

SUCCESS IN FARMING.

How to Make Agricultural Pursuits Pleasant and Profitable.

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. To the farmer, large and fine crops, raised at reasonable expense, and paying well in money, afford positive enjoyment; and he can not help feeling a certain delight, aside from the money profit, in viewing the rich and luxuriant fields, under clean and neat cultivation, the result of continued good management. He will feel less disposed to give up the business, pull up stakes, and move late town, or migrate to the distant region of the West, than the man who has weedy and stunted crops, winter-killed and cheese-bald wheat, bag-eaten potatoes, and scant products generally, together with the frequent losses and vexations of the incursions of animals through poor and broken fences, and delays from deranged farm machinery. The question might be presented to the owner of such a farm, whether he who permits such derangements would be any more successful in city business, or with his superficial labors spread out over the wide of the West.

The farmer who would make rural pursuits attractive to his sons and induce them to continue farmers, should surround them with pleasant associations, give them an interested share in the profits, present to them a handsome and profitable work. With neat fences, clean fields and good-looking buildings. He should not make them mere drudges as a matter of convenience to himself, but throw upon them some responsibility, and give them the stimulus of participation in successful results.

A great mistake is made by many cultivators in spreading out their business over too many acres for the amount of appliances they can use for thorough and profitable work. Superficial cultivation is the great enemy of good farming. The word "slipshod" should never or truthfully apply to farm management. A small field thoroughly cultivated before sowing, often makes all the difference between twelve bushels an acre and twenty or thirty bushels an acre. It is more economical of labor to go out and gather three tons of hay from an acre of meadow, than to spread all the work required for the three tons over four or five acres, as is often done by poor managers. The single rich acre is more easily plowed and cultivated in obtaining the seventy shelled bushels of corn, than the three badly tilled acres for the same amount of crop, even if done in the most careful manner. The man who has a good estate and productive farm has a shorter drive for his team in drawing in crops had in returning home, and in the daily routine is the superintendent of work.

But it must not be understood that merely occupying a small farm means profit and success, nor that a large one is failure. A large farm may be admirably managed and yield corresponding profits, provided the owner has the means to carry it on in the best manner. So on the other hand the management of a small place may easily neglect and mismanage it. But the mistake is quite common that the small farm is a detriment, because the best care is not given to it a course which is much easier on the whole than on broad domains.—Country Gentleman.

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LADIES

HOME, SWEET HOME

A Story from Georgia, That Is Almost Enough to Do True.

The little city of Dalton, in North Georgia, 125 miles south of here, rich in war memories, has other traditions of a more pleasant kind, and among them is one about John Howard Payne. When the Cherokees were corralled for exportation from North Georgia and East Tennessee to the new Indian Territory Payne was one of the whites at the frontier settlements of these States, located where Dalton now stands. Many of the Indians, led to leave the homes of their childhood and of their tribe for generations, tried very ingenious methods of doing mischief. Payne several times shielded them. Complaint was made against him, a warrant was issued, and he was arrested afterward by Sheriff Underwood. At the home of old John Rose, hereditary chief of the Cherokees, whose log cabin still stands in the new suburbs of Chattanooga, Payne, evidently with the thoughts of the homeless Indians in mind, began to sing the first stanza of the now world-famous song, then unpublished. "Home, Sweet Home." The pioneer sheriff stood stiff as the words fell upon his ear.

"What song is that?" he asked, as the first verse ended. "It's a little composition of my own," answered Payne. "Sing me some more, after all of it," exclaimed the frontiersman. And Payne did sing it, with such spirit and understanding that the sheriff's feelings got the better of him, and he told Payne he could help the Indians as much as he pleased.

MEMPHIS, TENN.

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BY REV. JOSIAH STRONG, D. D.

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THE BAPTIST.

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

Stand ye in the ways, and behold:—in all paths, which are the good ways, and walk therein, and ye shall find rest for your souls.—Jeremiah

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

Old Series—Vol. XLIII. Memphis and Nashville, Tenn., June 22, 1889. New Series—Vol. III. No. 4.

OUR PULPIT.

A CHANGE OF APPAREL.

A SERMON DELIVERED BEFORE S. W. B. UNIVERSITY, JUNE 22, 1889, BY REV. O. L. HATLEY, OF MEMPHIS, TENN.

"The night is far spent, the day is at hand; let us therefore, as it is the day of the Lord, let us walk honestly, as in the day. Let us not sleep, as in chambering and drunkenness, but in soberness, and not in strife and sayings, but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lust thereof." Rom. xiii. 12, 13.

In spite of all our philosophy about appearances being deceptive, we go on judging by appearances. "Judge not a man by the outward, for he is one of the most popular canons of social philosophy; and tale and story, romance and fiction are held under tribute to impress this wisdom upon the young, and to reinforce the tattering convictions of those who are beginning to fall away from the faith once delivered to credulous childhood. We are continually girding the loins of our convictions to resist some ever, about to our theory, or to carry some rightlier contradiction to it. We are like some timorous lad in a lonely night journey, who sees a ghost, but screws up his courage by all the time assuring himself that there are no ghosts.

The ultimate discussion of an enlightened public may generally be accepted as not far off the truth. And the world insists that there is some fair correspondence between a man and the coat he wears. To be sure, there are exceptional cases. But a closer scrutiny of what we have been trying to persuade ourselves is true, will I think, discover some very safe grounds for objection. It is only a half truth, and scarcely that. "The exceptions prove the rule," we say; and then assume an air of confident wisdom, as if we had put to rest all question concerning the vexing problem. Now, I have been hearing all my life that exceptions prove the rule, but have not yet been able to see how it does so, unless it be that it proves the rule to be inadequate or insufficient.

I am of the deliberate conviction that in a large majority of cases, things are what they seem, and that if appearances are deceptive, the fault is in the observation and not in the thing observed. I repeat, I believe have harnessed ourselves into a hurtful error. Things are what they seem, if we would only see things as they are. Nature is not a stoppage of lies. God the Maker who pronounced all his words very good, has not sent forth from his omnipotent hand a myriad of falsehoods. "Through nature, up to nature's God," would be a moral impossibility if it were so. How would such a theory pass the Thermoplas of Christianity? For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness. Because that which may be known of God is manifest in them, for God hath showed it unto them. For the invisible things of him, from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse.

Not so. We have set up for ourselves a false standard. The universal consciousness of man

still feels that what we see is what it appears to be. If not, there is an unknown factor in the form of an error to be eliminated from the field of every observation before we can possibly arrive at the truth. In spite of all the preaching to the contrary, men know that the world takes things to be what they seem to be. So, when the thief wants to avoid detection, he does the part of an honest man; but he cannot play the role. He betrays himself by his appearance. When the criminal is deepest in his dishonesty, he makes the most strenuous effort to preserve the similitude of truth and what the detective seeks the criminal, he looks for a man who is trying to appear the honest man but cannot.

To the superficial observer, no doubt things are deceptive, for the simple reason that he does not see correctly. But whatever may be the discrepancies in our observations, before God's eyes things are what they seem. Before him the darkness is as the light. And he requires of his followers that the outward seeming and outward shall conform to the inward reality. This seems to be the burden of my text. We are what we are, and common honesty would demand that our appearance and conduct should indicate the truth. Here, in our text, the apostle to the Gentiles, in the midst of his labors for those afar off, says in ringing, stirring notes: "The night is far spent, the day is at hand. Let us cast off the works of darkness and put on the armor of light. Let us walk honestly as in the day." Let us be true soldiers of the cross.

"Paul an apostle of Jesus Christ, by the will of God," was also a hero of the most heroic type. He had a martial spirit, and as a general of armies would have been as conspicuous for his daring and as illustrious for his conquests as he now is of a herald of the cross. There is much of the heroic in his life and labors. He loves the martial figure, and he keeps him constantly before him for his most stirring illustrations.

CHRISTIANITY A WEAKNESS.

Among some people there seems to be a notion that Christianity is a weakness; that it is a base, cringing fear, and that its practice is a prolonged endeavor to escape disagreeable consequences, that it is the most felicitous compromise of cowardly spirits. They say it will do very well for silly women and catatonic children; but that it is rather too small a matter for bold, strong, wise men. A silly mistake for the lack of wisdom. I undertake to say that there is no truer and genuine heroism to be found in the ranks of Christianity than in all the world besides. There is great demand and full scope for both moral and physical heroism, and the standards attained have been such, and are such, as to put to the blush anything the so-called hero may array in comparison. The heroic constitutes a large factor in Christianity. It takes more courage and genuine heroism to do or endure what Christianity requires, than it does to be a loud-mouthed scouter at it. The blindest opposer of Christianity has well learned one or two of Scripture: "God's people meet not strife," and "The Bishop must be no scolder." And so he purchases a cheap reputation for boldness, because he knows he is on safe ground

and that no one is going to hurt his cowardly body. On the other hand the sensitive nature of Christians are subjected to sneers and ridicule, and to cruel persecutions that are more trying to true courage and fortitude than the opposition of Christianity knows. To steadily hold on to the faith and firmly stand by the truth in the hot contests that rage about it is as truly heroic as any soldierly feat of arms, or daring bravery displayed on the battle field. There under flying colors, amid ranks of rushing men, inspired by strains of martial music, hurried by the consciousness that admiring thousands were looking on, and stung by the dread of shame that would attach to the faltering; men have marched bravely into the mouth of hellish cannon that were pouring a red hot flood of death over the field. And we call these heroes; and so they are. But in the ranks of Christianity, are many as variable heroes as these. Pass with me to the dark streets of a wicked city. Behold a poor widow, shrouded by her starving, half-died children, who with sick and feeble body is consuming her very life-blood to care for them. No hope of the world's need of praise, no light of life beckons her on, no blessed sheet tells the story of her devotion. Only a protracted and agonized life, with an obscure death, and a pauper's grave make up the world's fate to her. And yet, with unshaken trust, with unflinching courage, she battles on, and marches not at her lot. No illustrious battle-field has exhibited a soldier's heroism than that. Or imagine the man, who amid overwhelming difficulties, still trusts God and waits patiently for him. He is as truly a hero as any man whose name is emblazoned on fame's fair escutcheon.

