller, Kansas, 2 50; Mrs Rebecca Tucker, La., 2 00; J. J. Warren, Tenn., 2 50; Mrs G W Sample, La., 1 00; N. C. Dozier, Oregon, 2 00; Mrs Fannie Dozier, Oregon, (for B. A. Dozier), 1 00; H. Kelley and wife, Ala., 5 00; D. A. Bozeman, Ala., (Bozeman) 2 00; E. C. Kinsmill, Tenn., Flourney, Ala., (Bozeman) 2 00; (for Bozeman) 5 00; W. J. 3 00; Eld M A Cashheart, Tenn., 1 00; E. C. Kinsmill, Tenn., 1 00; Mrs A. Montague, Tenn., 5 00; John Haley, Tenn., 1 00; E. B. Fuller, Miss., 12 50; E. L. Black, Wisson, Cal., 5 00; E. B. Fuller, Miss., 12 50; E. L. Black, Ark., 1 00; Mrs Wm M Satterfield, Mo., 1 00.

QUESTIONS AND ANSWERS.

QUESTION 670. Four members were excluded from our church for refusing to co-operate with the church in the support of the pastor. The four refused to subscribe or pay for his labors because they conscientiously believed that his teachings were unscriptural and his ministry hurtful to the church. Was the church warranted by God's word to exclude her members for this reason?

ANSWER 670. The command to the churches not to ordain, authorize, a man to preach whom they consider as unsound in the faith, and whose ministrations would be hurtful to the church and the cause of Christ, is virtually a command not to authorize or support such a man as their pastor. It is undoubtedly the duty of every member to oppose with his entire influence the continuance of a minister as their pastor whose teachings they conscientiously believe are unscriptural, and whose influence is hurtful to the church and the cause. To support such a man by their means or influence is to bid him God speed, and to become partakers of his false teachings and all the harm he does.

For a church to demand on pain of fines or penalties, as exclusion, that her members should support an unworthy, injurious man as their pastor is to commit an egregious outrage on their inalienable rights as Christians, and to exclude them is persecution for Jesus' sake and the gospel's. We do not think that such a church should be endorsed as in Scriptural faith and order.

QUESTION 671. Has a church the right to designate one or more of her members whom she may deem fit to perform any service the cause of Christ may require?

ANSWER 671. No, a thousand times no. All the powers and functions of a church are delegated powers; and it is a legal axiom, founded in eternal verities, that delegated functions and trusts cannot be redelegated.

QUESTION 672. Is it not in the exercise of this right that committees are appointed at her conferences for various purposes?

ANSWER 672. Committees appointed to attend to sundry and specified temporalities of the church are often very proper, although in most cases their action is an assumption of the duties of deacons. But should a church appoint a committee to examine candidates for baptism or the celebration of the supper, or to license or ordain a minister, elect and decide the salary of a pastor, the act of so appointing and authorizing would be unconstitutional and void. Each church is an executive of all the laws of Christ on earth; and no church can in anywise alienate or transfer her sacred trusts to a third party. She must exercise them herself through her official servants, acting under her supervision. No pastor can preach whatever doctrine he pleases. It is the duty of each church to see well to it that her pastor preaches the pure word of God and all the gospel, and, if he fails to do it, to dismiss him, and put some one into her pulpit who will.

QUESTION 673. May she not therefore appoint any of her number to administer baptism in case of the absence of her pastor or his physical inability to officiate?

ANSWER 673. The above is completely answered in the answer to the last question. Why should any church be in such hot haste to administer baptism, as though the eternal salvation of the candidate depended upon the reception of the ordinance? If the pastor is sick wait until he gets well: if from home on a visit or business wait until he returns, as the church would defer baptism until the next meeting in case of severely inclement weather,—deep snow and ice. This readiness to rush into irregularities on the slightest pretences argues a contempt for the order of God's house. There are ministers in a few hours' ride of any church in this wide land, and, in case of protracted sickness, call one in rather than make an officer protem.

The Baptist Layman's Book is one that should be in the hands of every layman in our churches. We have just received a supply, and will be glad to furnish it at seventy-five cents per copy, post paid. Address Baptist Book House, Memphis, Tenn.

THE FUNERAL.

WILL CARLTON. I was walking in Savannah Past a church decayed and dim When there slowly through the window Came a plaintive funeral hymn, And a sympathy awakened, And a wonder quickly grew, Till I found myself environed In a little Negro pew.

Out at front a colored couple Sat in sorrow nearly wild. On the altar was a coffin, In the coffin was a child. I could picture him when living, Curly hair, protruding lip, And had seen perhaps a thousand In my hurried Southern trip.

But no baby ever rested In the soothing arms of Death That had fanned more flames of sorrow With his little fluttering breath, And no funeral ever glistered With more sympathy profound Than was in the chain of tear-drops That clasped those mourners round.

Rose a sad old colored preacher At the little wooden desk, With a manner grandly awkward, With a countenance grotesque, With simplicity and shrewdness On his Ethiopian face, With the ignorance and wisdom Of a crushed, undying race.

And he said, "Now don't be weepin' For dis pretty bit o' clay, For de little boy who lived dere, He done gone an' run away. He was doin' very finely, An' he prelate your love; But his sure ouff' Father want him In de large house an' above."

"Now he didn't give you dat baby By a hundred thousand mile. He just think you need some sunshine, An' he lend it for a while. An' he let you keep an' love it Till your hearts was bigger grown; An' dese silver tears you're sheedin' Jest do interest on de loan."

"Here's yer oder pretty chilren — Don't be makin' it appear Dat your love got sort o' noplized By dis little fellow here. Don't pile up too much your sorrow On der little mortal selves So's to kind o' set em wonderin' If dey're no account demselves."

"Just you think, you poor, deah mounahs, Creepin' long o'er sorrow's way, What a blessed little picnic Dis yere baby's got to-day. Your good faders and good moders Crowd de little fellow round In de angel-tended garden Ot de big Plantation Ground;

"An' dey ask him, 'Was your feet sore?' An' take off his little shoes; An' dey wash him, and dey kiss him, An' dey say, 'Now what's de now?' An' de Lawd done cut his tongue loose: Den de little fellow say, 'All our folks down in de valley Tries to keep de hebbeny way.'

"An' his eyes dey brightly sparkle At de pretty things he view: Den a tear come, an' he whisper, 'But I want my paryents too.' But de Angel Chief Musicien Teach dat boy a little song, Says, 'If only dey be fatful Dey will soon be comin' long.'

"An' he'll get an education That will probably be worth Foberal times as much as any You could buy for him on earth. He'll be in de Lawd's big schoolhouse Widout no contempt or fear, While der's no end to de bad things Might have happened to him here."

"So, my poor, dejected mounahs, Let your hearts wid Jesus rest, An' don't go to crierizin' Dat ar One what knows de best. He have sent us many comforters: He have right to take away, To de Lawd be praise an' glory Now an' ever. Let us pray."

EDICRAMS.

Bro. W. H. Farmer, moderator of Red Fork Association, Young county, Texas, writes us a lengthy communication, telling us what a good meeting of that body has just been held. This body is in the drouth district, where no crops were raised last year, and yet forty-seven dollars in cash and two hundred and twenty-five dollars in pledges were raised for missions, and a large fund for Buckner's Orphans' Home. We recognize in Bro. Farmer, also in the clerk of this Association, A. Brown, warm advocates of church communion; and their election as officers is proof that the Baptists of Red Fork Association do not brand as demagogues or ostracize brethren who believe that it is both Scriptural and consistent for each church to restrict her church fellowship and ordinance to those within her disciplinary jurisdiction. The Baptist hosts of Texas are grandly and surely adopting church communion.

W. H. Smith, Tennessee: Your article received, and will soon see the light. Unlike many it will keep a week or so. — Eld. S. A. Smith of Jasper, Ala., congratulates us heartily on our marriage with the beautiful and wealthy Kentucky lady, and sends a new subscriber in front of his real interest. He says THE BAPTIST is a treasury to him of precious truths. — Bro. J. W. O'Kelly of Arkansas orders our little tract on the preservation of all saints, but, we regret to say, it is out of print, not having been stereotyped. If there should be an encouraging demand for it we will re-write and re-issue it. — Bro. James Williams of Okolona is spending some time at Luka Springs, and reports decided benefit from the water. — Bro. E. B. Fuller of Friars Point, Miss., comes forward again with one month's board for one young minister. He says he should have spoken before but, through modesty, he was waiting for Bro. Trice of Hopkinville, Ky., to lead, as he has heretofore; and we suppose Bro. Trice has been waiting for Bro. Fuller to lead. Let them lock arms and come along together, and influence eight others to follow, and one young minister will be provided for this year. — I am heartily with you on communion. I will try to make you a nice club so soon as money commences to circulate. — So says J. J. Rutledge of Elmo, Texas. Both statements are cheering. — J. S. Thompson, Kentucky: No; we should not advise you at your time of life to take up Greek to study without a teacher. We can give you a list of books (English) you need to study to preach. — Yes, Bro. Kimbrough, Lexington, we can do as you suggest most cheerfully, and do it for any of the blood of Tennessee Kimbroughs we ever saw or heard of. — You may be assured, Bro. T. J. Butler of Texas, that you can purchase any religious or good book of the Baptist Book House, Memphis, on as good or better terms than of the publishers. Tell all your brethren this. — Rev. J. B. Van, Tennessee: You are a patron, helper, indeed. Already paid twelve months ahead you advance another year! — Let all the churches beware of one Rev. Wm. Ramsey, late from Canada. — We have an account from a nameless pen of a very successful meeting held at Magnolia, Ark. Forty or fifty professions and four or five additions. This seems strange for a Baptist meeting. Baptism is the profession of faith in Christ. Had the gospel been fully preached we would have a right to say one-half or more of these converts would have been baptized.

At the earnest and repeated solicitation of friends we consent to republish our sermon preached in the First Church of this city upon the occasion of our first visit to it, after its evacuation by the Union army, reported and published in the Memphis Appeal, a copy having been furnished us by an old subscriber. The paper in which this sermon appears, twelve years ago, bears the name THE BAPTIST, which was the original name of this paper in 1855, fifty-two years ago.

