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EDITORS:

D. LIPSCOMB, E. G. SEWELL.

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A HAPPY NEW YEAR TO YOU.

This means I pray God you may be happy during the year that now begins. When we greet you with "A Happy New Year," we mean it is our earnest wish and sincere prayer that it may be a happy year to each and every reader. While praying that it may be a happy year, it is right for us to labor, that our prayer may be answered. A prayer for anything without corresponding labor for the accomplishment, is but little better than vain talk. It is right to pray for whatever it is right to labor. If we labor for a thing, for the success of which we cannot heartily pray, with confidence, too, that God will hear and bless that prayer, we ought to cease the labor. Labor and prayer are the complements of each other. Man labors for an end. But in vain does man labor when God does not labor with him. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman watcheth but in vain." This means that God must be a co-worker in building with man, else his building is all vain, and will come to naught. Unless God desires to preserve the city, and will watch for its preservation, in vain the watchman watcheth.

Every prayer then should be two-fold, first sincerely and honestly that our desires, purposes and labors may be kept in harmony with the divine will. That we may desire and seek nothing not in harmony with the will of our Father in heaven. This prayer is empty and vain before God unless we strive to learn his will, and when we know it, earnestly strive to bring all our desires, purposes and labor into obedience to that will.

Secondly, we ought to pray God that he will bless the labor that is in harmony with his will. For God to bless, is for him to work with the individual or for the thing he blesses. To curse a person or labor is to work against that person or labor. God cannot bless labor that is contrary to his will. He cannot curse labor done under his direction or in harmony with his will. Sometimes an individual may, through mistaken judgment, when aiming honestly and humbly to know and do his will, do that which is against his will. In such case, God will bless the man while cursing his labor. This we understand to be the condition of the individual, "whose work is burned, yet himself saved so as by fire." Yet the cases in which men sincerely and honestly desire to know and to do the will of God and fail to learn it, are much fewer than we generally suppose. The great hindrance to our knowing the will of God is a confidence in our own wisdom and an anxiety to have things as we like, not as God wills. The great need is an humble, teachable disposition, and distrust of self and the ways of self, but sincerely and honestly anxious to know the will of God that we may do it. To such that will will come.

We may sometimes in our selfish ways, from selfish motives, do what God commands. Then the work is blessed, and survives, while the worker is destroyed. There are many ways to be unhappy; there is but one straight guarded way that leads to happiness.

Dear reader, when you or I pray for a happy year for ourselves or for others, we pledge ourselves to labor to make that year happy for ourselves and for others.

But to pray for this, we must pray that God may work with us in making ourselves or others happy. He can only work with us when we seek happiness in accordance with his will. To seek it in accordance with his will, we must know his will. To know it we must strive to learn it—we must honestly make the effort to do that will.

When we greet you a "happy new year," we mean we pray and will do what we can that this may be a happy year to you. We mean we intend to honestly labor to make you happy; that labor, to be of benefit, must be such that God can work with us in making you happy. To do this it must be done in accord with his will. Not only must our labor to make you happy be such that God can work with us, but we must labor to induce you to work in such ways that God can work with you; else you can never be happy.

God does not always bless by giving us success in that which we seek. If what we seek would bring evil, He frequently withholds it, that we may be blessed. He frequently grants the prayers of and success to the wicked that the thing sought after may punish them.

God frequently permits men to grow rich through ill-gotten gains, but this wealth always curses them and their families. In all of our labor for happiness we intend to try to labor in those ways in which God can labor with us. In all of efforts to make you happy, we intend to seek to induce you to walk in the paths in which God will walk with you, to labor in such manner that you will be co-workers with God. This alone will bring happiness, lasting and true.

We never object to walking or working in a way in which we believe God will walk and work with his children. We desire to walk with God, and as his child. We desire that God will walk with us and be our God. We desire the same concerning every reader of the ADVOCATE. This is necessary to your and my happiness. We intend to strive to be happy this year, we intend to strive to make you happy. My happiness or your happiness does not depend upon our wealth, the praise or favor of men, upon the quality or quantity of our clothes, or houses, or food, or bodily comforts of any kind. It does not depend upon health or even on life. It does not depend upon the health or the life of your wife, your husband, your parents, your children. All these may be granted you and still no true peace, no lasting happiness be yours.

Many a mother has torn from her bosom and buried the child that is dearer to her than her own heart's blood; many a wife has given up the husband, when it seemed it would snap asunder the heart-cords, yet enjoyed "the peace that passeth all understanding." Happiness is ours only when God walks with us. We do not undervalue these earthly favors; when God is with us, they are sources of joy. When God walks not with us, none of these earthly favors can bring any true happiness. Happiness is ours only when God is with us, when we are with him, when he is our God, and we are his children. "God is with ye while ye be with him, and if ye seek him he will be found of you, but if ye forsake him, he will forsake you."

Dear readers, we pray this may be a happy year to ourselves, and we pray it may be a happy year to you. We intend to labor for your happiness. Will you with us pray and labor for your happiness and for ours? Let us all pray and labor "for a closer walk with God." With this we will be happy in poverty, in sickness, in prison, in death; without this all the blessings and joys of earth will turn to ashes of bitterness to our souls. In every undertaking let us ask, will God walk and be with us in this? Let us covenant this year that we will walk and work with God.

D. L.

POLITICAL ASPIRATIONS.

The crowd that swayed through the rotunda of the Maxwell House last night was composed largely of candidates for the comparatively few and insignificant offices at the disposal of the Legislature. An *American* reporter while "standing around" watching the excited groups and trying to get a pointer as to whether or not a caucus is to held, was approached by one of our ex-Judges, who with a solemn shake of his head, remarked that it was a source of sincere regret to him to see such a spirited contest going on between the numerous aspirants. "Right around us," continued the gentlemen, "are to be seen men who have given up, or are willing to relinquish, good paying positions for the evanescent reputation and few dollars to be acquired by being elected to the inferior positions, with the exception of two, for which they are fighting. By the way, the discussion of this subject," continued he, "recalls the fact of the marked fatality that has followed the financial career of the great majority of Davidson county's public officers. I have been practising law in Nashville for thirty years, and I can state that in that time there have been but three Chancellors who are not or were not at the time of their death insolvent. Within the same length of time, but one Circuit Court Clerk has survived financial wreck and ruin. Of all the Sheriffs we have had, in the last decade, I can recall but one or two who are not bankrupt. In fact, all other officers at the disposal of the county. You will find upon investigation, that the majority of men who have filled the positions, have met the same fate, speaking from a financial standpoint. Why, take for a further example, the fate of our Judges. Of the entire number who have donned the ermine in the last quarter of a century, I can name but one who has not "rusted out" and failed to get back the practice he had before accepting the call of the people. Ah! me, I'll tell you that politics is a maelstrom, from which few, when drawn within its charmed circle escape. With these few words of wisdom the political philosopher squared up, squeezed his way out of the jam, and disappeared.—*Sunday's Daily American.*

CHRISTIAN UNITY.

Some years since there was a spirited discussion going on between two of our papers on the subject of maintaining church union; meaning that different churches should be in union and harmony with each other. We ventured the suggestion that the unity in Christ so frequently and urgently impressed by the Holy Spirit in the New Testament, referred to the unity of Christians in the separate congregations of Christ; not to the unity of different congregations in one organized body, which constitutes a denomination, nor to the union of different denominations into one. The suggestion was accepted by one of them, and possibly by both, as the other one, while taking no public notice of our suggestion, in a short time published an article from its leading editor, embodying the same positions, although they contravened the assumptions on which the discussion was based.

A denomination, in the common use of that term, is a body composed of a number of individual churches united together in one organization. If all the churches in the world were united together in one organic body it would be a denomination, just as much a denomination as when one class of churches is united into one body, another class into another body. There have been times when over large scopes of country, all the churches in one country were united into one body. That body, embracing all the churches in that section, was just as much a denomination as are the separate bodies, composed of a part of the churches, in any country. A denomination is in itself, sinful. A denomination cannot be governed by the law of God. God gave no law to govern a denomination. No institution can be governed by a law of God, to which God gave no law. God gave law to govern the individual Christian and the churches of God. When a Christian goes into any organization to which God gave no law, he places himself, in that, beyond the reach and rule of divine law. For his law reaches to no institutions save to whom God gave his law. God himself overrules, overturns and draws out of all institutions the good and the evil that they afford, but he rules in no institution by and through his law, save those institutions to which he has adapted and given his law.

His law was never adapted or given to an organism composed of different churches of God or of individual members of different churches of God. So when a man or a church goes into an organism of this character, it places itself beyond the pale of divine law.

It is just as sinful in the sight of God to have one denomination as it is to have twenty. It is more hurtful to man. The darkest days of Christendom were when and where all the churches were combined into one denomination. That meant despotism, bigotry, substitution of human for divine authority, the denial of liberty to conscience, the right of individual faith, and the right of personal approach to God, and of individual responsibility to God for his personal actions.

It meant then, were such a thing possible now it would still mean, the assumption of divine prerogative and power by the head of the denomination. It was a mercy to man when that denominational unity was destroyed. It was strength to the cause of God when that one denomination was divided into many contending and striving parties or denominations. It was simply a division of the enemies of God, that amid their jealousies and strifes, simple churches of God, provided for in divine law, and that can live under that law, might spring up and gain a foothold.

From this division of one denomination into many diverse and contending denominations, religious liberty, embodying the right of individual faith and personal responsibility to God, had its rise. Religious liberty was only possible, it is now possible among denominations, only in denominational diversity and division. The man who believes it possible to unite all the religious people of a government into one religious denomination, and maintain religious freedom, has studied his Bible, history and the human heart to little purpose.

Then denominational union is not to be labored for. It is not desirable. It is, of all results in the religious world, to be deprecated and most earnestly resisted.

Denominational division is preferable to denominational union, only as it is better that the enemies of God and of man be divided than united; only as it is better that they should exhaust their energies against each other than to unite against God. Denominationalism is wrong. God has given no law to govern it; it must legislate for itself, must make its own laws, must become a law unto itself, and whatever does this will legislate for the world and become a law unto the world when it is able. It is an enemy of God's churches, of God's law, of God himself. Whatever transcends the law of God legislates for itself, is a rival and enemy of God's law and of God's institutions to which he gave law, and God who only has the right to legislate for God's people. Whenever two churches unite into an organism composed of these two churches they pass beyond the bounds of divine law.

The unity that is enforced in the Bible is the unity of Christians in the congregation of which they are members. The division that is deprecated and condemned is division among the members of the church in Rome, or in Corinth, or in the different churches in Galatia, or at Colosse, or in Thessalonica, that no preference for one teacher above another, or on account of personal differences or strife, should arise among them to destroy the unity and harmony of those churches of Christ.

Many who are anxious for denominational union, care little for maintaining the unity of the Spirit in the bonds of peace in the congregations of the Lord, each of which constitutes the body of Christ in the community in which it exists.

The Savior prayed for unity among his apostles, and for all who should believe in him through their words—not that they should be united in one large organized denomination, but that they should be united in and through his word. They were to be sanctified and kept one through the word of God—which is truth. But no unity can be attained or preserved through the truth save as people keep themselves within the bounds of the truth. All who observe a law are directed alike by that law. But when persons pass beyond the reach or bounds of the law, that law cannot direct them, it cannot keep them, as God and Christ were kept one through both living and acting according to the same law. Had they or either of them transcended or passed beyond the law it could not have kept them one.

The union of churches into a denomination is not the unity desired and provided for by Christ or the Holy Spirit. They gave no law to govern a denomination. When churches form themselves into a denomination, they pass beyond the bounds of divine law, so that law cannot make them one. The union of denominations is not desirable, there is no provision for such a union, no law to preserve such a union, or to govern such a body in the Bible.

Churches cannot be made one by patching up compromises, by meeting on common ground, by agreeing to drop individual, church or denominational peculiarities, and forming a basis of union in the things on which they agree. That would not be the union prayed for by the Savior. He desired they should be united through and sanctified by his word. A union outside of his word is offensive to God. The only basis of union is the word of God, the only authority to enforce it is the law of God. The only way to promote true scriptural union is to preach Christ and his word. Men can be brought into union only by enforcing on them the necessity of obedience to the law of God, and of their remaining within the bounds of that law, that the law of God may make them one. A union not produced and preserved through obedience to the divine law is not Christian union. Every man brought and retained by obedience to the divine law, is brought into union with God; every man in union with God is in union with every other being on earth or in heaven, in the flesh or out of it, that is in union with God.

Hence those who refuse not him that speaketh from heaven "are come to (into union with) Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly of the church of the first-born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant and to the blood of sprinkling that speaketh better things than the blood of Abel." Heb. xii. Now hearing and obeying God bring people into unity with all these blessed associations and pure spirits of the entire universe. Whenever individuals pass beyond the law of God into associations to which God's law are not given, to which it does not reach, they pass out of the unity with all these blessed spirits of the universe.

The only means to bring men into unity with God, and with all spirits of the universe in union with God, is obedience to the word of God. The plea—the only effective plea—which a servant of God can make to bring about the unity of God's people is that men should honor and obey God, should submit to his law, should walk by his law, should remain within the bounds of that law. In doing this he will effectually promote unity among the children of God as well as lead them to every other work and virtue well-pleasing to the blessed Father of our spirits.

D. L.

As in some parts of the world the cold is so intense that the mercury freezes and the registering of the temperature ceases, so with conscience, we may sink so far in sin that it ceases to reprove, for itself is frozen and powerless.

A young man rarely ever gets a better vision of himself than that which is reflected from a true woman's eyes.—*J. G. Holland.*

Unhappy is the man for whom his own mother has not made all other mothers venerable.—*Richter.*

If you do what you should not, you must bear what you would not.

QUERIES.

Bros. L. & S.: I have seen one or two articles in the ADVOCATE on prayer. Now, I should have remembered and not troubled you, but I am now interested and I think it your duty to do me the favor of telling me through your ADVOCATE—

1. If the thief on the cross was not saved by prayer?

2. If the Publican did not come down more justified than the Pharisee?

3. If we are not to become like a little child before we enter into the kingdom or church?

I am anxious to know how you would explain these three points, and you will greatly oblige your friend and seeker for truth. I will be satisfied at your answer. M. E. MINISTER.

As to the first question, if the thief was saved at all, it may have been through prayer, as that was about all he did, so far as the word records. Abraham served God all his life-time, and was never commanded to do anything that he did not do. He is saved, but he had no good works beyond what were necessary to save him, so far as the Bible records. The thief never did anything that God commanded, so far as we know, and if he was saved at the end of a wicked life, while Abraham was only saved at the end of a life of almost perfect obedience, then certainly it was much easier for the thief to be saved than it was for Abraham. We are not going to affirm that the thief was not saved; but if he was, he was not saved like Abraham was,—by faith and obedience. Nor was he saved as the Son of God himself requires men to be saved. He said, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Not every one that saith unto me Lord, Lord, shall enter in. This shows that prayer alone will not save a man; and if the thief did more than that, it is not recorded. He that doeth the will of my Father. The thief did not do this, and by what reasoning can it be shown that he was saved? I know people take it for certain that he was saved, because Jesus said, "to-day shalt thou be with me in paradise." With me. So Samuel said to the wicked Saul, "to-morrow you shall be with me," but that does not prove that Saul was saved. Certainly not. The very best that can be said of the thief leaves it doubtful whether he was saved at all or not; for it is certain he could not be saved by prayer alone, the Savior himself being judge. But there is no need of arguing his case; for if he was saved, no man can be saved now as he was. Paul, in ninth of Hebrews, says, "a testament is of force after men are dead, but is of no strength at all while the testator liveth." This applies to Christ, his will, in offering salvation to sinful men. This last will was not, and could not be in force until after the death of the Son of God, The Testator. He was not yet dead when the thief appealed to him, and hence he could not be saved by that will, by which all since its establishment are to be saved. This last will of God for man's salvation is embodied in the commission of Christ to his apostles, after he arose from the dead, and before he ascended to heaven; before that time no one was saved by this last will. Many were saved, but as men are now required to be saved. This will requires the gospel to be preached in all the world, and to every creature. It then requires that men believe it, repent, and be baptized, for the remission of sins. Those things were never preached, and men, therefore, were never saved by them till after Christ ascended to heaven. When he was seated on the right of God in heaven, he sent down the Holy Spirit upon the apostles, who then for the first time on this earth presented to the people this last will, and the conditions upon which they might be saved, and three thousand were that day saved by this last will, and these are the first that were ever saved this way since time began. But since then, all that have been, or will be saved, must be saved as the three thousand were on the day of Pentecost. As the thief lived and died before this time, if he was saved at all, it was not by the gospel plan as now presented to sinners. He *could not* have been saved by it then, for it was not then established. Therefore sinners cannot be saved now as was the thief, granting that he was saved. We need not, therefore, trouble ourselves regarding him, nor how he was saved; for we can only be saved now by obeying the gospel, by believing it, repenting of our sins, and being baptized upon confession of the name of Christ. This the thief, and no one else of his day, or before his day could do. So this is the conclusion of the whole matter.

2. Certainly the publican came down to his house justified rather than the Pharisee. But what of that? The Pharisee and Publican were both Jews, and prayed as Jews, living also under the Jewish law, before that law was done away, and both had equal right under that law. The difference between the two men was that the Pharisee was a proud, self-righteous man, while the Publican was an humble-hearted and penitent man, and was heard when he confessed his sins and prayed. This has been true of all faithful children of God, in every age, and is as true to-day as it then was. This Publican was not an alien in any sense, and therefore cannot represent an alien at the present time. He is only an example of an humble child of God confessing his sins, and praying to God for mercy, for pardon. An humble Christian may do this now, and be pardoned. But to apply the case of the Publican to an alien sinner now, is a misapplication of the word of God, and a failure to rightly divide and apply the word of truth. And in fact, this failure to rightly divide and apply the word of God is the foundation cause of nine-tenths of the errors that are propagated in the religious world of to-day. If you wish to learn how an humble Jew, an humble child of God can repent and pray and find pardon, go to the Publican. But if you wish to learn how alien sinners now are to be converted and saved, go to the preaching of the apostles after Jesus ascended to heaven and sent down the Holy Spirit upon them, to qualify them to preach salvation through the blood of Christ, under the last will of God to man, and all will be plain.

8. Certainly all men must humble themselves, must become harmless, and dependent upon God for salvation like the little child is harmless and dependent upon others for its life and support. And this humbling of oneself, prepares him to enter the kingdom by the means which the Lord has appointed for that entrance. When a man —a sinner—is truly humbled through faith and repentance, becomes humble and gentle as the child, he is then ready to be baptized into Christ. upon the confession of his name, and thus enter the kingdom of heaven, the church, which is the body of Christ.

E. G. S.

Fame comes only when deserved, and then is as inevitable as destiny, for it is destiny.—*Longfellow.*

A merely fallen enemy may rise again; but the reconciled one is truly vanquished.—*Schiller.*

AN APPEAL.

Dear Brethren and Sisters in Christ: On the 17th of this month (December) the house of Mr. Joseph Gibbs, near the new church at Sykes' factory, was burned, and almost everything belonging to the family. Although Mr. Gibbs is not a member of the church, he has done more to establish the cause there than any member belonging to Belleview congregation. I mean by giving money, encouragement, feeding preachers, and reading the Bible to the people, circulating books and tracts; and at one time, when the congregation had no house of worship, Mr. Gibbs bought a schoolhouse, moved it on his own land, and gave it to our brethren. And then, there proved to be a deficiency in the deed to his land, and so he lost land, money, (about seven hundred dollars which he had paid on the place, if I remember correctly) and all, and the congregation lost the house. When we commenced to get up means to build the new house, he promised as much, or more, than any member in the congregation. Mr. Gibbs is a poor man, and was so before his house burnt. He is a hard laboring man and has a large family. Three of his family are members of Christ's body—Sisters Mary A. (Mr. Gibbs' good wife), Mary E. and Tennie. Now, dear brethren and sisters, here is a place where you can give something to the worthy, the poor and the unfortunate. Remember, the congregation at this place is made up of poor factory hands, and hence are not able to do much for this family. I think if you just knew of the worthiness of these good people, and the enemies they have made by standing up for our cause, you surely would send them a little help. Send to I. D. Smith, Lawrenceburg, Tenn., or to J. R. Bradley, Lynnville, Tenn. In the hope of your response, I remain your brother in the Lord,

J. R. BRADLEY.

We are satisfied that the above case is just as represented, and we hope that the brethren and sisters will aid these people, and especially those living in Lawrence and adjoining counties. Christians should lend a helping hand in all such cases. E. G. S.

"HELL RELIGION."—Some people join the minister instead of joining the church. When they discover a stranger in their favorite's pulpit, they sometimes rise up and go out. The old-fashioned Methodist used to say that such itinerant worshippers had "hell religion" only.

A few years ago, as a stranger rose in one of our city pulpits to begin the service, several of the congregation began to leave the church. He was a lame man and the pulpit was located near the doors.

"Wait a moment, my friends," said the preacher, "till I get my hat, and I'll go with you."

Down he came, limping, hat in hand, and left the church. This abrupt closing of the services taught the people that there was at least one minister who would not be treated with contempt.

On a certain occasion, the eloquent Dr. E. H. Chapin, being sick, was compelled to ask a friend to preach for him. As the stranger rose to announce the opening hymn, a score of persons rose to go out. This clergyman was also equal to such an emergency.

"All," he said, "who came here to worship Dr. Chapin will please leave now; but those who came to worship God will sing the forty-third hymn."

That stopped the exodus.

When the best things are not possible, the best may be made out of those that are.

For the Gospel Advocate.

WISDOM AND KINDNESS.

"She openeth her mouth with wisdom and in her tongue is the law of kindness." Happy the family blest with a wife and mother of this character. Be her home ever so humble, those who have been its inmates turn to it, amid the trials and difficulties of life, as the sweetest spot on earth. They turn to the mother whose love never failed, and whose kindness was ever free and flowing.

If she were God-fearing, her children are doubly blessed. Her faith lives in their hearts and lives as did the faith of Eunice in the heart and life of her son Timothy; and, although she may long have been laid to rest, it still speaks and brings forth fruit that will live and grow more beautiful as the ages of eternity roll on.

A young friend who will soon be a housekeeper, who is thoughtful and desirous of enjoying all the happiness that may arise from faithful performance of the duties of her lot, enquires: "How can I, in my every-day conduct and conversation, speak with wisdom, and be, at all times, governed by the law of kindness?" She knows it will require constant study and earnest prayer to do so, and even then, failure will sometimes attend her efforts. She feels her weakness, her need of help, as all sensible young persons should do, and wishes it from those who have had experience. Generally when duty is the subject of reflection, and its performance the aim of life, a young person who wishes to make her home a happy one, can soon learn how "to stamp improvement on the wings of time." She can, in many cases, learn how to speak with wisdom and be at the same time governed by the law of kindness.

So desirable an end is not at once attained. As before said, it requires thought and earnest prayer. The example, too, of others who have succeeded well—who have made the world better and happier for their having lived in it—will aid one who wishes to attain the same end.

