

Whomsoever washing... Careful experiments show that the evening milk contains more solids than that drawn in the morning...

The country is full of common cattle, many of which are not a source of profit to their owners. The owner of a cow that is good for nothing throws away just so much food, care and labor.

One reason that there are so many mortgaged farms is because so many farmers sell corn, oats and hay early, and then have to buy the same class of articles before the next crop is raised.

Mixed Dried Beef with Eggs: Shave the beef and let stand in water over night to freshen; put two tablespoonfuls of butter into a frying-pan and put in a slab of the beef; when warmed through add four beaten eggs; stir until cooked.

Never whip a horse when he is frightened or nervous, or try to force it up to the object that has caused the alarm; draw in on the reins, suddenly speak out with assurance that you are not afraid, then turn the animal a little way from the unpleasant sight and bid it go. A blow of a whip upon a frightened horse gives it double cause for violent action.

Is setting out trees in the fall care should be taken to see that the roots are kept moist; that the place made for them is plenty large to admit all the roots without crowding; that the soil is carefully placed around the roots and then made firm so as to have the soil in close contact with the roots, and that as soon as the ground freezes apply a good mulch, set back all newly-set trees from one-third to one-half.

Dairy Cullers: Three quarts of...

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness. More nutritious than the ordinary kind...

This powder never varies. A marvel of purity, strength and wholesomeness. More nutritious than the ordinary kind...

INFANTILE SKIN & SCALP DISEASES cured by CUTICURA Remedies. For cleansing, purifying and healing itching eruptions of children and infants...

FOR CLEANSING, PURIFYING AND HEALING. Itching eruptions of children and infants and curing itching, disfiguring, itching, itchy and pimply diseases of the skin, scalp and hair...

To be fed sparingly, especially and liberally, and it does not pay to feed more corn or hay. Cattle when fattening require much water, and this they must have when they want it.

The first point in making cheap pork is to get the hog to market in the shortest possible time. The same food makes more pork in early fall than in midwinter, for less of the food is used to produce animal heat.

Cornmeal Pancakes.—One pint of fine cornmeal, four tablespoonfuls of wheat flour, one quart of milk, three eggs, pinch of salt. Mix the salt and flour with the milk, beat the eggs very light and add them. Bake on a hot griddle and serve hot with fresh butter.

The important point in stock feeding is to constantly bear in mind that a young animal gives better returns for food consumed than an old one. A pound of meal or a pound of hay adds more to the weight of a calf than to the same animal when grown.

Take away the mulch from trees and plants that are making a vigorous growth, so that an opportunity will be given for the new wood to harden before cold freezing weather sets in. By this plan, often much serious injury can be prevented.

Carpets and rugs should be taken a good distance away from the dwelling, as to a large field, to be shaken and beaten. It is surprising that municipal authorities permit, as some of them do, carpets to be beaten in towns and villages in vacant lots quite near to dwellings.

Storing Apples for Long Keeping. There is a difference in the bearing of the apple tree in different years to account for. Occasionally a year occurs, to all outward appearance, an exceptionally different from others, when windfalls will keep as well as carefully picked apples in former ones.

Catarrh. May affect any portion of the body where the mucous membrane is found. But catarrh of the head is by far the most common, and the most liable to be neglected. It cannot be cured by local applications. Being a constitutional disease it requires a constitutional remedy like Hood's Sarsaparilla...

Hood's Sarsaparilla. I was troubled with that annoying disease, scall catarrh, and never found relief till I took Hood's Sarsaparilla. J. L. KOTNER, Mackay, Ky. R. R. 25 mile to get Hood's Sarsaparilla. Sold by all druggists. 25¢ per bottle. Prepared by C. L. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar.

INVENTION. A method and system of work that can be performed at home, and that will give you a good income. It is a new and original system of work that can be performed at home, and that will give you a good income. It is a new and original system of work that can be performed at home, and that will give you a good income.

Intelligent Readers will notice that Tuttle's Dillo...

FREE \$1000 for a Husband!

Ouachita Baptist College. Under the supervision of the Arkansas Synod. Two hundred and fifty-four pupils per year. Largest college in the State. Thirty-two counties represented. Terms moderate. Location beautiful. Write for catalogue to J. W. COOPER, President.

J. S. MEMKEN COMPANY, MEMPHIS, FOR DRYGOODS, CARPETS, CLOTHING, SHOES, HATS AND MILLINERY. Leading House of the South.

MALE SEMINARY. One of the best Baptist Schools in the South. Catalogue, address J. L. HANNEY, President.

Full 57 Pills. Vertigo, Headache, Dyspepsia, Fevers, Costiveness, Bilious Colic, Flatulence, etc. For these you are not warranted in paying, but are as sure as death to make a remedy. SOLD EVERYWHERE.

OPIUM. GUARANTY OF THE REAL. Beware of cheap imitations. The only genuine article. Sold by all druggists.

OUR PULPIT. A SERMON ON THE LAY CHRISTIAN. BY JOHN A. LORTON. 'Woe unto them that are at ease in Zion'...

right in the church when you are at ease in Zion. You are bringing a delusion to your bosom. There is a 'woe' pronounced against you. 'Woe unto them that are at ease in Zion'...

Woe unto them that are at ease in Zion. This text was addressed to the Jews who were trusting in the mountain of Samaria and in the Zion to save them from their threatened destruction at the hands of their enemies. Zion was well fortified, and the strongholds of Samaria seemed impregnable. Hence the Jews, in spite of constant admonition and impending doom, were still at ease...

Woe unto them that are at ease in Zion. The word 'woe' in the text means unmitigated sadness among God's people. 'Woe unto them that are at ease in Zion' means lay church members, and God fixes an unqualified 'woe' upon this unmitigated sin. There are a great many sins mentioned in the Bible of which we have all been guilty.

Woe unto them that are at ease in Zion. Lying is a sin, especially lying about on Sunday (or when we should be at work), by a Christian, when he is at rest. This is the great sin of the sluggard, and the greatest sin of the world. Sunday is God's great day, and the true Christian's workday. He is to be diligent in his work, and to be diligent in his work, and to be diligent in his work.

Woe unto them that are at ease in Zion. Extravagance is a sin, especially the waste of our opportunities and chances for doing good. How prodigal many of us are of lost opportunities and of God's wasted resources. We dig down away in religious ease, idleness, laziness, slothfulness and good-for-nothingness. The worst prodigal is he who wastes the patrimony of heaven in ungodly and wicked living, in the riotous destruction of God's means and resources.

Woe unto them that are at ease in Zion. The only evidence that we are the true branches of the true vine is that we bear fruit and the best evidence that we are in the vine at all is that we bear much fruit. If we love Jesus we will keep his commandments. 'Ye say Lord, Lord,' says Jesus, 'but why call ye me Lord when ye do not the things I say?' 'Show me your faith without your works,' says James, 'and I will show you my faith by my works.' 'Faith without works is dead,' just as the 'body without the spirit is dead.'

Woe unto them that are at ease in Zion. No, no my friends, don't you flatter yourselves that you are saved by grace, that you are all saved by grace, that you are all saved by grace. I don't know how many lay members of the church I have met in my general conference, and 'N. O.' Some of them have had their names signed here I have been, and their names signed here I have been, and their names signed here I have been.