Eld. W. H. Smith of Gibbs Cross Roads, Tenn., has accepted the agency for THE BAPTIST and Baptist Book House in Enon Association. Persons desiring local agencies in that Association can address either Bro. Smith or this office.

RELIGIOUS NEWSPAPERS.

THE religious newspaper is the minute hand marking the period of the church's mean temperature, the ebb and flow of her life. The religious paper is the weekly commentary on the word of God, as it appears in doctrine, conviction and providence. This is all lost in the family that takes no church paper, and the result is too apparent. Your children have no church esprit de corps — no traditional love for the church of their fathers — when they leave home they are like drift-wood, floating into an eddy that draws, offering no resistance from conviction of spirit to other forms of church doctrine and worship.

Such people spend their last days in stupid wonder why their children have all left their church. We can answer, they never had a church paper, and know no more of the church in which they were born, of its spirit, progress and triumphs, than they do of Confucianism. The effect is also apparent in the church when its benevolent causes are presented. Of the people who contribute to the pastor's salary, two-thirds of it comes from those who read church papers. If any one has inclination to doubt, we have not the slightest objection to a careful examination, and if our statements are not true, we will as graciously as we can, but truthfully, retract. Of those most loyal to the pastor and his prospects for good, the proportion will not be lessened. Of his best workers in the Sabbath school the ratio is equally great. And when you come to giving to carry on the missionary work of the church in its branches, those who do not take the church papers give comparatively nothing.

We can tell when we take church collections, who takes the church papers. They are those who give in proportion to ability, and those who are without do not give according to ability, or enlightened gratitude. And this is true of every church in the land; we only wonder that pastors and elders do not know it, or if they do that they do not make greater efforts in behalf of their church papers in the interest of piety, loyalty and progress in all that is good. — Exchange.

A VALUABLE ADDITION TO BAPTIST LITERATURE.

A valuable addition to Baptist literature. Every intelligent, thinking Baptist ought to have it in his library. I desire to call special attention to the chapter on baptismal regeneration. This heresy the book effectually demolishes. — G. W. Rogers, D. D. Sherman, Texas.

In another letter Dr. Rogers writes: "I hope the book [Gospel in Water] may be greatly blessed in correcting the dangerous influence of Campbellism."

Send all orders for the Gospel in Water to the Baptist Book House, Memphis, Tenn. Price, \$2 00.

ITEMS IN VARIETY.

Why will members come to church and take back seats when there are so many vacant seats in front? It chills a preacher to speak to empty benches, and his words are chilled in crossing these benches before they get to you. There is inspiration in persons crowded before you with looks intent on hearing and learning something but none in empty benches. When you wish to get warm you get near the fire. When you sit afar off in church you say to the preacher, "I don't want to get much warmth from God's altar, hence I take a back seat." But the old brothers and sisters, and the young ones too, who are pillars in the church, say, "I want to get warmed up, so I take a seat in the amen corner or just in front of my preacher." — Western Recorder.

The question of ordination to the Baptist ministry is one concerning which Baptists should have clear opinions. The ministry is not perpetuated by the ministry but by the individual church. The examining and ordaining presbytery is but the servant of the church. Should a presbytery approve a man for ordination and the church calling such presbytery object to the ordination the candidate could not appropriately be set apart to the

work of the ministry. The decisions of the presbytery must be subject to the sanction of the church. No body of ministers can take up a man and independently ordain him to the work of preaching the gospel. Such action would be irregular and invalid. Gradually many of our people have drifted into the habit of exalting the power and prerogative of the ordaining council, and, to a corresponding degree, depreciating the dignity and authority of the church. The time has come for us to correct this mistake, and to define with greater clearness the relative position of presbytery and church. — Western Recorder.

HOME RELIGION. — "Heathenism has no homes." Christianity has. We should endeavor to perpetuate and extend their influence. The apostle Paul, in his injunction concerning the care of widows who had children or grandchildren, gives as a reason for such maintenance, that they should first show piety at home. There was no piety in the church of Christ for a professor of religion who, having the strength or the means failed to provide for a widowed mother. This is a true application of the saying, "Charity should begin at home." Piety in the pew and mother in the poorhouse or on the funds of the church, did not hitch in the early church. The principle thus applied may be enlarged so as to include all the sphere of home life. Let them learn first to show piety at home. The home life should be positively Christian. It was an act of wisdom upon the young mechanic who, upon entering his home with his bride, knelt in prayer for God's blessings and Christ's presence. — Exchange.

Don't. — Don't look about you during prayer. It is an unseemly practice, as irreverent as it is common. You will help the preacher best by looking straight at him. Don't sit with closed eyes or averted face. Don't grumble if the sermon is not always first class. Remember how many things you fail yourself. Don't look at your watch in the face of the preacher. Do in pew what you would like if you stood in the pulpit. Don't be too devotional when the collection is being taken. It is well to look upward, but not so intently as to miss the plate. Don't fail to speak a pleasant word to strangers before or after church. Kindness in the pew is as likely to win them as power in the pulpit. Don't stand dumb during the singing. If your voice is poor, make the best of it; if the tune is new try to learn it; if familiar join heartily in it. Don't read hymn-book or Bible when you ought to be listening. Even when not interested, Christian courtesy will try to appear so, if only for others' sake. — Exchange.

SEVEN QUESTIONS. — If you meet with an atheist, do not let him entangle you into the discussion of side issues. As to many points which he raises, you must learn to make the rabbi's answer: "I do not know." But ask him these seven questions: (1) Ask him, What did matter come from? Can a dead thing create itself? (2) Ask him, Where did motion come from? (3) Ask him, Where life came from save the finger tip of Omnipotence? (4) Ask him, Where came the exquisite order and design in nature? If one told you that millions of printers' types should fortuitously shape themselves into the Divine comedy of Dante, or the plays of Shakespeare, would you not think him a madman? (5) Ask him, Whence came consciousness? (6) Ask him, Who gave you a free will? (7) Ask him, Whence came conscience? He who says there is no God, in the face of these questions, talks simply stupendous nonsense. This then is one of the foundations — one of the things which cannot be shaken, and will remain. From this belief in God follows the belief in God's providence, the belief that we are his people and the sheep of his pasture. — Archdeacon Farrer.

THERE'S THE LORD'S ANSWER. — Many years ago when in my country charge, I returned from a funeral, fatigued with the day's work. After a long ride I had accompanied the mourners to the churchyard. As I neared my stable door I felt a strange prompting to visit a poor widow, who,

with her invalid daughter, lived in a lonely cottage in an outlying part of the parish. My natural reluctance to make another visit was overcome by a feeling of which I could not resist, and I turned my horse's head toward the cottage. I was thinking only of the poor widow's spiritual needs; but when I reached her little house I was struck with its unwonted look of barrenness and poverty. After putting a little money into her hand, I inquired into their circumstances, and found that their supplies had been utterly exhausted the night before. I asked them what they had done. "I just spread it out before the Lord!" "Did you tell your case to any friend?" "Oh, no, sir; nobody knew but himself and me. I ken he wadna forget, but I didna ken hoo he wad help me till I saw you come riding over the brae, and then said, 'There's the Lord's answer.'" Many a time has the recollection of this incident encouraged me to trust in the loving care of my heavenly Father.

The Rev. M. Stone, D.D., has been writing for the Chicago Standard, and says that "according to his observation of forty-seven years of ministerial life a considerably larger proportion of the children of Baptist families are converted than of Pedobaptist families." Nor is the venerable Doctor without a very cogent reason accounting for this fact. He says: "In the late Presbyterian review the birthright church membership of sprinkled infants is very positively insisted on. We are to assume that they are by their birth Christians till they prove the opposite by their future lives. Baptism, so far from being an initiatory rite by which they become church members is their right as church members. We cannot say to them, 'Ye are children of wrath by nature even as others.' You are not like the common herd of ungodly offspring of unbelieving people, nor like the children of believing parents who do not sprinkle their infants. You belong to the family of God. How many thousands accept this teaching and die in impenitency God only knows. Indeed almost all Europe may be cited in proof of the ruinous effect of such teaching. Baptized infidelity is the result everywhere. While these baptized children are declared members of the church they are subjected to no discipline do what they may." — Record.

I know it is said that the gospel is not adapted to the nineteenth century. Men are different now from what they were. Yes, they may be different externally, but essentially they are the same. What man was man is. What man needed he needs still. In problems of the sciences much is gained by assuming the uniformity of the laws of nature. In problems of the soul much will be gained by you by assuming the uniformity of the laws of human nature. No, the gospel is not adapted to the nineteenth century. It wasn't adapted to any century: it wasn't intended to be. It was intended that the nineteenth century should be adapted to the gospel. Your work is not to make the truths of the Bible fit into all the crooks and crevices of the lives and beliefs of men. You are to stamp not overlay, to coin not gild. You are to apply the teachings of Christ with such force to the hearts and lives of men that their hearts will ever after bear the impress of the image of Jesus Christ, and their lives be conformed to his will. There are peculiarities of the times that will require special methods of delivering the truth not special truth. You may have to leave the pulpit and stand at the door or on the street corner in order to preach to men, but when you preach preach the truth. — PROF. TAYLOR.

BUREAU OF WANTS.

We propose to establish one now and here to save ourselves a vast amount of writing and responsibility. Any church, wanting a pastor or pastor wanting a church, any president or board wanting a qualified teacher, any qualified teacher wanting a school or a position in a school, any family wishing a governess, can make their wants known through this Bureau by sending the times they write and sending fifteen cents for each line. A BUREAU OF THE MARY SHARP WILL SEND A POSITION AS TEACHER IN AN ESTABLISHED SCHOOL OR GOVERNESS IN A FAMILY. Address this Bureau. A WANT to correspond with any of our Baptist people, either men or women, who may desire to see their personal business employment in Nashville, Nashville, Tenn.