A young housekeeper must first study how to conduct herself to her husband; how to make her home pleasant to him, so that when weary or worn with care, he will prefer it to all other places—will not have to attend a club or any other amusement to pass off time. She will find it wise to yield a cheerful compliance to his wishes, and even, at times, to anticipate them; to study his approval of her own dress, manners and development; to prepare his food and raiment as he prefers them; to avoid all discussion that will produce unkind feeling at home or abroad.

She is wise not to interfere with his business, not to give advice relative to it, unless he asks it; not to make effort to control him in it; never to mention his faults, or any little difficulties that may occur, that others may gossip over; never to speak of his want of tenderness, or let another find fault with him in her presence. No one ever will do so, unless she encourages it. She is wise and kind not to permit the interference of a third party, no matter how closely connected that party may be. Such interference severs those delicate ties that should ever subsist between persons in the marriage relation. Its sacredness is destroyed whenever a wife admits another to her confidence. It is wise never to go beyond this income, or even quite as far, as it will allow. A rainy day may come and something extra may be needed. If difficulties should occur, she should be first in trying to remove them, and there will be few if she treats her husband with as much respect as if he were a strange gentleman. Flirting with others has sometimes occurred, but it is never done without producing unhappiness. However innocent parties may be, it leads to gossip, and false reports may injure as much as if truth were at the bottom. We never saw the moth flutter round the flame without injury to its delicate wings.

A lady, writing to her daughter, newly married, says: "Good temper, affection to a husband, attention to his interests, are the duties of a wife. The charms of wit and beauty may please in youth, before marriage, but will not long have influence afterwards unless judiciously exerted. Some wives shine before others in public, and exert themselves but little for the amusement of their husbands at home. Try, my daughter, to please your husband if no one else. If he loves you as you wish him to do, it would give him heartfelt pain if he thought, for a moment, you did not care to please him. Never consider as a trifle anything he likes. He considers you owe him some duties, but little pleasant attentions he will look upon as favors, and nothing is more delightful to one's self than turning these little things to so precious a use."

If all mothers gave such good advice there would be real happiness in houses where now real misery exists. Life is made up of little things—little words, little actions—that bring joy or sorrow.

A lady, I knew, pinned a note on a garment she found at the bottom of her husband's valise. He found it after some days of absence from home, and, of course, was curious to know what it contained. He opened and read: "Linger not long; home is sad without thee." He had been thinking of home, and the sweet wife who brightened it. If he had been inclined to linger, that alone would have hastened his return, with a heart full of tenderness, to the writer.

A number of these suggestions were taken from an old book, much esteemed a hundred years ago. They may not be so fashionable now, but may, I think, be quite as profitable as in those good old times when a great part of the women imitated Sarah, who called her husband "Lord."

C. F.

HEADACHE.—Dr. Haley says (*Australian Medical Journal*, of August 15, 1881) that, as a rule, a dull, heavy headache, situated over the brows and accompanied by languor, chilliness, and a feeling of general discomfort, with distaste for food, which sometimes approaches to nausea, can be completely removed, in about ten minutes, by a two-grain dose of iodide of potassium dissolved in half a wineglassful of water, this being sipped so that the whole quantity may be consumed in about ten minutes.—*Glasgow Medical Journal.*

We speak popularly of "the future life," and are apt to forget that it is also the *present* life to an innumerable company. In fact, this film of an earthly life floats in that greater sphere which is all around it, above, beneath, touching it at every point.—*Maclaren.*

Just add together, says Dr. Nevins, the minutes you daily occupy in supplication, and the kindred exercises of devotion, scriptural reading, and meditation, and see to what it will amount. Will the sum total be *one hour?*

The merchant, says Dr. A. Reed, if he mistakes in his venture wastes his estate; the statesman, if he fails in his duty, ruins a kingdom; the minister, if he fails in his, damns the soul.

EDITORIAL BREVITIES.

GAMBLING.

The world, and in many cases the church so-called, is full of gambling. "Bucket shops," dealing in futures, lotteries, and any number of similar things are patronized to an astonishing extent. Everybody wants money, but, unfortunately, very many are not willing to work for it; hence are ready to catch at once at any scheme that promises money, without a moment's thought upon the morality of the thing. Sterling honesty, or paying an equivalent for every dollar obtained, does not enter into the account. Certainly morality, old-fashioned honesty and industry, are wanting. Every truly honest man wants to be in honorable business in which he can make an honest living, and pay an honest equivalent for everything he receives. This ought to be true especially with Christians. Let every child of God prove the purity of the religion of Christ by living out its principles in all he says and does.

CHRISTMAS DAY.

Last Monday, a week ago, was the day called Christmas, and is observed by many religious people as the day of the year on which Christ was born into the world. But when we come to examine into the matter, there is not a bit of certainty in the world that this is the true day. It is a shame to call that day by a name connected with Christ the Son of God, and then make it a day of almost heathenish revelry, as many do. If the people want one day near the close of the year as a holiday, and of reunions of families and friends, let them have it; and if they will not connect that day with the name of the Son of God, it will not be objectionable. The rowdy, wild, drinking, frolicsome class of people in our land make their loudest and most reckless demonstrations on this day, and call it Christmas, embodying the name of Christ. It is shameful, and ought to be abandoned.

SINGING.

Teach the children to sing. Never lose an opportunity to teach children and young people not only to sing, but impress upon them the importance of it, if possible. Singing should be taught in all the common schools, in the home circle, in the Lord's day schools. And especially ought all young members of the church to learn to sing. Singing is a part of the worship of God, because he has commanded his people to sing. It is a truth that only a few people of mature years learn to sing. When people learn after they grow up they seldom do much singing. Then by all means teach young people to sing.

Mr. Whitsitt, of Louisville notoriety, who has been teaching his brethren, the Baptists, the foundation of Mormonism, is receiving a little more notoriety in our papers of late than he deserves. When men become as rude, as unmanly in good manners, as he has shown himself to be, he just needs to be severely let alone, and ignored. His ill-natured thrusts against what he calls Campbellism, by saying that Mormonism is an offshoot from it, can effect but little against the truth, and such men die sooner and more effectually just to be let alone. And besides, such egotists are worse whipped just to be ignored and treated in silence, than in any other way. The good common sense of society will soon place me where they belong.

THE SAVIOR.

What inexplicable charms lie in the very word! When promise of the Messiah was made to Mary, the mother of Jesus, it was said to her, "and thou shalt call his name Jesus, for he shal

save his people from their sins." Save from sin; yes, this is the great design of the mission of the Son of God into this world, It is sin that separates between God and men, and forever will, till it be taken out of the way. Sin has brought a dark blight over the whole world. It has filled the earth with thorns and briars, and forces man to earn his bread by the sweat of his face. Sin has filled the world with violence, carnage, and blood; with sickness, suffering, pain, and death; with broken hearts, broken homes; and with widows, orphans, and destitute ones. But Jesus, the Lamb of God, the Savior of men, came into the world to save men from the sins which cause all trouble and affliction, and to save them from mortality and the grave, and to save them with an everlasting salvation in heaven. Surely a Savior that is able to do all this is worthy our admiration and service. Such a one is Jesus the Son of God.

EVANGELISTIC WORK.

The brethren of Church street congregation, of this city, have employed brother R. C. Cave, of Hopkinsville, Ky., to work here in connection with his brother, R. L. Cave, who is now, and has been for over a year past, laboring in word and doctrine for this church. It is intended for these brethren to do evangelistic work all the time in South, West, and North Nashville, or anywhere in the city where they think good can be done. Such work is greatly needed in this city, and we hope great good will be the result. They will preach regularly still for the congregation on Church street. Nashville is certainly a good missionary field, and it is hoped that these brethren will sow the good seed in such a way that a grand harvest will be reaped after awhile.

EVANGELIZING WORK.

From all we can see and learn, both in our own State and from our exchanges in other States, the indications are that there will be a large amount of evangelizing work done this year. The churches generally seem more alive to the work—inclined to give more liberally of their means for the conversion and salvation of souls—than usual, and if they persevere in this work, and the preachers sent out will be faithful, the records will show much good done by the end of 1883. The work of saving souls is a grand one, that begins and enlarges through time, and will make eternity resound with praises to the Great Redeemer of men. Let no child of God fail to have a part in this glorious work.

The Christian Herald is a 16-page weekly, near the size of the GOSPEL ADVOCATE, edited and published by J. F. Floyd, one of our brethren, at Monmouth, Oregon. And judging from the number now before us, it is a live, interesting paper. The price is $2.00 a year, $1.00 for six months.

New Advertisements.

We ask those of our readers who think of having any dental work done in this city, to read the advertisement of Dr. F. A. Badger, now running in the ADVOCATE. He makes filling a specialty. Myself and family have had quite a number of teeth filled by him, and it was well done. Give him a call and we think you will be pleased. E. G. S.

The truest life is that which dares to stand in the street in broad daylight. The truest and holiest religion is that which shuns no self revelation.—*Interior.*

General News.

The Legislature of Tennessee convened last Monday. The usual jam of petty office-seekers is on hand.——A severe earthquake shock was felt in different sections of New Hampshire last week.——Mr. Turner W. Park, who died recently at sea, while on his way from New York to Panama, was one of those who acquired a large fortune at the beginning of the gold days of California. Mr. Park has always been liberal with his money, and has lately been interested in founding a home for poor children at his native home, Bennington, Vermont. For this purpose he purchased the Seth B. Hunt mansion, at that place, and had planned for an outlay of $500,000 in beautifying the place.——The man who has been postmaster longer than any other man in the United States is James Gordon, of Peoria, Wyoming county, O., who is known as "Uncle Jimmy." He has been postmaster of Peoria for fifty-two consecutive years.——The distribution of the mails has been considerably delayed in the large cities on account of the great number of Christmas presents sent through the post.——John Thompson Robertson, of Petersburg, Virginia, the oldest editor in the State, is dead. He was a man of great learning, and had committed to memory the whole Book of Psalms and the New Testament.——Lucius W. Pond, of Worcester, Mass., sent to prison in March, 1876, for twelve years for forgery and embezzlement, has been pardoned. He was at the time of his arrest a State Senator, and one of the most prominent men in Worcester.——The Social leader, Herr Most, delivered a Socialist lecture in Chicago, in which he urged that the only thing to be done was to kill capitalists and for the people to help themselves to the funds in bank and the goods in the stores. They should prepare powder, bombs, etc., in anticipation of the time when the rising takes place. He said the churches were gathering children into the fold chiefly, and that the newspapers were run in the interest of capital.——New York firemen hitch up their teams in three and one-half seconds.——The pension roll contains 366,784 names. The total amount disbursed up to the present time under the act of payment of arrears is $97,891,506.98 The estimate for future payments of arrears under existing laws is put at $204,795,000.——The copious rains have removed the ice, and navigation has been resumed in the Mississippi river, between St. Louis and Cairo. The ice has nearly all disappeared in the Ohio river, and navigation has been resumed from Pittsburg to Cairo.——Through the use of $350,000 of the funds of the City Bank of Rochester, by its President, C. E. Upton, to carry on oil speculations, the bank has closed its doors. The amount of deposits is stated at $500,000, and amount of paper held by the bank $800,000.——A serious riot took place among the soldiers of the Enniskillen Bluffs, stationed in Canterbury. Nearly two hundred men were fiercely engaged for an hour, using their belts and bayonets, and many were injured. The men were finally confined in the barracks.——What promises to be the largest iron furnace in the United States has grown up quietly in the Virginia mountains, and is now nearly ready to be put into blast. It is in Rockbridge county, will produce 200 tons of iron daily, and belongs exclusively to English capitalists.——The widow and son of Captain M. A. Osborn were found dead in their home at Greencastle, Ind. Suicide or asphyxiation from a base-burner stove.——The latest calculation about the remarkable comet that caused so much early rising a few months ago, and which was to hasten to fall into the sun, is that it will not return for 793 years, and that it is probably identical with the comet that startled the world about the time of the death of Constantine.——The soldiers throughout the country are urging their Congressmen to vote against a reduction of the tax on whisky and tobacco.——The women are fast coming to the front. It is said there are over thirty women in the ranks of the Washington correspondents.——The two hundred and sixty-second anniversary of the landing of the Pilgrims was celebrated in New England and at New York last Friday night.——Ninety-three thousand acres have been planted under the new arboriculture act in Kansas. Preference is given to the cotton tree because of its rapid growth.——A mail car burned near Schenectady, N. Y., destroying 50,000 letters.——In Buffalo, the office of the *Commercial Advertiser* and other buildings were burned on the 21st. Loss, $300,000.

FOREIGN.—Public degradation of Arabi and his accomplices was carried out in the presence of two battalions of the new Egyptian army on Monday. Only a few Europeans and about a hundred natives were present. The prisoners started for Suez, whence they will be transported to Ceylon.——Active fighting continues in the Transvaal, owing to the operations of the Boer forces against Chief Niajock.——There is some prospect that the long-continued hostility between Peru and Chili may be brought to an end through Bolivia, the original cause of the war.——Telephone connection has been successfully established between London and Brighton, a distance of forty-seven miles.——Germany is making preparations to improve the navigation of the Weser at a cost of 30,000,000 marks.——The Sultan has exiled more than a hundred women of his harem on account of his fear of assassination.——Gen. Stone Pasha, late chief of staff of the Egyptian army, has resigned his commission and intends to return to America.——The first Spanish female doctor has just taken her degree in Madrid. She has met with considerable opposition; but her success has encouraged another compatriot to adopt the same profession, and the latter, after being refused admission to the Valencia School of Medicine, is now studying in Madrid.——At Soughrea, Ireland, relief has been distributed to a number of starving workmen, who paraded the streets and demanded either work or food. Emigration to this country is urged, but Mr. Parnell says he will always oppose any design of the British Government to land emigrants in America in a helpless and penniless condition.——Russia has made complaints to China concerning the plundering of Russian subjects on the frontier by Chinese soldiers.——The reported unfriendliness between Russia and Germany is said to have been much exaggerated. German troops, however, will soon be stationed on the Russian frontier.——A passenger train was stopped and plundered, last week, near Naples, Italy, by armed banditti.——The witnesses in the Phœnix Park murder case have failed to identify Westgate as one of the assassins. It is now established that Westgate labored at times under hallucinations, which probably accounts for having accused himself of participation in the murder.——A band of forty brigands made a sudden attack upon the town of Ahuacatlan, Mexico, on December 19, and by a display of firearms, overawed the inhabitants who fled terror-stricken to their homes. The brigands seized the Mayor, the Justice and the Aldermen, and carried them off captives, intending to hold them for a large ransom.

KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

IS HE ABLE AND WILLING?

In a private letter to me from a most excellent and amiable sister in the Lord, of the State of Illinois, the following words occur: "You say, 'if a preacher desires to go and preach the gospel, he will do it.' How many of them have gone to the heathen lands? Most of them prefer switching around old, settled, civilized cities and villages that have heard the gospel for a hundred years at least."

The writer is objecting to the doctrine that we need no human organization for sending preachers to, and sustaining them in, foreign lands. She is evidently under the impression that, without such aids, the work of foreign evangelization could not be attended to. But why not? Can not the churches do it if they will? Ought they not to do it?

I am sure we have not less than twenty-five churches in Kentucky, each one of which is abundantly able to do its home work, and in addition to that, to send an evangelist to India or Africa, and sustain him there. If a church has one hundred members who have an average income, gross, of $6 each per week, that is, $1 per day, that church, if the members give one-tenth to the Lord's cause (and certainly no Christian in good health should do less), would pay into the Lord's treasury every year $3,120, which would give $120 for incidental expenses, $1,000 to support an evangelist at home, and $2,000 for one abroad—if, in the wisdom of the congregation, it should be decided to appropriate the funds in that way. Now, I am satisfied that we have in this State more than twenty-five churches that, by devoting the tenth, would give from twice to three times as much as that indicated above, and a few that would thus give not less than five times as much—that is, more than $15,000 per year each.

If it be claimed that the churches will not do this, I reply, we should try to work them up to their duty, and that we should not forsake the Lord's way on the plea that it does not work. What does the reader think would be the result if all the preachers of this reformation, strong and vigorous as they are, should turn from these questionable expedients and devote their energies to inducing the congregations to contribute on the Lord's day, as they should, and to appropriate the means thus obtained in a magnanimous, unselfish way in the advancement of the cause? Should the ministers of the Lord do this they would, in so doing, walk in apostolic footsteps, and would, doubtless, accomplish very much more than they are doing. We cannot improve on the Father's plans. His way is best; and the church, although so many of its most powerful members exert their influence for good through these human institutions, does very much more than any or all of them.

"If the church would do its best," it is often said, "there would be no need for any of these human societies for benevolent or religious purposes." That is, men would have us believe that our Lord's scheme has proved a failure, and that they, having gained wisdom from His defeat, can improve upon his work. How laughably absurd are their noisy pretentions when compared with the puny results.

Moreover, the churches cannot substitute any of these devisings in the stead of their duty and be innocent. These humanisms are merely makeshifts. It is very generally agreed, as I have intimated, that if the congregations would do their duty, they would not be needed; they are therefore substitutes for the performance of duty, and hence, are wrong in principle. Now the practical question growing out of this view of the case, in so far as the preacher or elder is concerned, is this: Ought he to strive to induce the churches to do their duty in having the gospel preached, or should he tell them that they will not do it, and that, therefore, devout and wise men among them should organize some other society that will? He who answers in favor of the "other society," implies thereby (1) that we may substitute something else in the place of the performance of our duty, and (2) that man can invent a better organization for the salvation of sinners than God could. I, for one, am not ready to accept either of these conclusions.

Our sister's letter brings to my mind a conversation which I had some time ago with one of the most prominent preachers of our State. I insisted that the evangelist had nothing to do but to work with all his heart in the field in which he believed he could do the most good, trusting in God for guidance and support, and that it would be time enough for him to turn aside to tent-making when it became necessary to make tents to supply his daily needs; that such times would not often come; that when they did, the Father would open the way for him to get at his secular work at once, and in such a manner that his opportunities to spread the gospel would probably be enhanced thereby; that he need not fear at all, the Lord would support him either by affording him opportunities to make money while also engaged in preaching, or by the voluntary contributions of his brethren. Whereupon, the brother, looking earnestly on me, said: "That plan may work for you and your two children, but it would not do for me with my seven." He appeared to be under the impression that the Lord could, and would probably, care for a man with his wife and two babies, but that it would be making entirely too heavy a draft upon the bank of heaven to provide for one with a wife and seven little ones. Our sister thinks the promises of God will hold good while the evangelist is "switching around old, settled, civilized cities and villages," but that they would fail in "Jamaica or India." Evidently she is trusting to the moneyed men of the civilized communities rather than to the Lord. And the preacher is just as certainly trusting to himself who says: "I can do very well as long as I can be actively engaged at the work, but suppose I should have a long spell of sickness, what would become of myself and family then?" "Oh, ye of little faith," saith the Saviour, "your Father knoweth what things ye have need of before ye ask him." "If ye, then, being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? All things therefore that ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets."

It is a significant fact that "the golden rule" is introduced by our Lord first after this promise concerning our Father's care. There is a lesson in this which, I trust, the reader will not fail to get. It is this, that we are to do good to all men as we have opportunity, without the least fear that our resources will fail, for they are infinite while we serve the Lord.

For the sake of the sister, whose letter gave me the text for this article, and for the sake of others like her, I copy an extract from Bro. Albert Norton's tract, *Missions to the Heathen*. He quotes from J. Hudson Taylor as follows:

"Considering how God has been pleased to answer prayer during the past four and a half years; how He has sent three missionaries to this province in answer to prayer; how He has sent us more than six thousand dollars without asking any one except himself; how He has opened the way for preaching the gospel among the heathen; how, when we had no money with which to purchase food or to defray our necessary expenses, He has provided us with means, we are constrained to ask Him to send thirty or more missionaries soon to these vast regions, where there are now *none to tell these hundreds of millions of the salvation of Jesus.*"

Bro. Norton then adds: Since the above was written, in 1877, two missionaries with their wives have gone from the United States to Ellichpoor, Central India, *having no salary nor pledges of temporal support* from any human source. They have been blessed and prospered and are happy in their work. Also, since the above was written, three single ladies from the United States have gone to Bassim, in Central India; where they are laboring in the Lord, being more than one hundred miles distant from the nearest foreign missionary. There, in the "regions beyond," these three handmaids of the Lord are breaking the bread of life to the natives about them, they also having no temporal support pledged from any human source, and without private means of their own. These dear servants of Christ have realized that God was as willing to keep His promises in regard to temporal things as in regard to spiritual things; that the promises contained in Matthew vi: 25–34, and Luke xii: 22–31, were as certain to be fulfilled as any other in the Word of God."

Bro. Norton continues: "I cannot place myself among those who say, 'The great need is more money,' No, God wants something for missionary work among the heathen more valuable and precious than gold or silver. Christ, in considering the needs of the unevangelized, said: 'The harvest is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.'"

Yes, and the Lord is able and willing to support those who are moved by their devotion to himself, and by their love for their fellow-men to go. He will doubtless use the contributions of the saints in fulfilling His promises, but He is by no means confined to this channel. The Lord is not dependent upon men.

Correspondence.

Brethren L. & S.: I left my home in Franklin county, Tenn., on 26th inst., with wife and bairns, with the pleasant prospect before us of soon meeting the friends and dear ones in Virginia, most of whom we had not seen for six years. No one but one who has experienced it can have a just appreciation of the feelings of those who bid adieu to loved ones at home to see those as dear so far away. Our tears for those, our smiles for these, bespeak the mixture of sadness and joy that fills our hearts. Once quietly seated in the coach, one falls into a train of retrospective thought, which, in our case, was well calculated to awaken a feeling of deep gratitude to the Father of Mercies, and induce a silent but sincere expression of thanksgiving to Him for His beneficial care. Jacob of old, on his return, had similar feelings, when, from a lone pilgrim with staff in hand, he had increased to "two bands." A wife, three sons and one daughter are enough to make us as thankful.

While we are rejoicing in His mercies, we reach Decherd, Tenn., where lived and died the

lamented J. M. F. Smithson, the blind preacher. Here, too, are his bereaved wife and children in the little home he provided. Over three hours' waiting for a south-bound train gave ample time to call and see Sister Smithson and the children, consisting of three children—Brents, aged 11, James Davis, aged 7, and Garnet, just able to stand alone. This last is just the image of his father, except a pair of deep blue eyes instead of colored glasses, which covered the sightless sockets of his worthy sire. The children are sprightly and gifted in song; their childish voices seem sweet echoes of the great singer whose voice is now hushed in death. All alone they live. Sister Smithson suffers all the anxiety a widow's heart can feel in her loneliness, and yet she is bravely using every effort to carry out the wishes of Bro. S. in rearing the children. "The books must be kept," he said, "for them;" and so, in scrupulous order, they stand to their places on the shelves, awaiting, it is hoped, the perusal of his sons. The coats and garments that clad his manly form, the valise, the saddlebags—a donation from one whose praise is in all the churches—are "always useful," and must be, with various articles of utility and tokens of love from numerous friends—all kept in memory of him and them, for his children. Sister Smithson administers on his estate, and Bro. J. K. Bennett is guardian.