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ers neither do nor give anything to the cause of Christ. I do not allude to the rich and affluent ones who cannot come. Some of them I have hunted out, as you hunted for squirrels, and when I found them they were so poor and lean, spiritually, that twenty-five of them would not make a breakfast in a hungry soul. These are they who grumble about the pastor not visiting them. Brother Williams—that best of pastors—did not come as he should; and Brother Lofton is “mighty slow” about getting around. Some of this class admit, however, that Brother Williams came often to see them; and that the indication is that if the pastor does not come often there’ll be no swapping of visits with him by coming to church (?). Some church members remind me of what I once heard a clown say to the ring master. He said to him a fine horse to sell, and would take two hundred and fifty dollars for him. “Has he any defects?” asked the master. “Well, yes,” said the clown, “he has two slight defects, but they don’t hurt his appetite nor change his constitution.” “What are those defects?” the master inquired. “Well,” said the clown, “in the first place, when he is out he is hard to catch, and, in the second place, when you catch him he is good for nothing.”

My brethren, laziness is an awful sin, especially the sin of spiritual indolence. Some people are lazy by nature, and it is difficult to see how a lazy man will ever get to heaven. It will take an extraordinary stretch of grace to save him—pulled through! Some people seem too lazy to get converted, and when they do profess religion they cannot see immediately to loll on God. They are generally too indolent to do much harm, except by negation and indifference; but they never have the energy to do any good. The meanest sin, however, is to be active and assert about everything else, and then be a lazy lousier in the kingdom of God. I had rather do something mean, occasionally—

than do nothing at all. A live error is worth more than a dead truth—or the truth asleep. Energetic and wide-awake evil will stir up a fight; and agitation is the only remedy for stagnation. The greatest sinner on earth is a lazy Christian, especially one who is active in everything but his religion. He goes into partnership with Christ, and the indolent shulker expects to share all the benefits and profits of the business without bearing any of the expense or doing any of the work. He expects to get to heaven, to sit upon a throne of jasper, to wear a crown of gold, to strike hallelujahs upon a harp of a thousand strings, and yet he lives like a pauper and gives like a beggar.

Some of these idlers in God’s vineyard are among the most prosperous in business, and apparently, they are having the best time of anybody in the church. They are often enterprising citizens, contribute largely to public amusements and live in grand and extravagant style; but they can’t pray in public; they can’t find time to do anything for Christ; they can’t give money if anything for the gospel, and even coming to God’s house is often a burden and a bore. There is some excuse for a lazy man by nature; but for a Christian to be active in everything but religion is a most inexcusable, a damning crime. No wonder God has written “was” upon the business of the church member. I have thought of all people on earth that Christians could best answer a question I saw written once as a humorous advertisement for employment. It read thus: “Don’t you know anybody who doesn’t want nobody to do nothing?” This seems to be about the interpretation by many of

God’s call to go and work in his vineyard. My friends, Heaven is called a place of rest. “There the weary are at rest, the wicked cease from troubling.” With what sort of expectancy, or hope, does an indolent Christian live, who is doing nothing here, suffering nothing here, hearing no word and abating no responsibilities here, from which to rest hereafter?

My observation is that the most laborious and liberal Christians in the church are the most active and industrious business people otherwise. The cry is often made by the lazy Sunday loungee that he is tired, weary, worn out with the labors of the week. Don’t you have time to pray. He must rest; the Sabbath was made for rest, and the night for sleep! I want to make all due allowance for men and women who work hard and drive early and late, and who sometimes have to spend their nights and their Sundays in labor. I pity the street car driver, the railroad worker, and thousands who are so engaged as to be deprived of the blessings and benefits of home and church life. God will ultimately curse the country and the business which so crushes out the life and destroys the happiness of the laborer.

There are exceptions to the rule of church laziness; but to the true Christian a deprivation of home and church privileges is felt to be a great calamity.

Such, however, is not the case with thousands who waste their opportunities to do good, and who make God’s holy day a season of lounging and recreation. It is really amazing to meet a brother or sister early Monday morning down town who could not get out to public service on Sunday. How they do often lie about it and whip the devil around the stump, to their pastor! That darling little babe can’t be left on Sunday, but he can squall, if he chooses on Monday. That dear sick wife can’t be left on Sunday, but she can grunt and groan, if she chooses, on Monday, and all the week. Business must be looked after six days in seven, but

greater insult to God at the hand of a professed believer in Jesus Christ

Great God! think of it.

How infinitesimally little some are doing, even pretty fair church members, for Sunday schools, missions and the spread of the gospel to a perishing world! In going my pastoral rounds I find a few who have left us and joined other denominations. Some wanted more water, and joined the disciples. Some wanted more fire, and joined the Methodists, and we all need more fire. Some wanted to keep cool and joined the Presbyterians. Some wanted more style and joined the Episcopalians. Some wanted rest and joined the “Primitives.” Ah, brethren, it would smit many of us to find a soft place in God’s kingdom, where we neither go, nor do, nor give. Some want a religious rocking chair to indulge their laziness, to lull their stings and to cultivate their do-nothingness. It does seem, when it comes to religion, that some of us are born tired, born lazy, born asleep. Is it any wonder that a few should hunt for the fold of old Bip Van-Winkle. It is such a luxury to the anti-missionary consciences to have some sweet cradle to rock the soul to sleep in—saved by grace. Also, it is a wonder that more of us have not found rest in the fatal delusion that we are God’s “peculiar people,” without being “jealous of good works.”

In conclusion, brethren, God says it is “high time to wake up out of sleep.” The time is short.

The night of life is far spent, and the day of eternity is at hand with many of us. “Blessed the time for the days are evil.” “Whatever thy hand findeth to do, do it with thy might.” In the grave there is no work, nor device, nor hope, nor opportunity, nor help, nor mercy. What you do for God and souls will have to be done quickly. We never sleep nor die over that we love. Love seems to have no eyelids, and she seems to be all heart and hands and feet. Men do not sleep over money, for they love it. They do not sleep over pleasures, for they love them. They never sleep often over earthly privileges and rights and liberties. Love!

The devil and the wicked never go to sleep in a bed. The bar-room and the brothel and the gambling hall never sleep. God and angels are awake. Creation—the animals, the birds, the stars, are ever on the alert, the watch. Man sleeps nowhere save in the church, the house of the living God!

Let us work while it is called to-day, for the night cometh when no man can work.

By and by we shall rest. How sweet to the soul of God’s dying laborer, that he shall find rest! How painful the thought of the dying idler, dying perhaps, with a church letter in his pocket! “Woe to them that are at ease in Zion!” Woe! woe! The Bible is full of woes; but the woe to the lazy, the easy, is not the least of them. It is the woe of the “one talent” hid in a napkin. “Cast him into outer darkness.”

CIRCULAR LETTER FROM DR. LOFTON.

MY DEAR BRETHREN:—In view of the great effort on the part of the Tennessee Baptists to raise, for the year 1888-9, the sum of \$20,000 for missions—State home and foreign, I want to humbly beg your co-operation in behalf of our State Board and its secretaries.

We want \$10,000 for State missions alone; and for the Home and Foreign Boards of the Southern Baptist Convention, we want \$5,000 each. The whole amount, \$20,000, has been apportioned to

respective amounts among the churches in their bounds. The Baptists of other States are adopting this plan with great success. Help us in this great work, and we shall accomplish great things another year.

You know Rev. J. H. Anderson, our faithful and efficient secretary. In addition to his work, and under his direction, we have placed Rev. J. H. McMurray, as Sunday-school evangelist and colporteur, with the title of “Assistant State Mission Secretary.” He is also a brother beloved, useful and able. Receive him, write to him, help him in his most important work. We need to organize new Sunday-schools and disseminate Baptist literature all over our State.