390 Funny Selections, Scrap Pictures, etc., and nice Family Cards for sale. 1111 Fifth Co., Calif. O. 1 in 1000

**BUCKEYE BELL FOUNDRY.** Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. F. H. W. A. B. ST. L. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.

**MoShane Bell Foundry** Finest Grade of Bells. Bells and Plates for Churches, Schools, Fire Alarms, Farms, etc. Address H. MESHANE & CO., Baltimore, Md.

**WIMMOR CHURCH BELLS** Bells for Churches, Schools, Fire Alarms, Farms, etc. Address H. MESHANE & CO., Baltimore, Md.

**CINCINNATI BELL FOUNDRY CO.** SUCCESSORS IN MANUFACTURING BELLS TO THE BLYMYER MANUFACTURING CO. CATALOGUE WITH 1800 TESTIMONIALS. BELLS, CHURCH, SCHOOL, FIRE ALARM.

**BELLS** Steel Alloy Church and School Bells. Send for Catalogue. C. H. BELL & CO., Hillsboro, O.

**OPIUM** and Whiskey Habitués cured at home without pain. Heron's Catarrh Remedy. Price, 50c. H. M. WOODRUFF, M. D., Atlanta, Ga. Office 609 Whitcomb St.

**AGENTS WANTED** (Samples Free) for DR. SCOTT'S EMULSION of PURE COD LIVER OIL. BOTTLES, 50c. No risk, quick sales. Territory open, satisfaction guaranteed. DR. SCOTT, 612, Broadway, N. Y.

**Dress Styles** Made in three styles. Thread, cloth, and satin covered. For sale everywhere. Price's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

**CATARRH** Also good for Cold in the Head, Sore Throat, Hay Fever, etc. 50 cents.

**Commercial College** of N. Y. University of N. Y. Cheapest & Best Business College in the World. Highest Honor and Gold Medal over all other Colleges. 175 West 11th Street, New York, N. Y.

**"PERFECTION" STUDENT LAMP.** THE BEST IN THE WORLD! For sale by all dealers. Manufactured by Manhattan Brass Co., 247 Ave. 27th to 28th St., New York.

**NOAH SCALES.** Dealer of (A. J. C. C.)

**JERSEY CATTLE.** Herd Herded by the Mammoth Young Bull, EDEN'S PRINCE POOL, 1887.

And the Tormentor Bull, SIGNALS TOLMENCION, No. 17,778, Son of Tormentor Bull (also of 16 cows with 16 to 18 lbs in 7 days) and Aqueduct, N. Y. 1887, (also of 16 cows who in daughter of Aqueduct No. 477, who had 4 steel cows).

Also Tritons and Hirkish Hogs. Finest Hirkish Pigs, 10 to 12 pair, Young Stock for Sale, HUNNY HIDE FARM, 4 miles from MANASSAS, Va., 1887.

**THIS AND THAT.**

The line of life is a ragged diagonal between duty and desire.

Let your ability be the rule of your efforts. "Get all you can, save all you can, give all you can," do all you can. "If there be first a willing mind, it is accepted according to what a man hath, and not what he hath not."

Salvation Oil 's greatest cure on earth for pain, has made a most brilliant debut. Price, 25 cts.

Philosophers say that affairs should always be conducted with a view to the greatest good of the greatest number. Dr. Bull's Cough Syrup does the greatest good to the greatest number, 25 cts.

Love is an alchemist that can transmute minute poisons into food.

Dr. Tichenor's Antiseptic is a "dead shot" on foot evil or scratches.

It is shallowness that decides instantly, that always thinks it knows what it is about.

A free and easy expecoration produced by a few doses of Dr. J. H. McLean's Tar Wine Lung Balm, in all cases of hoarseness, sore throat or difficulty of breathing.

Thoughtlessness is never an excuse for wrongdoing. Our hasty actions disclose, as nothing else does, our habitual feelings.

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

The pious man and the atheist always talk of religion. The one speaks of what he loves and the other of what he fears.

Distress after eating, heartburn, headache, and indigestion are cured by Hood's Sarsaparil. It also creates a good appetite.

The secret of all truly efficient service is joy in the Lord, and having experimental acquaintance and fellowship with God himself.

Pious impulses are no proof of consecration. What we need is grace to resolve such impulses into permanent principle.

Sick headache is the bane of many lives; to cure and prevent this annoying complaint use Dr. J. H. McLean's Little Liver and Kidney Pellets. They are agreeable to take and gentle in their action.

Perfect symmetry never produces the effect of vastness. It is only by studying the details that we comprehend the character of the whole.

Ladies who experience a sense of weakness and sometimes lameness of the back should use Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It will supply the much needed strength and overcome all weakening irregularities.

The most valuable, pure, useful and durable of all metals is tried gold. So is tried faith among all the Christian virtues.

Plao's Remedy for Catarrh is agreeable to use. It is not a liquid or a snuff, 50c.

**WE TELL YOU POSITIVELY**

that Simmons Liver Regulator will rid you of dyspepsia, purify your system, enable you to sleep well, prevent malarial diseases and give you a brisk and vigorous feeling. It acts directly on the liver and kidneys, cleansing, purifying, invigorating and fortifying the system against disease. It will break up chills and prevent their return — yet entirely free from calomel or quinine.

Jesus saith, "Blessed are they that have not seen and yet have believed." A warm heart is a safer guide than a cool brain. It is nobler to be deceived through over-trustfulness, than to be kept from personal harm through over-suspiciousness. Yet, as a rule, he who trusts is less liable to be deceived than he who yields only to evidence which convinces his own understanding, for the impulses of a loving heart direct one more wisely than can selfish calculations, and the exhibit of such a spirit commends one better to both God and man.

Try Dr. Tichenor's Antiseptic; you will find it all it is represented to be. For sale by G. W. Jones & Co., and Van Vleet & Co., Memphis, Tenn.

They that are in God, being united to him through Christ, can never by any power be separated from him. Death, that is the great dissolver of all other unions civil and natural, is so far from uniting this, that it consummates it; it conveys the soul into the nearest and fullest enjoyment of God, who is its life, where it shall not need to desire as it were from a distance; it shall be at the spring-head, and shall be satisfied with this love forever.

The proprietors, Tichenor and Sherroun, Baton Rouge, La., place Dr. Tichenor's Antiseptic squarely on its own merits, and ask no favor other than a fair trial.

God invites the workers in his vineyard to use the freshest appliances and the best tools to be found in his workshop all about us. He will surely sanctify the new used fold things, when prayerfully and properly employed, and will bless that facile handling of novelty which seeks to attract the youthful mind toward spiritual truths and love to God. Try the new adaptations—gleam in treacherous fields, and you will surely meet with encouragement and reward.

God's eye is upon his servants in the solitudes of the desert as well as amid the splendors of the palaces.

Ely's Cream Balm was recommended to me by my druggist as a preventive to Hay Fever. Have been using it as directed since the 9th of August, and have found it a specific for that much dreaded and loathsome disease. For ten years or more I have been a great sufferer each year from August 9th till frost, and have tried many alleged remedies for its cure, but Ely's Cream Balm is the only preventive I have ever found. Hay Fever sufferers ought to know of its efficacy. — F. B. AINSWORTH, Publisher, Indianapolis, Ind.

When our divine Master says to us "Cast your care on me," he does not release us from legitimate duty or the joy of doing it. He aims to take the needless tire out of our hearts, and putting the tonic of trust in its place. This glorious doctrine of trust is a wonderfully restful one to the overloaded. For let us remind ourselves again that it is not honest work that usually breaks God's children down.

CHILDREN STARVING TO DEATH. On account of their inability to digest food will find a most marvelous food and remedy in Scott's Emulsion of Pure Cod Liver Oil with Hypophosphite. Very palatable and easily digested. Dr. S. W. Cohen of Waco, Texas, says: "I have used your Emulsion in infantile wasting with good results. It not only restores wasted tissues, but gives strength and increases the appetite. I am glad to use such a reliable article."

1853. New Pianos at \$190. New Shop, Two Knee-Swell Organs at \$70. H. G. HOLLERNBERG'S MUSIC HOUSE, Memphis, Tenn. Little Beck, Ark.

REPRESENTS THE FAMOUS HOLLERNBERG PIANOS, And keeps a large stock of Pianos and Organs of the best and most solid manufacturers. Write for catalogues. Over 20,000 different pieces of music and in books, and daily additions of novelties.

226 MAIN STREET MEMPHIS, TENN.

**WE TELL YOU POSITIVELY**

that Simmons Liver Regulator will rid you of dyspepsia, purify your system, enable you to sleep well, prevent malarial diseases and give you a brisk and vigorous feeling. It acts directly on the liver and kidneys, cleansing, purifying, invigorating and fortifying the system against disease. It will break up chills and prevent their return — yet entirely free from calomel or quinine.

Jesus saith, "Blessed are they that have not seen and yet have believed." A warm heart is a safer guide than a cool brain. It is nobler to be deceived through over-trustfulness, than to be kept from personal harm through over-suspiciousness. Yet, as a rule, he who trusts is less liable to be deceived than he who yields only to evidence which convinces his own understanding, for the impulses of a loving heart direct one more wisely than can selfish calculations, and the exhibit of such a spirit commends one better to both God and man.

Try Dr. Tichenor's Antiseptic; you will find it all it is represented to be. For sale by G. W. Jones & Co., and Van Vleet & Co., Memphis, Tenn.

They that are in God, being united to him through Christ, can never by any power be separated from him. Death, that is the great dissolver of all other unions civil and natural, is so far from uniting this, that it consummates it; it conveys the soul into the nearest and fullest enjoyment of God, who is its life, where it shall not need to desire as it were from a distance; it shall be at the spring-head, and shall be satisfied with this love forever.

The proprietors, Tichenor and Sherroun, Baton Rouge, La., place Dr. Tichenor's Antiseptic squarely on its own merits, and ask no favor other than a fair trial.

God invites the workers in his vineyard to use the freshest appliances and the best tools to be found in his workshop all about us. He will surely sanctify the new used fold things, when prayerfully and properly employed, and will bless that facile handling of novelty which seeks to attract the youthful mind toward spiritual truths and love to God. Try the new adaptations—gleam in treacherous fields, and you will surely meet with encouragement and reward.