All along the line are illustrations without number. Take this of the Monk of Erfurt, however much you may differ from his views. When Luther was approaching Worms and his friends tried to dissuade him, saying he would be burned at Worms, he replied: "And even though they should kindle a fire as high as heaven between Wittenberg and Worms, yet would I go and appear in the name of the Lord; yes I will." Confess Christ in the very mouth of Behemoth. And as he was scolding the city his friend Epistola sent to warn him not to act. He replied: "Were there as many devils in Worms as tiles upon the roofs, yet would I enter the city." Hear what the noted theologian George Von Foenberg said to him at the door. He touched him on the shoulder and said: "My dear Monk, thou art now taking a step, the like of which, neither I, nor in any commander on the hardest fought battle field has ever taken. If thou art right and sure of thy cause, proceed in God's name, and be of good cheer. God will not forsake thee. No, no, young men, religion of the Bible type is no weakening sentiment to be dangled on the knee in leisure hours. It is a truly worthy of all your best powers as God has' stately can make it. Look at our great exemplar, the Prophet of Nazareth, as he falters not from the shadows of that gloom that made his soul exceedingly sorrowful, even unto death, who waited not to drink the cup whose bitterness drove the life-blood from his bursting heart through the pores of his skin; who could choose more than twelve le-

gious of angels to rescue him from a heartless mob, yet had courage to calmly decline Peter's help, well-aimed blow, because his time had not yet come and because for this hour he came forth.

He who by saying to Pharoah one word could have been released from his indignities and sufferings, and yet could with marvelous calmness take up his cross and walk through the streets till his physical strength failed, and though plunged into deepest shame and humility did not falter. Nor yet when hanging on the torturing cross in the blinding, scalding sun, did he falter. Nor yet, blessed be his name, amid the darkness that overwhelmed even his murderers did he falter. Look on Calvary ye craven souls, and tell me Christianity is not heroic! Away with the notion that religion is weakness. Not so. A thousand times no. The world has never seen heroism to compare with this, that was even as dawn to the day.

And Paul grasps this idea in our text and sounds the trumpet-call that would arouse the Christian soldier to arms and to battle too.

WHAT CHRISTIANITY DEMANDS OF US.

True Christianity, fully developed, calls for and expects a radical change in the whole moral character of the subject. It begins at the centre and extends to the circumference of the whole moral kingdom of man.

It is made to appear in some quarters, that this is not so; that instead of such radical and thorough re-education, it is rather a sort of repainting the old structure, which because of adverse winds or earthquake shocks, has fallen somewhat into decay, or in more acceptable parlance, "has fallen into a state of innocuous desuetude." They say the old frame work is good enough. It one would just tack on a few planks and give it a fresh coat of paint, or even a temporary whitewash, it would pass as well as any. Another says it is all well enough so far as the structure is concerned; the trouble is, it is in the wrong place; just get a professional house-mover to wheel it into a better neighborhood, even though the tax may be a little higher, and it will be all right. His house will then be as good as anybody's. Another says, Oh yes, I know what will just suit the demands of the case. I need an addition to my house. What there is of it is admirable, but it is not comprehensive enough. And he calls in some shrewd architect, who proceeds to draw plans and specifications for an addition to one end of his house. He cuts a new door here, opens a new window there, shapes up the roof a little, and builds an observatory, and says: "See how elegant my house is. It is stylish, commodious, and on the best street in town, and is ever so much more graceful than these old structures about me." And forthwith he ascends to his observatory and begins to scan with critical eyes all over the buildings about him. Not so; not so. The gospel calls for a reconstruction. Some of the same material may be used, but it must be worked over.

[TO BE CONTINUED.]

SUNDAY-SCHOOL WORK.

BROTHERN:—Please send in the names of the officers of your school. Many have done so, but we want them all.

Many have expressed a desire to go operate with the State Mission work and only await the general move along the line. Let us have this at once. A little effort will do wonders, but that little effort must be made, and oh! how easy it is to neglect a little thing just because it is little.

Brother pastors, let us pull for a complete list of Baptist Sunday schools. Don't drop this without writing me a card, giving name of superintendent and his postoffice. Write from every corner.

J. S. THOMAS, Knoxville, Tenn.

PATRICK HENRY'S DEATH.

IN an age when it was fashionable to avow sceptical sentiments, Patrick Henry was always ready to defend the Christian faith. A member of the Episcopal church, according to his late biographer, Prof. Tyler, he not infrequently received the communion. On the night of his death he was to fast until he had been at the Lord's table, and then spend the day in retirement.

One hour, at the close of the day, he spent in private prayer and meditation, and during it he was suffered to intrude upon its privacy.

While he was Governor of Virginia, he was so alarmed at the spread of infidel sentiments among the young men of the State that he printed at his own expense, an edition of Soume Jenyn's "View of the Internal Evidence of the Christian Religion," and an edition of Butler's "Analogy." When he met a young man of sceptical tendencies, he would give him one of these books. Doubtless the fact that the book was presented by the governor of the State secured it an attention from the young Virginian, which he might not have paid had it been presented by a more humble colleague.

Patrick Henry wrote out an elaborate answer to Paine's "Age of Reason," but being impressed by the replies of Paine, then appearing in England, he directed his wife shortly before his death to destroy the manuscript, which she did.

In his last will, written by his own hand, he concluded thus: "This is all the substance I can give to my dear family. The religion of Christ can give them one which will make them rich indeed."

On the 6th day of June, 1799, his kindred being sent for, found him sitting in a large old-fashioned arm-chair. He was was dying from an incurable internal disease.

His physician, Dr. Cabell, was about to administer a preparation of mercury. Taking the vial in his hand, the dying man said, "I suppose, doctor, this is your last resort?"

"I am sorry to say Governor, that it is," replied the doctor. "Acute inflammation of the intestine has already taken place, and unless it is removed, mortification will ensue, if it has not already commenced, which I fear."

"What will be the effect of this medicine, doctor?"

"It will give you immediate relief, or"—the doctor could not finish the sentence.

"You mean, doctor," said the sick man, "that it will give relief, or will prove fatal immediately."

"You can only live a short time without it, and it may relieve you."

"Excuse me, doctor, for a few moments," said Patrick Henry, drawing over his eyes the silk cap he wore. Holding the vial, he prayed aloud for his family, his country and his own soul. "Amen!" said he, and swallowed the medicine.

Dr. Cabell, who greatly loved the old patriot, had gone out upon the lawn, where throwing himself under a tree, he wept bitterly. Mastering himself, he returned to the house and found his patient calmly watching the blood coagulating under his finger nails. The old orator fixed his eyes on Dr. Cabell, with whom he had held many discussions about the Christian religion.

"Doctor," said he, with great tenderness, "I wish you to observe how real and beneficial the religion of Christ is to a man about to die."

He then breathed so gently for a few minutes that those around him knew not when he breathed out his spirit.—*Youth's Companion.*

In speaking of "Hickpoe" in the matter of doctrine, Dr. Hanson said, "the word don't believe in doctrine but in truth and man and such." If you want to make some people alive, just say doctrine to them, but let the preacher draw their tears and tell an affecting anecdote and they will lend him to the skies.—*General Baptist.*

THE MT. MORIAH CHURCH.

THE MT. MORIAH church of the Baptist Association will hold her 5th Sunday meeting on June 20th 30th, 1889.

PROGRAMME.

Saturday 10 a. m.—Calling a pastor. J. E. Buchanan, H. B. Folk. Afternoon service. Duty of a pastor to his church. A. G. Parrot, James Powell. 2. Day of the church to its pastor. J. D. Anderson, M. W. Probst.

Sunday 10 a. m.—Sunday-school mass meeting. Short addresses by Dr. J. K. Powell, J. E. Buchanan, W. D. N. Johnson. 11 a. m. Missionary sermon. J. O. Trotter. Afternoon. 1. Church buildings. Sunday-school rooms, Baptists, etc. D. O. Thomas, W. L. Brown. 2. Religious literature. H. B. Folk, J. D. Anderson.

There will be dinner on the ground both Saturday and Sunday. Brethren coming from Memphis by rail will be met Friday afternoon at Elma by Bro. Robert Rhodes. Those coming from towards Jackson will be met at the same place by Bro. Shover Saturday morning. There is no morning train coming from Memphis. It might be well for brethren who expect to go by rail to visit Bro. Rhodes's office that he might know how many to expect. Bro. Rhodes' address is Eola, Tenn., Fayette county. Come brethren, and let us have a meeting long to be remembered.

J. P. TROTTER }
W. L. BROWN } Com.
H. B. FOLK }

UNITY ASSOCIATION.

THE 8th Sunday meeting of Unity Association will convene with Parrans Chapel church in Hardeman county, about five miles West from Bolivar, at eight o'clock p. m. on Friday June 28, 1889.

PROGRAMME.

Friday eight o'clock p. m.—Introductory sermon by Eld. W. F. Davis; Alt. U. A. West.

Saturday, nine o'clock a. m.—The following subjects will be discussed:—

1. The object of our 8th Sunday meetings. R. W. Smith.

2. Which of the Mission Boards, viz: S. A. Home or Foreign have prior claims to our contributions, if any priority exists? Eld. C. C. McDowell.

3. The duty of pastors with reference to urging their churches to benevolence, especially contributions to missions? Eld. W. H. Britton.

4. Can a church scripturally forgive one of its members a public offense? Eld. D. J. Franklin.

5. How can a man be just before God? Eld. P. M. Nolan.

Sunday nine o'clock a. m.—Sunday-school mass-meeting; voluntary discourses interspersed with songs.

Sunday eleven o'clock a. m.—Missionary sermon by Eld. H. W. Tribble; Alt. Eld. D. J. Franklin.

Conveyance from Bolivar out to the church will be furnished those who go by rail and arrive at Bolivar on Friday train. A good delegation is hoped for.

W. M. BRAY, }
J. D. FRANKLIN, } Com.
W. H. THOMAS }

Attainments are never so well exhibited as when they exhibit themselves. The attainment ought to show the man, not the man the attainment. A small man is generally anxious to show all the size that he can; but a great man's size is seen without his effort to show it. Morally, a Christian out to be the biggest of men. If he is a man of the Christian class, it ought to show itself. Any one ought to be able to recognize a Christian on very short acquaintance.—*Selected.*

FROM LEXINGTON TENN.

OUR church here is in a very healthy condition. Fourteen additions since I took charge in January. We have a live Sunday-school. We have a mission agent in our church, whose duty it is to secure a subscription from every member. I think the plan a good one. Our railroad is finished to the Tennessee river; this now gives us connection both ways. Our town is growing rapidly. There are seven brick store houses in process of erection.