Need I tell you, brother, of the vast destitution in Tennessee? Need I tell you of the almost infinite demands of the home and foreign fields? You know and feel this; and if you love this “world” for which Jesus died, you hold in sacred regard his great commission, “Go ye into all the world and preach the gospel to every creature.” “Let him that heareth say come!” “Give and it shall be given you. If you cannot ‘Go’ personally, you can go by proxy, that is, by giving and by getting others to give for missions.

Now, brethren, write us a good letter and let us know that you pledge co-operation. It will do us good. See to it that your Association and your church, so far as your influence and effort can go, carries out the apportionment plan adopted by the Convention, and requested of the Associations and churches. Expecting to hear from you by early mail, I am your brother in Christ Jesus.

GEO. A. LOFTON,  
Chairman State Mission Board,  
Nashville, Tenn., Nov. 1888.

REPORT FROM THE BAPTIST STATE CONVENTION OF S. C.

DEAR BAPTIST.—Our State Convention met this morning, November twenty-sixth, at ten o’clock in the Baptist church of the beautiful town of Orangeburg.

In same was held yesterday our Annual Pastor’s Conference, of which I read you a report in brief.

We meet to-day under most auspicious and benign circumstances; a deep blue sky overhangs and a bright sun pours down his genial rays. A no less warm and cheering welcome has been given us by the good people of this lovely city. The President, Col. Hoyt, called the body to order and after appropriate devotional services, announced that organization of the Convention was in order.

Whereupon the delegates were enrolled and their ballots cast resulting in the re-election of the incumbents with Bro. E. C. Dorgan, now pastor of Catelard Square, Charleston, as an additional, or second vice president. One hour spent in special thanksgiving service, led by the venerable Dr. J. O. Furman, with very feeling and appropriate remarks.

Dr. Hunt and Dorgan, both new men with us addressed the Convention with great fervor and appropriateness upon the reasons for our profound thankfulness as a denomination, as individuals and as a nation.

Visiting brethren are cordially invited to seats with us.

Dr. Johns of the Home Mission Board, Bro. T. P. Bell, of the Foreign Mission Board and Bro. Eger, returned missionary from Rome, kindly responded in words expressive of their delight to be with us.

Dr. Bailey, the very efficient Secretary of State Missions made a most admirable and satisfactory report of the work under his wise administration. This report showed that the closing year was the most fruitful in the history of the Convention. There were employed eighty-four missionaries; twenty-nine colporters; stations occupied one hundred and fifty; baptisms, four hundred and twenty-

houses, \$14,425. The board expended in mission work during the year in the State \$10,314.40.

The report on ministerial education was exceedingly gratifying. It showed that some thirty students were aided largely at Furman University this last year.

Second Morning.—Report on Foreign Missions by Rev. W. T. Hundley, showing the vastness of the work, covering the four great divisions of the globe. It was a good paper and replete with facts and many encouraging features of the foreign work. Bro. Eger of Rome spoke to the report, putting special stress on Italian Mission. He showed what the Italians were, their character etc., from their form of government, being wild and stable. No gospel in Italy, as preached by the Romish priests. The people hear the gospel only when they hear the missionaries, and Christ is never preached as a complete Savior. The priests cannot preach and perpetuate their creed, confession, penance and purgatory have no place where the Christ is preached. He said we need nice chapels there. Bro. Eger made a fine impression in his burning words for the gospel liberation of the priest ridden sunny land.

Bro. T. P. Bell, assistant secretary of the Foreign Mission Board, followed in an earnest speech, calling for enlarged interest and endeavor as the field and its demands were so rapidly increasing.

The Foreign Mission work will prosper in the hands of our faithful missionaries only as we at home show our interest in that work. We must work through them. His remarks were well re-

ceived. Next came report on temperance, followed by an admirable speech by Dr. Cathbert, of Aiken. He made a clear and strong plea in behalf of the crusade against the demon, strong drink. The report recommending more summary measures in discipline etc., was most heartily adopted.

The committee to which was referred the report of the State Secretary, next recommended an enlarged extension of the State work, calling for \$15,000, instead of \$12,000 as this year.

This recommendation was spoken to by Rev. J. W. Perry, of Ridge Spring, on a most concise and analytical view of the commission from our Savior. His deductions were admirable and forcible, leaving no ground whatever for Pedoism. It was a masterly review of the force and Divine intent of the great commission.

I should have said in the proper place that the results of the colportage has been most gratifying. Over \$2,000 have been raised by our various Associations, as a permanent fund for this work.

Night Session.—The Negro Preacher, by Rev. C. C. Brown, of Sampier, was the first thing to-night. Bro. B. has for several years been zealously advocating the importance of educating these noble sons of Benedict Institute, Columbia. This is an interest he has shouldered himself against great odds and continued to battle manfully until he is likely to succeed in getting the brethren generally to come to the relief of this huge monster. Brown is so facetious and sagacious as he is zealous.

Now is the crowning question, Furman University, this Baptist child and now to the many a noble mother is located as you know in the city of Greenville, hard by the Blue Ridge. And like the grand old Piedmont region she is rising into massive proportions. Dr. Manley, the honored president, made a brief talk setting forth some of the struggles through which this honored institution had passed in the last twenty years. She seems to stand now in permanent majesty.

Dr. J. C. Furman, the greatest Roman of all made an earnest plea for education, and spoke in direction. While this grand old hero seemed to be splintered in gratitude by the greatness of her work, as her sons are ever heard and on the floor of their Convention testified, he seemed to have an abiding sense of how delicate he should touch her who so nobly bears the name of his honored sire. God grant that his snow white head may bloom with many more years of youth.

Bro. Griffith, the agent of the University next made his annual report. It was massive, with many encouraging facts. The \$15,000 asked for at the last Convention, in addition to the \$5,000 given by the city of Greenville, was nearly raised. The Convention proposes to add \$5,000 this year to the endowment of old Furman. Our people are determined to put this institution on a firm basis.

Third morning. Report on home missions by Rev. G. W. Perry. Dr. Johns, assistant corresponding secretary of the Home Board, made a telling speech. His account of the work in Cuba was thrilling.

The report on ministerial education was taken up again. Bro. Sampier of the Seminary, was heard from in behalf of the thirteen students from South Carolina, now at the Seminary. He soon raised in good pledge about six hundred dollars for their support.

After considerable debate the report was adopted.

Colportage, general Bible work, and foreign missions will be again taken up to-night, when Dr. Botting and Rev. Graves, returned missionary from China, will be gladly heard. Miscellaneous business will follow, and then will conclude our of-

the most successful and healthful sessions of the Convention.

We go to Florence, in the northeast part of the State.

The various pulpits as usual will be filled on to-morrow. Your scribbles must leave this evening for his appointment to-morrow.

SOLD AGAIN.

THE Baptist Reflector, of Chattanooga, has been sold to Bro. E. C. Falk. It is now, if we are correctly informed, an individual enterprise. It once became the organ of American Baptists. It has dropped America and announced itself as the organ of Tennessee. It barely left the Old Banner a foothold on the eastern banks of the Mississippi, which by a good providence was after a sort maintained, despite the gigantic organized effort to push it in. To plant it firmly in its laity habitation and name, it gathered stock from two or three scores of scattered Baptists. This, it was claimed, made it the State paper, since the stockholders were claimed to constitute the Baptists of the State. This claim immediately sprang up and flourished well for a season, but, of course, it must wither, because there was shallowness of earth. And now the stockholders are left on the further bank of the river of Oblivion. We said to a friend who took stock, “Now, brother, don’t grieve after it, consider that you GAVE that to the struggling alitor, and blessed is he that expecteth nothing. For he shall not be disappointed. Outside of its merit towards this paper, and its desperate effort to overturn it, it has been a good Baptist paper. Its recent editor is a brother beloved, and he oft refreshed us with his kind social qualities.