God's eye is upon his servants in the solitudes of the desert as well as amid the splendors of the palaces.

Ely's Cream Balm was recommended to me by my druggist as a preventive to Hay Fever. Have been using it as directed since the 9th of August, and have found it a specific for that much dreaded and loathsome disease. For ten years or more I have been a great sufferer each year from August 9th till frost, and have tried many alleged remedies for its cure, but Ely's Cream Balm is the only preventive I have ever found. Hay Fever sufferers ought to know of its efficacy. — F. B. AINSWORTH, Publisher, Indianapolis, Ind.

When our divine Master says to us "Cast your care on me," he does not release us from legitimate duty or the joy of doing it. He aims to take the needless tire out of our hearts, and putting the tonic of trust in its place. This glorious doctrine of trust is a wonderfully restful one to the overloaded. For let us remind ourselves again that it is not honest work that usually breaks God's children down.

CHILDREN STARVING TO DEATH. On account of their inability to digest food will find a most marvelous food and remedy in Scott's Emulsion of Pure Cod Liver Oil with Hypophosphite. Very palatable and easily digested. Dr. S. W. Cohen of Waco, Texas, says: "I have used your Emulsion in infantile wasting with good results. It not only restores wasted tissues, but gives strength and increases the appetite. I am glad to use such a reliable article."

1853. New Pianos at \$190. New Shop, Two Knee-Swell Organs at \$70. H. G. HOLLERNBERG'S MUSIC HOUSE, Memphis, Tenn. Little Beck, Ark.

REPRESENTS THE FAMOUS HOLLERNBERG PIANOS, And keeps a large stock of Pianos and Organs of the best and most solid manufacturers. Write for catalogues. Over 20,000 different pieces of music and in books, and daily additions of novelties.

226 MAIN STREET MEMPHIS, TENN.

CHILDREN STARVING TO DEATH. On account of their inability to digest food will find a most marvelous food and remedy in Scott's Emulsion of Pure Cod Liver Oil with Hypophosphite. Very palatable and easily digested. Dr. S. W. Cohen of Waco, Texas, says: "I have used your Emulsion in infantile wasting with good results. It not only restores wasted tissues, but gives strength and increases the appetite. I am glad to use such a reliable article."

CHILDREN STARVING TO DEATH. On account of their inability to digest food will find a most marvelous food and remedy in Scott's Emulsion of Pure Cod Liver Oil with Hypophosphite. Very palatable and easily digested. Dr. S. W. Cohen of Waco, Texas, says: "I have used your Emulsion in infantile wasting with good results. It not only restores wasted tissues, but gives strength and increases the appetite. I am glad to use such a reliable article."

CHILDREN STARVING TO DEATH. On account of their inability to digest food will find a most marvelous food and remedy in Scott's Emulsion of Pure Cod Liver Oil with Hypophosphite. Very palatable and easily digested. Dr. S. W. Cohen of Waco, Texas, says: "I have used your Emulsion in infantile wasting with good results. It not only restores wasted tissues, but gives strength and increases the appetite. I am glad to use such a reliable article."

CHILDREN STARVING TO DEATH. On account of their inability to digest food will find a most marvelous food and remedy in Scott's Emulsion of Pure Cod Liver Oil with Hypophosphite. Very palatable and easily digested. Dr. S. W. Cohen of Waco, Texas, says: "I have used your Emulsion in infantile wasting with good results. It not only restores wasted tissues, but gives strength and increases the appetite. I am glad to use such a reliable article."

CHILDREN STARVING TO DEATH. On account of their inability to digest food will find a most marvelous food and remedy in Scott's Emulsion of Pure Cod Liver Oil with Hypophosphite. Very palatable and easily digested. Dr. S. W. Cohen of Waco, Texas, says: "I have used your Emulsion in infantile wasting with good results. It not only restores wasted tissues, but gives strength and increases the appetite. I am glad to use such a reliable article."

CHILDREN STARVING TO DEATH. On account of their inability to digest food will find a most marvelous food and remedy in Scott's Emulsion of Pure Cod Liver Oil with Hypophosphite. Very palatable and easily digested. Dr. S. W. Cohen of Waco, Texas, says: "I have used your Emulsion in infantile wasting with good results. It not only restores wasted tissues, but gives strength and increases the appetite. I am glad to use such a reliable article."

**PERFECT**

Speedy Health. In its action, restores tone to the enfeebled stomach, gently stimulates the Liver, Kidneys, and Bowels, and induces a healthy condition of these organs more speedily than any other cathartic in use.

I was severely afflicted with Rheumatism and came nearly losing the use of my right arm, which seemed to be palsied. I was induced by my son to try Ayer's Pills, and though nearly seventy years of age, am now in good health. — Mrs. J. G. Smith, Campbellton, Ga.

Ayer's Pills keep my Stomach and Liver in perfect condition. Five years ago I was severely afflicted with Enlargement of the Liver and Dyspepsia, most of the time being unable to retain any solid food in my stomach. I finally commenced taking Ayer's Pills, and after using three boxes of this medicine, was cured. — Lucius Alexander, Marblehead, Mass.

I do not know of a safer medicine to give children than Ayer's Pills. I have used this remedy in my family for the past twenty years, and always found it prompt and reliable. — Mrs. H. I. Guernsey, 357 Oxford Street, Baltimore, Md.

My little boy, five years of age, was very much troubled with Worms, and I was induced to try Ayer's Pills, and so improved his health that one would hardly know him for the same child. — Mrs. Jane W. Estelle, Marengo, Va.

Last year I suffered much from General Debility, Indigestion, Loss of Appetite, and violent Headaches. After having used one box of Ayer's Pills my health was restored. — M. Koch, Huntington, Ind.

The baby has its preference as well as anybody, and the taste of Dr. Bull's Baby Syrup makes it acceptable to every infant. Price 25 cents a bottle.

You are aware of course, that inactivity induces dyspepsia with all its wretched consequences. The remedies needed for such cases are judicious exercise and Laxative. Price 25 cents.

Let us keep in mind the fact that prayer is two-fold in its influence. It moves God, not in the sense of changing his purpose, but it puts the soul in harmony with that purpose; so that God may be moved towards an answer. It is not then impossible for God to answer prayer in the natural as well as the spiritual sphere.

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

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

B. A. FARNESTOCK'S VERMIFUGE. ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a safe and reliable remedy for the cure of all the worms which infest the human system. It is now the most popular and most successful of all the remedies of the kind.

Having used the original "B. A. Farnestock's Vermifuge" in my practice for many years, I have a high opinion in recommending it as a remedy which is reliable and efficient in all cases where a Vermifuge is required. — THOS. H. BAKER, M. D., 111 N. 3rd St., Philadelphia, Pa., Sole Proprietors.

Having used the original "B. A. Farnestock's Vermifuge" in my practice for many years, I have a high opinion in recommending it as a remedy which is reliable and efficient in all cases where a Vermifuge is required. — THOS. H. BAKER, M. D., 111 N. 3rd St., Philadelphia, Pa., Sole Proprietors.

Having used the original "B. A. Farnestock's Vermifuge" in my practice for many years, I have a high opinion in recommending it as a remedy which is reliable and efficient in all cases where a Vermifuge is required. — THOS. H. BAKER, M. D., 111 N. 3rd St., Philadelphia, Pa., Sole Proprietors.

Having used the original "B. A. Farnestock's Vermifuge" in my practice for many years, I have a high opinion in recommending it as a remedy which is reliable and efficient in all cases where a Vermifuge is required. — THOS. H. BAKER, M. D., 111 N. 3rd St., Philadelphia, Pa., Sole Proprietors.

Having used the original "B. A. Farnestock's Vermifuge" in my practice for many years, I have a high opinion in recommending it as a remedy which is reliable and efficient in all cases where a Vermifuge is required. — THOS. H. BAKER, M. D., 111 N. 3rd St., Philadelphia, Pa., Sole Proprietors.

Having used the original "B. A. Farnestock's Vermifuge" in my practice for many years, I have a high opinion in recommending it as a remedy which is reliable and efficient in all cases where a Vermifuge is required. — THOS. H. BAKER, M. D., 111 N. 3rd St., Philadelphia, Pa., Sole Proprietors.

Having used the original "B. A. Farnestock's Vermifuge" in my practice for many years, I have a high opinion in recommending it as a remedy which is reliable and efficient in all cases where a Vermifuge is required. — THOS. H. BAKER, M. D., 111 N. 3rd St., Philadelphia, Pa., Sole Proprietors.

**PERFECT**

Speedy Health. In its action, restores tone to the enfeebled stomach, gently stimulates the Liver, Kidneys, and Bowels, and induces a healthy condition of these organs more speedily than any other cathartic in use.

I was severely afflicted with Rheumatism and came nearly losing the use of my right arm, which seemed to be palsied. I was induced by my son to try Ayer's Pills, and though nearly seventy years of age, am now in good health. — Mrs. J. G. Smith, Campbellton, Ga.

Ayer's Pills keep my Stomach and Liver in perfect condition. Five years ago I was severely afflicted with Enlargement of the Liver and Dyspepsia, most of the time being unable to retain any solid food in my stomach. I finally commenced taking Ayer's Pills, and after using three boxes of this medicine, was cured. — Lucius Alexander, Marblehead, Mass.

I do not know of a safer medicine to give children than Ayer's Pills. I have used this remedy in my family for the past twenty years, and always found it prompt and reliable. — Mrs. H. I. Guernsey, 357 Oxford Street, Baltimore, Md.

My little boy, five years of age, was very much troubled with Worms, and I was induced to try Ayer's Pills, and so improved his health that one would hardly know him for the same child. — Mrs. Jane W. Estelle, Marengo, Va.

Last year I suffered much from General Debility, Indigestion, Loss of Appetite, and violent Headaches. After having used one box of Ayer's Pills my health was restored. — M. Koch, Huntington, Ind.