After reading the 23d Psalm and a short prayer with them to Him who is the husband of the widow and father to the fatherless, we bade them adieu. G. L.

Chattanooga, Tenn., Dec. 26, 1882.

PREACH FACTS vs. FICTION.

It is a serious fact that preaching has a great influence on the people, many persons almost depending upon the teaching of the pulpit for the knowledge they have of religion. That this is a fact, none will deny. That it is wrong for people to trust the preacher for their knowledge of God's will to them, none will deny. But realizing the fact that they do, to a great extent, what a responsibility rests upon him who thus proposes to stand between God and man, and deliver His will to them. I am sure there are but few, comparatively speaking, who attempt to make God's will known to man that fully realize the dread responsibility resting upon them. They may attempt, and even believe they fully recognize their situations, for we must admit preachers to be as sincere, as honest, and as capable of understanding their position and duties as any other class of agents; but the outside pressure for something congenial to the minds of the hearer leads them to have "itching ears" for every sound of pleasant doctrine, that, before the preacher is aware, he is placing too much stress upon some immaterial point and not enough on some more important one, and ere he is aware, he is preaching fiction for fact.

Webster defines fact "an act, deed, reality," and for fiction he puts an invented story, a lie. I presume no two words in our language differ more in their meaning than these, and yet—judging by fruits—few words would exchange places in sentences oftener than these, and make the sentence more true at the same time. We have not the time, nor the capacity, to notice all the teaching from the pulpit (much less the teaching from other places, upon other subjects) wherein things are taught as facts when, in reality, they are fiction. I shall, therefore, confine myself to a few points only that present themselves to my mind at this time.

First. I have heard it stated from the pulpit that the various denominations were branches of the Church of Jesus Christ; and yet, when we go to the Word of God, the only embodiment of truth, we find that statement a "fiction," because there is no "act" nor "deed" of God, through Christ, that declares them such.

Second. I have heard it stated "that it made no difference with God whether a man belonged to any church or not, so his heart was right." And yet, God teaches that if a man belongs not the kingdom of God—the Church of God—he is none of His. Then, so far as this statement is concerned, if it be applied to any organization of men—it may make no difference with Him, as He recognizes none of them as His branch church, and to that extent may be a "fact"—but if applied to the church founded upon the rock, it is a "fiction."

Third. I have heard it stated and repeated from the pulpit "that we are justified by faith only," and that it "is a most wholesome doctrine, and very full of comfort;" and yet, when I turn to the will of God, I read that Jesus said to a certain class, "By thy words thou shalt be justified." Matthew xii: 37. Paul said to the Romans that "the doers of the law shall be justified." Romans ii: 13. He also tells them: "We are justified freely by his grace." Romans iii: 24; as also Titus iii: 7. He also states to them that "a man is justified by faith"—iii: 28—and that "justified by faith, we have peace with God"—Romans v: 1—that "being now justified by his blood, we shall be saved from wrath through Him"—v: 9. The Apostle James states an interrogative fact by saying: "Was not Abraham, our father, justified by works when he had offered Isaac, his son, upon the altar." James ii: 4. And then affirms that "Ye see then how that by works a man is justified, and not by faith only." James ii: 24. And finding, then, that some are to be justified by words—that the doers of law—that we are justified freely by His grace, by faith, by His blood, and "by works and not by faith only," is not the third statement a palpable fiction?

Fourth. It is stated, and repeated from the pulpit, that "we are saved by faith alone." Still we read that "we are saved by hope"—Romans viii: 4—"by grace are ye saved;" that to the Corinthians Paul said: "By which (the gospel) ye are saved." 1st Corinthians ii: 15. And to Titus Paul says: "But according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost." Titus iii: 5. And Peter, speaking of Noah and his family being "saved by water," says: "Even so doth baptism save us, by the resurrection of Jesus Christ." 1st Peter iii: 20–2. And that "he that endureth to the end shall be saved." Matthew x: 22. And "Whosoever shall call on the name of the Lord shall be saved." Acts ii: 21. And, "Through grace we shall be saved." Acts xv: 11. "We shall be saved through His life." Romans v: 10. And "He that believeth and is baptized shall be saved." Mark xvi: 16. And, reading thus from God's Word that we and others are said to be saved by so many things, is it not an apparent fact that statement No. 4 is a fiction? And now, who is responsible for this state of affairs? Who must shoulder this? The preacher. And where does he find the authority to make these statements? Have we not collected from the Word of God what people have been said to be justified by and saved by; and does it not seem an unwarranted piece of assumption—going beyond fiction, if possible—to report only one of the means of justification, of salvation, and ignore so many more that are stated to have connection with these essential qualifications for eternal life. Preachers, shun not to declare all the counsel of God to the people, seeing they do and will depend upon you, in a great measure, for the truth as it is in Jesus; and then will it be a glorious fact instead of a frightful fiction, of your acceptance with the Father through our Lord Jesus.

J. K. B.

LESSONS OF DIVINE WISDOM.

There are lessons of wisdom from God that will direct us safely and securely in the affairs of this life as well as in those of the life to come, if we will give heed thereto. The Proverbs of Solomon embody the divine wisdom as applied to worldly affairs. On the subject of surety or going security, Solomon gives these admonitions, which are as applicable and beneficial to-day as they were when he spoke them. Proverbs vi: 1. "My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger," (to strike hand with, was to stand surety for), "thou art snared with the words of thy mouth. Do this now, my son, and deliver thyself; when thou art come in the hand of thy friend, go, humble thyself and make sure thy friend. Give not sleep to thine eyes, nor slumber to thy eyelids. Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler." His advice was, had he been snared into going surety for a friend, to give no sleep to his eyes until he had delivered himself—to be as anxious to deliver himself as the roe from the hunter, as the bird from the fowler. In chapter xii he says: "He that is surety for a stranger shall smart for it: he that hateth suretyship is sure." Chapter xvii: 18. "A man void of understanding, striketh hands, and becometh surety in the presence of his friends." Chapter xx: 16, he says: "Take his garment that is surety for a stranger." The same is repeated in Proverbs xxvii: 13; again in chapter xxii: 26. "Be thou not one of them that are surety for debts. If thou hast nothing to pay, why should he take away thy bed from under thee?" Here is admonition not to go surety, for he asks, why should he take away thy bed for the debts of another if thou art not able to pay?

These are the lessons of wisdom as delivered by Solomon, but under the perfect dispensation the Holy Spirit went still a step further, admonished Christians "to study to be quiet, and to do your own business (not another's), and to work with your own hands, as we commanded you, that ye may walk honestly toward those who are without, and that ye may have lack of nothing." 1st Thes., iv: 11. He admonishes them to pay their taxes, and to "owe no man anything but love." That is, owe no man anything, either on your own account, or that of others, save the obligations which love inspires, which are always in force. Yet, despite these admonitions of the Lord—claiming to be his servants—we recklessly go security for others, go in debt ourselves, are unable to be honest toward those we owe—involve ourselves and others in pecuniary ruin, bring reproach upon the religion of Christ. Yet, the Church seems to think it all right. Christians ought to listen to the Almighty in all things. D. L.

To act the part of a true friend requires more conscientious feeling than to fill with credit and complacency any other station or capacity in social life.—*Mrs. Ellis.*

If divine love ever seems partial, it is when it redeems with so many yearnings the life of one who has shamefully slighted it.

TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T POE, LONGVIEW, TEXAS, TO WHOM ALL CORRESPONDENCE RELATING TO THIS DEPARTMENT MUST BE ADDRESSED.

NEW YEAR GREETING.

Another year with all its success, its mistakes, its hopes unrealized, and its many resolutions unfulfilled, has gone to record, and we cannot erase a single item. Our life as it is, goes faithfully to record on the pages of time, as fast as made, and we can never change the record made. This thought should make us careful of our actions. Since we cannot change the past, we should strive to improve for the future. And now as we enter the year 1883, let us rise up into higher life,—let us determine to do more good than during the past year, and when the year closes at last, let the record of our lives prove more satisfactory to us and to our friends, and, above all, to God, than the last has. Brethren, the church needs your labor; it needs your love, your sympathy, and your strength. Shall we count on your help? We need now brave and fearless soldiers of the cross, who are not afraid to do their whole duty,—men who have no compromise to make with sin, and who will work wherever there is work to do. We hope this year will mark great progress in spiritual life and work throughout the world, and especially shall we labor for this in Texas. Brethren, we mean all we say, when we ask you to aid us in writing and working for the ADVOCATE. We believe we can do great good by extending its circulation, and we want you to help us to put it in every household in Texas. It is only necessary to ask hundreds out of the church to take the paper in order to get their subscription. Won't the sisters everywhere take an interest in this matter and send up clubs for the paper? Further.—The churches need reviving, and this can be done by the members. The Lord's day meetings should be well attended; the Sunday-schools need teachers, and teachers who take a lively interest in the work; the prayer-meeting should be made a means of spiritual growth, and besides all this, there are dark corners all 'round about every congregation that need light. The light of God's truth should be flashed into these dark places. Send some one to preach in every school-house, in private families,—everywhere. Remember, souls are going down to ruin, and that *you* are expected by high heaven, by angels, and by the church, to reach out and save them. Brethren, read, ponder, act, and may the Lord bless you.

RE-BAPTIZING BAPTISTS.

There is an old adage that men may strain at gnats and swallow camels. We think some of our brethren are doing just about this in raising such a stir about re-baptizing those who have been immersed in the name of Jesus. While they become such sticklers for this, they leave many other things undone of greater import. But where is the Scripture for this re-baptizing? Who commands it? Who demands it at our hands? Who baptized B. W. Stone, Walter Scott, A. Campbell, Jacob Creath, and a host of others who were in the front of this reformation? It is time the law was given on this subject, or the matter dropped.

Show your faith by your works; don't go round arguing on faith, unless that faith is working in you by love, and purifying your heart. It is your works that influence men, not your faith.

Whose heart did you make glad during the holidays?

WAS IT YOU?

We know some professing Christians who celebrated the birth of the Savior of men—the King of Peace—by getting drunk, and making fools of themselves generally. The orthodox world keeps Christmas as the birthday of Christ; but, to our mind, the way it is usually kept is more fitting the birth of Beelzebub than of Christ. The idea of fire-works, drunken carousals, and all the devilish carnivals that can be thought of, to celebrate the birth of the King of Peace, is ridiculous. We saw one Christian (?) reeling along the streets, and informing those he met, "It's Quismas—ah—ah—comes—but once—year, (hic). Good time (hic)—bound to 'njoy 'selves, you 'no." Oh! for shame. Why will Christians allow themselves to be caught by the devil in such feeble traps? Reader, did you celebrate your Savior's birth by drinking and carousing?

Bro Poe: R. D. Goree was baptized here this morning. We are having additions to the church nearly every Lord's day. Christmas is over, and Add-Ran is at work again with new life.

A. CLARK.

Add Ran College, December 26th, 1882.

The baptism referred to above gives us much joy. Years ago we baptized Bro. G.'s wife. On a cold winter day, while the rain was falling, and the north wind blowing a bitter blast, we went three miles to the creek and buried her with Christ. He tried to persuade her to put it off for better weather, but she said no. She had made up her mind, and would not falter. She has been ever since an unflinching advocate of the truth. We are glad to know she is joined in her service to Christ by her husband.

We have been watching day and night by the bedside of our sick babe, not knowing but we should lose her, and hence have not been able to write editorials, or to prepare matter of any kind for the paper. Baby is now convalescent, for which we feel thankful to a kind Father who has spared to us our loved one.

We expect to make arrangements so as to hold several protracted meetings next summer—the Lord permitting—and would like to make arrangements for same early in the spring, so as to give timely notice. Churches desiring such meetings can correspond with me accordingly. If I can be sustained in the work, by those who are able, I greatly prefer to hold meetings in destitute places,—avoiding those places over-preached. I want to do all the good I can during the time I am away from home.

Lay hold of the future and make out of it a noble record for yourself. Let the past go; you cannot change it. But the future is yours,—improve it.

Bro. Harry Hamilton, acting High Priest, in the late cantata of Queen Esther, has been engaged to preach for the church at Huntsville this year, one half his time.

CHILDREN'S LETTER.

Dear Uncle Minor: I have just read your letter in the GOSPEL ADVOCATE. I was very glad to hear from you. I thought maybe you would like to hear from a little boy from Lynnville. I am seven years old. I am going to school at Lynnville Academy. I am studying Spelling book, Second Reader, and Arithmetic. Our school will close next Friday. I am going to Sunday-school, too. My letter is so badly written, I am afraid the printer will do it like Uncle Dave and Aunt Mag did that little girl's letter that you told us about, so I will get papa to write it over.

Your little friend,

LARIMORE CAMPBELL.

ITEMS, PERSONALS, ETC.

Lists of names for the ADVOCATE for this year are coming in encouragingly, and we are very much in hopes of an increased circulation for 1883. We thank our many brethren who have been working so earnestly to this end, and promise them in return to do the best we can in the way of sending out a practical, good paper, trusting that great good may result from this co-operation. We hope those already at work will continue, and that many others will assist in the work. The field is wide, affording room for immense good to be done through this channel.

During the latter part of 1882 there were three accessions, by confession and baptism, to the Edgefield congregation, the last one being the youngest son of the junior editor of the ADVOCATE, making the last one of his entire family brought into the fold of Christ. That congregation closed the year 1882 in peace and harmony with each other, out of debt, and in reasonably prosperous condition every way, for which they have reason to be very thankful, as this condition of things brightens their prospect for the future. Bro. W. J. Loos is expected to begin his labors there next Lord's day.

Bro. J. N. Sullivan, writing from Flat Creek, Tenn., says of the church at New Hermon, Bedford County, that it is in good working order, with a Sunday-school of about seventy-five as an average attendance. This is encouraging. Much good will be done in that Sunday-school if the teachers are faithful. Bro. J. M. Kidwill, a most excellent teacher of the word, is to preach for them once a month. Success to them in their good work.

We again state that if any of our old or new subscribers, who are entitled to receive the first number, fail to do so, they will confer a favor on us by notifying us at once, and we will send it. In the hurry of making up our new books, mistakes are liable to occur.

MARRIED.

At Mars' Hill, Alabama, December 28th, 1882, by T. B. Larimore, John Kakelman and Mary Gresham, both of Mars' Hill, Ala.

In Memphis, Tennessee, December 27th, 1882 by T. B. Larimore, Robert F. C. Moss, of Collierville, Tenn., and Katie Mangrum, of Memphis.

On December 25th, 1882, at the residence of the bride's father, in Berlin, Tenn., James D. Hardison and Miss W. E. F. Ownby, by Felix Sowell. May this young couple realize each in the other all those traits of character which are calculated to render life a glorious day of sunshine here, and over there a day of unalloyed bliss.

On the evening of December 26th, at Shelbyville, Tenn., B. T. Gregory and Annie Calhoun, by J. D. Floyd. Both are worthy members of the church of Christ at Shelbyville.

On December 24th, 1882, at residence of bride's father, Rev. Robert Riddle, in Limestone county, Ala., Mr. James K. Rogers and Miss Mary Lee Riddle, all of Limestone county, by T. L. Weatherford.

Bros. John Benton and Henry Reagan of Hickman's Ferry, Tenn., gave us a call last Monday. They report the church there, which was lately organized by Bro. G. Lipscomb, as in a good condition, meeting every Lord's day.

C. W. Sewell is on a visit to relatives in Tennesssee, and will try and induce his father, Jesse Sewell, to visit Texas soon on a preaching tour. Both father and son are excellent preachers. Bible men, and examples to the flock.—*Christian Preacher.*

The second term of Prof. Wm. Lipscomb's school at Owen Station, Tenn., will begin on the 25th of this month.

Messrs. Funk & Wagnalls, the New York publishers, have paid Mr. Spurgeon of London, the sum of three hundred pounds, or fifteen hundred dollars, for the privilege of publishing his book, "Treasury of David," in America, though the law does not compel them to do so.

Barnes, the Kentucky evangelist, has made a decided failure in his first appearance in Brooklyn, N. Y.

A New York court decided an insurance policy void because the person upon whose life it was taken diedfrom delirium tremens.

The GOSPEL ADVOCATE calls the *Messenger* to order for copying the article about the comet from that paper without credit, except the initials of the writer. The same paper containing this "order" contains two editorial items taken from the *Messenger* without any credit at all! "Happy is he that condemneth not himself in that thing which he alloweth." Are we even, Bro. Sewell? —*Christian Messenger.*

We did copy a little news item about a Texas hunter, who, by mistake, used greenbacks for gun-wadding, and did not discover it until he had shot away about fifty dollars; but we think it was lifting a fearful responsibility off the *Messenger* when we let it go without credit (?) as it was the toughest yarn we have seen for lo! these many days. The other was probably a few lines of news which we could have obtained just as easily from some other source. But that is no excuse, Bro. Burnett, for copying an article of two or three columns, that was written specially for the ADVOCATE, without a sign of credit.

Bro. L. E. Sheridan, of Alexandria, Texas, sends these kind words for the ADVOCATE:

"I would rejoice to know that every brother and sister in our land could have such a paper and read it without prejudice, and I am sure the departures from the ancient order would cease among those at least who love the Lord and desire a home in heaven. I mourn when I read of so many able brethren engaged in such glaring departures, but I rejoice to know that we have a few faithful brethren who have the courage to condemn their course. May you be spared long to condemn error wherever found, is the desire of a well wisher."

CURIOUS FACTS ABOUT PRECIOUS STONES.

In his lecture on precious stones, Professor Egleston, of the Columbia School of Mines, says there is in Paris a diamond so hard that the usual process of cutting and polishing made no impression upon it. The black diamond is mostly used for tools. In Russia it is broken into flakes, polished and worn as court mourning. The historic diamonds have no more lustre than a piece of glass. The sham diamond was more beautiful than the genuine stone, but it has a tendency to decomposition and does not retain luster.

The diamond mines of Brazil were first opened in 1427. It is estimated that since that time they have produced at least two tons of diamonds. In England, a stone weighing one carat and of the purest water is worth, when cut and polished, about $60. The dealers in rough stones acquire the habit of distinguishing the water of a rough stone by simply breathing upon it. Among the historic diamonds, the Rajah weighed 367 carats, and the Great Mogul 280. Before it was cut the latter weighed 900 carats. From the composition of the diamond we see what costly things Nature makes from common material. All the diamond fields of the world are not worth the anthracite fields of Pennsylvania.

A ruby of five carats is double the value of a diamond of that size, and one of ten carats is worth three times as much as a diamond of corresponding size. A perfect ruby is the rarest of all stones. Rubies are often imitated with real stones, the most common being spinel. But it is not difficult to distinguish the imitation, as the ruby is the only stone having a pigeon blood color. Another precious stone is the sapphire, which is like the ruby, with the exception of the color. He had seen a small stone which was ruby on one side and sapphire on the other. The emerald is a deep green, the deeper the better. It loses no brilliancy in an artificial light, but its color may be expelled by a gentle heat.

Most of our emeralds come from New Granada, and will always have flaws. In imitations it is not the hardness nor the color that is sought, so much as the flaw. The first eye-glasses were made in England of emeralds.

A SHEPHERD'S DOG.

A San Antonio (Texas) correspondent catalogues the accomplishments of a colly pup as follows: I have seen him, at a word from the shepherd, round up and put between sixteen and seventeen hundred sheep in a pen (many of them wild Mexicans) and not chase nor crowd any of them. The little chap would mass this large flock of scattered sheep and direct them toward the pen in half the time that several men could do it. When penning the sheep he had to work them down a long steep hill that sloped to a flat that the pen was built upon. When close in upon any portion of the flock he could not see over them, and would scamper back up the hill, and locate the position of the pen, and then flank his sheep according to his bearings. When the last sheep and frisky lamb was inside, he would sit down at the gate and slap the dust with his tail until the shepherd commenced putting up the poles that formed the gate, and I have seen him attempt to assist in that work by trying to drag the poles to the gate. At night he would keep the sheep in the pen—which consisted of brush—or, if they broke out, would promptly put them back. I have herded these sheep myself, and slept in a small tent a few yards from the pen. In case of the moon rising full, sheep appeared to take it for sunrise, and would break out. The first time it occurred during Dick's administration, Dick put his paws upon my breast and licked my face and awoke me. I said, "Go for 'em, Dick!" and he did it, and put the last sheep back in the pen, and then came back and tried to tell me that all was right. After that night he needed no further hints, but took the business into his own hands, or paws. He had but little tuition, but he guarded that sheep-pen as well as though he was five years of age instead of five months. If he had been guilty of any misbehavior for which he knew he deserved punishment, he would rush off and round up his flock of sheep, as though he wished to show some work to atone for his misconduct. He had a nose like a blood hound, and could follow a person's footsteps as well. I have left him asleep on the prairie more than once, stolen away and hidden myself, and watched him following my foot steps. He would trace every step until he found me, and then would quiver for joy.—*Forest and Stream.*

Man can never come up to his ideal standard; it is the nature of the immortal spirit to raise that standard higher and higher as it goes from strength to strength, still upward or onward. Accordingly the wisest and greatest men are ever the most modest.

Market Report.

NASHVILLE MARKETS.

OFFICE OF THE GOSPEL ADVOCATE,
Thursday, January 4, 1882.

Cotton very dull, and inactive. Country produce fairly active; prices have declined considerably, especially eggs, butter, chickens, etc. Dried apples are higher. Corn, wheat and flour quiet and unchanged. Bran active and higher.

COTTON.

Good Ordinary	8⅝
Low Middling	9¼
Middling	9⅝
Good Middling	9⅞

COUNTRY PRODUCE.

GINSENG	1 00 to 1 25
BEESWAX—Choice	25
DRIED FRUIT—Apples	5¼ to 5¾
Peaches, halves	4¼
" quarters	3¾
TALLOW	7
POTATOES—Irish, per bbl	2 00
" Sweet "	1 50
PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1¾
FEATHERS—Choice	30 to 52
BUTTER	12½ to 20
CHICKENS, hens	25
Young Chickens	15 to 18
TURKEYS—Gross, per lb	7½
Dressed, "	12½
EGGS	18
HIDES—Dry Flint	12 to 15
Dry Salted	10 to 12
Green Salted	7½ to 8
WOOL—Tub Washed	33 to 35
Unwashed, Clothing and Combing	23
Unwashed Lamb's Wool	none.
Burry One-third less	

FLOUR AND GRAIN.

FLOUR—Superfine	4 25
Extra	5 00
Choice Family	5 25
Fancy	5 50
Patent Process	6 50
BRAN—Loose Car loads, per ton	14 00 to 14 50
WHEAT—New	85 to 98
CORN—Sacked in Depot, white	44 to 46
New, from Wagon, shelled	40
" " " in ear	40
OATS—Sacked in Depot new	50
RYE—From wagon, Seed	60
BARLEY—from wagon	60
HAY—Mixed	14 00
Prime Timothy	15 00
Choice "	16 00

LIVE STOCK.