The Southwestern Baptist University has just closed a successful session. One thing I would like to mention in connection with this institution, and that is its religious advantages. I was present at the young men's prayer meeting, the last one held before the session closed. It was indeed interesting to hear the different experiences. Some had made a profession of religion during the year. Others still older in the faith reported a wonderful growth in grace. It is certainly a very great satisfaction to parents to read their sons, where their religious as well as educational interests are looked after.

The Sunday-school at Spring Creek observed the second Sunday in this month as Children's Day. A splendid programme, of their own getting up, was admirably rendered. The little folks acquitted themselves well. Their souls were in the work. Thirty dollars were raised, mostly by the children. It was decided to divide it equally between the three Mission Boards, State, Home and Foreign. The school presented a handsome bouquet, each, to Mrs. Laura Wood, manager, and Mrs. Sue Williams, organist. I never witnessed a better attainment of the kind. Spring Creek never does anything by the halves.

CENTRAL ASSOCIATION.

EDITORS BAPTIST:—The Executive Board of Central Association will have a meeting on Saturday the 29th inst., at 10 o'clock a. m., and hold over Sunday with the church at Bell's Depot, on the Memphis and Louisville railroad. Every member of the Board is earnestly requested to be present. Every church and Sunday-school is invited to send representatives, with a written report of what their church and Sunday-school is doing for the Master. We hope every pastor who has work in Central Association will be on hand, with hands and hearts alive to the great work of missions in our own beloved land and to earth's remotest bounds.

Come, brethren, one and all. A suitable programme will be prepared for the meeting. Bro. Graves, can't you be with us. Fraternally,
W. W. HAYES.

Trenton, Tenn., June 9, 1889.

FROM REV. Z. C. TAYLOR, BAHIA BRAZIL.

IN January I visited Jacubina, 250 miles in the interior. A large music hall, seated with benches from the town council, was offered us, and for four days we had good congregations, including all the officials. Brethren Borges and Emiliano accompanied me. Preached nearly every day along the way. Distributed some sixty Bibles and portions. Baptized an intelligent young man in Alegoinha and received another for baptism on my return. Baptisms in Bahia, 1; in Alegoinha, 1; in Macao, 1; in Pernambuco, 2. One of our men (later went to aid Bro. Daniel, in Minas Geraes.) Bro. Borges has preached regularly in Alegoinha. Small pews have been reared for months in Macao.

The churches of Pernambuco and Macao are suffering for lack of a missionary. The work is enlarging in the interior and considerable force has been withdrawn from Bahia.

Attention is called to the advertisement of Brownsville Female College in this issue. Please read it and write Prof. Smith for catalogue.

BLUE MOUNTAIN COMMENCEMENT.

A representation of Tim Barber had the pleasure of attending the commencement of Blue Mountain College on Wednesday and Thursday of last week. Sixteen years ago this excellent institution was founded at his country home, six and a half miles from the railroad, by Rev. M. P. Lowrey, who was for twelve years connected with Tim Barber. The situation was as good as could have been found in the State, and the serious disadvantage of being off the railroad, and hence, somewhat inaccessible, but this disadvantage has been removed by the extension of the Gulf and Ship Island railroad, which covers the Memphis and Charleston north of Blue Mountain, and the Kansas City, Memphis and Birmingham south.

The college is now located within a few rods of the depot, in the nice little village of Blue Mountain, at the foot of a beautiful and romantic mountain slope. This is the highest ground in Mississippi, and the place has long been noted for its healthfulness. From the foot of the mountain burst many streams of the purest, sparkling free stone water, and the mountain air is pure and bracing. The people who live in the village are mostly those who moved there for the educational advantage and are intelligent and refined, while there is hardly a village in the State whose moral and religious standard is so high as that of Blue Mountain. In this college attention is given to mental, moral, physical and religious development of the student, and one seldom leaves it without being much stronger in all of these respects than she was when she entered.

The present session with the college, under the management of Revs. W. T. Lowrey, President, and W. E. Berry, with a full corps of teachers in every department, has been by far the most prosperous in the history of the institution. Two hundred and twenty students were enrolled. One hundred and fifty-seven of these were boarders, and one hundred and twenty of them music pupils. About thirty counties in Mississippi were represented, and a number of pupils were there from Tennessee, Arkansas and Alabama. The buildings and facilities are better than those of most Southern colleges but have not been equal to the demand, hence large and valuable additions will be made during the coming vacation. Prof. Bears, the head of the music department, will spend the summer in Europe and visit the most noted conservatories of music in the world. He is a natural musician and his special preparation for teaching this art that he loves so much, with his splendid experience, makes the future success of the music department at Blue Mountain a certainty. Prof. B. G. Lowrey takes charge of the department of English. His education has been shaped with this in view, and Blue Mountain is now prepared to give such a course in English as can be gotten at few female colleges. The art department has long had a reputation for thoroughness, and improvements are constantly being made in it. In fact all the departments in the college are being extended and improved.

The popularity of the college was attested by the great number of visitors from far and near that attended her commencement. All incoming trains were crowded and several special trains were necessary to accommodate the crowd. The commencement exercises were interesting and elevating from first to last. We have not space for the programme in detail. At the 11th concert Wednesday night the music was surpassingly excellent, while recitations by Misses Lilla Childs, of Jackson, Ida Johnson, of Abbeville, Missie Lee, of Baywood and Bessie Eastland, of Forest, were almost faultless. The contest by seven young ladies of the elocution class for the president's medal was as fine an exercise of the kind as the writer ever witnessed. Miss Bessie Eastland, of Forest, was the victress in the contest. Rev. W. C. Latham, of Arkville, delivered an excellent address on Thursday, theme: "Woman of the Nineteenth Century." On Thursday night nine intelligent and cultured young ladies, viz: Misses Maggie Eaton, Hattiburg, Miss, Lottie and Nellie Jennings, Water Valley, Miss, Willie Trotter, Bolton, Miss, Middleton, Tenn., Lila Dabbs, Quitman, Miss, Darden, Miss, Trudie Lowrey, Forest, Miss, and Agnes Darrah, Blue Mountain, Miss, graduated in the literary course; and Misses Lilla Childs, Jackson, Miss, and Trudie Lowrey, Forest, Miss, in the music course. Medals were awarded as follows: Elocution, Miss Bessie Eastland, Forest, Miss, History, Miss Cora Hellums, Pine Bluff, Ark., 1st Art, Miss Missie Lee, Raymond, Miss, 2nd Art, Miss Lilla Childs, Jackson, Miss. Treasury of music, Miss Nellie Jennings, Water Valley, Miss, Improvement in Elocution, Miss Anna Lou Spight, Sealebury, Tenn., Spelling, Miss Ella Tolin, Bethlehem, Miss, Room Keeping, Misses Lilla and Charity Drummond, Wadswell, Miss, and Miss and Candace Butler, King, Miss.

The Texas Baptist and Herald thus kindly speaks of the senior editor of this paper, which will be truly appreciated by his family and friends:—

"J. Z. GRAVES."

"Respecting the wishes of this Christian here, we use no titles in speaking of him. The mention of the simple initials and short name carries joy to thousands of hearts. It was the privilege of the editors of this paper to visit the residence of the Iron Wheel during the sitting of the late Convention at Memphis. His health was so feeble as to preclude the possibility of his regular attendance upon the Convention, though he was present at some of the sessions of the body, much to the gratification of his host of friends. While the lustre of his eagle eyes is dimmed by age, and still intense, and his natural force sadly abated by reason of his paralysis, yet he is even now more than a match for most men in clearness of thought and seriousness of expression. The world has seen but one J. Z. Graves, and two such men are rarely found in the same century. Our affectionate greeting around him in his declining years, and our admiration for his goodness, greatness and genius grows stronger with the stretch of time."

Rev. T. M. Jackson, of Mississippi, passed through the city this week in answer to a call from Conway, Arkansas. We congratulate the church in acknowledging Bro. Jackson. He has had excellent educational advantages and will no doubt make a good pastor. Mrs. Davault, returned missionary from China, a sister of Mrs. Jackson, will also go to Conway with Bro. Jackson. Some Mission Board could be greatly benefited by engaging Sister Davault to work among the women and children in organizing societies as Sister Nelson is doing in Mississippi.

ALIEN IMMERSIONS—BOTH SIDES.

The July "Bepocatory" will contain in addition to numerous other articles, five distinct essays on the above question by Drs. Pendleton, Burrows, Waller, Smith (of the Chicago "Standard") and Ford.

Subscription: \$2.00. Single numbers (in stamps) 24 cents. Address:

"Ford's CHRISTIAN BAPTIST," St. Louis, Mo.

The best work for any man to do is the work that is just before him, by the ordering of God's providence. If he neglects that work, in the hope of finding something better suited to his abilities, there are two things in which he is practically a failure, a work to which God has set him, and the work which he has picked out for himself. Doing what he has to do, is better for any man than doing what he wants to do. If, indeed, what a man has to do happens to be what he wants to do, there is no objection to that.—*Selected.*

CHRISTIANITY VERSUS INFIDELITY.

BY REV. J. D. SWINALL, DARIENELLE, ARKANSAS,
BY REQUEST.

(Continued.)

THERE IS A GOD.

Having introduced testimony from two witnesses, we will now hear the third, Moses the inspired historian. In his account of the creation, Moses says: "In the beginning God created the heaven and the earth." Gen. 1. 1. The Hebrew is: Berashith hard Elohim eth hashanaim yeth baara. Analysis. 1. The subject—Elohim—God. 2. The predicate—hard—created. 3. When—berashith—in the beginning. 4. What—eth hashanaim—the heavens and the earth.

1. Elohim, God, the subject or Creator. This word is purely Anglo-Saxon. Among our ancient ancestors it meant not only God, but also good; hence with them God and good were correlative terms, The Good Being. In a general sense, Elohim may be defined thus: The first cause, the Eternal, Independent, and Self-Existent Being.

Elohim is the plural form of El. Hence with the prefix it means the strong, powerful God, so much for the Actor.

2. The predicate, hard, created. The verb hard, according to the best authorities, means brought into being, caused to exist, that which previous to this moment had no existence. The Jewish Rabbins, who are said to be legitimate judges in a case of verbal criticism in their own language, are unanimous in asserting that the word hard expresses the commencement of the existence of a thing; or, as Dr. Clark expresses it, "its eggression from nonentity into entity."

All visible nature is a multilarious association of very compound substances, of which the particles must have been in a more or less state before they were compounded together. The single condition of the elements must have preceded their union in the composition; and thus it is physical impossible that a compound could have been eternal. Composition and eternity are as incompatible as to be and not to be. Moses was here opposing the Egyptian doctrine of the eternity of matter, or the world.