The baby has its preference as well as anybody, and the taste of Dr. Bull's Baby Syrup makes it acceptable to every infant. Price 25 cents a bottle.

You are aware of course, that inactivity induces dyspepsia with all its wretched consequences. The remedies needed for such cases are judicious exercise and Laxative. Price 25 cents.

Let us keep in mind the fact that prayer is two-fold in its influence. It moves God, not in the sense of changing his purpose, but it puts the soul in harmony with that purpose; so that God may be moved towards an answer. It is not then impossible for God to answer prayer in the natural as well as the spiritual sphere.

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

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

B. A. FARNESTOCK'S VERMIFUGE. ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a safe and reliable remedy for the cure of all the worms which infest the human system. It is now the most popular and most successful of all the remedies of the kind.

Having used the original "B. A. Farnestock's Vermifuge" in my practice for many years, I have a high opinion in recommending it as a remedy which is reliable and efficient in all cases where a Vermifuge is required. — THOS. H. BAKER, M. D., 111 N. 3rd St., Philadelphia, Pa., Sole Proprietors.

Having used the original "B. A. Farnestock's Vermifuge" in my practice for many years, I have a high opinion in recommending it as a remedy which is reliable and efficient in all cases where a Vermifuge is required. — THOS. H. BAKER, M. D., 111 N. 3rd St., Philadelphia, Pa., Sole Proprietors.

Having used the original "B. A. Farnestock's Vermifuge" in my practice for many years, I have a high opinion in recommending it as a remedy which is reliable and efficient in all cases where a Vermifuge is required. — THOS. H. BAKER, M. D., 111 N. 3rd St., Philadelphia, Pa., Sole Proprietors.

Having used the original "B. A. Farnestock's Vermifuge" in my practice for many years, I have a high opinion in recommending it as a remedy which is reliable and efficient in all cases where a Vermifuge is required. — THOS. H. BAKER, M. D., 111 N. 3rd St., Philadelphia, Pa., Sole Proprietors.

Having used the original "B. A. Farnestock's Vermifuge" in my practice for many years, I have a high opinion in recommending it as a remedy which is reliable and efficient in all cases where a Vermifuge is required. — THOS. H. BAKER, M. D., 111 N. 3rd St., Philadelphia, Pa., Sole Proprietors.

Having used the original "B. A. Farnestock's Vermifuge" in my practice for many years, I have a high opinion in recommending it as a remedy which is reliable and efficient in all cases where a Vermifuge is required. — THOS. H. BAKER, M. D., 111 N. 3rd St., Philadelphia, Pa., Sole Proprietors.

Having used the original "B. A. Farnestock's Vermifuge" in my practice for many years, I have a high opinion in recommending it as a remedy which is reliable and efficient in all cases where a Vermifuge is required. — THOS. H. BAKER, M. D., 111 N. 3rd St., Philadelphia, Pa., Sole Proprietors.

**PERFECT**

Speedy Health. In its action, restores tone to the enfeebled stomach, gently stimulates the Liver, Kidneys, and Bowels, and induces a healthy condition of these organs more speedily than any other cathartic in use.

I was severely afflicted with Rheumatism and came nearly losing the use of my right arm, which seemed to be palsied. I was induced by my son to try Ayer's Pills, and though nearly seventy years of age, am now in good health. — Mrs. J. G. Smith, Campbellton, Ga.

Ayer's Pills keep my Stomach and Liver in perfect condition. Five years ago I was severely afflicted with Enlargement of the Liver and Dyspepsia, most of the time being unable to retain any solid food in my stomach. I finally commenced taking Ayer's Pills, and after using three boxes of this medicine, was cured. — Lucius Alexander, Marblehead, Mass.

I do not know of a safer medicine to give children than Ayer's Pills. I have used this remedy in my family for the past twenty years, and always found it prompt and reliable. — Mrs. H. I. Guernsey, 357 Oxford Street, Baltimore, Md.

My little boy, five years of age, was very much troubled with Worms, and I was induced to try Ayer's Pills, and so improved his health that one would hardly know him for the same child. — Mrs. Jane W. Estelle, Marengo, Va.

Last year I suffered much from General Debility, Indigestion, Loss of Appetite, and violent Headaches. After having used one box of Ayer's Pills my health was restored. — M. Koch, Huntington, Ind.

The baby has its preference as well as anybody, and the taste of Dr. Bull's Baby Syrup makes it acceptable to every infant. Price 25 cents a bottle.

You are aware of course, that inactivity induces dyspepsia with all its wretched consequences. The remedies needed for such cases are judicious exercise and Laxative. Price 25 cents.

Let us keep in mind the fact that prayer is two-fold in its influence. It moves God, not in the sense of changing his purpose, but it puts the soul in harmony with that purpose; so that God may be moved towards an answer. It is not then impossible for God to answer prayer in the natural as well as the spiritual sphere.

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

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

B. A. FARNESTOCK'S VERMIFUGE. ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a safe and reliable remedy for the cure of all the worms which infest the human system. It is now the most popular and most successful of all the remedies of the kind.

Having used the original "B. A. Farnestock's Vermifuge" in my practice for many years, I have a high opinion in recommending it as a remedy which is reliable and efficient in all cases where a Vermifuge is required. — THOS. H. BAKER, M. D., 111 N. 3rd St., Philadelphia, Pa., Sole Proprietors.

Having used the original "B. A. Farnestock's Vermifuge" in my practice for many years, I have a high opinion in recommending it as a remedy which is reliable and efficient in all cases where a Vermifuge is required. — THOS. H. BAKER, M. D., 111 N. 3rd St., Philadelphia, Pa., Sole Proprietors.

Having used the original "B. A. Farnestock's Vermifuge" in my practice for many years, I have a high opinion in recommending it as a remedy which is reliable and efficient in all cases where a Vermifuge is required. — THOS. H. BAKER, M. D., 111 N. 3rd St., Philadelphia, Pa., Sole Proprietors.

Having used the original "B. A. Farnestock's Vermifuge" in my practice for many years, I have a high opinion in recommending it as a remedy which is reliable and efficient in all cases where a Vermifuge is required. — THOS. H. BAKER, M. D., 111 N. 3rd St., Philadelphia, Pa., Sole Proprietors.

Having used the original "B. A. Farnestock's Vermifuge" in my practice for many years, I have a high opinion in recommending it as a remedy which is reliable and efficient in all cases where a Vermifuge is required. — THOS. H. BAKER, M. D., 111 N. 3rd St., Philadelphia, Pa., Sole Proprietors.

Having used the original "B. A. Farnestock's Vermifuge" in my practice for many years, I have a high opinion in recommending it as a remedy which is reliable and efficient in all cases where a Vermifuge is required. — THOS. H. BAKER, M. D., 111 N. 3rd St., Philadelphia, Pa., Sole Proprietors.

Having used the original "B. A. Farnestock's Vermifuge" in my practice for many years, I have a high opinion in recommending it as a remedy which is reliable and efficient in all cases where a Vermifuge is required. — THOS. H. BAKER, M. D., 111 N. 3rd St., Philadelphia, Pa., Sole Proprietors.

**PERFECT**

Speedy Health. In its action, restores tone to the enfeebled stomach, gently stimulates the Liver, Kidneys, and Bowels, and induces a healthy condition of these organs more speedily than any other cathartic in use.

I was severely afflicted with Rheumatism and came nearly losing the use of my right arm, which seemed to be palsied. I was induced by my son to try Ayer's Pills, and though nearly seventy years of age, am now in good health. — Mrs. J. G. Smith, Campbellton, Ga.

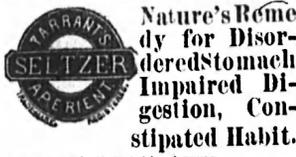
Ayer's Pills keep my Stomach and Liver in perfect condition. Five years ago I was severely afflicted with Enlargement of the Liver and Dyspepsia, most of the time being unable to retain any solid food in my stomach. I finally commenced taking Ayer's Pills, and after using three boxes of this medicine, was cured. — Lucius Alexander, Marblehead, Mass.

&lt;



Best Family Medicine

No Household should be without it. It is a pure, green and reliable medicine. My mother before me was very partial to it.



Nature's Remedy for Disordered Stomach

A remedy which quickly cures the infant in the mother's arms. While drooping, sit it five to drain each drop the child does contain.

If You Are Musical

- Harvest. Modern Soprano Songs. Modern Classics. Empire of Song. Gannett's Collection. Brave Haddock Has Fallen. The John Church Co., Cincinnati, O.

Gannett Institute

For young ladies, Boston, Mass. Family and Day School. The Thirty-Fourth Year begins Wed. Sept. 27, 1887.

Speaking without thinking is shooting without taking aim. When Christ abides in a human heart, he is in it as an immortal hope.

Nothing makes the world seem so spacious as to have friends at a distance; they make the latitudes and longitudes. It belongs to the nature of the Bible that it was written for all men of every clime, and for the experience of each single human heart.

Old age is the night of life, as night is the old age of the day. Still, night is full of magnificence; and for many it is more brilliant than the day.

If the mind is bent towards God with a strong purpose, whatsoever bitter befalls it in this present life it counts sweet, all that annoys it it reckons rest, and it longs to pass even through death, that it may even more completely possess itself of life.

OVER WHICH WE MUST PASS.

"Will you ask my pardon?" said a master to his servant with whom he had disputed. The answer was a surly negative. "Then I will ask yours," said his master, knowing that some one must always be the first to give in, and meeting his servant more than half way with forgiveness and peace.

WOMAN'S INFLUENCE.

It is related of Franklin that from the window of his office in Philadelphia, he noticed a mechanic, among a number of others, at work on a house which was being erected near by, who had a kind and cheerful smile for every one he met.

"It's no secret, Doctor," the man replied; "I've got one of the best of wives, and when I go to work she always gives me a kind word of encouragement and a blessing with her parting kiss; and when I go home she is sure to meet me with a smile and a kiss of welcome; and then tea is sure to be ready; and as we chat in the evening I find she has been doing so many little things through the day to please me, that I can not find it in my mind to speak an unkind word or give an unkind look to anybody."