CATTLE—Best fat Steers, per 100 lb	3¼ to 3 75
Best Butchers	3 00 to 3 50
Ordinary thin Cattle	1½ to 2
Sheep, Fat	3¼ to 4 50
" Stock	2¼ to 2¾
Lambs	4½
Heavy Hogs	6 00
Light Hogs	5 75
Shoats	6 25

PROVISIONS.

BACON—Clear Rib Sides	10½
Shoulders	8
LARD—Buckets	14¼
Tierces	13
HAMS—"C. C C."	15½
COUNTRY MEAT—Shoulder	11 to 12½
Clear Sides	13
Hams	15 to 16
Lard, from wagon	11
BULK MEATS—Clear Rib Sides	13
Clear Sides	15
Shoulders	11¾

TOBACCO.

Common lugs	4 50 to 5 50
Good lugs	5 50 to 6 00
Low leaf	5 00 to 6 00
Common to medium leaf	6½ to 7½
Good leaf	7 50 to 8 50
Fine leaf	

WHOLESALE GROCERIES.

SUGAR—New Orleans (kettle) per bbl	7 to 7¾
Yellow Clarified	8 to 8¾
White Clarified	8¾ to 9¼
Granulated	10
Crushed and powdered	10½
A Coffee	9¾ to 10
MOLASSES—New Orleans	45 to 58
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	9½ to 10
NAILS—10d	4 00
Horse shoes	5 00
SALT—Seven bushel barrels on cars	1 95
5½ bushel bbl	1 35
LEATHER—Oak Sole	37 to 48
Buffalo Slaughter	27 to 29
Hemlock	24 to 29
In Rough	20 to 24
SEEDS—Herd's Grass	100 to 1 10
Blue Grass	1 25 to 1 50
Clover	5 75 to 650
Timothy	2 25 to 250
Orchard Grass	1 40 to 1 50
German Millet, from wagon	None
Hungarian and Missouri	None

Home Reading.

THE "DUCK HAT."

Dick Smith's home was in the West, and as the incident I am about to relate happened a good many years ago, he must have been then only thirteen or fourteen years old. He was a brave, hearty lad, full of enthusiasm and love of adventure, but especially abounding with ingenuity, and always doing something new and curious. Thus he has been known all his life as an "inventor," and still shows the same quality.

He lived on the bank of a river, and being fond of the water, became an expert swimmer and oarsman. Although he had no gun, yet with cunning traps and many original devices, he caught considerable game, some for its fur, and some for its meat. It is about one of his boyish inventions that I am going to tell you.

At certain seasons of the year great flocks of ducks came into the river, and stayed many days eating the Indian rice (*Zizania aquatica*) that grew in the shallow water. But as Dick's father had no shotgun or any convenient way of capturing them, the ducks came and went unmolested.

At length ingenious Dick set to work to contrive some method of catching them. He obtained a section of thin bark from some tree, and arranged so that it would just slip over his head and rest on his shoulders, like the crown of a large old-fashioned hat, the top of it reaching several inches above his scalp.

In this he cut holes for his eyes and mouth, so that he could see and breathe. He also fastened leaves and vines on the top and around it to partly conceal it.

When this was done, he put it on and started for the ducks. Reaching a thicket on the river's brink near the game, he laid aside his clothes and took to the water. He had often been in the river where the rice grew, and knew just what difficulties he would have to overcome in swimming and wading. Out he went, and as he came near the ducks he moved very slowly and cautiously so as not to alarm them.

Pretty soon he was in the midst of an immense flock, and although they were extremely wary and quite suspicious of the vine-covered bark, yet within a short time he succeeded in grasping quite a number by the legs, and jerking them under the water. When he had secured all he could fairly manage, he quietly made his way home. His catch proved most delicious eating, and was very acceptable to the family, as it came at a time in the year when no other meat was generally available. Frequently while the wild rice lasted did he repeat the operation, bringing home the fattest specimens that came to the river.

But one day as he sat beneath the bushes on the edge of the water about a quarter of a mile from home, examining some ducks just caught, his little dog by his side, suddenly a huge panther pounced down from the high bank above, and rushed for the dog. Away went the dog for dear life, and the panther after him. But Dick knew well enough that the dog, which was very fleet, would escape, and that the great cat would soon give up the race and come back for himself. But the lad had no notion of affording the panther a boy for dinner; and so, perfectly cool and brave, set to thinking how to escape. If he should run away, the animal would follow his track and soon overtake him, for he could not equal the dog in speed; if he should climb a tree, the creature could excel him in climbing: if he should wade or swim into the river and the panther should see him, she might follow and get him there. But Dick was not to be caught so easily; what worked so well in deceiving ducks might do even better with the panther. And so, instantly slipping on his "duck hat," as he called it, he waded rapidly into the water a few rods, and settled down so that he could just breathe and see, and turning around, watched the shore. Hardly had he reached this position when the panther pounced down as before from the high bank and began smelling and looking for the boy. Failing to detect his whereabouts, she pawed over the ducks Dick had left; and since she could not have dog or boy for dinner, she decided to take duck.

Dick felt quite certain that when his dog reached home in fright and excitement the attention of the family would be attracted, and his father would shoulder his rifle and start out to investigate the matter. And Dick was not mistaken. In a very few minutes he saw his father in the canoe swiftly paddling along the shore, peering sharply for his boy. But the spot occupied by the panther was around a little curve in the bank, where she would not see the man until he was close upon her.

Before Mr. Smith reached this place he saw the lad's "duck hat," and Dick contrived to lift one hand carefully above the water and point where the creature was dining.

The father understood the signal, and giving the canoe a strong pull, seized the gun, and prepared to fire the instant he saw anything to fire at. A moment more the rifle's sharp crack rang out, the panther sprang into the air, and fell back among the ducks, dead as they were.

Even yet Dick, now elderly "Mr. Richard Smith," delights in telling how he escaped in a "duck hat" from a panther.—*Harper's Young People.*

NOT THE DEAF ONE.—Rude people who cannot keep their personal remarks to themselves are never so nicely punished as when they happen to mistake their man. The Boston *Courier* gives the following laughable example:

A Boston millionaire railroad king has a brother who is hard of hearing, while he himself is known from here to Burlington, Missouri, as having a very prominent nose. Once he went to New York and dined at a friend's house, where he sat between two young ladies. The ladies talked to him very loudly and rather to his annoyance, but he said nothing.

Finally one of them yelled a commonplace remark at him, and then said in an ordinary tone to the other:

"Did you ever see such a nose in all your life?"

"Pardon me, ladies," said our millionaire, "it is my brother who is deaf."

If you find yourself tired with everybody, rest assured of one thing, that however much out of the way they may be, you are not right yourself. To one absolutely deaf there are no sounds; and to one fully saved there are no avocations that disturb the equanimity of the soul.

The Christian whom every one enjoys is faithful in business, though caring more for wealth of soul than for gold; is genial and cheery, though avoiding all questionable associations, and caring more for character than reputation.

The Christian conflict is not to be carried on by theological engineering. Our religion has often been ably defended, when in any legitimate sense it was neither preached nor practiced. In such times skepticism always flourishes.

CHASED BY A GRIZZLY.

Charlie Royer, Sheriff of Grand county, while hunting last week in Egeria Park, had a close call from being captured by a grizzly bear. The day before Charlie and his brother had killed a couple of deer, and on going up from camp next morning to pack in the deer they found nearly a half of one of the deer eaten up, and the remaining half and the whole had been cached. Snow being on the ground they tracked the grizzly to his lair. The boys, on finding him, opened a volley of shots from their rifles upon him, none of which proved fatal. The bear made tracks at a lively rate for a distance of three miles, his pursuers following closely in his wake. When they first saw him he was not over ten or fifteen yards distant higher up the mountain sitting in a pool of water. Charlie immediately fired at his head, but the shot took effect too low, and succeeded only in breaking his jaw, which, under the circumstances that followed, proved very fortunate and probably saved the hunter's life. As quick as he had fired, Charlie slipped another cartridge into his rifle, and at the same time the bear gave a terrible roar and bounded toward him. Three leaps brought him nearly within reach of the end of Charlie's rifle, which Charlie had again aimed, but the cartridge missed fire, and the next second the bear jumped on him, and knocked him some eight or ten feet down the hill.

While these movements were being executed, the whole of which occupied but a minute, Harry was a short distance away, and as Mr. Bruin jumped on Charlie, after knocking him down, Harry drew his rifle and with well-directed aim sent a bullet whizzing into the brain of the enraged brute, which immediately rolled over down the hill, kicking his last earthly kicks, while Charlie picked himself up and indulged in one of the longest and sweetest breaths on record.—*Central City Register-Call.*

A merchant's wife recently gave him the following letter, with instructions that it should not be opened until he got to business: "I am forced to tell you something that I know will trouble you, but it is my duty to do so. I am determined you shall know it, let the result be what it may. I have known for a week that this trial was coming, but kept it to myself until to-day, when it has reached a crisis, and I cannot keep it any longer. You must not censure me too harshly, for you must reap the results as well as myself. I do hope it won't crush you." Here he turned over to the next page, his hair slowly rising. "The flour is out, please send me some this afternoon. I thought that by this method you would not forget it." The husband telegraphed forthwith for a barrel of the best flour in the market to be sent to his home instanter.

Good thoughts not put into action are like good seed thrown into the fire, or like blowing out the flame of a candle to let the smoke of reproach punish, even as the light illuminated.

There is this difference between happiness and wisdom; he that thinks himself the happiest man really is so; but he that thinks himself the wisest is generally the greatest fool.

Beautiful is the activity which works for good, and beautiful the stillness which waits for good; blessed the self-sacrifice of the one and blessed the self-forgetfulness of the other.

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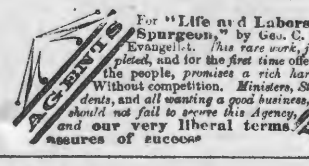

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EDITORS:

D. LIPSCOMB, E. G. SEWELL.

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CHURCH LETTERS AND CHURCH MEMBERSHIP.

Bro. Lipscomb: What do you think the Scriptures require a church to do in regard to members that have moved away without taking letters and have not added themselves to any other church? Please answer through the ADVOCATE.

Your brother in Christ,

L. H. WILSON.

Madison Station, Ala., December 26, 1882.

We think the whole difficulty in this matter arises from an undue importance attached to, and an unscriptural use of church letters, as well as a faulty idea of how persons add themselves to another church. Letters to members from churches, so far as we are able to learn from the New Testament, were never given to dismiss them from a church. They were given to certify they were members of the church. A man traveling in a strange country, wished the privilege of associating with brethren; to enable him to do this, without suspicion, the church or the apostles gave him a letter, certifying this fact. Not to dismiss him, not to enable him to join another church, but to certify that he is a worthy Christian, as such to be received, and treated as a brother. Paul in 1 Cor. xvi: 3, urging the Corinthians to send help to the Christians in Judea, says, "Whosoever you will approve by your letters I will send to bring your liberality to Jerusalem," but this had no reference to dismissing men to join another church. 2 Cor. iii; 1, "Need we as some, epistles of commendation to you or of commendation from you." But this has no reference to dismissing from or receiving a person into the church.

In Paul's letters to the churches there are examples of his commending persons who would carry these letters, or others going or having gone as strangers to the location of the church to which he was writing. But none of these have reference to dismissal from or addition to churches. There are no instances or allusions to dismissal from one church or addition to another church. Yet on the assuranee of these letters persons were received as members of churches. Where was Paul's membership? Does anybody believe that when Paul went from one place to another he took a letter of dismissal from one church, and "put in his letter" with another? Does anyone believe that anyone did this in primitive times?

Yet I have no doubt Paul recognized himself as a member of every church to which he went. Or to speak more Scripturally, he was a member of the church of God wherever he went. It did not require him to put in a letter or to go through the formality of the hand of fellowship to make him a member. If it had required this, some mention of it would most certainly have been made in the history of the early church. We are not opposed to letters of commendation or to the hand of fellowship. We only oppose a wrong use of them. They ought to be given because we are members of the church of Christ, not to dismiss us from it or make us members of it. We believe a man becomes a member of the body of Christ by being baptized into Christ, and then he is a member of the body wherever he may be. A citizen of the State of Tennessee does not have to take a letter of dismissal from one county and put it in another, when he desires to become a citizen of that county. If he is a good worthy citizen, it may help him in strange places to have the certificate of his character from his county officers. But being a citizen, he carries his citizenship with him, his rights and responsibilities as a citizen. So, too, a member of the church of Christ has his rights and responsibilities as a Christian, wherever a church of God exists. They go with him wherever he goes. He has the right to exercise these rights, he must bear the responsibilities wherever the church of God exists.

When a citizen of Davidson county commits a crime in Shelby, and he is arrested and tried, it avails him nothing to say, "I am not a citizen of Shelby, I am a citizen of Davidson." Where he commits the wrong he is dealt with. So it ought to be in the church of Christ. If I go to Memphis and commit a crime that comes to the knowledge of the church, the church there ought to deal with me for the crime I committed there. Their action is as much the action of the Lord as that of any church in the land. When a Christian leaves Nashville and goes to Huntsville or the vicinity, he is entitled by virtue of his Christian citizenship to all the rights and privileges of a Christian in Huntsville. But no right can exist without corresponding responsibility. He has the right to claim the privileges of the Lord's house, of the worship and the help to which Christian brotherhood entitles him. He has just as much right to these there as he has in Nashville. He is just as much under obligation to observe the law of Christ in Huntsville as in Nashville. The church at Huntsville is under just as strong obligation to extend him Christian privileges as the church at Nashville. It has the same right, nay, is under the same obligation to see that he observes the law of Christ. One law of Christ is, he shall assemble with the church. If a Christian goes from Nashville to Huntsville or Madison Station, and fails to meet and worship with the church at that place, or is guilty of any other violation of divine law, it is just as much its duty, it has just the same right to take the same steps to induce him to do right, and to enforce the law, as the church at Nashville has.

The only purpose for which letters were ever written by apostles or the early church, was to convey information. Information, if as correct as that gained by letters, is just as good for the ends of a church as if gained through letters.

If a church is satisfied that one within its reach is a Christian, has put on Christ, it is just as much the duty of that church to deal with that member as if he had put on Christ in its house. It is its duty to take precisely the same steps as if a regular member of its body were to do the same thing.

Letters do not dismiss from or add to the body of Christ, neither does the hand of fellowship. Obeying Christ alone adds to the body of Christ. If an individual who has become a member of the body, is in your vicinity, with or without a letter, it is your duty as a church to afford him the facilities for worshiping God in his appointments, and for enjoying the privilege of the communion and fellowship of the saints. It is your duty to see that he walks according to the law of Christ, if he refuses to do this, to use all Scripture means to induce him to walk in Christ, and when these are exhausted, pronounce the sentence of the law. That is all any congregation can do. It is just as much the divine decision when pronounced by you, according to the law of God, as if pronounced by the church into which he was baptized.

Let us assign letters of commendation and the hand of fellowship to their true position, and recognize that a member who has put on Christ, is a member of his body wherever he is, and is entitled to the privileges and is under all the responsibilities to the body of Christ, wherever he may be, and all difficulties vanish.

If I go to Memphis and spend only a week, while there am guilty of sin that comes to the knowledge of the church, it is the duty of that church to enforce the law of Christ, and if it results in exclusion, it is the duty of the church to notify the congregations wherever I go.

A letter of commendation is a basis for recognizing the bearer as a member, but has no effect to add to or dismiss from a church. Other information that is satisfactory is as good as a letter.

D. L.

THE WAY HE PROVES IT.

Bro. Butler again notices our article on church order. We asked Bro. Butler for the proof that churches in the different cities in primitive times did not have each its eldership. He has asserted it is true, against the judgment of the world; it is with him to prove it. The most striking sentence in the page he gives to it, is: "It would never enter our mind that even Bro. Lipscomb with his lifelong study of the word would be too learned and too efficient as a teacher and a ruler to be an elder in the church of Nashville. When a man gets too big for the eldership, the problem is to find a place big enough for him" The intimation and the slur in that, all can see. We will allow Bro. Butler to conduct his own discussions until he can treat his brethren with the ordinary courtesies that exist between gentlemen.

D. L.

One of the hardest lessons to learn in life is, that the man who differs with you, not only in opinions but in principles, may be as honest and sincere as yourself.

No man ever preaches his sermon well to others, if he does not first preach it to his own heart.

OUR PLEA.

What is "our" plea? This is a question frequently asked, and sometimes quite elaborately discussed. To our mind the question and the attempted answer, are equally presumptuous. How important soever any people may regard some special feature of the religion of Christ, they have no right to exalt this peculiar subject into a position of pre-eminence, and call it by way of distinction, "our plea." In fact, that style so common of speaking of certain matters as "ours," "our teaching," "our views," "our practices," is wholly unknown to the word of God, and smacks strongly of sectarian bigotry. The great Teacher himself claims nothing as his, but in humble self-renunciation, declares "my doctrine is not mine, but his that sent me."

Is it not then the vainest impertinence on the part of any man or association of men to talk of any matter pertaining to God's scheme of redemption as being "ours," or belonging to "our brotherhood"? He who wilfully does so, sinks the noble character of a freeman of the truth, into the pitiable, slavish dwarf of a religious partizan.

Connected with God's provision for the salvation of man, are many subjects of living interest—questions concerning which clear, well-defined convictions are most essential. It is vastly important to understand the great fundamental principle of faith, to realize fully how it is obtained, what are its effects, and how it is to be tested, as to its strength and genuineness. Yet to hold forth to the world as a special plea, that men should have the right sort and the proper degree of faith, is to come very far short of the great work which heaven has entrusted to our hands.

So with various other questions—repentance, confession, baptism, unity in Christ, Christian love, the proper growth and development of Christian character; these are all matters of vital concern. But to single out one of these and present it to the world as "our plea," is the veriest arrogance on the part of those who do it. Communities differ in the amount of intelligence they possess. So the skillful teacher will adapt his instruction to their varied needs. From the word of God, he will furnish the lessons suited to their degree of advancement in religious knowledge. He has no right to call these lessons thus presented from the word of life his special and peculiar plea, no matter how true and important they may be. He has no right to proclaim to the world that "my plea is for an intelligent, fact-based faith," "for a more thorough repentance," "for the Scriptural mode of baptism," or "for the right understanding of the work of the Spirit in conversion and sanctification." None of these, important as they all are, must be exalted to the position of the one great plea to the world.

There is a plea, not "ours" but God's, which is not only authorized, but is enjoined upon every man, woman and child who would plead the cause of redemption for sin-cursed humanity. It is no partial, one-sided plea. It is so full, so complete, so comprehensive, that it embraces at once all that man needs and all that God proposes to supply. Does man want clear, specific, intelligible ideas on the subject of faith, this plea furnishes them to perfection. Does he wish to know what Scriptural repentance is, this plea fully enlightens him. Does he desire to understand the vexed question of baptism, this plea simply, clearly and satisfactorily settles, with every honest investigator the whole question as to the action, design and subject of the ordinance. So with Christian unity, spiritual influence, and all matters justly and properly belonging to the work of delivering the world from sin. All, *all* are embraced in this one simple yet grand plea of heaven. So embraced in it, too, that whenever it is fully made, each has its proper place and rank showing the harmony of divine wisdom. When this is fully made, no need is there for any special pleas of our own devising. It suits every age and clime; it is adapted to man's wants wherever he finds a habitable nook on earth's broad surface. It was the plea made by the apostles themselves under the immediate direction of the Holy Ghost. In one form or other it was the burden of every discourse that found utterance from their lips; of every letter addressed by them to the infant churches of primitive days. It is the plea whose virtue embodied in our lives and developed in our characters, will insure for us a part in the glorious heritage of eternal life.

What is this plea? No chain of abstruse and perplexing dogmas; no intricate maze of mystic speculation fitted only to bewilder and dishearten; no systematized and formulated expression of belief on matters entirely beyond the grasp of the most vigorous mind. No patchwork compromise of generally accepted doctrines and practices. None of these constitute heaven's sublime plea; it is simply the plea for the authority of Jesus the anointed, in "all things pertaining to life and godliness." This was Peter's plea on the day of Pentecost, in Solomon's porch, before the "rulers of the people and the elders of Israel," declaring that salvation was to be found in no other name among men, save that of the crucified, buried, risen, ascended and enthroned Jesus.

This plea for the full, perfect, undisputed authority of Christ was the message of good news, glad tidings which was everywhere proclaimed to the lost sons and daughters of Adam's race. Wherever an apostle spoke, this grand, central, all-enveloping truth was the point to which every argument, appeal and exhortation carried his hearers. Wherever a herald of the truth proclaimed the gospel, whether to a solitary individual, to an assembled household, or to the congregated populace of a city, the same living truth—Jesus exalted to be a "Prince and Savior," "made both Lord and Christ," "made unto us wisdom and righteousness and sanctification and redemption," was the one mighty theme which carried conviction to so many hearts, full even of bitterness and enmity.

This plea is no cold, barren, skeleton-like historic item, but a breathing, throbbing reality, involving in itself and gathering beneath its sheltering wings all that is really valuable to man for time or eternity. From it as a radiant source of light and heat, emanates in harmony, beauty, and perfection, that provision of heavenly wisdom so perfectly adapted to man's needs.

Whatever truth is presented for our consideration, whatever service is required at our hand, whatever hopes are set before us to cheer and comfort our fainting spirits, they all derive their virtue, obligation and strength from the one steadfast truth of unquestioned authority of the Christ. Moreover, whatever is presented for man's consideration, whether in faith or practice, that does not clearly and unmistakably have its source in the authority of Christ, is beyond all question an innovation, and merits only repudiation by every loyal subject of Prince Immanuel's realm.

To present this plea fully, earnestly and with entire confidence in its power, is all that is required of us in our efforts to bring the world to Christ, is a complete fulfillment of that grand old commission, "Go preach the gospel to every creature." To yield the whole man, heart and life to its divine mandate is all that any man or woman on this earth can do to insure a participation in the priceless heritage of life eternal.

The plea presented to the divided and distracted religious world, in kindness and gentleness, yet with manly confidence, will do more to break the bands of sectarian bondage, and bring all who in truth love our Master's cause, to a unity of faith and practice, than thousands of sad lamentations over the evils of religious strife, and piteous appeals in behalf of Christian union. Shall we then turn from that which is strong, divine and incorruptible to that which is puny, mortal and fleeting? Shall we forsake that which is endued with heavenly wisdom and immortal vigor, for that which is earthly, weak and perishable? Shall we abandon that which has given, and ever will give, strength, energy and manly vigor, that which God has ordained and filled with his own might and wisdom, for that which enfeebles, vexes and disappoints?

W. L.

J. C. CALDWELL.

Dear Bro. Crutcher:—Brother Jimmie and I returned home from Richmond, last night, whither we had gone to bury, beside our sainted mother, all that was left of our beloved father. We were greatly disappointed that neither you nor brother Stivers could be present at the funeral, but know of course that you would have responded to our telegram, had not some unaccountable difficulty prevented. Many of our old friends were there. Services were conducted by Bro. Tiller, a stranger to him and us.