And now our dearly beloved, whose skirts are clean, and whose heart is pure, has undertaken to scuddle the storm-worn ship. An eye has desired the work, we welcome him to the helm against all unrighteousness, and we shall expect a full return of that editorial courtesy, and good will which we hereby extend to him.

FIRST CHURCH.—The pastor preached to unusually large congregations morning and night. Two joined by letter in the morning, and one was baptized at the evening service. Bro. Vesable will preach the memorial sermon next Sunday in Brownsville in commemoration of the beloved E. C. Gates.

CENTRAL.—Preaching by the pastor at 11 a.m., and at night. According to appointment, the young men of the church and congregation, gathered in the pastor’s study at half past four o’clock in the evening, for social and devotional meeting. These meetings are to be held at four o’clock each Sunday afternoon. All young men are invited.

Our limited space will not admit the names of the large number of brethren and friends who called on us the last week. Let all Baptists who visit the city know they will have a cordial greeting at Baptist headquarters. You will find me busy, but we can give you something fresh to read and spare time to hear the news from you.

Provide your family with good reading matter for the long winter evenings. It will educate your children and add to their intelligence. We have a fine line of books for children of all ages. Beautiful books and booklets for Christmas and New Year’s gifts. You will buy good things for the body in food and clothing, don’t neglect the mind. Feed it on the best food.

Ed. W. L. Brown, has moved from Blair, Neb., to Enrehaton, Tenn., where he has been called for two Sundays, by Harrison church. Bro. B. is one of our ablest ministers and can fill any pulpit. Pastors and churches seeking the best gifts, would do well to correspond with him.





BRANCH OFFICE.

J. B. MOODY, Proprietor. A good stock of the best Baptist books and tracts. Agents to collect for the American and English Bibles. Address, J. B. Moody, Nashville, Tenn.

WHOSE CHILD IS IT?

One J. G. Chinn, a prominent light of the so-called Reformation, in an article published in the Standard, and copied into the Christian Evangelist of Missouri, thinks B. W. Stone, and not "Ed. Campbell," should have the honors of founding their "movement." So the question, Whose child is this? still goes unanswered. As for me, no one at which of these, or other ones, they thus honor, so they don't slander our Lord with founding the movement. Of course, no respectable man will do this, since the written word of these authorities, or any man, to start such a movement; and also the Holy Spirit never opens outside the word, the movement is of some man or men, and not of the Lord. This is surely and antithetically settled and sealed. "Out of thine own mouth do I condemn thee."

WHO ARE THEY?

Who are the Baptist people? What is their history? Was John the Baptist their founder? Have they had a continuous history through all the centuries since? There are indeed some partisans among them who would fain have us think so. Their real scholars do not pretend to say such things. They know that, and are as candid enough to tell what they know.—G. W. Longm on Christian Evangelist. The above sentiment is extensively promulgated to our hurt. It is high time some one were taking notice of it. We propose to examine it in the light of the facts. Do our scholars repudiate it, and only partisans claim it? The above is a part of a Review of Dr. Whitsett's book on the "Origin of the Disciples," and

DR. WHITSETT'S TEACHING.

DEAR BRO. MOODY:—I saw the paragraph in the Standard in reference to Dr. Whitsett's alleged teaching that "Peebaptist churches are true churches of Christ," and intended to have a word to say about it, but press of duties prevented. Now comes Dr. Spencer's article. I am sorry your paragraph appeared, because it does not do justice to the minds of your readers and awakens a suspicion that he is not faithful to his trust as professor in your school. Permit me to say that the next time "a report" comes from a "senior student" to the effect that a professor is teaching wrong doctrine, you drop him a note asking him whether the report is true, and if true, then as a journalist it will be your duty to make such comments as the case may require, and to avoid danger of injustice to any one. Excuse my saying this. I have heard Dr. Whitsett's entire course of lectures on Church History and on Polemics, and I never heard him express an idea at variance with the faith of the denomination in the South, although these are the very subjects on which it was "reported" he was not sound. Since the appearance of the paragraph above mentioned, I have talked with Dr. W. now, it being a number of my scholars and an intimate personal friend. He does not recall ever having said what is charged against him, is sure he did not say it, because such is not his belief. To say that "Peebaptist churches are the true churches of Christ" conveys the idea that they fulfill the New Testam-

ent conditions of a church, when the fact is they are in error on the fundamental question to the material of which a church should be composed. Dr. Whitsett says that he often uses the term "church" in referring to Peebaptist bodies, not meaning that they fulfill the Scriptural conditions, but simply using language as it is commonly used. Everybody does the same thing. It is cheaply calling organizations by the names by which they are known to the world. Even Dr. Spencer in his article uses the expression, "a Methodist church," and the Gleaner speaks of "Peebaptist churches." There is no necessity for misunderstanding such language; but it is not the first time "a report" has not got things exactly straight. The matter would not be worth discussing, were it not for the peculiar position Dr. W. occupies and the harm likely to come from placing our Seminary professors under suspicion of heresy.

While in this line let me say a word as to Prof. Whitsett's teaching on "Baptist Succession." I remember stating to him my own belief on the subject, and he added heartily, "That's my belief exactly." My statement was in substance as follows: Baptist principles are clearly taught in the New Testament, and the promise is given that they shall never be destroyed but shall finally dominate the world. God would not leave himself without a witness in the earth to principles of such importance, and especially so after the promise he has made. We are therefore authorized, aside from all historical evidence, to believe that at no time since John the Baptist has the world been without men adhering to Baptist principles, witnesses for the truth. How well we can trace any line of succession will depend upon how well old records have been preserved. When we remember that in many ages and lands it was all a man's life was worth to be known as believing Baptist principles, and bear in mind that the very exist-

ence of their successfully concealing themselves, it is unreasonable to expect that anything like a regular line of succession can be made out at this day. People who concealed themselves from the officers of their day, who were hunting for them, would so much the more conceal themselves from us who live to-day. I added that this fact compels us to build upon the Bible instead of building upon history, which is to be used simply to confirm what we learn from the Scriptures. This argument we make in our history, however, is as strong as in the nature of the case could be reasonably expected.

Many of the old documents in existence have never been carefully studied, and I, for one, would favor the sending of some competent man to Europe, and supporting him while he studied the documents which remain, and gather material for the most thorough Baptist history that can now be written. Many documents have perished and many of the facts were never committed to writing at all. We owe it to ourselves and to the world to learn all that is to be known concerning our history.

Let me say in conclusion that I have been pained to see utterly unchristian views of Baptist succession advocated by some of our brethren. There is no Baptist succession corresponding to what Episcopalians and Roman Catholics claim. Such a succession, if it existed, would not be Baptist. The man who believes that a sort of ecclesiastical juice (or whatever it may be called) is transmitted by ordination, by virtue of which the candidate is made in some peculiar way the channel of divine grace to those to whom he ministers, and that the validity of all ordinations depends on there being no break in the streams,—the man

who believes this is not a Baptist. Such a doctrine is a situation run to seed. It is a doctrine that Baptists have been put to death for denying. Let us be careful not in combating Episcopalians and Roman Catholics ideas of succession we do not fall into the advocacy of another form of the very doctrine we oppose. Fraternally, T. T. EATON. Louisville, Ky., Feb. 18, 1885.

GLEANINGS AND NOTES.