And Franklin adds: "What an influence, then, hath woman over the heart of man to soften it, and make it a fountain of cheerful and pure emotions! Speak gently, then. A happy smile and kind word of greeting after the toils of the day are over cost nothing, and go far towards making home happy and peaceful."

INDIAN CITIZENSHIP.—Those in the States who have Cherokee or any other kind of Indian ancestry or parentage, are entitled to beautiful homes and lands in the Indian Territory, worth thousands of dollars, free. For instructions as to how to proceed to get the same, address, A. E. IVEY, Atty., Tahlequah, I. T.

There is no greater mistake than to suppose that Christians can impress the world by agreeing with it. No; it is not conformity that we want; it is not being able to beat the world in its own way; but it is to stand apart and above it, and to produce the impression of a holy and separate life—this only can give us a true Christian power.

What the sun is to nature, what God is to the stricken heart which knows how to lean upon him, are cheerful persons in the house and by the wayside.

ORDER NOW.



FOR FOURTH QUARTER, 1887.

TERMS—CASH IN ADVANCE PRIMARY GRADE. PICTURE LESSONS.—Beautifully printed in colors. Published quarterly. No subscription taken for less than five copies.

INTERMEDIATE GRADE.

TERMS.—Single copy, 5 cents. In packages of five and upwards, 2 1/2 cents per copy, making 12 1/2 cents per hundred for twelve months.

ADVANCED GRADE.

TERMS.—Single copy, 5 cents. In packages of five and upwards, 3 cents per copy, making 15 cents per hundred for twelve months.

SENIOR GRADE.

TERMS.—Single copy, 7 cents. In packages of five and upwards, 6 cents per copy, making 28 cents per hundred for twelve months.

TEACHERS.

BAPTIST TEACHER.—A monthly journal for Sunday-school workers. TERMS: Single copy for one year 75 cents. Five or more copies to one address, 50 cents per year.

FOR THE FAMILY.

THE WORKER.—A continuation of The Missionary Worker, a paper suitable for the older scholars and for families. Published monthly. TERMS: Single copy, 25 cents per year. 10 or more copies to one address, 15 cents each per year.

AMERICAN BAPTIST PUBLICATION SOCIETY.

Philadelphia: 1430 Chestnut Street; Boston: 206 Washington St. and 54 Tremont Temple; New York: 6 Murray Street; Chicago: 122 Wabash Avenue; St. Louis: 1109 Olive Street.

The realization of God's presence is the one sovereign remedy against temptation. A man's greatest ornament is his work, and he always consults his dignity by doing it.

There are no Protestantism lessonaries among the million and a half of people in Tripoli, North Africa. The talent of success is nothing more than doing what you can do well without a thought of fame.

Novelties in Music.

New Music Books of Unusual Beauty.

UNION VOICES, A new School Song Book. L. O. Emerson has again made a success in a collection of songs for the girls and boys. It cannot fail to be popular. 50 cents, 100 per dozen.

CHILDREN'S DIADEM, Abbey & Munroe. A true children's book, containing new and very sweet music and words for the Sunday-School. 50 cents, 100 per dozen.

EMANUEL, An Oratorio in 3 parts. 1. The Nativity. 2. Crucifixion. 3. Resurrection. By J. E. Trowbridge. Not difficult. Commanded to choirs and societies. \$1.00, 100 per doz.

JESUVAH'S PAIRIE, A New Church Music Book by L. O. Emerson, singing School Course. Good original music for practice. Glee and Part Songs, Hymn Tunes, Anthems, etc. 50 cents, 100 per doz.

Good Old Songs We Used to Sing. A most attractive collection of 116 popular songs with Piano or Organ accompaniment. Price \$1.00.

CONTRALTO, Tenor and Soprano of the Massopole. E. Q. Norton. A most useful book to all piano owners. Price 60 cts.

MAILED FOR RETAIL PRICE. OLIVER DITSON & CO. Boston, C. H. DITSON & CO. 897 Broadway, New York.

NASHVILLE, CHATTANOOGA & ST. LOUIS BY McKenna's Route.

Our Specialties Through Cars. Which have run for years over this route between Atlanta, Chattanooga, Nashville, Memphis and Little Rock.

QUICK TIME. By reason of perfect rolling stock, rock ballasted, fish-barred track and good connections.

LOW RATES. Because of our immense business. Facilities for handling it.

QUICK TIME. Three trains daily between Nashville, Chattanooga, Atlanta and Louisville.

JUSTICE & CO. Successors to H. Brooks & Co. Commission Merchants And Dealers in Feed, Produce, Garden and Field Seeds.

EVERTSON & CO. General Commission Merchants. 301 Front Street. Special Attention given to Consignments.

R. H. W. GODWIN. Dry Goods, Notions, Etc., NEW AND DESIRABLE GOODS AT WIDE-AWAKE PRICES.

Eagle Boiler Works. SHEA & McARTHUR. Manufacturers, Stationary and Marine Boilers, Oil and Water Tanks, Broaching, Smokestacks, Heavy Plate Iron Work of every description.

PRATT GIN CO. 100 POPLAR ST., MEMPHIS, TENN. Manufacturers of the PRATT REVOLVING-HEAD GIN, PRESSERS AND CRIBBERS.

ARBUCKLES' name on a package of COFFEE is a guarantee of excellence.

ARIOSA. COFFEE is kept in all first-class stores from the Atlantic to the Pacific.

COFFEE is never good when exposed to the air. Always buy this brand in hermetically sealed ONE POUND PACKAGES.

\$100 to \$300 A MONTH can be made working for us. Agents preferred who can furnish their own horses and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 1018 Main St., Richmond, Va.

CHOLERA INFANTUM.

This most fatal disease of Infancy, PREVENTED, CONTROLLED, and CURED by

Lactated Food

It has been successful in hundreds of cases where other prepared foods failed.

FOR INFANTS. In any case, it may be used with confidence, as a safe and complete substitute for mother's milk.

FOR INVALIDS. It is a Perfect Nutrient in either chronic or acute cases. Weak stomachs always retain and relish it. Physicians and mothers concede its superiority. The most palatable, nourishing and economical of Foods.

150 MEALS for an Infant for \$1.00. EASILY PREPARED. At Drugists—25c., 50c., \$1. Valuable circular and pamphlets, sent free. Wells, Richardson & Co., Burlington, Vt.

1887 - BABIES - 1887. To the mother of any baby born this year we will send on application a Cabinet Photo. of the sweetest, fittest, healthiest baby in the country.

Memphis Directory. of Leading Business Firms.

WOODS & WOODS. Agricultural Implements, Wagons, Buggies and Harness. 332 Second Street.

WOODRUFF & OLIVER. Buggies, Carriages, Wagons, Harness and Saddlery. 378 to 380 Front Street.

JUSTICE & CO. Successors to H. Brooks & Co. Commission Merchants And Dealers in Feed, Produce, Garden and Field Seeds.

EVERTSON & CO. General Commission Merchants. 301 Front Street. Special Attention given to Consignments.

R. H. W. GODWIN. Dry Goods, Notions, Etc., NEW AND DESIRABLE GOODS AT WIDE-AWAKE PRICES.

Eagle Boiler Works. SHEA & McARTHUR. Manufacturers, Stationary and Marine Boilers, Oil and Water Tanks, Broaching, Smokestacks, Heavy Plate Iron Work of every description.

PRATT GIN CO. 100 POPLAR ST., MEMPHIS, TENN. Manufacturers of the PRATT REVOLVING-HEAD GIN, PRESSERS AND CRIBBERS.

SWEET MORSELS.

Don't let a Sabbath Christian only. The devil labors 365 days in the year.

What a man can do in the world, is largely decided by what a man is determined that he will do in the world.

Go not for every grief to the physician, for every quarrel to the lawyer, nor for every thirst to the pot.

Few are wise enough to prefer wholesome blame to treacherous praise.

Don't think Christ died for the good—there are none. He died for the ungodly.—Rom. v. 6.

"Blessed are the meek; for they shall inherit the earth." We are the meek; therefore, resolved, the earth is ours.

All we like sheep have gone astray; there is, therefore, no hope for any of us but in a sin-bearing Savior: such a one we have.

The faithful minister will be laying up his treasure in heaven and glory in enduring hardness as a good soldier.

It is not a man's faithfulness to truth, truth will be faithful to him. He need have no fears. His success is a question of time.

The golden beams of truth, and the silken cords of love, twisted together, will draw men on with a sweet violence whether they will or not.

The best government is not that which renders the individuals happiest, but that which renders the greatest number happy.

The future of society is in the hands of mothers. If the world was lost through woman she alone can save it.

Money and time are the heaviest burdens of life, and the unhappiest of all mortals are those who have more of either than they know how to use.

Sorrow is not selfish, but many persons are in sorrow entirely selfish. It makes them so important in their own eyes that they seem to have a claim on all that people can do for them.

Far away in the sunshine are my highest aspirations. I cannot reach them, but I can look up and see their beauty, believe in them, and try to follow where they lead.

In adversity we should pray for patience to bear its trials and privations; in prosperity we have even yet more need to pray for grace to meet its many temptations.

The business habits and methods of Christian men will have to undergo a wonderful revolution to get up to the standard of the Sermon on the Mount.

The man who goes through the church service on Sabbath and serves money the rest of the week will be short in his accounts when the final settlement is made.

When a great truth really fills the mind it naturally seeks to find expression in speech. It is then more difficult to restrain one's self from speaking than it is to speak.

The root of religion is the fear of God; the rule of religion is the law of God; the motive of religion is the love of God; the end of religion is to glorify God and enjoy him forever.

We live by faith, and faith lives by exercise. As is said of some men, they are never well but at work; so here hinder faith from working, and you are enemies to its very life and being.

The lark goes up singing towards heaven; but if she stops the motion of her wings, then straightway she falls. So it is with him who prays not. Prayer is the movement of the wings of the soul; it bears one heavenward, but without prayer we sink.

Many a one is at great expense of pains and money to learn the art of speaking; the Christian has enough to do in the school of the Holy Spirit and the cross to learn to hold his tongue.