Father's illness lasted something over two weeks, during which time he suffered, as I hope I shall never be compelled to see another suffer—not a great deal of acute pain, but that slow suffocation from dropsy of the heart that was almost maddening to see, for we could do nothing in the world for him but pray to our pitying Father that it might not be prolonged. Our prayers were answered, and the end was so peaceful, that I feel now, as if he had said farewell to go upon one of his accustomed journeys.

He could not lie down for several days, and just before two o'clock, Monday, the 11th, he arose from his chair and after walking all around the room, sat upon the bed and said, "lay me down;" and by the time he was fairly straightened out, he was gone from the earth forever, another of our jewels was received into the treasure house of God. There is another hand on the other shore to beckon us across the dark waters. How would we be able to bear this great sorrow had we not the Christian hope?

I talked with father a great deal during the last few days he was with us. I asked him on Saturday morning if he was ready and willing to go, and he answered, yes. Said he, "I know I have not done right all my life, but have tried to do right in the main, and I have the regret common among men, that of neglected duty." He had before this expressed a desire to get well, that he might do more good in the Lord's vineyard.

Father was seventy-three the 23d of last August, was married to my mother, Amanda M. White, 1833, who became a Christian in 1838. In 1842 father confessed the Savior, during a meeting held at the old Tate's Creek meeting-house by Bro. Billy Morton, was baptized the same day by Bro. John J. White. My grandfather, who was a strong Presbyterian, on his return home, gave him his hand, saying he was sorry he could not adopt the religion of his father, but thanked God he was a Christian.

Father did not begin preaching for six or seven years after this. He never removed his membership from the Pond, and his love for his native State was so great that he never voted anywhere else, as by doing so he would have lost his citizenship in Kentucky.

Pray for us that this sorrow may be sanctified to our eternal good; and that we may be able to imitate the good in the lives of both our dear parents.

Remember us to your wife and children. I affectionately subscribe myself your sister in Christ, LIZZIE B. CALDWELL.

Nashville, Tenn., Dec. 15, 1882.

Dear Brother Cox:—You will have seen from the papers that Bro. J. C. Caldwell, who had spent nearly all his life in Madison county, and who labored long and faithfully as an Elder of the church, and a preacher of the gospel, died at Nashville, Tenn., Dec. 11th, in his 74th year.

I regret not having received the telegram desiring my presence to speak to sorrowing ones over his bier at Richmond, where his body rests beside the amiable and lovely Christian wife, who had preceded him to the grave about ten years. He and other preachers who were my seniors in the ministry, were so kind to me in early labors in the gospel, that I have never been able to understand how it is that sometimes a feeling of jealousy creeps in between ministers whose ages differ widely.

His wife was among the purest of earth, and often has he referred to her influence over him, and said, "If the Master shall place a crown on my head, I shall tell him, that next to his own grace, I owe that crown to the dear partner of my life." From a wayward youth, through her influence, he was brought to Christ, and sustained by her prayers, and encouraged by her self-denial, he became profitable in the ministry. He baptized hundreds, and many of these were among those who had "sowed wild oats" with him in earlier life. He began preaching too late in life to have attained that eminence in the ministry that might have been reached otherwise, but not too late to have been very useful.

Bro. W. H. Tiller preached the funeral sermon, from the very appropriate words, "I have fought a good fight."

He died of heart disease, after several weeks of intense suffering. He leaves three lovely Christian daughters and as many sons, and the example of their Christian parents, has left its impress on them all.

May the God of all grace comfort the sorrowing, and enable us all to "fight the good fight of faith, and lay hold on eternal life."

S. W. CRUTCHER.

Eminence, Ky., Dec. 25, 1882.

We copy the above from the *Apostolic Times*, of Jan. 3d, that the many friends of our departed brother in Tennessee and elsewhere may have some of the leading items of his life. We regret that some one has not prepared something special for the ADVOCATE, as our brother labored much in portions of the field where the ADVOCATE circulates, and was highly esteemed as an earnest proclaimer of the Word.

There are many now living in Tennessee that came into the kingdom of heaven under his preaching, and who especially will be glad to see the above items. E. G. S.

It is one of the highest tributes to music that religion can use it. It is one of the highest proofs that religion brings joy into the heart that when men have found God they want to sing. It is no slight authentication of our Lord that the angels sang at His birth.—*Dr. F. A. Noble.*

TWO EXAMPLES OF HONESTY.

Public attention has been directed recently to two praiseworthy examples of honesty and integrity in public men. Death has called attention to one of them; election to high office the other.

Col. Willoughby Williams, an old resident of our city, came through the war with his large fortune scattered and destroyed, himself threescore and ten, and involved for over two hundred thousand dollars as security for his friends. With an energy and resolution not often found in one of his age, and a sense of honor that is rare, he determined to pay the debt so far as possible. He succeeded in doing it before his death.

General Bate, recently elected Governor of the State, came out of the war with but little save his energy and his high sense of personal honor left. He was involved as security or otherwise, for over thirty thousand dollars. Most men similarly situated, argued that, "as I have lost my all, in a common cause for all, I am morally absolved from the obligations of these debts. My creditors had as well lose as for me to do so." But the General determined to leave no stain on his character for honesty So he went to work, lived simply and economically and has paid the debt. It gives us pleasure to be able to chronicle such examples for the benefit of others.

D. L.

THE DIET OF CHILDREN.

Permitting children to sit at table with their elders is the cause of a good deal of mischief and injury to their youthful digestions. A variety of dishes should never be permitted, and any attempt at wastefulness should be checked at once. Economy and self-denial can be taught at the children's table far more easily than at school.

The diet of children can hardly be too plain. If they require to be encouraged to eat by the administration of dainties, there must be something radically wrong somewhere. It is unlikely that that something is constitutional, more probably insufficient exercise is taken, or taken at wrong times, or the nursery is stuffy, or the bedroom badly ventilated, or the parents have forgotten that sunshine and fresh air are as necessary to the healthy life of a child as wholesome food itself is.

The want of cleanliness, or frequent use of the bath, is many times the cause of indifferent appetite in children. Without cleanliness of clothes and cleanliness of person, you cannot have healthy children. Without this the young blood seems poisoned, the child has neither buoyancy nor heart, appetite is depraved or absent, and he grows up as pale and poor as a sickly plant.

Injudicious clothing is another cause of dyspepsia. It is bad enough to encase the body which has attained its full development in a tight dress, but it is ruinous for a child to be clothed in tightly fitting garments. Every organ of a child's body requires room to grow and expand; if it be in any way compressed, the circulation through it becomes lessened, and it is therefore sicklied and rendered weak.

Tightness, therefore, of any portion of a child's clothing ruins not only the organ directly underneath the constriction, but indirectly those at a distance from it, for no damming up of the circulation can be tolerated by nature. Tightness round the waist in children and young people is the cause of many cases of dyspepsia, and in a lesser degree so is tightness of the neckerchief, by retaining the blood in the brain. Have your children's clothing loose, then, if you would see them healthy and happy. See, too, that at night they sleep not on feather beds, and that though warmly they are not heavily clothed.

Children should be fed with great regularity day by day. The parents, having chosen the hours for dinner, breakfast and tea, ought to see that the times are strictly adhered to.

Irregularity in meal-hours, and times of getting up in the morning and retiring to bed at night, is not only prejudicial to the present health of a child, but it teaches him habits which are greatly against his chances of success in after-life.

I need hardly speak here about the quality of the food that is placed before a child; against indigestible or too rich food, against sauces and spices of all kinds, including curries; against heavy foods of the pancake, dough and dumpling kind, against unripe fruits, against too hot soup, against strong tea, and coffee, or beer, or against over-much butchers' meat.

Pray, mothers, do not forget that an interval of rest should ensue between the meals you give your children, and do not ruin their young digestions by cramming them with cake, or buns, or sweets of any kind. To do so is worse than cruel, it is a sin, and a sin which you are but little likely to commit if you truly love them, and really wish to see them generate into strong and healthy men and women. Tarts and sweets and confectionery would be bad enough in all conscience for children, even if they were always pure and unadulterated. But they are too often positively poisionous. Feed on plain and wholesome food regularly from day to day, permitting no stuffing between meals, and not forgetting the benefits that accrue from frequent changes of diet, more especially as regards dinner. Do this, and your children will live to bless you; do otherwise, and expect to see them sickly, with veins and arteries possessing no resiliency, with mucous membranes pale and flabby, pipes of lungs that the accident of a slight cold is sufficient to close, muscles of limbs so weak that exercise is a penance instead of a pleasure, and flesh so unwholesome that a pin's prick may cause a fester, and all this because the blood is impoverished through errors in diet.—*Cassell's Magazine.*

WILLIAMSON COUNTY CO-OPERATION.

The churches engaged in co-operation in Williamson county, Tenn., will hold their next regular meeting at Franklin, beginning on Friday morning before the third Lord's day in February.

This co-operation is intended for the mutual edification of persons attending, and to aid in preaching the gospel in the county. A good meeting may be counted on. Preaching brethren of other counties are under promise to attend. Many questions full of interest to the disciples of this county will be considered during the meeting. Let the brethren remember the time and arrange to come.

L. H. STINE.

Franklin, Tenn., January 2, 1882.

CHURCH NEWS.

Editors Gospel Advocate: I held a four days' meeting in Santa Valley, Ala., last week. It had been arranged to use the Methodist house of worship, but some one told the trustees that I was "a talented man and would tear their church all to pieces," and they withdrew their permission. Bro. W. C. Stephens, an excellent man and a devoted Christian, by the way, was not to be outdone; and so he cleaned out his workshop, and arranged it for preaching. The meeting was a very interesting one. I had the pleasure of baptizing a beautiful and intelligent young lady, a daughter of Bro. Stephens. D. M. BREAKER.

NOTES OF TRAVEL.

I have been neglectful of my duty in keeping the readers of the ADVOCATE posted about things I see and hear in my rambles; have no apology to make, only hope to do better in future.

I have been for a month past in the South, most of the time in Mississippi; have found but few brethren or congregations. Those I have met, however, are generally discouraged, because they are weak and few in numbers. At Winona, Miss., I met Bro. Marshall, who says the cause is nearly dead in that section. Yet he appears to have some life about him, and I see no cause for complaint, as God gives him a clear head and a warm heart.

Bro. Manire did some of his best preaching at this place, and we ought to have a good strong congregation of disciples here, but unfortunately Bro. M. cannot be everywhere, nor do all the preaching and teaching that is necessary in Mississippi.

At Jackson, Bro. Shaw had a revival several years ago, and brought into the church many persons; he then left them, and now they are scattered and not doing as much as they should. The same is true of Aberdeen and Columbus.

Many of those who were converted under Bro. Shaw's teaching have gone back into the world: not because they were not converted to the truth, but because they have never found anyone who can preach *like him*, and principally because they lacked *teachers* or shepherds to watch after them.

At Aberdeen I spoke for the brethren twice; had good audiences, and trust I did good, especially to the little band of disciples. We have a few faithful ones at this place, who are always at their post. May God bless them. I find a disposition among the brethren of the South to send off for big preachers, and if they want to build a house of worship, they must make an appeal through the papers. The latter we do not object to, provided they are helping themselves all they can; but as for calling *big preachers*, my advice is to use the material you have, encourage your own members to speak: make preachers among yourselves if you want good ones, that will last, and don't rely on others for preachers, building houses of worship, or putting organs in them after they are built. I expect this advice will give some offence, and I may be called to answer for it, yet, as I do not expect my reward here, I give the advice freely and honestly. At Mars Hill, Ala., I met Bro. Larimore and family; was glad to find him in good health, and his school doing well, yet it is not as well patronized as it should be, especially by young men who want to do good in the world. Brethren, you who have sons to educate, you cannot do better than to send them to Bro. Larimore.

At Mountain Home, the former home of Bro. Pickens, I called, only to see death, desolation and decay on every side. The fencing, houses, and in fact everything is going to rack. What a sad contrast—where only a few years ago, there was such a flourishing school, and Bro. P. was doing so much good. I was shown the spot where he was murdered by a wretch who is now working out a short term in the penitentiary. I could but pity the poor widow and little orphans as I looked upon all they owned in this world going to waste. The property ought to be sold and the proceeds invested for the benefit of Sister Pickens and children. The property, no doubt, cost a great deal, but it is located on the mountain, where the land is poor, and no prospect of ever being valuable for anything except a school. I think it was rented last year for fifty dollars. This will not go very far towards clothing, feeding and educating the helpless ones. Bro. E. J. Oden, of Falkville, has about one hundred dollars in trust for them; they use only the interest on this, and I learned this is about all they have to live upon. Am glad to see the sisters taking some steps to help Sister P. and children. I hope now something will be done to get up a permanent fund for their support. Those who wish to give, may rest assured that the object is a worthy one. You are giving to the Lord when helping them. I know whereof I speak. All moneys sent to Bro. E. J. Oden, Falkville, Ala., will be safely invested for them; or sent to the elders of the church at Columbus, Miss. The Savior says, "The poor ye have always with you, and whensoever ye will you may do them good," and do ourselves more good, "for it is more blessed to give than to receive."

May God help us all to feel for suffering humanity more and more, and do our duty more faithfully.

V. M. METCALFE.

GAMES AND TOYS IN THE TIME OF CHRIST.

The only mention in the Bible of the sports in vogue among the children is made by Christ to exemplify the peculiar perverseness of the Jews at the time of his visitation: "And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the market-places, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept," Luke vii: 31, 32. From these few words we may be confirmed in the tradition that children are the same, not only all the world over, but in every age. These children, of whom our Lord speaks, were of the common people, familiar with the ordinary street scenes and sounds of an oriential city; and for the child to reproduce these in his play was as natural in the days before the flood as it is at this this moment. The boisterous mirth, with dancing and music—"the voice of harpers . . and of pipers and trumpeters"—of the wedding processions, had often waked them out of sleep, to run to the house-top for a view of all the bravery of the show—the glare of torches, the gorgeous dresses of the company; so, too, the melancholy, ghost-like march of mourners, following a bier, in garments of sackcloth, with weeping and wailing, was a scene that impressed itself with equal vividness upon the youthful imagination, busy with all its weird and awful suggestiveness. The text shows us that these boys of the street, "sitting in the market-place," and remonstrating with some perverse and perhaps dyspeptic playmates for whom they had played at wedding and at funeral, but in vain—the fun for the day was spoiled The prophet, foretelling the joyful restoration of Jerusalem, enumerates among its external signs of peace and gladness, that "the streets of the city shall be full of boys and girls playing in the streets thereof," Zech. viii: 5. We are told that Sardis, the seat of one of the seven churches of Asia, was celebrated for the manufacture of children's toys; the neighborhood of the ancient city, as well as other parts of Western Asia, has yielded a great variety of the remains of its wares in this department, and in a tolerable state of preservation. They consist of mimic representations of animals, fowls, birds, asses with pack saddles, dolls with arms and legs made movable on strings, whistles and marbles. The ruins and tombs of Egypt have also afforded many remains of these interesting objects. A conspicuous feature of antique toys, and one upon which we can congratulate ourselves of the nineteenth century, that it is quite impossible to this day of a better charity, were comic figures and caricatures of wretched hunchbacks, deformed negroes, and even idiots! together with mythological monstrosities and grotesques born of nightmare horrors. There was doubtless a certain scruple among the Jews—as there was among the Mohammedans in later times—as to the representation of living things prohibited by the law; and it is not probable that it was set aside for the amusement of their children. Happily, we need not waste sympathy on the ancient young folks for this apparently sad state of things in their nurseries; for the Eastern child was no more than the Western, dependent upon mere externals for the "properties" of the every-day drama called play: nor could be while with bewitched eyes it beheld a prancing steed in some withered branch, or a "love of a doll" in a cotton napkin tied about with a string.

Obituaries.

Died, October 30, 1882, at the residence of her brother-in-law, C. G. Wintersmith, in Elizabethtown, Ky., Mrs. Bettie B. Bushfield. The words of Bryant—

> "Sustained and soothed
> By an unfaltering trust, approach thy grave,
> Like one who wraps the drapery of his couch
> About him, and lies down to pleasant dreams"—

were fully exemplified in her death. She spoke beautifully, trustfully, and gratefully of the Savior. Her confidence was perfect, that heaven would be all that heart could desire, and things now "hard to be understood" would there find a happy solution. She left the world with the single regret—so often expressed—that she had done no more for the Lord. She was one of "my helpers in Christ Jesus;" and so long as strength lasted, she was faithful and efficient. She was energetic and ambitious to do the most and best for her two little boys,—Noel, aged six, and Jesse, aged four. She greatly desired to live, that she might give them the blessing of a Christian mother's influence; but, when she saw it must be otherwise she commended them to the Lord, on whom she believed. Sister Bushfield was a great sufferer; her disease was slow consumption. She bore with patience her pain. It was edifying to visit her bedside and hear her speak with confidence and resignation of her departure.

> "No fear, no woe, could dim the hour,"

that would bring sweet release from earth's sufferings, and set free the spirit that longed to fly away and be at rest. She was buried in Cave Hill, at Louisville, Ky., whence she shall hear the voice of the Son of God, and come forth unto the resurrection of life.

W. B. TAYLOR.

Died, near Paris, Tenn., Johnnie, little daughter of J. S. and S. E. Curry; was born, March 28, 1875; died, November 17, 1882; aged 7 years, 7 months, after a protracted illness, during which time she seemed conscious of her condition. A few days previous to her death, after listening to her little brother singing she sang in her clear, sweet tones, "Work, work for Jesus;" and just before her little spirit took its upward flight she sang in that voice so peculiar to herself, "The more I pray the happier I am, and I love God, glory, halleluiah!" Well, indeed, may it be said of Johnnie that none knew her but to love her, for she won the love of all, both old and young, who saw her, by her sweet and winning manners. We tender our deepest sympathy to the bereaved family, but for consolation can only refer them to the passage of Scripture: "Suffer little children to come unto Me and forbid them not, for of such is the Kingdom of Heaven."

A FRIEND.

WASHINGTON'S MORALITY.

A brother asks for our authority for stating some years ago that George Washington gambled and swore. Any good biography of George Washington will give the information. A few years ago extracts from his own diary were published in either Scribner or Harper's Magazine, in which was Washington's own account of the amounts he lost at cards in Alexandria and Fredericksburg, Va. No one who has read any impartial life of Washington ever doubted our statement. Men who know things without investigation are the hard ones to satisfy.

D. L.

The regeneration of those who have been born and bred amid the lowest haunts of vice, is one of those moral miracles which no infidelity can deny, one of those powerful arguments which no logic can refute.

Correspondence.

Brethren L. & S:—After leaving Decherd, Tenn, we sped away towards the mountains. Stopped a moment at Cowan, looking out of the window, we espied Bro. L. R. Sartain at his post as engineer—a word of greeting and exchange of good wishes, we left him and soon passed through the Tunnel under the Cumberland Mountains. By 2:45 p. m. we were due at Chattanooga. Here we must remain until 8 p. m. to have a train towards Knoxville. With elegant accommodations in the spacious and well-ordered depot at Chattanooga, our stay was not irksome. With the children we took a stroll along the principal streets of this busy and growing city, then in her holiday dress, with stores and windows crowded with everything to attract the eye, tempt the appetite or strike the fancy of childhood or of maturer years. The dolls, both small and great, all colors and styles, dolls to squeak or cry, or sing or silent be, were the chief attraction to Louisa Clough; while the boys must try the rocking-horses, inspect the wagons, and take a long look at the old bear and cub standing upon the side-walk—not real bears, but the fruit of the taxidermist's skill. On all these their little country eyes were feasted until it was time to return to the depot.

With tickets and checks, all ready for the journey, in due time we took the train. The night was spent in watching the children, who were so tired as to sleep pretty well despite the rattle and jolts of the cars. A promiscuous crowd of railway passengers affords an observer an opportunity to descant upon human character. "Straws show which way the wind blows," and it requires but few words or actions, and these but commonplace, to indicate the true lady or gentleman. By some we were treated with the utmost civility, while others gave us to understand very clearly that the prattle and cries of children were much more trying upon their nerves than the roar and clatter of a locomotive and long train of cars.

At Knoxville we spent ten minutes, and ere the morning dawned, we had passed Bristol, near which place Mr. John Cathey, a fellow-passenger, was relieved of his pocket-book by a thief who sat near him. A change of cars at Lynchburg and another at Charlottesville, brought us by nightfall, to Gordonsville, where at the St. John's Hotel we were well cared for. This is a good house at reasonable rates. I cheerfully recommend it to the travelling public.

At 5 o'clock in the morning we took the accommodation for Frederick's Hall, where we were met with conveyances ready to carry us to Lone Pine, whither we drove in haste, and were greeted by friends glad to welcome us. Again we entered the home about which clings many a fond remembrance,—above us in living green loving hands had written: "Home again—O what joy."

G. Lipscomb.

Jackson, Louisa Co., Va., Jan. 1, 1883.

Often when the spirits are depressed we are found seeking relief in prayer when we should be abroad on errands of love. It is to strengthen us for service that we pray, and he who does not propose to do anything for the Lord need not ask the Lord to help him. Don't ask for grace to do nothing.

Youth says "I will," and looks forward fearlessly. Age says "Alas! I did not," and looks back with profound regret to the days which will v er return.

General News.