"What funny criticisms people do make!" says a wise man. "How can a minister preach against one master who has never been to one?" "He, as many, many ministers preach against hell who have never seen there either."—Robert B. Dotts. Within two years the Knights of Labor have decreased from 750,000 to 260,000. Dr. J. M. Pratt, of Lexington Ky., has given five thousand dollars to be used in keeping up apparatus for illustrations in science in the Georgia College. The organ war question has raged so hot, that the Campbellites are beginning to refuse pulpit affiliation with each other. We note with pleasure the improved health of Bro. T. H. Pettit, of Kentucky. We hope his may be permanently restored to health and to his work. Mrs. J. Lawrence Smith, of Louisville, has given six thousand dollars to the Southern Baptist Theological Seminary to erect a library building, and as an endowment fund. A reporter of the N. Y. Herald asked Dr. Armitage, Squidier, Paxton, Talmage, et al., "What will we do in the future?" They couldn't tell. Dr. Armitage frankly admitted that we have no definite revelation on that subject. Dr. T. thought the astronomer would be able to visit Jupiter before breakfast, and Mercury after tea, having spent the day in Mars. If any brother will give us the Scripture that says we go to heaven when we die, we pledge ourselves to tell what we will after we get there. We will try it.—B. B. Tyler is set-

tle enough to call that institution of man The Church of Christ. Too bad. MINISTER'S AND MEMBER'S MEETING. THE Minister's and Member's meeting of Beulah Association will meet with Beulah church on Friday night before the fifth Sunday in December, 1885, continuing to Snoddy night. Persons going by rail will get off at Union City, where conveyance will be furnished out to the church. Write to Eld. R. A. Beauchamp, Union City, Tenn. Introductory sermon Friday night. A. S. Hall and T. A. Wagoner. Scriptural prerequisites to the Lord's supper. G. L. Ellis and A. S. Hall. Growth is grace, and how to promote it. E. W. Norton and F. L. DuPont. Is it right, or wrong, for a church to call a pastor annually? C. P. Glover and R. A. Beauchamp. The utility of Sunday-schools, and who should compose them. J. M. Nowlin and R. W. Norton. Ought each church to have a prayer-meeting, and how to make it successful? T. A. Wagoner and R. A. Beauchamp. The desecration and its duties. C. P. Glover and J. M. Nowlin. The Missionary sermon Sunday eleven o'clock a. m. F. L. DuPont and G. L. Ellis. Each church is requested to send a representative, and all of the ministers especially invited to attend. T. H. P. HANSEN. No competition is so holy that the Devil will tempt us right to the midst of it, and as soon as we are there he will not try to use it to cover his vile ways. Never leave your way to cover a crooked way, or the way to avoid sin; appointed course. No great blessings.

...and receiving twenty-six dollars for his funeral expenses, and some of his troubles, but he kept on one or two that have given us great joy. Read them.

A religious newspaper must, within certain limits, be run in the interest of its subscribers. The editor who controls its columns must consider what will please an individual or even a single neighborhood. He must not put into his columns that which can be of no possible service to one in a thousand of his readers, even if by such exclusion he secures the ill-will of some good brother or sister. He must not refuse to publish what is of interest and profit, although the publication may be objected to by some worthy and excellent people. A pastor resigns and the church passes a set of holy resolutions, with an ample preamble, and sends them on for publication, free, of course. Why not publish them? Because, if the editor publishes this set, something less than a thousand other sets will be sent in due order, and to publish these would wreck the paper. And so, also, as to ordinary resolutions and the like. Reasonable people will readily see that the only thing to do is to charge advertising rates for such matter, but to do this will surely make some excellent people feel that they have been grievously wronged.

Again, an opinion on some exciting subject is printed, and a dozen writers, from postal bags as many as a hundred, are forwarded to reply. You certainly do not need more than one of the dozen, possibly not even that. But, no matter which one you print, more than one or two ciphers whose contributions you do not print will feel aggrieved. And what shall we say of the numerous contributions, prose and poetry, which must go into the waste basket, if we would keep out of the almshouse? As the editor has no hankering after the almshouse, he chooses the latter alternative, and into the basket these children of misguided genius go. But now their fond and doting parents are grievously injured.

The voluminous writer of the preamble and resolutions, or insert, assures us that the document is a warm friend and patron of "your paper," and, therefore, etc. Thank God so are some five or six thousand more. Write no more than you are willing to pay for, and don't threaten us that you will "influence your Association to drop your paper unless you publish."

Baptist editors of the South signify their respect for the apostle Paul did his. Let us see who can resist closely articles which, if printed as they are, would fill a column, but will be all the more being compressed into half a dozen lines. Readers will read the paper that will go into the waste basket, and the business of compressing into small spaces as possible what correspondents may write. The day for long-winded saws letters and long essays in a Baptist weekly will soon be numbered. By the days before the Good. More than ever before, the Religious Herald will aim to give the gist of things. In that particular, and in others, we hope to create a demand for the paper in many homes into which it has not yet gone.—Religious Herald.

What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and call on the name of the Lord! In this great and good land, what return shall we make to the Lord? The gospel has made us what we are. It has given us all the distinctions we possess from the heathen. It has uplifted and ennobled us. Shall we not do what we can to send this gospel to all who sit in darkness and the shadow of death? Shall we not remember the faithful men and women who have gone out to heathen lands to preach the unsearchable riches of Christ, and contribute what we can to increase their efficiency?

All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets. Vincent Cody, a life prisoner in Sing Sing prison, has sent to the "Tribune" \$20.00 from a sum he had set aside for his funeral expenses, to the campaign fund against the re-election of Governor Hill. In April, 1867, Cody was an insane politician. He was a deputy sheriff, and a married man with two young children. On April 18, 1867, a man named Allen was in a liquor store, at 16 Jefferson street, throwing dice with John E. Livingston. The latter was accused of cheating. Angry needs led to blows, and Livingston drew a revolver. Cody sprang forward to wrest the revolver from Livingston, when it was discharged, and Livingston fell dead. Cody was arrested, tried for murder, and sentenced to a life imprisonment. Cody lays the blame for his confinement to political insanity exhibited by Wm. M. Tweed. Cody occurred in the case block where Tweed lived, and the latter expressed his determination to get Cody out of his way. Cody's conduct is highly commended by his keepers, and he is the half-man in the prison.

In his letter he says:—"I am a life man, have been an inmate of the prison twenty-one years, and expect to remain here until the expiration of my term—death. My dearest desire has been that at the expiration of my term my poor old bones might rest in some Catholic cemetery, and I had a few dollars placed in the hands of a friend to be used for that purpose; but since the beginning of the present State campaign, the politicians having drawn the line making the issue the pulpit against rum, I have instructed my friend to send \$20 of my funeral expenses to you in aid of the pulpit in the coming battle, and I'll be satisfied to let my bones rest wherever the Almighty in his goodness may see fit. I have suffered, and have seen others suffer, so much from that cursed rum that I deem it my duty, as it is the duty of every man with a humble power to check this crying evil."

The preaching this age needs is the preaching that every age needed. Paul said to Timothy, "Preach the Word." Human souls need, not theories or philosophies, but the truth as it is in Jesus. This is the need of every clow. Those who are weary of care and perplexity, those who sin and suffer, and those who are seeking to live lives of purity and nobleness, need the bread of life. There is nothing so fresh and so palatable as the gospel of the glory of the blessed God. There is nothing for which myriads are so hungry, and nothing that they will receive with so much gratitude.—Christian Standard.

Do you owe the old firm of Graves & Mahaffey? They have waited on you long and patiently. They do not want to press you, only by brotherly courtesy to pay them, so that they may be able to pay their creditors. This is but honest and just. If you cannot pay all, pay a part now, and it will help us, and if you have forgotten the amount you owe us, we will send a statement with a credit for what you do pay. We are anxious to close all old accounts before Christmas.