They that did eat manna hungered again, died at last, and with many of them, God was not well pleased with their way that fed on Christ, but with their hearts never hungered, and shall die no more, and with them God will be forever well pleased.

How different are the sufferings of the sinner and those of the saint! The former are an eclipse of the moon, by which the dark night becomes still blacker and wilder; the latter are a solar eclipse, which cools off the hot day and casts a romantic shade, and when in the nightingales begin to warble.

THE FRESIDE SAINT—Doubtless the memory of each one of us will furnish the picture of some member of a family whose very presence seemed to shed happiness; a laugh or perhaps, whose light step even in the distance irradiated every one's countenance. What was the secret of such a one's power? What had she done? Absolutely nothing, but radiant smiles, beaming good humor, the tact of doing what every one wanted, and that she had gotten out of self and learned to think for others; so that at one time it showed itself in deepening the quizzical which lowering brows and raised tones already slowed to be impending, by sweet words; at another, by numbing and softening a father who had returned weary and ill-tempered from the irritating cares of business. None but she saw those things, none but a loving heart could see. That was the secret of her heavenly power.

That we may not complain of the present, let us view God's hand in all events; and that we may not be afraid of the future, let us view all events in God's hand.

In adversity we should pray for patience to bear its trials and privations; in prosperity we have even yet more need to pray for grace to meet its many temptations.

The business habits and methods of Christian men will have to undergo a wonderful revolution to get up to the standard of the Sermon on the Mount.

The man who goes through the church service on Sabbath and serves money the rest of the week will be short in his accounts when the final settlement is made.

When a great truth really fills the mind it naturally seeks to find expression in speech. It is then more difficult to restrain one's self from speaking than it is to speak.

The root of religion is the fear of God; the rule of religion is the law of God; the motive of religion is the love of God; the end of religion is to glorify God and enjoy him forever.

We live by faith, and faith lives by exercise. As is said of some men, they are never well but at work; so here hinder faith from working, and you are enemies to its very life and being.

The lark goes up singing towards heaven; but if she stops the motion of her wings, then straightway she falls. So it is with him who prays not. Prayer is the movement of the wings of the soul; it bears one heavenward, but without prayer we sink.

It's a wise hen who KNOWS her own egg after it has been decorated for Easter.

Charles Kingley has said, "If a tree is not growing, it is sure in the long run to be dying." And so are our souls. If they are not growing, they are dying; if they are not getting better they are getting worse.

HAY FEVER CATARRH

is an inflamed condition of the lining membrane of the nostrils, throat and throat, affecting the lungs. An acid mucus is secreted, the discharge is accompanied with a burning sensation. There are severe spasms of sneezing, frequent attacks of head-ache, watery and inflamed eyes.

CREAM BALM

A Positive Cure. A particle is applied into each nostril and is agreeable to the system. Sold by all druggists. 50 cents. ELY'S BROTHERS, 236 Greenwich St., New York.

The Higbee School.

FOR YOUNG LADIES. Beale, Lauderdale & Jessamine Sts., MEMPHIS, TENN.

Incorporated with Collegiate Privileges. New Buildings, Increased Facilities, Excellent Faculty. Catalogues of unusual interest now ready. Correspondence invited. Address: MISS JENNY M. HIGBEE, Principal, 1317 Memphis, Tenn.

PEEKSKILL (N. Y.) Military Academy, Col. Chas. J. Wright, C.S., Dr. John H. Eldon, Principal. We feel confident that the QUALITY of our work is NOT BE SURPASSED and PRICES are as low as \$10 W \$25.

S. C. TOOF & CO. Steam Printers, Lithographers, and Blank Book Manufacturers. No. 276 Second Street, Memphis, Tenn. Orders by mail and estimates cheerfully furnished.

THE DAILY & WEEKLY Public Ledger

MEMPHIS, TENN. A live, new, Democratic Journal, devoted to the best interests of the New South.

Its financial and commercial columns have gained an enviable reputation for their accuracy. Its telegraph columns contain full accounts of important occurrences all over the world.

Its miscellaneous selections embrace the articles of interest in the literary, scientific and art world. Its editorials are broad, liberal and comprehensive and include every subject which appeals to the thought of an intelligent people.

Its news items are a miniature mirror of the section. The Public Ledger is not sensational, but excludes from its columns that class of items which only gratify morbid appetites, while it degrades society. It is a clean, pure paper, intended for home circles and not the slums.

The Ledger is the liberal advocate of the rights of the people and of every movement or enterprise, commercial, mechanical, agricultural, political, social or moral, calculated to promote the general welfare of the section.

PRICES OF SUBSCRIPTION: Daily, per month.....50 cts Daily, one year.....\$5.00 Weekly, one year.....\$1.00

C. G. LOCKE, Business Manager. MATHES & CO., Editors & Proprietors.

The soul that cannot entirely trust God, what or man be trusted or trusted can never long be true to him; for while you are eyeing man you are losing God and stabbing religion at the very heart.

FROM HERE AND THERE.

On the fourth Saturday in August Moser Esley was ordained to the ministry by Union church, East Tennessee. H. W. Hoad and N. Elrod were the presbytery.

All persons desiring to visit the Coldwater Baptist Association will confer a favor by dropping a postal to me. I wish to assign them homes on their arrival. T. R. SPYKENS, Secretary.

Coldwater, Miss.

Bro. J. W. Conger, president of the Ouachita College, Arkadelphia, Ark. writes: "We have now one hundred and seventy three students, sixty five boarders, nine young ministers. This is our second week. Hope to have one hundred boarders this year. The Lord is blessing us wonderfully. Hope to begin our new building by the first of November."

Little Klittie Windes, daughter of Enoch and Maria J. Windes, died of typhoid fever at Alma, Ark., September nineteenth, 1887, aged four years ten months and twenty seven days. Another precious little life is ended here to begin where there is no end. Now heaven is more attractive to our dear brother and sister, and they may reach forward as they run with accelerated speed toward their Father's house.

DEAR BAPTIST:—Brownsville Female College opened with increased numbers both in local and boarding patronage. Please thank the brethren of Big Hatchie Association for increased patronage. This college belongs to our church here, and hence to Big Hatchie Association. We think it is worthy of the patronage of all our brethren. Let us have fifty boarders this session. Our teachers are excellent. Other advantages are great. Charges are reasonable. Mississippi and Louisiana are sending us some of their brightest girls. Let Tennessee send us bright girls from every county in the western part of the State. J. D. ANDERSON, Brownsville, Tenn.

Our Association (the Hamilton county) has just closed. The Lord was with us. Brotherly love prevailed from first to last. Elders Pano of Burnet county, and Muse and Holt of Waco, were with us; and notwithstanding we are in the drought stricken part of Texas, Bro. Holt so fired the heart of the brethren on the Mission question that about \$400 was raised in cash and pledges. Cotton is being gathered and I hope to send in a club for THE BAPTIST soon, together with my own arrangement. I never expect to be without the paper as long as I live, for I do not hesitate to say it is the best paper published for a Baptist preacher to read. May God bless you in the prayer of S. W. WHITE, Evant, Texas.

Since my last report I have held meetings at Union Academy, Chapel Hill and Gadsden. Brethren Weaver, Gilbert and Elsberry did most of the preaching at Union Academy. We had large and attentive congregations with four conversions and five accessions by baptism. We had engaged my brother, C. T. Moore, to help in



MOST PERFECT MADE Prepared with strict regard to Purity, Strength, and Healthfulness. Dr. Price's Baking Powder contains no Ammonia, Lime, Alum or Phosphates. Dr. Price's Extracts, Vanilla, Lemon, etc., flavor deliciously. PRICE BAKING POWDER CO., Chicago and St. Louis.



Cuticura A POSITIVE CURE for every form of Skin and Blood Disease from PIMPLES to SCROFULA. SKIN TORTURES of a lifetime instantly relieved by a warm bath with Cuticura Soap, a red-kin ointment, and a single application of Cuticura, the great Skin Cure. This repeated daily, with two or three doses of Cuticura Resolvent, the New Blood Purifier, to keep the blood cool, the perspiration pure and unimpeded, the bowels open, the liver and kidneys active, will speedily cure Eczema, tetter, ringworm, scabies, itching, urticaria, scall, head, dandruff, and every species of torturing, disfiguring, itching, scaly and pimpling diseases of the skin and scalp with loss of hair, when physicians and all known remedies fail. Sold everywhere. Price, Cuticura, 50c; Soap, 25c; Resolvent, \$1. Prepared by the Potter Drug and Chemical Co., Boston, Mass. Send for How to Cure Skin Diseases.

PIMPLES, Eczema, chapped and oily skin prevented by Cuticura Medicated Soap.

Intelligent Readers will notice that Tutt's Pills are not "warranted to cure" all classes of diseases, but only such as result from a disordered liver, viz: Vertigo, Headache, Dyspepsia, Fevers, Costiveness, Bilious Colic, Flatulence, etc. For these they are not warranted infallible, but are as nearly so as any medicine is able to make a remedy. Price, 25c. SOLD EVERYWHERE.

Illustrative Sample F. ee SELF-PRESERVATION

HEAL THYSELF! Do not expend hundreds of dollars for advertised patent medicines at a dollar a bottle, and dronch your system with nauseous oils that poison the blood, but purchase the Great and Standard Medical Work, entitled

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, beside being a Standard Scientific and Popular Medical Treatise, a Household Physician in fact. Price only \$1 by mail, postpaid, sealed in plain wrapper. ILLUSTRATIVE SAMPLE FREE TO ALL, young and middle aged men, for the next ninety days. Send now or out this out, for you may never see it again. Address Dr. W. H. PARKER, 4 Bullock St., Boston, Mass.

the meeting at Chapel Hill, but from some cause he did not come. We had fourteen conversions and ten baptizad. Bro. Weaver was with me at Gadsden. Here we had ten conversions with eleven accessions.