3. When this creation took place, Berashith, in the beginning. Before the creative acts mentioned in the first chapter of Genesis all was eternity. Time is a measured portion of duration. This measurement is by the heavenly bodies, especially the sun. In speaking of time, in his Seven Disputations, p. 51, Bro. Graves says: "Thus far we have endeavored to conceive of the Divine Trinity, as absolute, independent and solitary self-existence, before he put forth one eventful act, and therefore, before time, which is the first-born of creation." Then, according to Bro. Graves, time is the first-born of creation. Hence, then, we have the predicate modified by the adverbial expression, berashith, in the beginning. In a foot-note Bro. Graves says: Duration unlimited in eternity; duration limited as measured in time. In all ages the motions of the heavenly bodies have been made the measure of duration, therefore Aristotle defines time, as "The measure of the duration of things that exist in succession by the motion of the heavenly bodies." By the way, if any want to see "The works of Christ in the covenant of redemption" thoroughly sifted, let them send to Bro. Graves for a copy of his Seven Disputations.

Without introducing science here as a formal witness, however, I will say that it is the province of science, so far as it has just data, to roll back the history of the earth, to unfold the long roll of the ages, etc. I will not discuss this part of the subject any further here, as I have done so at length in my discussion of the six days of creation. This I may hereafter give The Baptist for publication, if it would like to publish it. I discuss the subject from both a scientific and Biblical standpoint.

The subject, or what was created, eth hashanaim yeth baara, the heavens and the earth. The word eth, which is generally a particle, simply denotes that the word following it is in the accusative or oblique case, and is understood by the Rabbins in a much more extensive sense. "The particle eth," says Eben Ezer, "denotes the object of the thing." "This particle," says Alshworth, "has the first and the last letters of the Hebrew alphabet in it, is supposed to comprise the sum and substance of all things." It is often mystically put for the beginning and the end. In this it coincides beautifully with alpha, the first letter in the Greek alphabet, and omega, the last letter in the Apocryphal, where he says: "I am alpha and omega." Hence it is evident that eth hashanaim properly means the substance of the heavens and the earth, that is, the prime matter, or first elements out of which the heavens and the earth were successfully formed. The Syriac has yath, which means the same. The original word, hashanaim, is plural, and therefore means the entire solar system, if not the entire physical universe of God.

RECAPITULATION.

CHRISTIANITY VS. INFIDELITY.

Under this, I showed that Christianity is of Greek derivation, taking its name from Christ, which means anointed, he being its author; that infidelity is of Latin derivation, coming from infidelis, meaning a system, if it may be thus styled, destitute of faith and belief in the doctrines of Christianity.

PROPOSITION. THERE IS A GOD.

In favor of this proposition, I have introduced the testimony of three prominent witnesses, namely: Nature, Astronomy, and Moses. By the first witness, I submitted a brief sketch of the origin, creation, and completion of the visible temple of nature. Then as one witness from science, I introduced Astronomy. I showed that the physical universe is a standing evidence of a great Architect, who, in the Bible, is called God. I let Astronomy, by the aid of her mighty instrument, the telescope, tell us something of the vastness of the material universe. In our flight, in traversing this physical system, we started from our earth, and having reached the sun, the center of the solar system, we passed. We then, after having thus traveled over a space of 91,840,000 miles, left our system and passed into others, with the telescope, discovering other planets, and even systems, until we could go no farther. And yet we found no limits to Jehovah's boundless empire! We showed that God governs this vast machine by a wise plan. That he does so by a certain influence emanating from the center of the universe, his eternal throne, holding every part of the machinery in its proper place, and all working in harmony, without the least friction or variation.

The third witness, Moses, tells us not only who created all these worlds, but when he did it, especially our solar system, to which this world of ours belongs. He says: "In the beginning God created the heavens and the earth." Here is the oldest and only correct account we have of the creation, the origin of the heavens and the earth.

In analyzing this testimony, I showed 1. The Creator, Elohim, God. 2. What God did, created, hard. Then the simple derivation is, God created. 3. I then showed that the predicate, created, is modified by the adverbial phrase, in the beginning, showing when the creation took place. I showed that the phrase, in the beginning, refers to the commencement of creation. 4. I showed the

object of the verb, what was created, the heavens and the earth. I showed that this includes at least the entire solar system. This completed the analysis of this testimony.

Now in conclusion, reader, please notice that the issue is between atheism, no God, and Deism, God, Christianity, or the system of religion as revealed to us in that blessed book called the Bible.

I now turn the case over to my readers, and jury, to decide whether or not the testimony I have introduced in favor of my proposition. That there is a great Architect of the universe, who, in the Bible, is called God, sustains this proposition.

From all the foregoing, it seems to me that David was right, when he said, "The fool hath said, there is no God." May this God abundantly bless all my readers.

CONTRIBUTIONS TO BIG HATCHIE ASSOCIATION.

DEAR BRO. GRAVES:—At the suggestion of our State Mission Secretary, I herewith hand you for publication a report of the contributions for missions, State, Home, and Foreign, made by the churches of Big Hatchie Association at last meeting of the Association. It is hoped that those churches that have not yet sent in their contributions will do so in time to have them included in the Treasurer's Report to the Association at its next meeting. The amounts received up to this time are as follows:—

Bethel church	\$ 23 75
Big Creek church	18 25
Brownsville church and Sunday school	186 75
Brownsville Ladies Missionary Society	38 00
Collierville church	15 00
Covington church	39 50
Central Avenue church, Memphis	13 35
Denmark church	1 70
Durhamville church	45 00
Ebenzer church	20 00
Eudora church	27 50
Fulton church	5 45
Germanstown church	30 00
Grand Junction church	15 50
Harmony church	43 65
LeGrange church	5 00
Macon church and Sunday school	38 50
First church Sunday-school, Memphis	29 58
Central Sunday-school, Memphis	6 15
Rowan Mission, Memphis	74 07
Mt. Lebanon church	12 60
Mt. Pisgah church	10 00
New Hope church and Sunday school	8 50
Oak Grove church (T.)	14 50
Oak Grove church (F.)	10 00
Oakland church	10 00
Ripley church	49 40
Stanton church	12 00
Woodland church	29 15
Woodlawn church	18 85

Total for Missions

\$851 70

FOR MINISTERIAL EDUCATION.

Germanstown church	\$12 00
Macon church	10 00
New Hope church	2 50
Pleasant Plains church	1 00

Total for Ministerial Education

\$25 20

There are fifty-two churches in the Association. Of them twenty-two have reported no contributions as yet.

S. W. HANFORD, Treas. B. H. A.

Memphis, Jan 6th 1880.

There are Romanists and Romanists; Bishop Cox, of Buffalo, recently distinguished between Ultramontanism which demands supreme allegiance to the pope even in political affairs, and Gallicanism which allows him only a spiritual supremacy. "Ultramontane Catholics," he said, "are never true Americans."

East Tennessee and Missionary Department.

REV. O. L. HARTY, Y. P. Home Mission, Editor.

Knoxville, Tenn.

To whom all communications for this department, except news items, should be addressed.

MISSION DIRECTORY.

STATE MISSIONS.

Rev. J. B. Anderson, Missionary Secretary: All communications should be addressed to him at Nashville, Tenn.

W. M. Woodcock, Treasurer: Send all money for State Missions to him at Nashville, Tenn.

FOREIGN MISSIONS.

Rev. H. A. Tupper, D. D., Corresponding Secretary: Send all money for Foreign Missions to him at Richmond, Va.

J. B. Seale, Treasurer: Vice President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

HOME MISSIONS.

Rev. I. T. Tupper, D. D., Corresponding Secretary: Send all money for Home Missions and Church Building to him at Atlanta, Ga.

Rev. O. L. Hart, Knoxville, Tenn., Vice President of the Home Board for Tennessee, to whom all inquiries or information about work in the State may be addressed.

MINISTERIAL EDUCATION.

Funds for your ministers at the S. W. B. University should be sent to Prof. G. W. Jarman, Jackson, Tenn. For young ministers at Carson College, to E. A. Allen, Morrisburg, Tenn.

After some weeks of interruption I again make my best bow and ask all my kind friends to resume their seats and I will do my best to compensate for the few minutes you may give me the pleasure of your company. I hope you all have been well in body and are strengthening in the Lord.

That was a grand convention at Memphis. Some said it was too large. I do not think so. It was a little too large for the house, to be sure, but the same would have been true of any other house in the city. Then why should any one complain? It seems to us a cause for rejoicing. I was glad so many could come, and that so many had a mind to come. And now he frank, did you really care so much that you could not be in the house all the time? I have been to the Convention often, and I have observed that the brother who does not care to be in the session all the time is "rather unmarious." I would venture to suggest that if we must out of some of the representatives, that the "lobby brother" be first relieved. Then the brother who has to go out to chew or smoke be accommodated. Taking all in all, it seemed to me a great meeting, and not a superfluous one there. Let them come, even if they have to stand out of doors.

There was a scarcity of the sisters, which was to be regretted. By the grace of God and the wisdom of the people we have been able to keep together so far. By all means let us get part company. God meant that all his people should work harmoniously. Let us not take steps that might be contrary to his plan.

One of the most inspiring scenes I ever beheld, was when I was looking from behind the President's stand into the faces of the audience. A thousand men in one house, any one of five hundred of whom could, all acceptably almost any place be our denomination. We never felt stronger in our life than we stood and looked. It will be said of you, brethren, after a while, "And there were giants in those days." See to it that they may truly say it of you. And when they lifted up their voices and sang the song of Zion our heart leaped within us. It was soul-stirring. And we looked away by fancy to a time when the redeemed host shall sing the song of Moses and of the Lamb. Oh what righteous strains will be then. Again we looked to see what in the hope of the next generation; for great men are falling so fast among us that the heart will stand still with a sense of loss. The young men in that throng will outnumber the old as two to one. Thank God we

are passing the chasm. A quarter of a century ago the men who would have helped to lead us now were on the battlefield. And many of them never came back. But now the next supply is coming to the front, and we shall leave the dark valley and turn our face hillward. I will lift up mine eyes unto the hills whence cometh my strength.