The great sensation of the day is the defalcation of the State Treasurer of Tennessee, Marsh T. Polk, for the sum of four hundred thousand dollars. He has heretofore borne a high character for integrity. He disappeared, but was arrested at San Antonio, Texas; but was released, as he could not be held by the law of Texas, and went to Mexico, where, it is stated, he owns a silver mine. Later news announces his re-arrest by U. S. authorities.——Four deaths in Roane county and one in Marion county, Tenn., are reported from the effects of wounds received by the terrible toy pistol. A slight scratch from the poisonous cap is sufficient to produce lockjaw. ——Oscar Wilde, the great aesthete, humbug, etc., has taken his departure from America. Very little attention was paid him during the latter weeks of his stay in this country.——Mr. John Stetson, a prominent hat manufacturer of Philadelphia, is said to have spent $20,000 in making Christmas gifts to his 700 employes, not counting some other such trifles as three twenty-year $10,000 life insurance policies and a hundred shares of Building and Loan Association stock. The gifts included twenty-three gold watches, three sealskin sacks, fifteen fur-lined cloaks and several hundred pairs of kid gloves.——Mr. Allen, the representative of the Hawaiian Government, while attending the reception at the White House on New Year's Day, was taken ill and soon after died.——According to news forwarded from Northwestern Pennsylvenia, Dec. 27th, the water famine is becoming very troublesome. In McKean, Warren, Venango, Butler and Clarion counties, a vast number of oil wells are shut down for lack of water. The mills operated by water-power stand idle, cattle in many places have to be driven several miles for water, small streams nearly dry or frozen, and the larger ones are lower than for years. People in many instances are compelled to carry water for domestic purposes long distances, and it is then impure and hardly fit for use, and disease is being generated from this cause. As far as possible lumber not frozen up in the stream is being shipped by rail at double the cost of rafting, and in consequence of the drawbacks money is scarce in the lumber regions. The drouth in Northwestern New York is a serious matter to mill-owners, who are using steam power for the first time in twenty years, and to thousands of people whose wells have never failed before. In many spots the ground does not contain moisture enough to freeze. "Over a considerable portion of Western Vermont and Northwestern New York," says the Troy *Press*, "there has been nothing like a soaking, drenching rain since early last summer, and only from two to four or five days' rain all told during that period."——The release on Christmas Day of Mr. Pond of Worcester, N. Y., formerly a prominent manufacturing citizen, was an event of last week. He had been in the State Prison at Concord nearly seven years, and was sentenced for fifteen. His exemplary conduct while in prison commended his case to mercy, as well as the fact that his sentence (forgery being his crime) was thought by many to be excessive.——The handsome Capitol of Connecticut has niches for the marble statues of twenty-two of the State's best men. The canopies and the pedestals are already in position, and the question is being discussed, Who are to be honored? There are also thirty-four medallion blocks of marble, which are to receive likenesses of distinguished Connecticut men, and seventeen tablets set in the walls for historical designs. The statues of Jonathan Trumbull and Roger Sherman have been put in place, and the profiles of Noah Webster and Horace Bushnell adorn two of the medallions, while on one of the tablets is pictured the famous old charter oak. Nothing further has been decided on.——The discovery was made last week that several record books have been stolen from the office of the Clerk of the Superior Court at Atlanta Ga. Nearly all the original deeds to Atlanta property are recorded in the stolen books.——The Senate has passed a bill appropriating $10,000 for the erection of a monument at Annapolis to Baron DeKalb, for services rendered the country in 1780.——There have been seventy-six deaths from small-pox the past week at Baltimore. The epidemic is attributed to the inefficiency and negligence of the Health Department.——The Chattanooga Western Railway has been organized for the purpose of building a narrow-gauge road from Chattanooga to the top of Walden's Ridge, where there are valuable coal-fields. The road will cost $100,000, of which $70,000 is already subscribed.——A fine museum of stuffed birds, animals, reptiles, and fishes is adjacent to ex-Senator Dorsey's elegant home in Colfax county, New Mexico, which is built in two stories, with four verandas, and chimneys outside the walls, and every luxury and adornment within.

Forfign.—The rains in the Rhine valley have continued, so that the river has again risen. Frankfort-on-Main is flooded. A bridge near Sorrach, in Baden, gave way, and twenty persons were drowned. The dikes on both sides of the river at Worms have burst. Travel on the railway from Paris to Vienna is interrupted, in consequence of the floods.——The Egytian ministry will accept Sir Evelyn Wood's army proposal, which provides for a force of 6,000 troops, with 25 English officers. The Egyptian budget shows a surplus of £2,000. On the 27th inst. Arabi and his fellow exiles embarked at Suez for Ceylon.——The Common Council of Vienna has appropriated 16,000,000 florins toward the embankment of the Danube.——Damage is resulting from the floods in the midland counties of England, caused by the heavy rains.——Some of the planters in the Sandwich Islands are cutting their sugar cane at night, by the electric light. ——Complaint is again being made in the newspapers in regard to the treatment of the Jews in Russia.——On Thursday morning, December 28, in Bradford, England, a tall chimney fell upon a building full of operatives. Thirty-six of the operatives were killed and fifty others injured, mostly women and children. Owing to the amount of debris, the exact number of the killed cannot be learned for two or three days. The total damage is estimated at over £60,000. About 3,000 persons are thrown out of employment, eight mills having flue connections with the demolished chimney being brought to a standstill.

There are few signs in a soul's state more alarming than that of religious indifference; that is, the spirit of thinking all religions equally true, the real meaning of which is, that all religions are equally false.—*F. W. Robertson.*

We are generally more solicitous to live long than to live usefully and serviceably; and it may be, our health had been more precious in the eyes of God if it had been less precious in our own eyes.

Virtue is the universal charm. Even its shadow is courted when the substance is wanting.

KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

THE FAITH THAT SAVES.

REPLY TO J. A. HARDING.

Bro. Harding: I have read your article with interest, and am well pleased with the manner and spirit of it. It is the only article in reply to what I have written that really discusses the questions which I have raised. Several brethren have attempted to show that my position is absurd, and you seem to think that Bro. Allen, at least, has succeeded in doing so. I must confess that I have not yet been able to see the absurdity of it; I think I have looked at it impartially, for I assure you it affords me no pleasure to differ from my brethren. My position is, that a true believer in Christ stands justified before God, and, being justified, is entitled to all of the spiritual blessings of the gospel. But the way the believer receives or comes into the enjoyment of these blessings in this life, is by obedience to the commands of the gospel and faith in the promises of God.

I understand that the believer in Christ is justified before God because the Bible positively asserts it, "Christ is the end of the law for righteousness to every one that believes," and many other like passages. The believer, by virtue of his union with Christ, is entitled to every spiritual blessing provided by the death and resurrection of Christ. But his enjoyment of these blessings depends upon his obedience. Obedience to the commands of Christ is therefore the means of enjoying, in this life, the blessings of the gospel. The reason of this is, that obedience to the commands of Christ is the proof of faith in him. Take away all the commandments of Christ to the believer, and I hold that it would be utterly impossible for any one to tell whether he was a true believer in Christ or not. A little reflection will convince you that this is true. Could Noah have known that he had sufficient faith to build the ark, if he had never been commanded to build it? or could Abraham have known that he had faith to offer Isaac, if he had never been commanded to do so? Neither could any one now know that he had faith to be baptized, if he had never been commanded to be baptized.

But God knows just when any one has the faith to do what he commands; and when God sees this faith in the heart the subject of it is righteous or justified in God's sight. "For with the heart man believeth unto righteousness." This passage and others like it describe the believer as he appears to God,—not as he appears to himself, and to other men. For the believer himself to be *assured* of his faith, and therefore of his righteousness, he must obey whatever is commanded. Of course, when a person is satisfied of the fixedness of his purpose to obey, he can to some extent anticipate the promises attached to acts of obedience, and have a measure of spiritual enjoyment; but this is the result of the certainty of his purpose to obey. This, however, could have no existence if there were no commandments before him.

Hence I insist that no person who is living in willful disobedience to Christ has any right to claim a single promise of the gospel, for his disobedience proves that he is not a believer. While, therefore, the blessings of the gospel are not given to the believer because of his obedience, they are given in his obedience, because they can be given him, in this life, in no other way. For in no other way can he know that he is a believer and therefore entitled to these blessings. This, I apprehend, is the true teaching of James. The persons he was reasoning with claimed that they were believers, and therefore were justified, and therefore were entitled to the promises of the gospel. He shows them that they were not true believers, because they were not proving their faith by their works, and, not being believers, they were not entitled to the promises.

The persons of whom he speaks as being justified by works had already been justified before God by faith. He speaks of Abraham as being justified by works when he offered Isaac; but Abraham had been justified before God by faith, before Isaac was born. See Gen. 15: 5–6. "And he believed in the Lord and it was counted to him for righteousness." Paul, in showing how Abraham was justified before God, quotes this Scripture. Abraham's justification by works had nothing whatever to do with making him righteous before God. He proved by his works that he was a true believer, and was therefore righteous. He justified *himself* by his obedience; that is, he proved by his obedience that he was just or righteous before God. What I have said of Abraham applies to all of the other examples of the same kind which you mention. So *we*, by our obedience to Christ, justify ourselves to ourselves and to our fellowmen, but not before God. If our obedience was any part of the grounds of our acceptance with God, then our justification would be in part, at least, by words and not by faith, and if not by faith, then not by grace.

Bro. Harding, please revise your interpretation of James. You claim that faith is dead till it is accompanied by some overt act of obedience. Therefore, dead faith produces overt acts of obedience. You surely can't believe this. You had just as well say that a tree is dead till it produces fruit. As a tree is proved to be a living tree by the fruit it bears, so faith is proved to be living by the acts of obedience it produces. This is clearly the argument of James, for he says "show me your faith without your works and I will show you my faith by my works." You say: "Not only is the willingness to be baptized a part of the faith, the baptism itself is also a part of it, as witnesseth the following: 'Ye are all the sons of God through faith in Christ. For as many of you as were baptized into Christ did put on Christ. This passage, instead of proving that baptism is a part of faith, proves that those who had been baptized were believers in Christ, and were therefore the children of God. Can you not see that Paul here refers to baptism as a proof of faith, and in so doing reasons precisely as I have been doing, that obedience is the proof of our faith and therefore the means of enjoying, in this life, the blessings promised to the believer? I would like to notice other statements in your article, but fear mine will be too lengthy. I think, however, you can now correct your mistake in the interpretation of such passages as "He that believeth on the Son hath eternal life," etc.

Yours fraternally,

D. W. CASE.

Shelbyville, Ky., December 19th, 1882.

A REPLY TO BRO. CASE.

The tap-root of Bro. Case's trouble, probably, is his failure to have a clear conception of the meaning of the word "dead." It is quite evident that he connects with this word the idea of inability to do anything. With him that which is dead cannot see, feel, hear, speak, or do anything whatever. A very common and, unhappily, a very fruitful error. He reminds me of an old preacher of my acquaintance, of the Calvinistic school, who publicly announces that he does not preach to sinners, as they can neither hear nor do that which is good, being dead in sin. He claims that his office is to feed the sheep.

In the word death, there is, in its biblical use, but one idea, and that is expressed by the word separation. Death is separation, and that is all there is of it. God said to Adam, "In the day thou eatest thereof, thou shalt surely die;" and, in fulfillment of this word, he was separated from God, from the tree of life, and from the garden of Eden, in the day in which he ate. This is the first death among men. The second death (Rev. 20: 14–15) is like unto it; for it also consists in being separated from God, heaven, hope and happiness, by being cast into the "lake of fire." That which we commonly call death is the separation of body and spirit. Nor do the Scriptures teach that one ceases to see, hear, feel, know, suffer or enjoy, upon passing through this change. The reverse of this is the truth. They clearly show that man is conscious after death. The decay of the body is no part of the death. The body is frequently as sound and well immediately after the departure of the spirit as it was before. It decays and falls to pieces because the tenant who formerly kept it in repairs has moved out.

The sinner is dead in sin. It does not, therefore, follow that he is unable to hear, appreciate or do anything good. On the contrary, he has in himself the power to receive and to obey the truth, and thus to become alive. When the Bible teaches that he is dead, it simply means that, *while a sinner*, he is without God and without hope in the world,—separated from all the promises of the Father, which are yea and amen in Christ Jesus our Lord. Just so when the Christian is represented as being dead to sin, it is not meant that he cannot do wrong—that he cannot cease to be a Christian; it is only meant that, *while a Christian*, he is separated from condemnation. "There is, therefore, now no condemnation to them that are in Christ Jesus."

Now, let us apply these remarks to the matter in hand. Bro. Case says: "Bro. Harding, please revise your interpretation of James. You claim that faith is dead till it is accompanied by some overt act of obedience. Therefore, dead faith produces overt acts of obedience. You surely can't believe this." I surely do believe "that faith is dead till it is accompanied by some overt act of obedience," and Bro. Case does, too, if he believes his Bible for James plainly says, "faith apart from works is dead." Neither will this doctrine seem so incredible to him if he can be made to understand that by this the apostle means simply that faith without works is separated from all efficacy. He teaches that it is as worthless as is the body without the spirit. "As the body apart from the spirit is dead, even so faith apart from works is dead." (James 2: 26.) As the spirit gives vitality and efficacy to the body, so works give life and power to faith, and thus complete it. As the body which "the Lord God formed of the dust of the ground" was not, strictly speaking, the man, but only an unfinished and powerless piece of work, so faith apart from works is incomplete, and, while it remains thus, is worthless.

Now, let us hope our brother is prepared to receive the Pauline teaching on this subject; namely, "that which avails is 'faith working through love.'"

"I understand," says Bro. Case, "that the believer in Christ is justified before God, because the Bible positively asserts it. 'Christ is the end of the law for righteousness to every one that believes,' and many other like passages."

Very true. But that the word "believe" in this and in all like connections indicates the completed faith—the "faith made perfect," is evident from the following Scriptures: "Having been made perfect he became the author of eternal salvation unto all that obey him"; "But he that obeyeth not the Son shall not see life, but the wrath of God abideth on him"; and, "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." We see, therefore, that before a man obtains the blessing he must turn; that till he turns by obedience "the wrath of God abideth on him."

Bro. Case's illustration from the tree ruins his theory. For what the sap is to the tree, what the spirit is to the body, that obedience is to faith. As the tree without the sap would never bear any good thing, as the body without the spirit is fit only to rot, so "faith apart from works is barren." James 2: 20.

The case of Abraham, (Gen. 15: 5–6,) to which Bro. Case refers, is no exception to the rule. He had been a devoted servant of the Lord for years, walking as the Master led, not knowing whither he went, before it was said of him, "he believed in the Lord and he counted it to him for righteousness." Hence the apostle Paul, while discussing this very matter, speaks of those "who also walk in the steps of that faith of our father Abraham," as being his children, even though they are not Jews. Abraham's faith *stepped* before it reached the blessing.

I adduced the following to show that baptism is a part of faith: "Ye are all the sons of God through faith in Christ. For as many of you as were baptized into Christ did put on Christ." Concerning which Bro. Case says: "This passage, instead of proving that baptism is a part of faith, proves that those who had been baptized were believers in Christ, and were therefore the children of God" (before their baptism). Let us see about that. This Scripture teaches that we are baptized into Christ; that in baptism we put him on. Does our brother think that we are the children of God while out of Christ? that we obtain pardon before we are in him? If he does, let him read Eph. 1: 7, "In whom (Christ) we have our redemption through his blood, the forgiveness of our trespasses", and 2 Cor. 1: 20, "For how many soever be the promises of God, in him is the yea: wherefore also through him is the amen, unto the glory of God through us."

In conclusion, let me contrast the teaching of the apostle James with the doctrine of Bro. Case.

James: "Faith apart from works is dead."

Bro. Case: "Faith apart from works is not dead, for, if so, we have obedience springing from a dead faith. The obedience proves that it was alive before it began to obey."

James: "Faith apart from works is barren."

Bro. Case: Not so; faith apart from works bears the fruit of justification."

James: "As the body apart from the spirit is dead, even so faith apart from works is dead."

Bro. Case: Not so; faith apart from works, (according to my teaching,) secures pardon from God; and it will not do to attribute so much power to a thing which is as dead as is the human body after the spirit has left it.

If Bro. Case and the reader will bear in mind that in the Bible there are two degrees of faith clearly distinguished,—that one of these (faith apart from works) is called dead, that the other (faith that has expressed itself by the proper action, or actions,) is called perfect, and that the dead faith is worthless, while the perfect one brings us into Christ and to all the promises of the gospel, no further trouble will be found on this subject.

In this article, and in my writings generally, the New Testament quotations are from the Revised Version.

ELDER JOHN LELAND AGAINST HUMAN CREEDS.

Editors of the Advocate: I send you an extract on creeds, by Elder John Leland, published by the writer in the *Christian Examiner*, in Lexington, Ky., in 1830.

Spencer H. Clack, in the *Baptist Recorder*, published in Bloomfield, Ky., thus speaks of Elder Leland: "A name intimately connected with the prosperity and success of the Baptist principles and practices in the New England States, and indeed throughout the United States. The old disciple, though tottering on the brink of the grave, has stepped forward and sounded the alarm. We are not informed as to the age of Bro. Leland, but he states that it has been more than fifty-five years since he began to preach; in doing which he has traveled more than 80,000 miles, preached 10,000 times, and immersed 1,458 persons, a good portion of whom professed to be seals of his ministry."

"I presume there are a thousand different creeds in the Christian world; they cannot all be right, they may all be wrong. If we consider that all men are fallible, liable to err, it will not be illiberal to say that some imperfection may be found in all of them. I question whether there is now or ever was a body of men or an individual, who should compose a creed of faith, or in short, a constitution of government or code of laws, but upon examining the same once a year, would annually see cause to alter some parts thereof.

Such is the school that men are in, such the theatre in which they act, so many the objects that pass before them, that he who says he never alters his mind, evidently declares that he either is very weak or very stubborn. Shall human cr eds, mixed as they are at least, with imperfections, be made a standard to measure by, which is God's vice-gerent in the human breast? Those who call themselves Christians, have a contemptible opinion of Christ, if they call in question the sufficiency of the New Testament to govern the churches in all places, at all times, and in all cases. If he was infallible, infinitely wise and universally good, his laws must be tantamount to the exigencies of his disciples in every circumstance; but if this be called in question, let his followers live up to all the rules which he has given, and see if there is any want.

It is observable that those persons who live the most according to the New Testament, make the least complaint of its deficiency. After all, if it is still maintained that there is a deficiency in the New Testament, who is to supply the deficiency? Not church officers, for they are not to be lords over God's heritage; not civil rulers, for in their civil capacity they have nothing to do with religion. Let those who attempt it remember one text: "If any man shall add unto the words of this book, God shall unto him add the plagues therein written." Revelations xxii: 18–19.

What now becomes of the pitiful cry of new fangled notions, modern heresy, Campbellism, raised to excite the prejudices of the people against us, and to prevent investigations? What a heretic, deceiver and restorationist this old Bro. Leland has been for more than fifty years!

Human creeds are only necessary to sects and human establishments since the time of the first human creeds in 325. In 1824 in Kentucky there was a committee appointed to effect a union between four associations, consisting of Lewis Corcur, Wm. Payne, John Taylor, George Webber, Dr. Fishback, Jacob Creath, Sr., and the writer, who presented on that occasion, the confession of faith first published by seven Baptist churches about London in 1643, in which they stated that they had no need of it themselves, that they published it to meet the slanders of their enemies. It was adopted by the Philadelphia Baptist Association.

I can disbelieve any creed that was ever made, and be saved; and I can believe every one of them and be damned, and that is saying they are nothing. We will now insert what was known at that time as the terms of general union intended as terms of correspondence between the regular and separate Baptist associations, or between the Calvinistic and Armenian Baptists:

ARTICLES:

1. That the Scriptures of the Old and New Testament are the only infallible rule of faith and practice.

2. That there is only one true God, and in the Godhead or the Divine Spirit, there are the Father, the Son, and the Holy Spirit.

3. That by nature we are fallen and depraved creatures.

4. That salvation, regeneration, sanctification, and justification are by the life, death, resurrection and ascension of Jesus Christ.

5. That the saints will persevere finally through grace to glory.

6. That we believe immersion is necessary to the receiving of the Lord's Supper.

7. That the salvation of the righteous and the punishment of the wicked will be eternal.

8. That it is our duty to be tender and affectionate to each other, and to study the happiness of the children of God generally and to be engaged singly to promote the honor of God.

9. That preaching that Christ tasted death for every man shall be no bar to communion.

The first article forever excludes all human creeds. There is only one law giver who is able to save or destroy. The Christians of the first three centuries had no human creed and they were purer and happier than they have ever been with them. The evil fruit of the first creed in 325 remains to this day. May God speed the day when the intercessory prayer of our Savior in the 1st chapter of John shall be answered is the prayer of

J. CREATH.

Palmyra, Mo., December 29, 1882.

Forgetfulness is one of the broad ways to sin. A ship can be lost by carelessness as well as design. The evils of life come mainly through inattention. If I mind not, I find not. Souls are lost at no cost. Every man has a weak side; but a wise man knows where it is, and will keep a double guard there.—*John Reid.*

That which makes the happiness of the domestic circle, which will reconquer paradise, taking from it its thorns, is forbearance.—*Doctor Nichols.*

He only is advanced in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace.

The noblest life a man can live is a life of service devoted to God and man. It embraces earth and heaven, time and eternity, and expands and exalts the soul.

TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T POE, LONGVIEW, TEXAS, TO WHOM ALL CORRESPONDENCE RELATING TO THIS DEPARTMENT MUST BE ADDRESSED.

GOOD SOLDIERS.

It is a source of great pleasure to any captain or general of the army to know that his command, or army, is composed of good soldiers,—men who know their duty and are prepared at the command of their leader to execute their whole duty, at every hazard. So it pleases our Captain—the captain of our salvation—to know that we are good soldiers. By good soldiers is meant those who are clad in the armor supplied by King Immanuel, and who are continually drilling and preparing for battle, when not actually engaged in spiritual fight. Such soldiers will not be taken unawares; they wear their armor always, and the sword is continually in hand. They are always on duty. These are the soldiers that prevent the destruction of the army; they keep it moving, and, through their influence, conquest after conquest is gained, and victory perches upon their banners. The church owes none of its success to lazy, idle, indifferent Christians. No soldier ever achieves anything for his cause or country while lying in the hospital, or loafing with the baggage wagons. Nor will a Christian ever accomplish anything for the church or humanity, unless he buckles on the armor of God and goes to the front. Here is where we want men now,—right in the front line. There are plenty of laggards in the rear, quietly sitting down and discussing what "we" have done—how "we have reformed the religious world," and how "the sects are beginning to fight our battles," and "the members that join our ranks annually," etc. There are plenty of shirks to do this. We want fighting men, loyal men,—men who love the King, and will fight for him, and see that his law rules in the hearts and consciences of men, and who are determined that the King shall conquer an unconditional victory. These are the men we need; we have no use for any others. And now, in the beginning of the year 1883, let us make a move all along the line; let every good soldier of the cross step forward into line, and as the roll is called, answer, "here am I." Soon the roll call of veterans will take place in heaven; we want to answer ready to that call. Brother, sister, are you ready?

For the benefit of our readers who will frequently find the polite term "road agents" in many of our religious papers, I would say, the term means highway robber, bandit, or thief,—one who refuses to do honest labor for a living, and who preys upon the rights of those who do honestly work for a living. "Road agents," indeed—thieves, murderers, and scoundrels—are the proper terms.

Bro. G. A. Harvey writes from Parker County, that he has baptized 18 persons in that county; and that he is preaching, and getting several new subscribers to the ADVOCATE. We hope to have many good reports from him this year.

Let that church beware, when it is popular with the world. Christ said, "if they have hated me, they will also hate you." The more the church is like the world, the more will the world love it, because the world will love its own.

Was it the devil, or your own appetite, that led you astray on Christmas? Why did you get drunk?

OUR ELDERS.

By elders, we mean our old brethren in Christ. We love them very much, and have a word to say in their behalf:

1. They are entitled to, and should receive the love and confidence of all the young in the church. Their experience of years in the service of Christ, combined with the hard study and earnest application of the Scripture, so necessary in the beginning of this reformation, fit them peculiarly for teaching, advising and directing young disciples.

2. The cause in which they have spent their best days, renders that cause very dear to them, and the cause is safe in their hands. Hence, we should be cautious how we trample upon the feelings of any of our old soldiers, by introducing or advocating anything they may oppose as unscriptural and anti-Christian. I have a sacred regard for the opinions of the elders, the old brethren in Christ. Not the old *men*, but those *old in the service of Christ*. A man may be an hundred years old, and yet only a babe in Christ. The experience of years in the service of the Master, during the years, too, when service meant work, and poverty, and persecution, and ostracism, and, in some instances, death, has brought to them wisdom, and patience, and love, which no mere novice could ever possess. We owe our elders reverence then, and we owe them and their words respectful and loving attention.