I have had fifty conversions with some sixty accessions to my churches this year. God be praised for his work among the people. My time as pastor of the Gadsden church expired with the meeting. The church recalled me with an increase of salary. This shows progress. Wife and I desire to thank the good sisters of Gadsden church, also sisters of other denominations, for a nice present; a friendship quilt, quilted and nicely finished with each donor's name inscribed on it, and brother editor it is big enough for two beds. (Just like them Gadsden people, great, big warm hearted people.)

I have been in other meetings where many were converted. Woodland Mills with Bro. Hughes, Old Unity with Bro. Hodge, Bro. Davis at New Concord, Bro. Horie at Poplar Corner. T. F. MOORE.

ITEMS.

There is no fighting on a quagmire. Faith furnishes the only solid, the only safe ground on which we can contend. Faith clothes us with the whole armor of God. Faith connects us with the Captain of our salvation, without whom we can do nothing, but through whose strengthening us we can do all things.

How quiet the house is at midnight. The people who talk and laugh and sing in it every day are asleep, and the people who fell asleep in it long ago come back into it. Every house has two classes of tenants. Do we love best those with whom we can talk and laugh and sing, or the dear silent ones who come so noiselessly to our side, and whisper to us in faint, sweet, far-away whispers, that have no sound, so that we only hear their very stillness?

A staggering dude was going up Fifth avenue in New York city and met a friend, who asked him where he was going. "Home," he replied. "And why are you going home?" he further asked. "Because all other places are shut against me." And so it may be with some of you. You will put off coming to your Father's home until your dying hour. When you can no longer go to the ball-room or to your places of business, when every other place closes to you, then you will think of coming home to Christ. Come now.

If we would be in a fit posture for suitoring we must get a lively hope of eternal life. As our life is a sea hope is compared to an anchor which makes us stand steady in a storm. As our life is a warfare hope is compared to a helmet which covers the soul in time of danger. As the body lives by breathing, so the soul lives by hoping. A man cannot drown as long as his head is above water. Hope lifts up the head, and looks up to the redemption and salvation that is to come in another world in all its fullness and perfection. Hope does three things. It assures good things; it disposes us for them; it waits for them unto the end.

Three Peculiarities

Hood's Sarsaparilla, the great blood purifier and regulating medicine, is characterized by three peculiarities, namely:

1st: The combination of the various remedial agents used.

2d: The proportion in which the roots, herbs, barks, etc., are mixed.

3d: The process by which the active medicinal properties are secured.

The result is a medicine of unusual strength and curative power, which effects cures heretofore unequalled. These peculiarities belong exclusively to Hood's Sarsaparilla, and are

Unknown to Others

Hood's Sarsaparilla is prepared with the greatest skill and care, by pharmacists of education and long experience. Hence it is a medicine worthy of entire confidence. If you suffer from scrofula, salt rheum, or any disease of the blood, dyspepsia, biliousness, sick headache, or kidney and liver complaints, catarrh or rheumatism, do not fail to try

Hood's Sarsaparilla

"I recommend Hood's Sarsaparilla to all my friends as the best blood purifier on earth." Wm. GARR, druggist, Hamilton, O. "Hood's Sarsaparilla has cured me of scrofulous humor, and done me worlds of good otherwise." C. A. ARNOLD, Arnold, Mo. A book containing many additional statements of cures will be sent to all who desire.

Hood's Sarsaparilla

Sold by all druggists. 51c per box. Made only by C. I. HOOD & CO., Lowell, Mass. 100 Doses One Dollar.



RUSSIA CEMENT CO., Sample by mail 2c.

Save Money AND BUY OR ORDER YOUR BOOTS AND SHOES OF ZELLNER & CO., 300 MAIN ST., MEMPHIS, TENN.



BEST TANNERY CALF, SEAMLESS VAMP, STITCHED WITH SILK.

These shoes are superior to any other offered at this price. You can get them of us in pointed toes and fine, plain French toe or Common Sense shape. For gentlemen we have the finest variety of shoes to suit their taste and purse. For ladies try our specialties in Kid or Rabbit Goat button shoes at \$2.00, \$3.00 and \$5.00; and also our other grades of Dress Shoes. For boys and children we have the very best and most durable shoes to be had anywhere. Try them and save money. We make a SPECIALTY of Seeding Goods by Mail or Express.

We shall be glad to send you our catalogue free on application to ZELLNER & CO., 315 1/2 ST. 10, Memphis, Tenn. God is the whole life of our soul. All the powers of the mind do not shut their aim till they find God. In him the heart finds its happiness, the reason its truth, the will its true freedom.

old Series—Vol. XLII. MEMPHIS, TENN., OCTOBER 8, 1887. New Series—Vol. I. No. 19

Our Pulpit.

AVAN DETHRONED BY KEVIN GRAVES.

THE wailing groans of the world's population has been ascending up from every continent and from every isle for ages, and with every century and every year the groan deepens and the wail loudens. There are those who have for years preached to us a political and religious millennium soon to dawn. Is there a ray of light above the dark clouds of gloom that have rolled down upon the nations? "Watchman, what of the night?" Is there any hope for humanity? for earth's wronged millions? None for Poland? none for Hungary? none for Ireland? none for our overpowered, crushed and bleeding South? None. None while Satan reigns and rules. The pages of revolutions point forward only to the universal distress of nations and wars with all their horrible consequences, multiplying with the years, until men's hearts fail them through fear of the more terrible things to come.

I here confess I have been interested in the success of a peculiar form of government for our noble South. I believed that the conservatism of a peculiar system of labor and a separation from those who had resolved to overthrow it was the best for us, and promised a glorious future to us, and that it was the indelible right of thirteen States and ten millions of freemen to rule themselves, and no treason to assert it. Nor will I deny that every desire of my soul and prayer of my heart and effort of my hand, consistent with my profession, were for it, and were I to die to-day for it I dare say I am not ashamed of what I have said or done; but I am a conquered and converted man. I have given my allegiance to a government that I have imperiled my life in the battle shock to resist, not to overthrow; and I am to that government henceforth a true citizen and subject. The recent hopes of the South are forever annihilated. To renew them would be preposterously absurd. The government, even as it now is, is the best and freest that earth can boast, and let us, as brothers and fellow citizens, pray God to make it all that a pure government can be in greatness and glory. I have to-day no heartfelt hatred toward a fellow citizen who chose to remain under the old flag, and during the struggle, acted the part of a pure and good man; and God forbid that I should distellowship in my heart a Christian brother who, from principle, chose a different Cesar from myself, so that he, through the strife, acted the part of a Christian, and rendered to his Cesar the things that belonged to Cesar. By our political differences we rent the mightiest nation. Shall we now allow Satan, through us, to rend the body of Christ by our political grudges and divisions? Shall we not grasp the hand, eye, and moisten it with grateful tears, that administered by day and by night to the necessities of our poor wounded and sick sons, relatives and friends, led them in prison, smoothed their pillows in the hospital, wiped the death-sweat from their brows, closed their sightless eyes, and gave them Christian burial? Are they not as deserving of our love as the one thousand and one of those who fled without, but never shouldered a musket? Let us lay our political differences and prejudices down this day at the foot of the cross, and pray and labor to conciliate our divided and distracted land, and save our churches from being rent and torn through the device of Satan. From this day forward let it be said, "Blessed are the peace-makers, for they shall be called the children of God." And I do believe that every true child of God will seek to make peace, to save the church for which Christ died, a

church ten thousand times more precious than ten thousand Confederates or kingdoms or earthly empires. Christianity alone can enable us to do this. I return from this digression. There is no hope for the nation while Satan reigns. Politics and forms of governments can promise us nothing, for Satan possesses them all. That will prove the best that is the strongest and most permanent, and the least liable to revolutions and wars. But must this hopeless state last forever? Shall the whole creation groan and travail in pain together, and a just God heed not the lacerating cries of his suffering children? No; thank God, hallelujah and amen! Christ himself declares, "The prince of this earth shall be cast out." This is the hope of the Christian: this is humanity's and the world's only hope.

I turn from the dark and frightful picture of the past, and glancing along the finger of prophecy, catch a sight of the coming glory of the Age to Come, when the reign of the Serpent shall give place to that of the Prince of Peace.

The transfer of all the kingdoms and dominions, thrones and principalities, all earthly crowns and governments, to Messiah and his salute involves the mightiest changes that the world has ever witnessed. No mild, persuasive measures can effect this. Those who cry, peace, peace, and the subjection of the nations to Christ by the exhortations to repentance from the lips of Christian ministers and missionaries teach falsely, and contrary to the plain declarations of God's word, and have learned nothing from the history of the past. Did Abel's brotherly exhortation deter his brother from his willful perversion of God's worship, or restrain the fratricidal blow? Did the fervid preaching of Enoch arrest for a moment the antediluvian apostasy? Did the faithful preaching and fearful warnings of Noah for one hundred and twenty years prevail against the unbelief of his age? And was not the state of the world then declared by Christ to be a striking picture of the latter prophecies of his coming? Did all the manifestations of God through Moses and Aaron, through a long line of prophets and priests for two thousand years, prevent even the one little province of Judea from being overwhelmed in wickedness and unbelief? Who of all the millions of God's own peculiar people, save here and there an Anna and Simeon, when Christ came were waiting for the consolation of Israel? Did the ministry of Christ and his eighty-two disciples, attended by untold signs and wonders, avail to the conversion of even the city of Jerusalem, or the little town of Bethlehem, in which he was born? Does the Acts of the Apostles or any history of the triumphs of the gospel give an instance of even one entire city, town, village or hamlet being converted to the faith and obedience of the gospel by all the labors of all the apostles or modern missionaries? The sun has never yet witnessed the sight.

If the ministry of the Son of God could not effect the conversion of one of the least villages of Judea, or even a considerable fraction of it, if the lifetime preaching of the apostles, inspired to preach, and that too with demonstration of the Holy Ghost and power, with mighty miracles and wonders, even to the raising of the dead, to confirm the word preached, failed, shall we, can we, look for the world's conversion through the feeble and almost powerless ministry of men unaided by inspiration, tongues or miracles? Has thought to preposterous, and the doctrine in contravention of the word of God. Alas! Leviathan