Since we last saw you we have been on a visit to the Northern Anniversaries. And as we do not design to give any elaborate report, perhaps we may make it most entertaining to take you along with us. If it meet your approbation, come and take a seat by us as we take the M. & O. train on Monday night of the S. B. Convention, just after Bro. Diaz concluded his speech. As it is night we shall see but little of the loyal country and low hills, with here and there a sluggish stream, till we have passed Corinth, Miss. In fact we can scarcely see Luka and Dossur, but as we approach the mountains around Brannon we get ready for breakfast. We run under the side of Lookout mountain and leave our brethren at Chattanooga in charge of Bro. B. J. Wingham to enter their new house of worship and take a short turn about Knoxville just to see Aant Nora and greet the brethren. This train proposes to put us in New York three hours sooner than any other from the South-west. It is a fine afternoon as we leave Knoxville at two o'clock, and a ride up the East Tennessee valley is worth the money it costs. The weather is at its best. Spring has spread the green sward over the hills and dressed the mountains in emerald tints just touched off with a gauzy blue that taints the eye as the sunlight plays upon it. As we glide up this most beautiful valley, the mountains pass over the shoulders of one another to look at us; then they advance and recede with all the grace and litheness of a waltzing girl. They play at hide and seek with us; they stand on tiptoe just to over-top us, and then they stoop behind the distant hills, only to appear in greater attitude and beauty. They coax the passing engine till leaving Bristol; after supper, it dashes boldly into their embrace. They lift us high in the air and toss us down the other side and bid us begone with such familiarity. And we go, dodging around some of them, madly dashing under some that would not get out of the way.

LYNCHBURG, VIRGINIA.

But we are too late for the Virginia Midland. So we are left. No train till one p. m. Ten hours of enforced delay on this fast train! But why should we fret? We have no means of helping ourselves. Our Pullman conductor is as much left as we are. Let us go see the city. It is a city of hills. Twenty thousand people live there. It is one of the greatest tobacco markets in the world. Why did they build a city in these hills? is the question that keeps thrusting itself upon us. We took time to go through the First Baptist church. A magnificent structure, but having what seems to us two defects. The seating capacity is not large enough for such a pile of brick. Then the acoustics properties, we understand, are very poor. But Bro. Smith can make himself easily heard, and is doing a grand work there. He is also doing a grand work for Home Missions in Virginia. Now let us go and work for missions, too, for a week, and if you will come back I will give you "an hour in Washington."

The most impressive feature of East Tennessee for ten days has been the heavy and frequent rains. The splendid wheat crop will be injured should it continue much longer.

Prayer is the pulse of the renewed soul and the constancy of its beat is the test and measure of the spiritual life.

OUR MISSIONS IN JAPAN.

AT the direction of the Convention, the Foreign Board has appointed two missionaries to Japan. This was in accordance with a long cherished purpose. Whether it was wise or not at this late hour to do this remains to be demonstrated. And it is no longer a question for discussion. It is done. The obligation is upon us to send the gospel to all people. Doubtless we shall find it difficult to justify our actions in the minds of other denominations already on the field. And our only justification will be found in our distinctive doctrines. And that is the question that some day must be met on every foreign field. Why are you Baptists here at all? Now we shall be interested in anything that will help us understand this great country. For it is great. Great in several particulars. The people are of a higher type than most Asiatics, and they are by no means unenlightened. They have their schools and colleges and their public institutions for the elevation of the people. They have a king, but he has just promulgated a constitution which forever makes the government a limited monarchy. It is much like England in the plan of government.

Religiously they are not so destitute as many other people. The country is as large as Tennessee, Mississippi, Alabama, and the half of North Carolina; and they have about four times as many people as Tennessee, i. e. 34,328,479. There are said to be 24,514 Christians, including 1,070 children, who make indeed, liberal contributions to mission work. There are 142 native ministers there, and the great work in Japan is to impress and direct the native ministry. The Presbyterians, Congregationalists, Episcopalians, Methodists and Cumberland Presbyterians, with several others, are already in the field. And the multiplication of denominations has already become a troublesome question, for the Japanese seem to apprehend what is meant by these various sects, and earnest efforts are being made to combine wherever it can be done. The Northern and Southern Methodists are only awaiting the privilege from home to unite. Congregationalists, Presbyterians and Reformed churches are consolidating and the Cumberland Presbyterians are expected to come in the spring.

Here is what a Missionary on the field writes: "The number of Missionary societies continues to increase. We feel like saying, Hold! Enough! If any church or society, British or American, thinks of launching a new mission, let them seek some new field, or come prepared to unite with some of the organizations already here. We have weak missions enough, and strong ones, too, for that matter. Were our mission forces combined we should not need another man, indeed we could dispense with a third of those already here."

Rev. J. B. Thomas, Secretary of the State Mission Board, has just called. He is thoroughly enlisted in his work, and we gave him the right hand of fellowship and bade him God speed. Let us rally to his support and ones for all settle the question of having a Sunday-school Secretary. His success, of course, depends upon the co-operation of the brethren. Let us try Bro. Thomas. His headquarters will be Knoxville. Write and tell him that he may depend on you.

Knoxville has been rather destitute of Baptist preachers who were not pastors in the city, but they are now coming in to make this headquarters. We now have Rev. D. McQueen, J. J. Thompson, J. B. Thomas, and G. W. Bricker. It helps one's feelings to have his brethren about him and to have them drop in and see him occasionally.

Keep up hope in bad times. We have the same sun and sky and stars, the same God and heaven and truth, the same duties and the same helpers, Hope thou in God.

THE BAPTIST.

It is the most efficient Accomplishment of Error
Than has given a banner to those that fear thee,
that it may be the banner of the truth. — P.
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What are the principles which Dr. Armistead pronounces "the old landmarks of Baptists life, devoted and distinct in all its doctrinal, moral and political interests?"
Ans. They are those which for so many years have stood as the basis of our editorial columns.

Distinguishing Characteristics 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 traditions in matters both of faith and practice. We must claim as being a distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend.

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

3. As Baptists, we are to stand for a spiritual and regenerate church, and that none shall be received into Christ's church, or be welcomed to its ordinances, without 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 congregations of his kingdom.

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

5. 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.

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

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

8. 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 excommunicate its own members.

Distinguishing Policy of Independent Baptists.
The non-recognition of human societies as Scriptural churches by ecclesiastical or denominational, or any other organization that is susceptible of being applied to or logically construed by our members or churches as a recognition of ecclesiastical or denominational authority with Baptists churches.

We think the above should be committed to memory by every Baptist, and more especially by every Baptist minister.

The jury assembled to try the Howard libel case consists of seven Methodists, two Baptists and three no church. We hope they will agree on a verdict.

It was a truly generous act of the young ministers of the J. R. G. Society of the S. W. B. University to contribute five dollars and sixty cents to the Gates Memorial Fund. They sacrificed to do this.

"Sabbath laws are consistent with liberty, in that they are laws for the prevention of cruelty to animals; in that they are laws of health; in that they are laws for increasing the national wealth; in that they are laws for harmonizing the relations between capital and labor; in that they are laws for the protection of the home; in that they are laws for the prevention of crime; in that they are laws for the protection of one of the chief historic institutions of the nation; in that they are, in short, laws of national self-preservation."—The American Sabbath Union.

TRUTH AND THE MAJORITY.

THEY can never be united till the error worshipping world are won from their homage to the shrine of truth. The discoverers of new truth are always in a despised minority. The greatest prophets were persecuted by the inappreciative people. Christ was put to death by almost the unanimous voice of his nation and age. The Reformation was a struggle against the fanaticism of the masses. The apostolic church maintained itself against combined and overwhelming Jewish and Pagan majorities. Every Baptist institution, even, has risen to general favor through sacrifice of appreciative minorities. After struggles of years even, still colleges, theological schools, Home and Foreign missions, have to complain that Baptists generally do not appreciate their claims.

We clip the above from the Watch Tower, New York, which is daily growing in favor in these parts, not only for its outspoken Baptist sentiment, but for its advocacy of a faithfully translated Bible for all nations—America not excepted. Against the "Old Landmark" position advocated in this paper, which are old Baptist and old Bible positions, their enemies urge the Romish argument of numbers, majorities. What distinctive Baptist doctrine is held with an undoubted faith by every true Baptist that is not in the minority? Majorities no more determine the justice of a cause than do the heaviest installments or cannon; but, what saith the infallible word of God?

Our remarks touching our acceptance of the invitation of the Fall Branch church, Middle Tennessee, to commence its protracted meeting with the five Chair Talks on salvation should read: "We have not yet deliberated these Talks that a deep revival on the part of Christians was not manifested, and in several instances conversions occurred. Every church that engages them, we think, should arrange to protract the meeting so as to reap after the sowing. 'A whitened wheat should be harvested.'"

We also meant to say last week that the course of the Avalanche of this city in its criticism of Dr. Dixon's speech before the Convention touching Romanism in America and its political scheming, and of the Jackson Times and its "Catholic" in criticism and slandering Rev. O. L. Haley's sermon, on Sunday, were conspicuous examples in proof that there is a Jesuit or Catholic priest at the elbow of every secular country editor as well as of every Boston editor. It has come to pass that the evangelical pulpit cannot warn the congregation against the machinations of the Catholic priesthood, or advise protestant and Baptist people to forbear sending their daughters to Catholic convent schools that the secular press does not take it up and read it a lesson of charity. It is not far from the truth to say that the Catholic church controls the secular press of America.

Several cotton mills have recently been removed from New England to the South, and it is said others will take a similar step. This, together with the establishment of mills for the manufacture of bagging, will greatly revive the cotton industry, and ought to make cotton fabrics cheaper than ever. In spite of politicians, race prejudices, and all other harmful things, the South prospers.

"At home a brother attended prayer-meeting on Wednesday evening. At the entering place he played cards. Which side is he on?"

At home a brother attends prayer-meetings, teaches in the Sabbath school, and on the Lord's day, on a Sunday, and on Monday night is upon the hall room floor until daybreak Tuesday morning. Which side is he on?

Look for the big IF advertisement in this paper, and the information may be of great benefit to you.

A sermon preached on the Lord's Supper by Dr. T. J. Swan D. D., of India, has been brought to our notice. It certainly has the right ring, and indicates that the true theory of the sacred supper finds able advocates in India. We extract a few paragraphs from the sermon as published in The Baptist.

4. "It is a law institution, as well as baptism, because it is a law duty to observe it, and a sin to neglect it. 'Ye are my friends, if ye do whatsoever I command you.' 'If you love me, keep my commandments.' 'Do this in remembrance of me.'"

5. It was solemnly entrusted to the custody and watch-care of the church. "Do this in remembrance of me." "I praise you brethren that you have kept the ordinances."