GRAVES & MAHAFFEY. Is the man of Oliver Cromwell the magistrate in the north of England punished drunkennes by making them carry what is called the "Drunkard's Cask." This was a large barrel, with one head out, and a hole in the other, through which the drunkard was made to put his head, while his hands were thrust through two small holes, one on each side. With this he was compelled to march along the public streets. The more God empies your hands of other work, the more you may know that he has special work to give them.

YOUNG MINISTERS' FUND.

\$100 WANTED FOR NOVEMBER AND DECEMBER. The session of the Southwestern Baptist University opened the first Monday in September, and there are already five or six, as there were last year, more than the Ministerial Board has funds to pay their board, and these young brethren appeal to us for help. These are pious, promising young ministers, approved by their churches as undoubtedly called of God to preach the gospel. One of these writes:—"As I have but four dollars in the world, and will have to spend that for books this week, which I am bound to have if I remain in school. My matriculation fees are unpaid, and I stand utterly without the means of meeting the current expenses of the year, outside of board. As I think of all this I can but shut tears over the prospect of an early return home, yet I try to trust God and have faith that some way will open up for me."

Another, the one who won the "Dictionary" prize last year, writes us:—"Can I return to school this fall? Since you have so generously offered me there the past two years, I come to you with the question. I feel that it is impossible for me to go on any other terms, the need of an education, and with the Lord's help, am determined to obtain it, and this, I think, is an excellent reason for asking you further assistance. I had hoped that, by laboring in protracted meetings during vacation, as an opportunity offered, I would be able to raise funds enough to pay something for my board at present session, but in this I have been disappointed. I think I will be able to provide myself with clothing, the necessary books, etc., by being economical. Can I return?"

The tenor of the letters of the other young ministers is similar to these. All these have agreed to board themselves in messes or frater, doing their own cooking, I think, that \$5 per month will meet all expenses. So cheerful are they in making this sacrifice to qualify themselves to preach the gospel, we cannot say no, — long as we can work and so long as God puts it into the hearts of his "choice" children to help us. We again open our columns to acknowledge all amounts God may put it into your hearts, dear brethren and sisters, to give to this noble benevolence.

RECEIVED IN SEPTEMBER AND OCTOBER. G. W. Beards, Richland, Va., \$2 00; R. Turrell, Hendersonville, Tenn., \$10 00; Ben. Beaw and wife, Tenn., \$5 00; Shadr. Glover, 1 00; E. B. Fuller, Friars Point, Miss., \$10 00; J. D. Cox, Jonesboro, Tenn., \$5 00; W. A. Jolly, Ghilman, Oregon, \$5 00; John Wilson, Hollister, Cal., \$5 00. Total, \$53 00.

TO OUR BRETHREN IN ARKANSAS.

\$500 WILL BE NEEDED. We have made an appeal to im cabinet are through the columns of the Arkansas Baptist for help to pay off the debt for the board of the Barton brothers at Jackson the last session; and now we appeal to our subscribers in Arkansas to aid in this worthy cause. When the session closed they owed \$26.75 to the poor widow who boarded and kindly trained them, staying conscientiously upon their brethren in Arkansas and our assurance of doing what we could to help. By our appeals we have reduced the debt to \$71.75, and we now appeal to the Christian community of Arkansas to come in contribute a little to pay the good sister this, for she greatly needs it. We will acknowledge all contributions in these columns.

RECEIVED THIS WEEK.

W. W. Wynn, Springdale, Ark., \$10 00; A. J. Frost, San Bernardino, Cal., \$10 00. Total, \$20 00.

The following receipts are for the sixty-four dollars received since September first for the young ministers at the University at Jackson, Tenn.:—JACKSON, TENN., Nov. 12, 1885. \$54 00. Received of Dr. J. S. Graves for his "boys," per Prof. G. W. Jarman, fifty-four dollars. A. L. DAVIS.

Bro. Davis is Commissary for the young ministers who are boarding themselves. JACKSON, TENN., Nov. 12, 1885. \$10 00. Received of J. E. Graves ten dollars to be applied to the debt of the Arkansas ministers to Mrs. Dunlap. GEO. W. JARMAN.

Blessed is he that feeds the poor; the Lord will deliver him in the day of evil. The Lord will preserve him and keep him alive, and he shall be blessed upon earth.



**Warm Water for Stock.**  
 In spite of the teachings of agricultural papers, there are still many farmers who adhere to the old way of burning on the stock to drink at a distance, perhaps half a mile off. It is not having to break a hole in the ice to let the cows get to the water. What is the result? A deficiency at the milk pail and more food to make up for the animal's lost drinking water. In these days of small prices for farm products it behooves the farmer to use every means in his power to increase the quantity of milk given by each cow without increasing the cost of feeding. A farmer with a small herd, say eight or ten cows, need not be at the expense of fitting up a costly apparatus. He could easily use warm water in the milk pail. In the old-fashioned way, the quart of water that is lying around to take the chill off the cold water given. In the twenty years I have been farming I have always held to the opinion that it is not so much the heat or warmth of a cow as the care and food given her that make a good cow. As the common farmer can afford to possess—J. B. Ochsman, to Farm and Home.

**ADVICE TO MOTHERS.**  
 Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures all wind colic, and is the best remedy for diarrhea. Twenty-five cents a bottle.

**REDUCED PRICES.**

Books for the year 1889 are from the Gospel of Mark, and for all of 1890 from the Gospel of Luke. This gives opportunity to secure complete commentaries on these gospels, which have more permanent value than Lesson Notes covering only selections.

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 These two volumes were formerly bound separately, the price of each being \$2.00. They are now issued in one volume, the price being \$2.75. For a limited period these two commentaries, bound together, will be sent

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**How to Make Meas Lay.**  
 Put two or more quarts of water in a kettle, add an exchange, and one large seed pepper or two small ones, then put the kettle on the fire. When the water boils stir in coarse Indian meal until you have a thick mush. Let it cook an hour or so, and feed it hot. Horse-radish is chopped fine and stirred into the mush as prepared in the above directions, and for results we are getting from five to ten eggs a day, where before we had not got any eggs for a long time. We hear a good many complaints from other people about not getting eggs. To such we would warmly recommend cooked feed fed hot. Boiled apple parings seasoned with red pepper or boiled potatoes seasoned with chopped horse-radish are good for feed, and much better than uncooked food.—National Stockman.

**RHEUMATISM**  
 Is undoubtedly caused by lactic acid in the blood. This acid attacks the fibrous tissues, and causes the pains and aches in the back, shoulders, knees, ankles, hips and wrists. Thousands of people have found in Hood's Sarsaparilla a positive cure for rheumatism. This medicine, by its purifying action, neutralizes the acidity of the blood, and also builds up and strengthens the whole body.

—It is better to make your land produce more rather than to attempt to cultivate more land. The larger the area cultivated the greater the proportionate expense. Even the matter of simply traveling to the distant end of a large farm becomes quite as heavy as the smallest space that permits of profit.

**Take Notice.**  
 The Religious Visitor is published monthly at fifty cents a year. All who subscribe before January first, 1889, can have it one year for 50 cents in silver without premium or 40 cents with premium. Send for sample copy and terms to club agents. Address T. Granberry 353 Main street, Memphis, Tenn.