3. In the battles they have fought, victories have been won which we may never know, save as they shall recount them to us. We should sit at their feet and learn from their lips what our religious liberty has cost, that we may the more heartily appreciate our freedom from galling sectarianism. We are free, but it was through their suffering. We live, *they* are the martyrs. Going, and gone. Only a few of the old pioneers left. God spare them to us yet awhile. We thank God that he has so mercifully spared elders Jacob Creath, J. M. Mathes, J. T. Walsh, and many others, who have been spared, body and mind, to finish up the great work begun by Scott, Campbell, Stone, and others. Let these old soldiers recount their battles and tell of their victories; it will show us what our liberty cost, and may cause us to cherish more dearly that freedom purchased for us at so great a cost. God bless our elders with peace and joy in their declining years.

NOT OURSELVES, BUT CHRIST JESUS THE LORD.

We desire to call attention to an error which prevails largely among our brethren,—it is the rule among the sects, but should not even be the exception among us,—of calling attention to ourselves, or our own experience, or suffering, while superintending at the Lord's table. We eat and drink in memory of Christ and the sufferings which he endured for us; and his command was, "do this in remembrance of me." No man has any right—in fact, it is in exceeding bad taste for a man to relate his own sufferings or Christian experience, while superintending the administration of this ordinance. The attention of all should be directed to Christ and his sufferings, so that each one partaking would do it in memory of him. There is a place for everything in the church of Christ. There is an appropriate time to relate our experience, provided it is worthy; but we respectfully submit that while superintending the Lord's table, is not the proper time. We should observe the eternal fitness of things.

Alexander the Great had a soldier who bore his name, but was a great coward. The Emperor said to him, "Either change your name or learn to honor it." So may it be said to many Christians.

ITEMS, PERSONALS, ETC.

Judge Jo C. Guild died at his home, in this city, last Monday, in the 81st year of his age.

Bro. F. B. Srygley made the ADVOCATE office a visit as he passed through the city last week. He will begin his work in Wilson county at once, and his address will be Lebanon, Tenn., at least for a time. We wish him great success in his new field.

Bro. H. F. Williams, of Cyruston, Tenn., has been elected Superintendent of Public Schools of Lincoln county, for the next two years. He is a faithful and worthy preacher, and has, in company with Bro. T. C. Little, of Fayetteville, Tenn., been doing much evangelizing in destitute places. He writes:

"The brethren on our 'circuit' are pruning the congregations freely. A healthy growth is hoped as a result. Besides they obey the command to withdraw from every brother that walks disorderly, and God's ways are certainly best."

MARRIED.

Mr. A. M. Buchanan to Miss A. M. Wright, on December 3d, 1882, at the residence of the bride's grandmother in Davidson county, Tenn., by B. T. Jackson.

Mr. W. A. Ross to Miss Mattie E. Whitworth, at the residence of the bride's father, also in Davidson county, January 4th, 1883, by B. T. Jackson.

In Tuscumbia, Alabama, December 31st, 1832, by T. B. Larimore, Charles E. Cook and Fannie C. Carter, both of Tuscumbia, Ala.

The Sunday-closing law was enforced in this city last Sunday—several arrests being made. The object of the law is to stop the sale of all articles except those which are considered necessities. Two or three of the parties arrested have been discharged, as they claimed they did not violate the law. It will be rather difficult to draw a line in the matter.

A New York actor gets himself up into a close likeness of Talmage, and cavorts around on the stage, to the delight of the wicked.

A young lady of Baltimore, who has been a Sister of Charity in the Catholic Church eleven years, has renounced the veil and married.

On Friday last, Mayor Grace of New York, refused the application of Salmi Morse for the license of a hall in which to produce the Passion Play. Mr. Morse declares that he will, nevertheless, manage to produce the play. The New York *Tribune* says: "Whatever may be the ultimate result, the gratifying fact may be said to have been anew demonstrated that the metropolis which is so often spoken of as being given over to worldliness has a deep and unaffected reverence for sacred things, and therefore is sternly opposed to seeing them made common, not to say comical and grotesque."

Judge Arnoux, of the Superior Court of New York, has decided that Hebrews who observe Saturday as the Sabbath can not keep open store on Sunday, as the law only protects them in carrying on servile labor on the latter day.

There was a typographical error in the announcement of beginning of Prof. W. Lipscomb's school at Owen's Station, Tenn., in our last issue. It should have been Jan. 15th instead of 25th.

A friend of the ADVOCATE writes from Kansas:

"I have to do with the post-office at this place, and though there is considerable mail, yet I think none of it of a religious character. I fail to comprehend why some of our papers make so much ado about sending aid to support foreign missions while there is such a vast scope of populated territory—and some of it densely settled, too—in the United States, in which the gospel has never

been proclaimed in its simplicity. I spent some time of this year in a very populous section of Wisconsin, and to my surprise, found that very little was known about the 'Garfield Religion,' as they term it. However, Ingersollism is wielding its influence there to a considerable extent. He recently delivered before a large audience in Kansas City, one of his noted harangues or lectures, which was published in one of the dailies of that city, and sent to me by a friend. In it he ridicules as absurd the idea of the Savior's last commission being divine."

The Southern Broadaxe, is the name of a new temperance paper published at Nashville, price $2.00 per year, in advance. Editors and publishers, W. H. Graham and Alfred Graham, A. M. Office editor, A. A. Phelps, A. M. Sample copy will be sent free on application.

EDITORIAL BREVITIES.

KEEP A CLEAR CONSCIENCE.

But a clear conscience is not always an evidence of right. A *clear* conscience is not always a *good* conscience. A man's conscience will always depend upon his education and his own actions. When he is educated to believe a certain course of life, or a certain system of religion to be right, and he then lives up to that conception of right, his conscience will be clear, no matter whether that system of religion be right or wrong. The Brahman, the Mohammetan, or the Mormon, who sincerely believes his system of religion to be true, and who lives up to the requirements of that religion, has as clear a conscience as the Christian who obeys the Savior has. But that is no proof that those religions are right. Hence to have a good conscience, a right conscience, our education, our faith must be right—must be based upon the truth of God's word. When, therefore, we read and follow the word of God, we have a good, a right conscience; and then have a right to be happy.

THANKS.

D. M. Ferry & Co. always do the nice thing, and send the poor editors a nice package of garden and flower seeds. With their usual thoughtfulness they have sent a package to the GOSPEL ADVOCATE. If now the editors do not have some vegetables and flowers this year, it will be their own fault. We hope our readers will remember them when they go to buy.

It is not too late to subscribe for the GOSPEL ADVOCATE for 1883. You can get all the back numbers yet. So send on, and supply yourself with good reading for the year.

It would be doing good missionary work on an inexpensive scale, to send a copy of the ADVOCATE to some friend for this year. It will cost but little, and may do immense good. Sow the good seed of the kingdom, and good will generally be the result. Brethren, who will try this method of sounding out the word?

LET US KNOW.

Reader, if you hear any one complaining of not receiving the ADVOCATE, who has paid for it, tell him to write to us at once, and we will make all right. Some few mistakes are nearly always made in transferring names to the new mailing-book the first of the year. We try hard to avoid them, but sometimes fail, though not often.

We expect to do more traveling and evangelizing this year, the Lord willing, than for some time past, and expect in this way to labor more than usual for a wider and more extensive circulation of the GOSPEL ADVOCATE. We believe that a paper that is worth publishing is worth a large circulation, and is worth working for to attain this end, and we aim, to some extent at least, to prove our faith by our works.

E. G. S.

IS ALUM POISONOUS?

Dr. Hall's *Journal of Health*, in a recent issue, says:

"This question has caused a good deal of discussion. Alum is used by many bakers to whiten their bread, enabling them to use an inferior flour. It is more extensively employed as a cheap substitute for cream of tartar in the manufacture of baking powders. It has not been considered immediately dangerous; although if continued it induces dyspepsia and obstinate constipation. But the fact that many cases of poisoning have occurred from baking powders which contained alum, puts the question in a more serious aspect, and prudent people will exercise caution in the selection of baking powders.

"Under what conditions, then, does this substance—formerly used only for mechanical purposes—become poisonous? They are certainly obscure, and at present we can only surmise what they may be. We suspect that the cause exists in the individual poisoned; some peculiarity of the constitution producing a morbid change in the secretions of the stomach, with which the alum combines and forms an active poison; or the secretions may be healthy but in unusual proportions, in combination with the alum, constitutes a poison.

"For example, two parts of mercury and two parts of chlorine, form calomel, which is not poisonous; but change the proportions to one part of mercury and two parts of chlorine, and we get corrosive sublimate, which is a deadly poison.

"Then, again, we know nothing of the causes of constitutional peculiarities. Why is it that one person can eat all kinds of green fruits and vetables with impunity, while the same course might cost another individual his life? One person can handle poison ivy and sumac without being in the least affected; another is poisoned if he approaches within ten feet of them.

Out of a family residing in a malarial district, some of the members will suffer half the year with fever and ague, while the others will enjoy excellent health during the entire year. Foods that are wholesome to some persons are actually poisonous to others. This is especially true of some kinds of fish. There is no safety in taking alum into the stomach, as it is shown to be always injurious, and often dangerous. Baking powders properly compounded, and containing pure cream of tartar instead of alum, are more convenient than yeast, and bread and pastry made with them are just as wholesome and far more palatable. We are in entire sympathy with the manufacturers of the Royal Baking Powder—who commenced and are vigorously conducting the war against the use of alum in baking powders.

"Before committing ourselves, however, we made tests of a sufficient number of baking powders to satisfy ourselves that the substitution of alum for cream of tarter in their composition has not been over-estimated, while a careful examination of the Royal Baking Powder confirms our belief that Dr. Mott, the Government Chemist, when he singled out and commended this powder for its wholesomeness, did it wholly in the interest of the public.

"We do not hesitate to say that the Royal Baking Powder people deserve the gratitude of the community whom they are endeavoring to protect.

"Will not some prominent manufacturer of pure candies follow their example, and expose the secrets of a business that is doing untold mischief to little children."

Market Report.

NASHVILLE MARKETS.

OFFICE OF THE GOSPEL ADVOCATE,
Thursday, January 11, 1882.

Country produce lower, but in good demand. Receipts moderate. Dried apples, 6 cents. Flour and wheat unchangee. Live stock slightly advanced.

COTTON.

Good Ordinary	8⅜
Low Middling	9
Middling	9⅜
Good Middling	9⅝

COUNTRY PRODUCE.

GINSENG	1 00 to 1 25
BEESWAX—Choice	25
DRIED FRUIT—Apples	6
Peaches, halves	4¾
" quarters,	8¾
TALLOW	7
POTATOES—Irish, per bbl	2 00
" Sweet "	1 50
PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1¾
FEATHERS—Choice	30 to 50
BUTTER	12½ to 18
CHICKENS, hens	25
Young Chickens	12 , to 18
TURKEYS—Gross, per lb	7½
Dressed, "	12½
EGGS	19
HIDES—Dry Flint	12 to 15
Dry Salted	10 to 12
Green Salted	7½ to 8
WOOL—Tub Washed	33 to 35
Unwashed, Clothing and Combing	23
Unwashed Lamb's Wool	none.
Burry One-third less.	

FLOUR AND GRAIN.

FLOUR—Superfine	4 25
Extra	5 00
Choice Family	5 25
Fancy	5 50
Patent Process	6 50
BRAN—Loose Car loads, per ton	14 00 to 14 50
WHEAT—New	85 to 98
CORN—Sacked in Depot, white	44 to 46
New, from Wagon, shelled	40
" " " in car	40
OATS—Sacked in Depot new	50
RYE—From wagon, Seed	60
BARLEY—from wagon	60
HAY—Mixed	14 00
Prime Timothy	15 00
Choice "	16 00

LIVE STOCK.

CATTLE—Best fat Steers, per 100 lb	3½ to 4 25
Best Butchers	3 00 to 3 65
Ordinary thin Cattle	1½ to 2
Sheep, Fat	3¼ to 4 00
" Stock	2¼ o 2¾
Lambs	4½
Heavy Hogs	6 00
Light Hogs	5 75

PROVISIONS.

BACON—Clear Rib Sides	10½
Shoulders	8
LARD—Buckets	14½
Tierces	13
HAMS—"C. C C."	15½
COUNTRY MEAT—Shoulder	11 to 12½
Clear Sides	13
Hams	15 to 16
Lard, from wagon	11
BULK MEATS—Clear Rib Sides	13
Clear Sides	15
Shoulders	11¾

TOBACCO.

Common lugs	4 50 to 5.50
Good lugs	5 50 to 6 00
Low leaf	5 00 to 6 00
Common to medium leaf	6½ to 7½
Good leaf	7 50 to 8 50
Fine leaf	

WHOLESALE GROCERIES.

SUGAR—New Orleans (kettle) per bbl	7 to 7¾
Yellow Clarified	8 to 8¾
White Clarified	8¾ to 9¼
Granulated	10
Crushed and powdered	10½
A Coffee	9¾ to 10
MOLASSES—New Orleans	45 to 78
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	9½ to 10
NAILS—10d	4 00
Horse shoes	5 00
SALT—Seven bushel barrels on cars	1 25
5½ bushel bbl	1 35
LEATHER—Oak Sole	37 to 43
Buffalo Slaughter	27 to 29
Hemlock	24 to 29
In Rough	20 to 24
SEEDS—Herd's Grass	100 to 1 10
Blue Grass	1 25 to 1 50
Clover	5 75 to 650
Timothy	2 25 to 250
Orchard Grass	1 40 to 1 50
German Millet, from wagon	None
Hungarian and Missouri	None

Home Reading.

AFTER CHRISTMAS.

BY SARAH O. JEWETT.

Jack and Annie Thomas had been busy for a long time before Christmas Day. Jack would not let any one come inside the door of his workshop, at the top of the house, and when he went out he carried the key in his pocket. It was sometimes inconvenient, for the way to the outside of the roof lay through that room, and once, when some workmen came to mend the slates and Jack was nowhere to be found, they had to go down stairs again, with all their slates and tools, and beg an entrance through the next house. Jack was very sorry when his father represented the trouble he had caused and the loss of time: but he kept the door locked afterward all the same, though he tried not to forget to give the key to his grandmother, as a solemn trust, when he was going to school in the morning, or away with some of his cronies for the whole of the afternoon.

As for Annie, she spent a great deal of time out of the house, for her work could not be attended to in public, any more than Jack's, and she had a little afghan at the house of one friend, and a white shawl at another place, which she was crocheting for her father and grandmother respectively. She spent an afternoon or evening over these, whenever she could; but she did not like to shut herself in her own room at home. Her father said one day, uneasily, that Annie seemed to be out a good deal; but her mother only laughed, and said they would be sure to see more of her a little later in the season.

There were various treasures hidden away in the least visited closets and the bureau-drawers; and, altogether, there were more secret undertakings known to the different members of the Thomas family than there had ever been before. Jack declared that he was afraid to speak, for fear he should either tell some of his own secrets or somebody's else.

The two young people were looking with great eagerness for the coming of their favorite aunt, whom they always welcomed with perfect delight. Jack said she was just as good as another fellow, and Annie would rather have a walk or a talk with Aunt Grace than with any girl she knew. Somehow Miss Elliston had a way of winning the confidence and love of a great many people and you always felt better and happier for being with her.

It was late in the afternoon of Christmas Day, and the presents had all been given and taken, and the surprises were all over with, and our friends had been to church in the morning and had somehow or other contrived to see almost everybody they knew to say "Merry Christmas" and to compare notes about the gifts and the plans of the day. The Christmas dinner had been an early one, and even that was over, and the servants had gone away to keep the rest of the holiday with their own people—all except old Ellen, who had been the nurse and whose friends lived far up in the country.

It was a very cold aftern on and the city streets were almost empty. Jack and Annie were going to a Christmas party that evening, at the house of one of their cousins; but, in the last hours of the afternoon, there did not seem to be much to do.

Our friends were sitting in their aunt's room, one at each front window, and Miss Elliston was lying on the couch that had been pulled before the open wood-fire. It was a very comfortable corner, and she had three or four books beside her, that had been among her presents; but it was too dark in the room for reading, though the daylight had only just begun to fade a little out of doors.

"It seems so funny to have had dinner at one o'clock," said Jack. "It makes me lose my reckoning. If I weren't so lazy, I would go out for a little while," and he gave a desperate yawn, so that Tatters, the dog, who had been lying in front of the fire, got up and came to look at him with an air of deep anxiety, at which his master laughed and patted him and smoothed the hair under his new collar.

"Tatters seems to be as sleepy as the rest of us," said Aunt Grace, laughing. "I think he must have had a famous dinner. He looks rounder and lazier than ever. Poor little doggy! he's growing quite old and sober. I meant to tell you, in better season, such a pretty thing that I read the other day, in a book about Norway. They always give all the animals belonging to a household double their usual allowance, and so there is a great Christmas feasting; but, more than that, both the peasants and the people in the towns always feed the wild birds. They buy little sheaves of oats and barley in the markets or tie them up for themselves on the farms, and these are fastened on trees or outside the houses. Nobody forgets, not even the very poorest people. to give the birds a Christmas dinner."

"I'm going down-stairs this very minute for some crumbs," said Annie. "Here is a whole flock of sparrows just outside, on the parlor window roof," and away she went in a hurry.

It was a good bit of fun to watch the sparrows squabbling over the bits of bread, and Jack and Annie were much entertained for awhile; and, at last, Miss Elliston yielded to their entreaties, and came to see two valiant members of that family of birds, which had seized a piece of crust together and would not let go. They fluttered about and rustled their wings in the leafless vine that grew on the house, and they lost hold for a minute, and then caught fast again. It was truly an exciting moment. Jack clapped his hands with delight and behaved as if he were four, instead of fourteen; but presently the sparrows all flew away down the street and the entertainment was over.

"I do think Christmas is a lovely day," said Annie, after a little silence. "I don't think I ever had such a good time as I have had to day. Everybody is so nice and everybody does the kindest and pleasantest things for you. It is a good deal of trouble to get ready for it; but nobody minds. Even the people in the streets look at you and laugh."

"I do think it is wonderful how every one feels something of the peace on earth and good will to men," said Aunt Grace. "I think the great pity is that with so many it is the only day in the year when that feeling does come. And a great many give presents just because they think they must, and they make a hard piece of work over it and don't know what they shall get and wonder what they will do. It is too bad ever to have that cold-heartedness about Christmas, and it is worse to forget afterward the kindness our friends have shown us and to go on just the same as ever. When we give something to one of our friends, I think it ought to be to show our love for and to give pleasure. I have been thinking this afternoon what a business we make of doing kind things on this one day, and I wonder why we don't wish to do them every day in the year and try to put the same spirit into the whole of our lives. I wish we could have a whole year of Christmas days. I mean a whole year of trying to do everything we can for everybody."

"I know one thing," said Jack; "my money wouldn't hold out long." And Miss Elliston and Annie both laughed.

"But do you know, Jack, that I think the things we give away, are, after all, the least of it. It is feeling that people are fond of us and tried to make us pleased and happy. Your grandmother has said half a dozen times to me about that shawl that Annie gave her: "I can't get over the dear child's having taken all those stitches and done all that work for me!' And your father is wondering how she found time, with her going to school and practicing and all, to make him the little afghan for the library sofa; and Mamma has been so much delighted with the work table you have made for her and inlaid so prettily. It is really a charming thing, Jack; but she likes it best because you spent so much time and such loving care in doing it for her, and in order to buy presents, you went without things yourself and saved your allowance. Don't you see you have shown a dear, generous, good will to all of us?" And, now Christmas is over, I don't think we ought to stop and behave as if we were done with all that; and, since we have shown our affection one day in the year, our friends must be contented and wait until they get their next Christmas present. I wish we could try to make the days after Christmas happy ones for the people we are with. There are so many little pleasures and small services to be given, I think it is a pity we shouldn't wish our neighbors a merry day very often and do a great deal more to make things pleasant for them. I have lived long enough to find out one thing: That it is doing little things for our friends that makes them happiest. A great service or an expensive gift oftentimes carries with it a weight of obligation; but we all like to feel that the small comforts and concerns of our lives are of interest and importance to the people we love. And I believe, if we try to do all the kind *little* things we can every day for the people we live with, the great gifts and services will take care of themselves.

Jack had been silent, and so had Annie, and it had grown dark out of doors. They never minded their Aunt Grace's little sermons, as they did some other people's, there was something that always made them glad to listen. Annie came across the room, add sat on the rug by the sofa in the firelight; and Jack said valiantly: "I was wondering, a little while ago, what I should do with myself, now it is after Christmas; but I never thought of keeping it all the year round." —*Independent.*

A certain lawyer of this city, well known for his power of repartee, had been down to Salina to try a case. Returning to the town, the conductor was very impertinent in his manner, because the lawyer was rather tardy in producing his ticket, when called for to be punched. Somewhat ruffled, the lawyer remarked to a friend next to him: "The Southern Pacific shall never see a cent of my money after this." "Going to foot it up and down from now on, eh?" sneered the conductor. "Oh! no," replied the lawyer, quietly. "Instead of buying my ticket at the office, I shall pay my fare to you."—*Ex.*

We often misjudge others. If we knew the motives that prompted them, or the circumstances by which they were surrounded, our judgment would be different.

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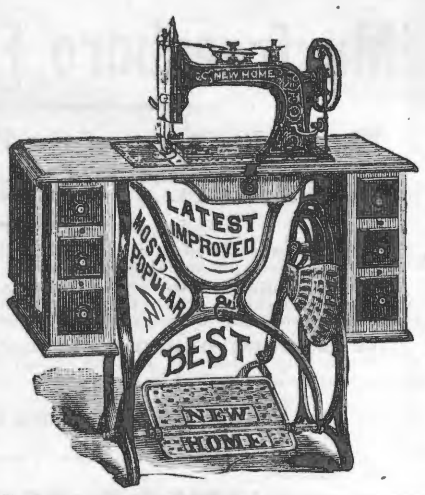

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THE GOSPEL ADVOCATE.

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EDITORS:

D. LIPSCOMB, E. G. SEWELL.

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W. P. CAMPBELL.

The death of William P. Campbell, of Franklin, Tenn., as an old and respected citizen was announced in the ADVOCATE of a late date. We feel that his life calls for a notice more extended. He was of Irish parentage, we presume from the name—Scotch-Irish—born in Rogersville, East Tennessee, in 1807. Removed to Franklin, Tennessee, while yet a child, and in 1829 was married to Miss Susan Nicholson, by whom he raised a large family of children. He was a man of energy, enterprise and untiring industry. He engaged in the mercantile business, carrying it on in Franklin, Columbia and Winchester at the same time. From attempting too much business and from crediting and going security for too many persons, when the crash of thirty-seven came he was broken up in business. But his character for integrity and honor suffered no stain. He then retired to a small farm near Franklin, and with his characteristic energy made an ample and honest living for his large family. His farm was a model for his neighbors, by which many of them profited.