6. (Therefore, it can only be observed legally by the church, and in the church). "Occupy till I come."

7. Observed anywhere outside the church or organization or jurisdiction, its observance is illegal, and by consequence a sin, as the church has no official, legal power outside of her disciplinary jurisdiction—and her disciplinary jurisdiction is confined alone to her membership.

11. Who can legally participate in the observance of this solemn memorial (the highest franchise of the church)?

1. Those, and those only, who are affiliated in membership, in doctrine, and in fellowship with the church (the congregation). These and these only, constitute the mass and bounds of church jurisdiction.

2. But may not members of sister churches in good standing and in fellowship with us, participate with us? In law, no. But by precedent, in Christian courtesy, yes. But, if asked if we as a church have a right to act in important matters in the church by courtesy, without the motion of law, it may be answered, "The tradition of the fathers tells us that that this courtesy has been practiced by the church from time immemorial." [Never before the seventeenth century.—Armistead]. This might be so, but we as Baptists reject tradition, and rightfully demand a "Thus saith the Lord." And I further argue, that when we lose sight of, or out loose from the plain letter of the law, we are as a ship at sea without compass, chart or rudder, and that, too, under a cloud-covered sky, without a single guiding star; and furthermore, we render ourselves obnoxious to the charge of our Master, "Ye have rendered the commandments of God of none effect by your traditions."

In Dr. H. H. Tucker's just and eloquent address in memory of Dr. Boyce during the sitting of the Southern Baptist Convention he said: "While our great leaders are alive, we cannot do without them. We could not do without Boyce. But when they die we can do without them. God never takes them away until their work is done. How splendidly the work of Boyce was finished just as he died! Nothing more was needed than the building to contain the magnificent library which he gave to the seminary. The means for its erection came; Boyce lived to see it, and he might have said, if he did not, 'New, Lord, let thou thy servant depart in peace, for my work is done,' and he passed away. What we need another Boyce, God will give him to us. Now the cause needs us; and whether we be great or small, it cannot do without us. Therefore, let us renew our zeal and our consecration. Happy are we to know that though the Lord hath need of us while we are here, he will take care of the cause when we are gone. When the last apostle died, and when there was not one living upon the earth to testify an eye witness for Jesus, the cause was

stronger than ever before. Stronger without the apostles than it was with them. While they lived, they could not have been spared; when they died, Zion put on more strength than ever. Thus it will ever be. Hence, we put our trust in prices, but in the living God who gives us our great men to carry out his own grand purposes of mercy. Blessed be the memory of Boyce. The Lord gave, and the Lord hath taken away: blessed be the name of the Lord. Be still, O smitten heart; the past is safe; we can look back and see it; the present is safe; we can look around us and see it; the future is hidden from us, but still we are just as certain that it is, too, safe, for

—behind the dim unknown,
Standeth the God within the darkness,
Keeping watch above his own."

EDICARDS.

In a circular that the Business Managers sent out to ministers only, one word is indefinite. "Reader," if you are not a subscriber you can have the weekly visits of the paper one year at our club rate, \$1.50. It should not be understood of any reader, but the ministerial reader, the minister to whom the circular was sent. We cannot publish this paper of sixteen pages for less than its regular price, \$2.00 per annum, without great loss. We tried it for two years, and our personal loss was \$1,000 per year. We hope before 1890 to enlarge the paper by the addition of four pages, and we hope our friends will enlarge the list by a few thousand new names. So let us work together.

A. L. Martin, Als: We have not as yet received an invitation from your church, nor do we understand your directions. The remuneration one church could afford to give would hardly warrant so long and expensive a journey to deliver one series of "Talks" or Lectures. Can you not obtain an invitation from another church in your county?

—Emanuel Humphries, N. C.: Name entered. We do not clearly understand your question to formulate an answer. Is it: Will Christ save scores after he comes in the fullness of time then will be saved from Abel until his coming? If so, we think he will. —Bro. Howard R. Hallam informs us that the long talked of discussion between Bro. W. H. Smith and Mr. Kidwell (Campbellite), will commence on the fifth Sabbath of this month, in the town of Lafayette, Middle Tennessee. It will be Bro. Smith's first public debate, and this is with an experienced opponent; but Bro. S. has a powerful ally—Truth—to aid him. —Rev. A. A. Boston has been excluded from the Zion Hill church, Patena, Texas, and refused to give up his credentials. Look out for him.

APPOINTMENTS FOR JUNE.

Third Sabbath, Webberville, Texas.
Fourth Sabbath, Memphis, Texas.
Fifth Sabbath, at R. B. White's disposal.

First Sunday is July, Florence, Texas, if desired.

First Sunday in September and Friday before, Fall Creek church, Middle Tennessee.

The remaining Sabbaths in July are open for invitations from churches in Tennessee.

Edison believes that the time is coming when transportation through the air will be as common as terrestrial carriage. There will be railroad lines in the sky, or steamship lines more properly, trains of convey crossing the continent. We have believed it for twenty years past.

The election of Dr. J. A. Brants to the Presidency of the Southern Baptist Theological Seminary, Louisville, Ky., was eminently wise. He is the very man for the place, as Dr. Boyce was while he lived.

Behold the Lamb of God, who takes away the sin of the world.

QUESTIONS AND ANSWERS.

In this column any suitable question will be answered by the editor, or by a contributor, if the question is of general interest, and if the answer is of general interest.

Question 1038. It being well known that there are grave charges against a member of one church, is it according to Baptist church polity for another church to personally inquire and receive him to membership without the knowledge or consent of his church, and also a case to try, said member on the charges preferred against him by the first church, of which he was a member? —Fraternally,
Tenn.
J. H. MCINTY.

Such a course is unusual, contrary to the usage, but not contrary to the polity of Baptist churches, since there is no law touching the subject, but the absolute independence and sovereignty, under Christ, of Baptist churches makes it admissible. Only a very extreme case, we think, would warrant such an action—where greater good and no harm would result to the denomination from its adoption. The action, if mutually consented to by the two churches, would be but a change of venue and amenable proper when the case of the brother was too thoroughly and bitterly prejudged by the first church to warrant a fair trial and an impartial verdict. We find the following in the Texas Baptist, and it is a case in point, and the only one we ever heard of like it:—
The East Dallas Baptist church to the First Baptist church of Dallas, greeting:—
Dear Brethren:—After much prayer and deliberation we have as we trust, under the guidance of the Holy Spirit, reached what seems to be the best possible solution of the difficulties that have for many months past so distracted our Baptist forces in Dallas to the shame of religion, to the mortification of our people and the humiliation before the world of our Lord and Savior Jesus Christ.

In our meeting last Wednesday evening we extended to Brethren S. A. Hayden and A. J. Holt, without their knowledge or procurement, an invitation to become members with us, which invitation they have this day accepted and have become a part of our body on condition proposed by themselves that we call a council of their brethren to investigate all charges whatsoever brought against them. In taking this step we are carrying out the plan which has long been meditated by some of the wisest and most conservative men of both of our churches. While it is seldom that a necessity for such ecclesiastical action arises, yet upon examination it will be seen that such a course, while exceptional, is not unscriptural. Happily this action is free from any of the embarrassments that come from a withdrawal of a party from a church and the establishment of a new church. The two churches are very close neighbors, and are absolutely on an equality as to the matter of information necessary to discriminating action. It is a further fortunate circumstance with us that no division exists among us in this action, so that while we are trying to relieve a sister church and the denomination of their divisions, we are entailing no such misfortune on ourselves.

The principle on which we are acting will command itself to all, we trust, as a recognition of the absolute equality and undisputed sovereignty of each church in its individuality and responsibility to judge of the qualifications of its own membership. Now we are far more intimately acquainted with the public and private character of these brethren and better able to judge of their qualifications for membership with us than any formal letter of dismission from any other church could possibly accord them. We are familiar with the inception, progress and details of the unfortunate troubles that have convulsed the First Baptist church, and feel that we are able to judge dispassionately and righteously the merits of the case.

While the charges preferred against these brethren are of the gravest character, yet the specifications under each are weak, indefinite and in the estimation of many of no force.

We have, therefore, at their earnest request, entered the charges which have been preferred against them and at their request we will enter at the instance of your church, or any member thereof, any additional charge you may see fit to formulate. The justice and propriety of our attempt at a solution of this matter will be further commended to you, we hope, from the following considerations:—

One of them is the senior editor of our denominational paper, the Texas Baptist and Herald, and stands out in bold relief as an eminent degree the representative leader and co-laborer in all our denominational enterprises.

The other, so long distinguished as the co-editor, is one of the trustees of the Southern Baptist Theological Seminary, and in the gifted and successful secretary of our State Missionary Board, whose wonderful achievements have won for him a national reputation.

Over one hundred and twenty missionaries are dependent in a large measure upon his indomitable energy, skill, and devotion to the work for their sustenance and daily bread. Every sentiment of loyalty to Christ and of devotion to truth and justice demands that we interpose all just and honorable means to avert any embarrassment or danger that may threaten the spread of the gospel in Texas.

We have, therefore, recalled the council selected by your body last December as the most eligible for a fair and impartial investigation.

It may further commend our Christian efforts in the wisdom of our course that while, perhaps, we are only one-fourth as strong numerically as our sister church, yet when the young, who are capable of voting intelligently on such grave matters are excepted, we would, perhaps, vote as great a number in such a trial as the First church.

As the course we have herein set forth precludes all further Scriptural action by your church in this matter, since no church has jurisdiction over the members of another church, we deem it but an act of courtesy and fraternal comity and prudence to invite you to participate with us in the investigation by committee or otherwise, as you may deem proper, and present any testimony, individually or unitedly, pro or con, that may pertain to the charges preferred, and we fix the time for the beginning of the investigation on Tuesday night, June 4, next, to be continued until the council shall have exhausted all testimony for or against. Unanimously adopted in conference, Sunday morning, May 28, A. D. 1889.

W. T. GURRIN, Church Clerk.

If the First and Second churches of Dallas hereafter observe the Lord's supper as a church ordinance, and as a token of church fellowship (Boyce), and in remembrance of Christ only, the action of the Second church need not in the least disturb the Christian fellowship of the members of the First church, since there are doubtless more than one member in the First church that those of the Second do not fellowship and the Second church would not receive on a letter from the First. The First church cannot close the doors of the Second against whomever the Second can fellowship and see fit to receive. The First church can as well as you must exclude A. and B., for we cannot fellowship them. We trust the unfortunate trouble will be amicably settled and the denomination in Texas have peace.