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**MAGIC LANTERNS**  
 The BUYERS' GUIDE is issued March and September. It is an encyclopedia of useful information for all who purchase the luxuries or necessities of life. Months you and furnish you with all the necessary and unnecessary appliances to ride, walk, dance, sleep, eat, drink, work, go to church, or any other business, and in various styles and quantities. Just figure out what is required to do all these things COMFORTABLY, and you can make a fair estimate of the value of the BUYERS' GUIDE, which will be sent upon receipt of 10 cents to pay postage. MONTGOMERY WARD & CO., 111-116 Michigan Avenue, Chicago, Ill.

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 The Dr. Perkin's Medical Company, Birmingham, Va.

**MUSIC FOR CHRISTMAS**  
 Christmas Selections—FOR 1888.  
 The Religious Visitor is an 8-page monthly, and will be sent on trial six months for 10 cents, this offer good till Jan. 1st. T. H. Granberry, 353 Main St., Memphis, Tenn.

**STORING POTATOES.**  
 The Best Way and the Best Place to Keep the Tubers.  
 Potatoes can be stored in pits or in the cellar or out-house, but in either case should be free from dirt and dry. Concerning the former method it is said: Sometimes they are covered with straw and in a aliphoid manner, with straw in this layer of straw, and to compensate for this deficiency is straw, a foot of dirt is heaped upon them outside. The moisture and foul air which slowly accumulates in winter is held by this thick layer of earth, and it rises to the upper part of the conical heap and causes decay of the tubers, which is mistakenly ascribed to the freezing of this apparently most exposed part. A much better way is to use plenty of straw and less earth. A farmer who never lost one bushel in 50 in his winter-stored potatoes outdoors, made it a rule to put on the heap one foot of compact straw with only three or four inches of evenly laid earth to hold it in position. Ventilating holes were made with a crowbar at the apex, and filled with whips of straw. He found it safe to place as many as seventy bushel in heaps thus treated. The thick mass of straw not only served as protection against frost, but acted as an excellent absorbent of bad moisture.

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**HOLIDAY NUMBERS.**  
 The Youth's Companion will publish this year four holiday numbers, at Thanksgiving, Christmas, New Year's and Easter. The Weekly Illustrated Supplements have become a feature of the paper and will be continued. No other paper gives so much for so low a price. Really a \$2.50 paper for only \$1.75 a year. Every family should have it.

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 No expensive medicine needed. Any one can be permanently cured of Catarrh and Hay Fever at the small cost of 25c. It is the most successful preparation known for treating chapped hands, itching eczema, or any other skin disease. C. S. GILMAN & CO. ALBANY, N. Y.

**HOLIDAY NUMBERS.**  
 The Youth's Companion will publish this year four holiday numbers, at Thanksgiving, Christmas, New Year's and Easter. The Weekly Illustrated Supplements have become a feature of the paper and will be continued. No other paper gives so much for so low a price. Really a \$2.50 paper for only \$1.75 a year. Every family should have it.

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**All Who Use The Best Known**  
 Ayer's Cherry Pectoral, for Colds and Coughs, pronounced it the best medicine they ever tried, and determines never to be without it. In Croup, Whooping Cough, and Sore Throat, this preparation gives immediate relief.  
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 "After an extensive practice of nearly one third of a century, Ayer's Cherry Pectoral is my cure for recent colds and coughs. I prescribe it, and believe it to be the very best expectorant now offered to the people."—Dr. J. C. Lewis, Druggist, West Bridge-water, Pa.  
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 Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

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 Reduced to \$1.00 in all quantities.  
 WORD EDITION REDUCED TO 50 CENTS.  
 The "Baptist Hymnal" has no superior. Thousands of those who use it think it has no equal. It has been published only a few years, and already nearly One Hundred and Forty Thousand copies have been sold.

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**HAS STOOD THE TEST OF USE.**  
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GENERAL INTEREST.

From today clear is the usual thing to find. The minute holes...

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Toledo, O., Jan. 10, 1888.

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We will give \$100 for any case of Catarrh that cannot be cured with...

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Advertisement for Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, featuring an image of a bottle and text describing its benefits for various ailments.

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SPECIAL OFFER TO NEW SUBSCRIBERS. FREE to Jan. 1. NEW SUBSCRIBERS who send \$1.75 now will receive the paper FREE from the time the subscription is received to Jan. 1st, 1889, and a full year's subscription from that date.

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SAY FRIEND!

Have you Piles, Corns or Bunions? Do your hands chap or have Tetter in them; do you have Sore eyes, Scald head or Ringworm? Have you an ailment of any kind? Do you have Blisters or Pimples on your face, Itch, or any other corruption of the skin? Has your horse a sore shoulder, do your dogs have the mange? If you have any of the above diseases or troubles, send 25 cts in stamps or silver for a box of Dr. Rocco's Celebrated CARBOLINE.

It will remove stains from kid gloves and fine laces, grease spots from silk and woollen goods without staining. Its curative powers exceed those of the celebrated Hot Springs of Arkansas.

EVERY BOX ABSOLUTELY GUARANTEED and if not satisfactory in every particular, your money will be refunded. Regular price One Dollar, but in order to introduce this great remedy where not known, 100,000 boxes will be sold for the small sum of 25 cents a box. All Ministers sending their address shall have a box free. Order at once. Address DR. RIGGS' MEDICINE COMPANY, Holly Springs, Ark.

There are on exhibition in the rooms of the State mineral bureau at San Francisco four "desiccated human bodies" that were found by Signor S. Margheri in a sealed cavern at an elevation of 4,000 feet on the Sierra Madre mountains in Mexico.

I have been a great sufferer from catarrh for over ten years; had it very bad, could hardly breathe. Some nights I could not sleep—had to walk the floor. I purchased...

Send several friends to use it, and with happy results in every case. It is the only medicine above all others made to cure catarrh, and it is worth its weight in gold. I thank God I have found a remedy that I can use with safety and that does all that is claimed for it. It is curing my dear ones.—B. W. Sperry, Hartford, Conn.

Christmas and New Year Cards 25 to 35 cents each post paid. 50 to 60 cents dozen. The very things for parents and teachers to present children. Samples or 15 cents. Order now at T. H. Grayberry 353 Main Street, Memphis & Tenn.

COLD WEATHER MUSIC BOOKS.

The child who cannot sing, the whistler who cannot whistle, the whistler who cannot whistle, the whistler who cannot whistle...

NEW MUSIC BOOKS.

These new books are every day more in vogue. Classical Piano's, Piano C. Sonatas, Song Classics, Song Classics for low voices, Grand's, Tenors, Sopranos, Grade Harmonies and Song Books, 25c.

Let the Children sing from Henry's songs for Hibernians and Protestants; School Songs (10c); Tenors and Sopranos; The Choir (7c); Children's School Songs (5c); 12c; 15c; 20c. All have covers and are...

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AGENTS wanted for The History of Christianity by Abbott. A grand classic. A 40 book series. The popular price of \$1.50. Liberal terms. The publisher is one of the few great religious works of the world. Greater success known by agents. Terms free. Send for circular. Publishers, Portland, Me.

\$300 to \$500 a month made by working 2 or 3 hours a day. We guarantee energetic persons \$300 a Year with the opportunity of making 5 times that amount. Send who see furnish their own horses preferred. A few vacancies in New York and other cities. Holloway & Co., 112 N. 5th St. St. Louis.

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How do you get successful in farming? The rule may be laid down with very few exceptions, that men like the business in which they are successful, and acquire a dislike to that in which they fail.

ROYAL BAKING POWDER Absolutely Pure. The powder never varies. A marvel of purity, strength and wholesomeness.

THE FARMER WHO WOULD MAKE RURAL PARADISE ATTRACTIVE TO HIS NEIGHBORS AND INDUCE THEM TO CULTIVATE FARMERS, SHOULD SURROUND THEM WITH PLEASANT ASSOCIATIONS.