It is easier to fight for Jesus than to follow him. —Ex. This is no reason why we should not fight for as well as follow him. No one yet ever did follow who did not fight for him.

In California, but are raised in flocks numbering several thousand. They are raised in charge of a herder, who drives them as he would a flock of sheep. They range over miles of territory in a day, and live almost entirely by foraging. When the grain is out and harvested, the turkeys are turned into the immense wheat and barley fields, and the birds do the cleaning, and become fat and ready for market at very little cost.

Colored farm tenants in various parts of South Carolina think that they will not be required to pay their rents now that Harrison has been elected President. Many of them are squandering their hard earned money in the purchase of musical instruments and other luxuries. In Orangeburg County and other sections some of the small colored farmers are turning out their stock to graze at large, as they think President Harrison will wipe the taxes law out.

Hark the sound of many voices
Jubilant in gladdest song,
And full many a heart rejoices
As the chorus floats along;
"Hail the Favorite Prescription,"
H w the happy voices blend
"Wonderful beyond description—
Woman's best and truest friend."

Well may it be called woman's best friend, since it does for her what no other remedy has been able to do. It cures all those delicate derangements and weaknesses peculiar to females. Cures them, understand. Other preparations may afford temporary relief, but Dr. Pierce's Favorite Prescription affords a permanent cure. It is guaranteed to do this, or the money paid for it will be promptly refunded. It is the great remedy of the age.

The worst Nasal Catarrh, no matter how long standing, is permanently cured by Dr. Sage's Catarrh Remedy.

By one compromising act, your hold upon another's confidence may be forever lost. Be truthful and consistent.

The man who sits down and waits to be appreciated will find himself among the uncalled-forage, after the limited expression he goes by.

Dr. Oliver Wendell Holmes once said: "You may eat it down as a truth which admits of few exceptions; that those who ask your opinion ready wait your praise."

FIFTEEN GROSS IN EIGHT MONTHS.

Hessert, C. J. Lincoln, Little Rock, Ark., writes: We have found your Hughes' Tonic to be one of the best selling Chills Remedies that we ever sold. We have sold 15 gross in 8 months, and in selling Hughes' Tonic feel that we are giving value received. Prepared by R. A. Robinson & Co. Wholesale Druggists, Louisville, Ky. Sold by Druggists.

The following remedy for that troublesome pest, the buffalo moth, is said to be as efficacious as it is easy. Take strips of red or blue flannel (as they are particularly attractive to them), dip in liquid arsenic, and lay across the edges of carpets or wherever the pests are troublesome. They will soon eat enough to destroy them without the least injury to the carpets. It would not be advisable, however, to leave such cloths around where there are young children, or in any case after they become dry.



WHOSE MOTHER USED
Wolff's ACME Blacking

One of the coming men who will have grown up to the idea of making his shoes clean, and will always keep them so.
"THE BLACKING MOTHER USED."
WOLFF & RANDOLPH, Philadelphia.
The Best Blacking for Men, Women and Children.

HOUSEHOLD NOTES.

A Few Hints Which the Housekeeper Should Preserve Carefully.

Lamp wicks should be changed often enough to insure having a good light. If they seem clogged they may be washed in strong soda and put into the lamps again.

To take spots of paint from wood lay a thick coating of lime and soda mixed over it, letting it stay twenty-four hours, then wash off with warm water and the spots will disappear.

Coffee pounded in a mortar and roasted on an iron plate, sugar burned on hot coals, and vinegar belled with myrrh and sprinkled on the floor and furniture of a sick room are excellent deodorizers.

There is no good reason why all senior clauses should not be furnished with a Quarterly that is especially prepared for them and best suited to their needs, and at the same time far more beautiful than anything of its kind that is published anywhere. All this is true of the Senior Quarterly of the American Baptist Publication Society. If a clause should use it for a single quarter, its members would hardly be satisfied with any other. In packages of five or more, the price is six cents a copy, or twenty four cents a year.

It is better to make your lead pen more rather than to attempt to cultivate more lead. 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 an item of expense in the course of a year. The work should be concentrated on the smallest space that permits of profit.

From Rev. Dr. A. A. Sully, editor of the St. Louis Christian Advocate.

"I have tried J. & O. Maguire's Catarrh Remedy on myself and others, and it is my opinion that to produce a healthy and safe action on the Liver, Kidneys and secretions generally, there is not a better medicine known, and for persons of Bilious or Costive habits its action is most effective and salutary."

D. B. MCANALLY.

Beckham's Pills cure sick-headache.

Machine-Made Gun Barrels.

In the old days—that is, when you could not buy a "kid"—it took a gunsmith days to rifle out the inside of a gun barrel, so that one could shoot a squirrel through the head without killing any body in the next town. But now the slow gun-making process of "rifling" has given way to the genius of machinery. It is said that by the methods of recent improvement made in the manufacture of rifles as many as 120 barrels can now be rifled in an hour by one machine. They are straightened cold and bored with corresponding speed, and even the rifling is done automatically, so that one man tending six machines can turn out 60 or 70 barrels per day. With the old rifling machine 30 barrels was about the limit of a day's work, but the improved machine attend to every thing after being once started, and when the rifling is completed ring a bell to call the attention of the workman.—N. Y. Telegram.

I was troubled with chronic catarrh and gathering in my head, was very deaf at times, had discharges from my ears, and was unable to breathe through my nose. Before the second bottle of Ely's Cream Balm was exhausted I was cured, and to-day enjoy sound health.—C. J. Corbin, Field Manager, Philadelphia Publishing House, Pa.

I am on my second bottle of Ely's Cream Balm, being a sufferer from catarrh since I was a child, but with this medicine I am being cured.—Wm. L. Dayton, Brooklyn.

A Montreal barber sued a customer for the following: Hair cutting, 25 cents (8 cents extra for Sunday); shampooing, 25 cents; singeing, 25 cents; trimming beard, 15 cents (5 cents extra for Sunday); singeing beard, 25 cents; shampooing beard, 25 cents; shaving upper lip 15 cents; total, \$1.55.

Southern Michigan folk who yearn for cheap living may slip over the Indiana line and find a restaurant at South Bend where the "corn bread" is made of basswood sawdust and pure starch. "It is fillin', but not fattening," as the old Irish lady said of the water she fed the pig an hour before she sold him.

HALF RATES

FOR THE

FOURTH OF JULY.

For the 4th of July, the Kansas City, Ft. Scott & Memphis and associated railroad companies, will sell Round Trip Tickets at one fare to and from all stations on these lines not more than 200 miles distant, except where the round trip local rates is 25 cents or less, when no reduction will be made. Tickets will be sold on July 31 and 4th, good to return on the 5th.

J. E. LOCKWOOD,

Gen'l. Pass. and Ticket Agent.

DEQUEES.

FIRST AND FORTY-EIGHT.

Conferred without residence. Any one can secure this desirable and by purchasing a course of study by CORRA SPENDENCE under eminent Col. George Freeman at slight cost. Information and prospectus sent on request. UNION BRASS CO. CHICAGO, ILL. A large library journal, sample copy of which and application form for membership will be mailed to any address on receipt of 10 cents. Address: UNION BRASS CO., UNIVERSITY, 10 THROOP ST., CHICAGO, ILL. N. B.—Students to teach free to agents and subscribers. Agents wanted.

"What kind of clothes to wear?" "What kind of shoes to wear?" And the heart had buy at the foot of the class said he "reckoned they must be suitable."—American Family Ford.

"Bobbie," "Oh! Great Scott, I've been and put the wrong end of my cigar in my mouth." Maggie—"Hal! Hal! It's not Great Scott, but another post you put me in mind of, Bobbie." "What?" "Why, Bobbie Burns!"—Times Dispatch.

50c. July 1st 50c.

Cut this out and enclose it with 50 cents by July 1st and I will send you the weekly Religious one year. Regular price \$1.00. Address: T. H. Granberry, 353 Main St., Memphis, Tenn.

A man living in an outlying district near Concord, N. H., recently opened a bank account in that city, depositing \$2000. He was given a liberal quantity of checks, which he used as ignorantly that he was soon brought—told that he had overdrawn. When asked to settle, with great indignation he made the characteristic reply: "Didn't you give me all these checks, which are not half used? If I owe you any thing I will draw a check and pay you."

TAKE A REST.

Excursion tickets at low rates will be sold to all summer Resorts throughout the country by the East Tennessee, Virginia & Georgia Railway, commencing June 1st, and to return on or before October 31st.

Fast train service with Pullman cars.
B. W. WHELAN
Gen. Pass & Ticket Agt.

The little shop-girl in Washington who made sure that Mrs. Cleveland was a "real lady" by seeing her carrying a bundle on the street had not studied humanity in vain. It is only people who are doubtful about themselves who think it is not safe to carry a little package even for a few blocks.—N. Y. World.

CONSUMPTION CURED.

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

We want a large number of canvassing agents for Family and Teacher's Bible, the Children's Pictorial Bible, and Baptist Hymn writers. A liberal per cent will be paid. Apply at once, enclosing \$1.50 for canvassing outfit. BAPTIST BOOK HOUSE.

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Claims to stand in the front rank of American Female Colleges. Cheap; up-to-date; mild waters; warm magnolia flourish. Thirty eighth session begins Sept. 2nd. President, Th. Smith, A. M. (Alumnus of Univ. Va.)

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C. P. ORRISON, Traveling Agent,
12 Madison Street, Memphis.

BLUE MOUNTAIN FEMALE COLLEGE.

Blue Mountain, Tenn.
We have a large number of students who have graduated from this college and are now in the service of the Lord. A large number of them are now in the service of the Lord. A large number of them are now in the service of the Lord.

\$100 Reward!

We have a large number of students who have graduated from this college and are now in the service of the Lord. A large number of them are now in the service of the Lord. A large number of them are now in the service of the Lord.

FRUIT EVAPORATOR

THE ZIMMERMAN
Fruit Evaporator
The Standard Machine.
Manufactured by THE ZIMMERMAN CO., Cincinnati, O.

An incorporated company, organized on the co-operative plan, for advancement in the manufacture and sale of goods which educate and elevate the people. Capital stock \$250,000.

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By paying a small membership fee you can buy your book merchandise at wholesale rates. This method of business brings the manufacturer and consumer together.

One particular feature of our company has never been attempted by any similar organization. We refer to our system of branch stores in every one of the principal cities in the United States, thereby enabling members to order goods near home, thus saving considerable time.

Our branch stores are organized and run on the same system which the officers have spent years to perfect, after investing largely in the National Bank and Insurance, as well as general merchandise systems they have adopted some of the best features of each.

We give the public the option of twenty different grades of merchandise ranging from one to ten years and either with or without presentation volumes selected from our assortment. Among the most popular presentation books we mention our: Encyclopedia of Practical Information, tabulated into eight general departments, viz., medical, trades, agricultural, household, business, mineral, educational and a leafy volume, the retail price of which is \$6.00. American Manual and Patriot's Annual, L. A. Moody's Harmonies \$3.00. Around the Tentable, by Talmage, \$1.00.

Our catalogue which we supply to each member in a given territory, standard retail prices also the prices at which our members' are authorized, and these figures speak for themselves.

We furnish all kinds of sheet music merchandise, Bibles and religious books, almanacs, blank books, pens, pen-holders, pencils, ink-stands, stationery and everything usually handled by book dealers.

These come our great advantage and magazine list which includes everything of any importance published, giving reduced prices to our members.

Upon receipt of either of the following amounts the membership certificate and presentation volume or volume will be forwarded by mail prepaid.

Grade	Price	Grade	Price
1 year	\$2.00	1 year with 2 Pres'n. vol.	\$4.50
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9 years	14.25	9 years " " "	31.75
10 years	15.75	10 years " " "	35.25

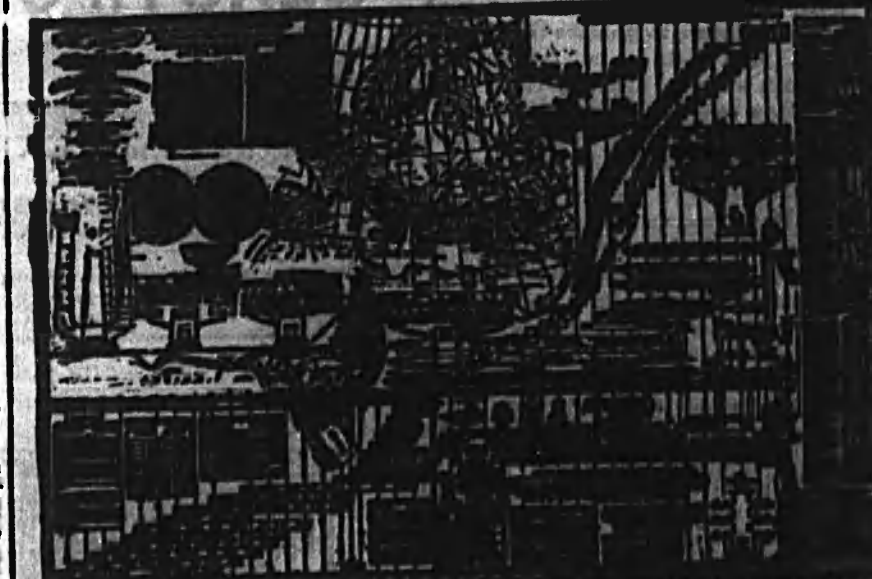
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THE BAPTIST.

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

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

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Old Series—Vol. XLIII. Memphis and Nashville, Tenn., June 29, 1889. New Series—Vol. III. No. 5.

OUR PULPIT.

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(Continued.)

But to return to the figure of the text.—One says there is not so much importance attached to the kind of actual life. It is all in the appearance. If one can keep himself from public criticism or censure he may do pretty much as he pleases, when out of sight. Under cover of night, or abroad, where he is not known, he may give loose rein to his appetites and passions. Again, not so, if he is to be a Christian and not a hypocrite. True Christianity is in reality and not in seeming only. Hence the apostle calls, "Let us cast off the works of darkness. Let us walk honestly. Let us cast away the words of darkness, words that are indigenous to the darkness."

Darkness is the familiar figure for sin and evil. Oh how inexpressible and for this fair world that such darkness has blighted it! The darkness of sin, oh how dark! Black and horrible night that settles down upon immortal souls. The darkness of sorrow and pain, of shame and death, the darkness of disappointed hopes, blighted expectations, crushed lives, that lie bleeding in their own dark destruction. Listen to the agonizing moanings of a dark and dreary night that has no dawning. No light from the east to break on its cold desolation; no gray dawn to blush into a rosy sunrise or advance to brilliant noon. Ah! no. Only a black night of gloom and despair and death. Such was the darkness of the world that moved a Father's pity and drew out a Father's love. And the light-bearer came from the presence chamber of the Omnipotent to light up this dark world. He stood on the hills of Galilee and said, "I am the light of the world," and the day began to dawn. Then he said, "While ye have the light, walk in the light, that ye may be the children of the light."

But the ascending morning was overcast with the shadows on Gethsemane. The rising sun of Righteousness paled under a cloud, and they said it is night, and some would tell us it is night yet, but it is not so, for with his own hand he took down the bars of night and let the morning in. And now we delight to sing as Christians have sung and will ever delight to sing:—

In the cross of Christ I glory,
Tearing o'er the wrecks of time,
All the light of sacred story
Gathers 'round its head sublime.

When the sun of bliss is beaming
Light and love upon my way,
From the cross the radiance streaming,
Adds new lustre to the day.

It was the light of truth, the light of mercy, the light of love that shone upon our darkness. A light that shining into the hearts of sinners discovers those works of darkness of which the apostle here speaks.

In our text are three classes of these works, and two kinds of each are referred to.

INTemperance.

Of this, two concrete examples are given, "riotous and drunkenness." These are works of dark-

ness of which we have painful knowledge. This darkness settles down like a dark pall over the houses, the town, the city, the State, the nation the world.

In the home it crushes out the joy that made it a heaven to the inmates. It chokes out the love that inspired and built it. Nor is it satisfied yet. It dogs the step of the fugitive while it craves not to torture the brave heart that is left in the desolate house. It breathes a blight upon the offspring and hangs a shadow over its life that keeps all the light and warmth away. It is a sworn enemy of happy homes, that hates them with all the relentless malignity of a demon from hell. It spreads its shadow over the town or city and corrupts its guardians, poisons its precincts, gags law and throttles justice. It multiplies misery and closes up the avenues of escape, sets fire to the town and locks the gates, then in demoniacal joy dances at the terrible holocaust. Then over the nation it flings a devastating curse, and laughs in hellish glee to see the work of ruin and misery it has wrought. And if a writing victim seeks to escape, it strikes its poisoned fangs into his quivering heart, and revels in the expiring anguish.

SOCIAL IMPURITY.

Of this he mentions two examples, "chambering and wantonness." This is one of the crying evils of our time, from which the ministry of the cross have shrunk, because of the great difficulties that beset its discussion. But such excuse is insufficient. The necessity is forced upon us. The prison is breaking out on the body politic in so many places and in so many forms that there is no longer a choice left us whether we will recognize it or not. We must confront it. We must grapple with it. It must be corrected; and the word of God is both the surgeon's knife and the physician's lotion. Divorces, alienations, breaches of confidence, illegitimacy, conjugal infidelity, violated virginity and a hundred unnamable curses afflict us. And it is no time to hold ones peace and cry safety, when there is neither peace nor safety.

Would that I could speak discreetly at such a time; that from this centre might radiate wholesome influences, like the purifying rays of the morning sun, that should cleanse our social fabric of this vile corruption, this darkness that hovers over us. Oh! what tales of bitter wrong, of misery and woe, and hopeless anguish and dumb despair are hidden in these dark shadows.

Weak and feeble children, cursed with predestined sickly bodies and imbecile minds, and a poisonous, vitiated, morality are thrust with a curse into the seething mad race of life, hampered by the leading strings of jeering imps that insure eternal ruin both of body and soul. They are projected with maledictions into an accursed environment which insures that they shall become inmates of hell on earth, to drive a maddened course through a fitful fevered span of life, only to pass to the hell of devils. Oh how dark the way before the unseeing babe! It is enough to provoke the horror of any soul not antirally lost to every sense of right and justice.

These powers of darkness set their glass and spring their snares before the fast of the unwary, but self-confident young man, who goes forth from

a pure home to fit himself for his place in society, or to assume the burdens that naturally fall to his lot—the boy of such bright promise, of such confident hope, is suddenly blighted with a curse a thousand times worse than death. This makes the loving mother tremble for the purity of her worthy son when he passes from the jealous oversight of her watchful eyes. It must have been such an hour that gave birth to a plaintive ode, which accidentally fell under my eye years ago, and which I could never forget:

"You are going away from home, my son,
Be careful how you are led;
For we must lie, as the adage says,
As we have made our bed."

You carry away a boy's true heart,
And a strength through love attained,
Oh bring us back in its place, my son,
A manhood all chastened."

You are going away from home and friends,
From a mother's loving care,
From a father's counsel, wisely given,
From a hearth of praise and prayer."

Going away to the gay bright scenes
That will fire your bounding heart,
That will tempt, perhaps, your untired feet
From the better way depart."

"Whatever we sow, we shall reap," my son,
Be it grain or noxious weed,
Be it laurel wreaths or cypress boughs,
Then scatter the goodly seed."

Such must be the mother's feelings, as she releases the hand of the boy whom she has thus far led, and sees him start on his own road to the judgment. Oh, if the young man could only know.

But he who has known a pure home, a proud father and a doting mother, passes from this atmosphere of loveliness and purity to the desecrated of iniquity. And he who was a grace and honor to society has become a foul blot, a carcass of death, a body of decay that must be ejected, or else bring ruin and desolation to those who have loved him most.

Nor yet does it stop. It lurks in the shadows of our own doorway and breathes its foul breath upon the fair cheeks of innocence, and brings the blush of shame and disgrace, and with hypocrisy, stains away the flower of happy homes to all the depleted ranks of iniquity that stand an aver mocking menace to pure homes and pure lives, to pure manhood and uncorrupted womanhood.

It ever smiles in haughty derision and with brazen effrontery, while it plans to steal away the innocent children so soon as they may become profitable to its nefarious business. Was it a horror of this dark shadow that draw from the poetess this pathetic verse?

"Sweet and thoughtless maiden, sitting by my side,
All the world's before you, and the world is wide;
Hearts are there for winning, hearts are there to break."

Has your own, shy maiden, just begun to wake?
Shy and tender maiden, I would fain forego,
All the golden future, just to keep you so."

This darkness overshadows the home till the anxious parent is made to stand on guard lest a disgrace worse than death cast its horrid spell over it.

Nor yet has it ceased its onerosity. It sends its willow minnows to set up homes among