BEAUTY OF SKIN & SCALP RESTORED BY THE CUTICURA REMEDIES. NOTHING IS KNOWN TO SCIENCE AT ALL MORE EFFECTIVE FOR THE SKIN.

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RELIGIOUS AND EDUCATIONAL. In France there are 22,218 national schools for girls and 27,224 for boys.

There is no talent so precious as eloquence to those who have it not under command; women, who are so liberally gifted by nature in this particular, ought to study the rules of female oratory.

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Cornell University has made an addition to its entomological department in the shape of a large two-story frame structure designed exclusively for breeding and studying insects.

The religious consciousness, says the Christian World, is a supreme fact of human nature. Christianity is the supreme form in which the religious consciousness has been interpreted and bodied forth.

I do wish that I knew what to believe, said an aged woman whose mind was all at sea on the subject of religion.

Spurgeon thinks that working Christians are seldom tempted. He says that the man that has something to do has less temptation to doubt than the man who has nothing else to do but to doubt.

God requires of us the same qualities that men demand in those whom they commit great and happy interests to. They ask diligence, faithfulness, loyalty and the highest exercise of one's powers to produce the best results.

Many people who have reason to believe that they are Christians are troubled because their prayers are unanswered. Some think it is from a want of faith; others that they have not the right kind of faith; many other reasons are given.

If you are suffering from Malaria, ask your druggist for Shallenberger's Antidote for Malaria. It is not only a powerful medicine, but it is an excellent tonic.

A Group. A Terrible Case. Hood's Sarsaparilla.

In the winter of 1887 I was afflicted with a terrible case of Hood's Sarsaparilla.

Hood's Sarsaparilla. Sold by all druggists. Price 50 cents per bottle. 100 Doses One Dollar.

INVENTION. Method and system of work that will insure success in any business.

THEY SUFFER FROM MALARIA, FEVER AND AGUE, COLIC, BILIOUS ATTACKS.

ELLY'S CATARRH CREAM BALM. For all kinds of Catarrh, Rheumatism, Neuralgia, etc.

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THE BAPTIST

THE TENNESSEE BAPTIST, 1835—THE BAPTIST GLEANER, 1879—CONSOLIDATED JULY 1, 1887.

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

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

Old Series—Vol. XLIII. Memphis and Nashville, Tenn., December 15, 1888. New Series—Vol. II. No. 28

OUR PULPIT.

THANKSGIVING.

BY DR. JHO A. BROADBENT. In every thing give thanks.—1 Thes. v. 18. We hear a great deal said about habits. But it nearly always means bad habits.

By a necessity of our nature, whatever is frequently and at all regularly done becomes habitual. If a man has been the slave to evil habits, and wishes to be permanently free, he must make a systematic and persevering effort to establish corresponding good habits.

And the theme of this discourse will be, the habit of thankfulness to God. Consider the value of the habit of thankfulness. It tends to quell repining. We are all prone, especially in certain moods, to complain of our lot.

It tends to enhance enjoyment. We all know that when we receive a gift, with any true cordiality and any suitable expression of thankfulness, the reaction of gratitude augments our gratification.

It helps to allay anxiety. Did you ever notice what the apostle said to the Philippians? "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be known to God."

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future with thanksgiving for the past. It cannot fail to deepen patience. "The good will of God increases to meekness." When we are fully in the habit of thankfully observing and recalling the loving kindness and tender mercies of our heavenly Father, this will make us perceive more clearly, and lament more earnestly, the evil of sin against him; and what is more, this will strengthen us to turn from our sins to his blessed service.

It has as one necessary effect to brighten hope. "I love to think on mercies past, And future good implore," is a very natural conjunction of ideas. If we have been wont to set up Ebenezer's noon our path of life, then every glance backward along these mile-stones of God's mercy will help us to look forward with more of humble hope.

It serves to strengthen for endurance and exertion. We all know how much more easily and effectively they work who work cheerfully; and the very nutriment of cheerfulness is found in thankfulness as to the past and hope as to the future.

If this habit of thankfulness to God is so valuable, it is certainly worth our while to consider. Occasions of thankfulness are numerous. It is not that these are numerous and various beyond description. But we may find profit in enumerating them up under two heads.

1. Occasions of thankfulness to God. The apostle James says to the "every man with every perfect boon is from above, coming down from the Father of lights." We have so much occasion to speak about the religious benefits of affliction, to dwell on the blessed consolation of Christian piety amid the sorrows of life, that we are in danger of overlooking the other side. It is a religious duty to enjoy to the utmost every rightful pleasure of earthly existence.

2. Occasions of thankfulness to man. There is a certain extent you may; but what is far more important and interesting, you will be apt to like what you have. To have what we like is, for the most part, an impossible dream of human life; to have it so we have a possibility, and not only a duty, but a high privilege.

There is a still more important view of this matter. It has become a blessed commonplace of Christian philosophy that our sufferings may, through the grace of God, be the means of improving our characters. Such is the result of the means of grace. It is a blessed commonplace of Christian philosophy that our sufferings may, through the grace of God, be the means of improving our characters.

thanks," though that is enjoined; he says, "in everything give thanks." Now that, surely, need not seem impossible. We may always be thankful that the situation is no worse. The old negro's philosophy was wise and good: "Bress de Lord, 'aint no wuss." We always deserve that it should be worse, no matter how sorrowful may be the actual situation. We can never allow ourselves to question that with some periods it has been worse. Let us always bless the Lord, that but for his special mercies it would be worse with us to-day. I recall an unpublished anecdote of President Madison, told to me in the region where he lived and died. It may be mentioned, by the way, that Mr. Madison was a really excellent and blameless man. His biographer told me that, notwithstanding all the political conflicts of a life so long and so distinguished, he found no indication that Mr. Madison's private character had ever been in the slightest degree assailed—as an example which it would perhaps be difficult to parallel in his old age. He suffered from many diseases, took a variety of medicines and contrived to live notwithstanding. An old friend from the adjoining county of Albemarle sent him a box of vegetable pills of his own production, and begged to be informed whether they did not help him. In due time came back one of these vegetable pills, and the following notice was written on it: "I have never suffered from any disease, and I have never taken any medicine."

As already observed, our present sufferings may well set in brighter relief the sufferings and happiness of other days. And thankfulness is a very good occasion of repining, yet it ought to be an occasion of thankfulness. Not long ago a young husband spoke to me, with bitter sorrow, about the death of his wife. I suggested that he might well be thankful for having lived several happy years in the most intimate companionship with one so lively; and that in coming years, when the blessed alchemy of memory should make her character seem all-perfect in his eyes, he might find pathetic and ineffable pleasure in the memory of that early time. We all know how to repeat, amid sorrowful recollections, those words of Tennyson, "O, dash in life, the days that are no more!" But it is surely possible to cherish blessed and inspiring memories as to invert the line, and say, "O, life in death, the days that are no more!"

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Lung Troubles and Wasting. Diseases can be cured, if properly treated in time, as shown by the following statement from D. C. Farnham, M.D.: "Having been a great sufferer from pulmonary attacks, and gradually wasting away for the last two years, I effected my cure by using the Lung and Blood Pills of Dr. J. C. Smith, and I decidedly recommend it to all suffering in a similar way to myself. In addition, I would say that it is very pleasant to take."

Have you a few hours or a few days spare time occasionally that you would like to turn into money? If so, then write quickly to B. F. Johnson & Co., of Richmond, Va., and they will give you information that will prove to be money in your pocket.

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