As a neighbor he was kind and obliging. In his family he was affectionate and careful for the comfort and happiness of every member, and was solicitous for the moral and intellectual culture of his children.

In his early years, Mr. Campbell was repelled from religion by the incongruities of the practices and theories of the popular religious denominations of that time. He became skeptical, and remained so until his mind was directed to the simplicity and the purity of the religion of Christ, as presented in the Bible. With this he was captivated, and with all the earnestness and enthusiasm of a nature specially rich in these qualities, he entered into the work of restoring this simple religion of the Bible in theory and practice to the world. He became an earnest and diligent student of the Bible. His Testament was his constant companion, and the plain and simple teachings of that divine book the leading theme of his thought and conversation.

When he adopted the Bible given by God as his only creed he accepted the logical and necessary conclusion that the church ordained by God, and the provisions made in the Bible, must be the only institution and means in and through which God's children can do service to him or good to humanity.

He could not see how the child of God, a member of this kingdom, could divide his allegiance with, divert his affections to or waste his means and services on the perishing institutions of man's make.

This is a conclusion so natural, so necessary, that it seemed to him as it seems to the writer of this, that no responsible being ought to reject it.

Mr. Campbell's nature was ardent, his feelings were intense. The religious work first forced upon him was controversial. His nature, his feelings, his religious training, rendered him impatient with the errors of others, and his imperious nature became intolerant. When he saw those who had adopted the word of God as the only rule of faith, who had started out to restore the church of God in its purity, as affording in its provisions all things necessary "to make the man of God perfect and thoroughly furnish him unto all good works," turning aside, dividing their allegiance, their affections, their service, with the institutions of men, substituting human devices for divine ordinances, especially when he saw the teachers whom he loved and honored one after another of them step aside, despite his earnest and faithful, though sometimes rasping, warnings, his heart sank within him. He became disheartened, discouraged, disgusted, and vowed he would never enter the house of worship again. He would not allow himself to see this was a vow more honored in the breach than in the observance. For twenty-five years he has refused to attend the service of the church.

Notwithstanding this, there are numbers of the best and truest brethren now living, and others who have passed over the river, that under God, owe much of their interest and knowledge in the gospel to the help of W. P. Campbell. After he ceased to attend worship, his interest in the Christian religion waned. He became interested in the political affairs of the country, and when the war came, his judgment and feelings were against secession. But a son of rare promise, not yet in years of manhood, was swept by the popular current into the Southern army, and killed in one of the first battles of the war. This embittered the father's feelings and he became an active friend of the government. He held office that afforded to him easy facility and strong temptation to get large gain. Mr. Campbell was one of the few who came out of this and all other positions with clean hands and without the suspicion of wrong attaching to his character.

More than once when brethren were refusing to take the oath of allegiance or become the partisans of either government, he said to me, "if you all had taken the position you now take, twenty-five years ago, I would not have been where I am now, I would have been with you."

To the protest that he ought to have been more patient with our ignorance and slowness to learn the truth, he would respond they did not wish to learn the truth. To the entreaty, never sufficiently earnestly made, to come and stand with us now in the maintainance of the truth, he would reply, "I was driven from the church for maintaining the truth. I am now in this matter [referring to his official position] and cannot get out of it."

His judgment approved the position, but his feelings were so engrossed in the struggle he could not gain his consent to step out of his surroundings. To his trusted friends he expressed his continued faith in the religion of Christ, in the absolute sufficiency of the word and church of God without the addition of human hands, for all the labor and blessing of the children of God. He has expressed regrets for the course he pursued during the war, not that his political views or feelings changed, but as incompatible with his convictions of what a Christian should be. He was a conscientious man; when skeptical, he refused to be sworn upon the Bible because he did not believe it. He afterward refused to take the judicial oath, because he believed it contrary to the Bible.

We have written these things without the knowledge of his family, because we believe there are lessons in the example that ought to be instructive. We are in full sympathy with the positions of Mr. Campbell, if we rightly understood them, in the maintainance of which he left the church. We believe he did wrong, in permitting these things to separate him from the church of God. His impatience with what he regarded as error, was his fault. Especially was he wrong, when others arose striving to maintain these positions, that he let his stubbornness prevent his working with them to maintain the right.

He could have strengthened the church of Christ in Franklin, with that faith and earnest fidelity to the appointments of God, that always make a Christian respect himself and command the respect of the world. He needed the education of the church worship and work to perfect and enlarge his own character as a Christian.

He did not forsake the church because of any indifference to religion, but because of an oversensitiveness to the purity and excellence of the religion of Christ. His staying away, of course, cooled his ardor. While wrong in his course, we strongly sympathize with the intense sensitiveness to reproach cast on the cause of God, as he thought was done when brethren seemed to love the service and rewards of earthly institutions more than those of the church of God, or sought to change and improve God's institutions and ways for those of men.

We appeal to brethren who enter these institutions and associations, if any good ever comes to compensate for evils like this? Did all the good that ever came to the members of the church through these human organizations and additions compensate for the loss to the church of the energy and zeal and fidelity of W. P. Campbell? Is it right to wound and grieve the spirits of such (call them weak if you will) children of God, in matters that we are at perfect liberty to refrain from. God has, in all ages, been more lenient to personal weaknesses than to a disregard for his authority, or presumptuous luring to other ways than those that he ordained.

D. L.

A Nevada penitentiary convict says he was sent to the penitentiary for being dishonest, and yet is compelled every day to cut out pieces of pasteboard which are put between the soles of cheap shoes made there and palmed off on the public as leather.

WILL WE LEARN THE LESSON?

We are told the last of the matrimonial and birth-day associations that grew so rapidly and so densely in our city and throughout the country, has collapsed. The manager of this last was put in jail, on charges of obtaining money under false pretenses, and criminal misappropriation of money. We presume he is not more guilty of wrong than others who engaged in these schemes They were all based on deception and fraud, and approached so near the border line of obtaining money under false pretenses, that we do not see why one should be singled out above the others and prosecuted. There never was any just basis to rest on.

Two or three men, frequently without a dollar of capital, and generally, though not always, men who were failures as business men, formed themselves into a company, and proposed that others should permit them to assess them, with a promise that they would return to every one so assessed, five, ten, twenty times the amount of his assessment.

It seems strange that they could find one man in the State willing to submit to such assessment. But it is true, that great numbers of men agreed that men who could not keep their own money when they had it, could not make a living save by getting in debt to others and never paying, who had been chronic failures all their lives, should take their money and use it, without security or supervision from any one, on a promise to return it, in a few weeks, or months at most, increased five, ten or twenty-fold. It shows how ready people are to be swept away with a current, how liable they are to any popular craze, how little stability there is in humanity. The strangest thing is, that Christian men went into it.

These associations have failed, and as they have failed, everyone denounces them. But had they succeeded they would have been criminal before God and man, as devoid of a principle of justice and right. They were simply propositions to get something for nothing. No man with a responsible measure of common sense could believe that they could pay every man who paid ten, twenty or fifty dollars, into these associations, his own with the enormous increase promised. These men possessed no alchemy that could transmute one dollar into five or ten.

Yet there were dupes enough to pay, in the way of initiation fees and assessments, large amounts of money that the managers could use, and these managers took advantage of their folly. But these dupes were not all innocent dupes. No thoughtful man, with any business experience, could believe that all the persons who paid into these associations could, after paying expenses, including officers' salary, get back what they put in, much less that amount multiplied five or ten-fold. They knew the greater number must lose; it was a deliberate purpose to risk getting for their small investment, a large sum taken from others without compensation. Some would be defrauded; they hoped it would be some one else, and they would reap the benefit of the fraud.

It was one man saying to others, let me manage your money with mine, and all shall be multiplied from ten to twenty-fold, knowing that many must lose, hoping he would make by the loss of his associates.

The fact that he did it through the medium of the association does not affect the morality of the transaction. Those originating and managing the association only stand in the relationship of furnishing the means of committing the wrong, they sharing the receipts of the wrong.

That many sensible, honest, Christian men became partners in these frauds, only shows how persons under the lust for gain, may have the judgment blinded, the sense of right blunted, and be carried away with a perfect craze of folly.

But we are not writing these things for the purpose of condemning these associations. They are gone, with the stamp of fraud upon them, and with a shadow resting on the character of every man that touched them either in controlling or patronizing them. There is but little difference in the morality of the two. The point we wish to emphasize is, men were carried away with these things only because they will not obey the commands of God, nor be guided by the dictates of his wisdom.

There is nothing more clearly condemned in the Bible than a haste to be rich, and the making of money by injuring or wronging others. Solomon in his unsurpassed wisdom says: "He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him." Prov. xxviii: 22. "He that by usury and unjust gain increaseth his substance, he shall gather it for him that pitieth the poor." Prov. xxviii: 8. "An inheritance may be gotten hastily at the beginning, but the end thereof shall not be blessed." Prov. xx: 21. "Wealth gotten by vanity shall be diminished, but he that gathereth by labor shall increase." Prov. xiii: 11. "A good man leaveth an inheritance to his children's children, and the wealth of the sinner is laid up for the just." Prov. xiii: 22. "He that oppresseth the poor to increase his riches, and he that giveth to the rich shall surely come to want." Prov. xx: 16. "He that maketh haste to be rich shall not be innocent." Prov. xxviii: 20. Jeremiah xvii: 11 says, "He that getteth riches and not by right, shall leave them in the midst of his days, and at his end shall be a fool." Solomon, Prov. i: 19, says, "the way of everyone that is greedy of gain, taketh away the life of the owner thereof." Isaiah says, "He that despiseth the gain of oppression [deceit and fraud] shall dwell on high."

These Scriptures mean precisely the same as the passage in 1 Timothy vi: 6: "Godliness with contentment is great gain. For we brought nothing into this world and it is certain we can carry nothing out. Having food and raiment, let us therewith be content. For they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in perdition. For the love of money is the root of all evil, which while some covet after they have pierced themselves through with many sorrows."

Again, Christians are so often told to follow after that which is honest and just. All injustice is dishonesty in the scriptural sense of these terms. Paul to the Romans, xii: 17, commands, "Provide things honest in the sight of all men," to 2 Cor. viii 11, "Providing honest things not only in the sight of the Lord, but also in the sight of men." Phil. iv: 8: "Finally brethren, whatsoever things are true, whatsoever things are just, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, what are of good report; if there be any virtue, and if there be any praise, think on these things."

This is an earnest and tender entreaty from Paul, the aged prisoner of God, to the Christians at Philippi to avoid everything, not even to think of doing anything that is not of this character.

If money had been made by these institutions, it would not have been just or honest, or pure or lovely, or of good report. It would not have been of good report, either before God or man. Christians are besought for their own good and the honor of God to avoid such things. Christians are commanded and exhorted so often to avoid covetousness, which is idolatry. Idolatry is the highest crime known to God, yet covetousness is idolatry in the sight of God. Stinginess, niggardliness with our own, is not covetousness, but covetousness is the desire to obtain without just or lawful consideration what is another's. Money through these associations, or through any association that proposes to take what is another's from him without fair compensation, is covetousness at work, bearing fruit.

These passages have a much wider reach of meaning than we are accustomed to consider. There is no justice in getting a man's money for nought. There is no justice, no honesty in inducing a number of men to invest their means and labor in that which we are morally certain will not benefit but will wrong and injure the man, because we may be benefitted thereby. This is getting their goods by a deception practiced on them. To make men believe they will be benefitted by a course when we are morally certain many of them will be injured, is to deceive and wrong them. To get their money under these pretexts or influences, is to get it from them unjustly. The greater number of the insurance companies, especially the mutual ones that promise to pay out to every member greatly more than he pays in, are of this character. The great mass of those investing, will lose all they pay into these associations. When one pays in a hundred dollars, and draws out one thousand, nine others must lose the one hundred they put in. Such organizations are based upon a principle of injustice, and we are persuaded no Christian should participate in them.

Dr. Harrison, book editor of the Methodist Publishing House, stated in the *Christian Advocate*, that he had examined carefully the history of these mutual assessment associations, and asserts that not one in Europe or America, ever lived to see its tenth birth day. When the increase in membership is checked, they must fail. The more members the worse, the more disastrous the failure, the greater number wronged out of their money. It is wrong for Christians to participate in that which injures one to benefit another. True Christian labor will benefit all. We are not sure but that all life insurance companies benefit the few at the loss of the many.

The only way they hold up is through the large number paying in, and losing all they pay in. Money gained by injuring others never enriches him who gains it, but corrupts and impoverishes both him and his family.

Will Christians never learn that the sure but moderate gains of industry alone bring real wealth and lasting good to all? Will we not learn that in all our transactions we must look to the good of others, and not to that of ourselves alone?

D. L.

MAKING A HOME.—I might ask, "What is that makes a home?" and you would answer, "A mother's love." You know what it would be to spend one of your winter evenings in a chamber without a fire on the hearth or a carpet on the floor; even though the furniture was costly and friends congenial, nothing could impart the lacking comfort or diffuse the wonted radiance. And in this wintry world a tender mother's love, and a pious mother's care, are the carpet on the floor and the blaze on the hearth. They make the home, and to life's latest moment they mingle in every picture of pre-eminent happiness.—*Dr. J. Hamilton.*

THE CHURCH AND ITS WORK.

The institution, which in the New Testament scriptures is variously styled the "church of God," "body of Christ," "kingdom of God," "kingdom of heaven," etc., occupies an important place in the divine economy. It is the subject that inspired many sublime prophecies, and that too, hundreds of years before the time for their establishment.

Isaiah prophesies of the birth of its king, and of the "increase of his government and kingdom." Daniel indicates the "latter days," or the time of its establishment, and that it should be "diverse from all other kingdoms," and should "stand forever."

Leaving the Old, and coming to the New Testament, John, the first divine messenger to break the silence of long and weary years, revives the fainting hopes of Israel by the announcement, "The kingdom of heaven is at hand." Jesus now appears, and the same institution is the burden of his preaching. So of the twelve and the seventy, and during the short interval between the resurection and ascension of the Messiah the same grand theme engages his time, for he spoke to his disciples of "the things pertaining to the kingdom of God." And not only so, but the apostles gave their lives a willing sacrifice to establish and perpetuate this institution; and farther still, Christ gave himself for the church, and "purchased it with his own blood."

The facts here enumerated show that the kingdom or church of God is necessary to the salvation of the human family. Only those who are "delivered from the power of darkness and are translated into the kingdom of his dear Son," have redemption through his blood, even the forgiveness of sins. When the pilgrimage of the human family on earth is ended, and the work of redemption completed, then Jesus will "deliver the kingdom up to the Father, that God may be all in all." Those not citizens will not be delivered up, and therefore not saved. Hence the conclusion is again reached that citizenship in the kingdom is essential to salvation.

The ark was a very beautiful type of the church of God. Only those who entered the ark and there abode until it landed safely on the mountain top, were saved from destruction by the raging flood. So only those who enter the ark of safety, the church, and there abide until death, will be saved from the fiery billows that shall destroy this earth.

If asked, "How can I enter the church?" I answer, by submitting to the law of induction, which is faith in Christ, repentance and baptism in his name. If asked how to abide there? I answer, in the words of Christ and Peter, "If ye keep my commandments, ye shall abide in my love: if ye do these things," that is, add to your faith all the Christian graces, "you shall never fall."

The word church is used in two senses in the New Testament. First, to include all the faithful in Christ everywhere, as in Eph. 5: 25, "Christ also loved the church and gave himself for it." Second, to embrace the disciples in one locality, who meet together to keep the ordinances, or the "church of God at Corinth."

By obedience to the gospel, one becomes a member in the 1st sense; by locality, I will say, in the 2nd. If we go to the city of Jerusalem, where the first congregation was established and take a cursory survey of the then existing order of things, we find that the early preachers made disciples by preaching the gospel; that those in convenient localities were brought together into churches, having their own elders to teach and rule, and their own deacons to look after their temporal wants, and having perfect organizations within themselves. They were all patterned after the same model, were brought into existence by the same means, and all labored to the same end—the spiritual growth and development of their members, and the conversion of sinners.

As it was then, so it is now, every one who hears the gospel and gladly obeys the same, becomes a member of the church of God in the general sense, and every body of these disciples which is built after the scriptural model, and that meets to keep the ordinances, is a church in the restricted sense. In the popular meaning of that term, the church in general is not an organization, hence there is no bishop or ecclesiastic having rule or authority over the whole body. No bishop or elder had authority in but one congregation. These churches all being similar in organization, had similar duties and work devolving on them. What these duties are and how best to accomplish this work, I wish to set forth in a few short articles to which this is the introduction.

J. D. Floyd.

Flat Creek, Tenn.

WORTHY OF HONORABLE MENTION.

Judge Jo. C. Guild, who died recently in our city, at the age of eighty years, had, previous to the war, acquired considerable property. He had also endorsed paper for his friends to a large amount. He was imprisoned during the war, his property was greatly destroyed and devastated. By the lapse of time and the working of the law he was released from legal responsibility on the paper he endorsed. But he felt he was morally bound for it, especially as the holders were needy. After he was three-score years of age, his fortune scattered, he set himself diligently to work to discharge the obligations, which he did. The memory of such honor is by far a more precious legacy to his family and the community, than all the wealth of a Vanderbilt or Gould, gained by trickery and fraud.

D. L.

The Art of Thinking.—One of the best modes of improving the art of thinking is to think over some subject before you read upon it, and then observe after what manner it has occurred to the mind of some great master; you will then observe whether you have been too rash or too timid; what you have omitted and what you have exceeded; and by this process you will insensibly catch the manner in which a great mind views a great question. It is right to study; not only to think when any extraordinary incident provokes you to think, but from time to time to review what has passed, to dwell upon it, and to see what trains of thought voluntarily present themselves to your mind. It is a most superior habit in some minds to refer all the particular truths which strike them to other truths more general, so their knowledge is beautifully methodized, and a particular truth at once leads to the general truth. This kind of understanding has an immense and decided superiority over those confused heads in which one fact is piled upon another, without any attempt at classification or arrangement. Some men read with a pen in their hand, and commit to paper any new thought which strikes them; others trust to chance for its appearance. Which of those is the best method in the conduct of the understanding must, I suppose, depend a good deal upon the understanding in question. Some men can do without preparation—others, little with it; some are fountains, others reservoirs.—*Sydney Smith.*

DEATH OF MRS. J. T. HIGHLAND.

After two months of great suffering from typhoid-malaria fever, Mrs. Nannie A., wife of James T. Highland, died Friday, Oct. 13, 1882, just as the sun was sinking to rest. She was the daughter of Berthod Ferguson, now residing in Lewis county, and was born in Van Buren county, Missouri, June 6, 1844. Her father moved back to Kentucky while she was an infant and before she was three years old her mother died. She was raised by her grandparents, Mr. and Mrs. Peter Driskell, of Mason county. While living in Mason county and when she was but 15 years old she gave her young heart to the Savior, under the preaching of Elder John A. Brooks, and was ever afterward a faithful, devoted Christian. The past twelve years her membership has been in the church at Somerset. On the 1st day of December, 1870, she was married. She was the mother of four children, three boys and one girl, all living. Funeral services were held at Somerset church Sunday morning by Elder Jno. I. Rogers and L. H. Reynolds in the presence of a very large congregation. Eld. Reynolds delivered a discourse, able and eloquent, and while speaking of the virtues of the deceased, the sadness of her death, and of the crown that she is now wearing, tears streamed down the faces of all present. After the services at the church the body was brought to this city and laid away in the beautiful cemetery to await the resurrection. Though taken in the bloom of womanhood her life has not been in vain. Far from it. She leaves a bright example that will live in the memory of all who knew her. Death has invaded the home of our friend and robbed a devoted husband of a loving, faithful wife and his children of a dear mother.

The writer was acquainted with Nannie Ferguson before her marriage and then she was a most estimable young lady, and he has been a frequent visitor at her house and well acquainted with her up to her death, and he can bear testimony, with all who knew her, that she was, in all the relations of life, a truly good woman; making home bright and filling an important sphere in the world. With a sorrowful heart we drop a tear on her grave, while we rejoice that she is free from pain and that her spirit basks in the sunlight of immortal bliss. Our sympathy goes out to the bereaved husband, one of our dearest friends, and the four little children on account of this great loss; and while we cannot understand it, after awhile we shall know and can realize that "all things work together for good to those who love the Lord."

ANOTHER LETTER TO UNCLE MINOR.

Dear Uncle Minor: I read your letter in the Advocate, and though I do not live at Clarksville, McMinnville, Lebanon or Franklin, nor even in Detroit or Texas, but away up at Gainesboro among the hills, I thought may be you would like to hear from me.

I am a little girl nine years old, and wish you and yours a happy new year. I have read through the Testament once the last year, and have begun to-day to go through again. I read a chapter every day, and sometimes more, and go to Sunday-School every Sunday. My papa is our superintendent, but we will elect a new one next Sunday. Mr. Young is the teacher of our class, but is hardly ever there now, he has got to preaching around so much. I wish he would stay at home and teach us.

My mamma takes the Advocate, and I read it every week. I am afraid I will weary your patience, so good-bye. Hoping to hear from you again, I am,

Your little friend,

Mamie Lou Morgan.

Gainesboro, Tenn., January, 1, 1882.

Sufferings that are the just penalty of willful violations of the moral and physical laws which God has given to mankind are a moral force only as they beget repentance, or stand as warnings against transgressions.—*W. C. Advocate.*

KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

PRAY YE TO THE LORD OF THE HARVEST.

The letter which follows was received a number of days ago. It is given to the readers of the ADVOCATE in the hope that the end desired by the writer may be attained.

Bro. Harding: I have just finished reading your "Bro. Metcalfe's Questions Answered." Allow me to say I agree with you therein, from beginning to end, and to ask you a few questions suggested by said article.

If all of our preachers and evangelists pray as you do, "Father, lead me where I can do the most good in thy service; 'my times are in thy hands,' do thou direct my steps," why is it that so very few of them come into this part of Mississippi, to look after the scattered fold of the church? Why do they generally give Mississippi the "go by," and seek pastures in all the other southern States, when leaving Kentucky, Tennessee, and other States north of us, for a southern trip for "health and recuperation?" Think you they are fearful of finding more "lions" than "lambs?" or that the lambs they find elsewhere have more of "this world's goods" (I can't believe that) than we have? Somebody or something is at fault, I know not who, or what. I read four of our church papers, and find in nearly every number cheering reports from the churches in all the southern States, save ours and Louisiana. If they but knew, (and do they not know?) what a vast field this State offers for those who are not afraid of work, who understand well how to preach the word, and who are sincere, earnest, God-loving,—who care less for money than for saving souls, I know they would pass through occasionally and make a few inquiries anyhow on their way to other fields.

I saw Bro. Metcalfe here last November, "passing through," and asked him a few questions similar to the above. My recollection is that he did not answer them. The statement cannot be truthfully denied, that far more attention is given to other southern States than to this, in the matter of spreading the gospel. Why it is, I do not pretend to know, but heartily wish we could be more fortunate in that respect.

Our State evangelist, Bro. B. F. Manire, as good a man as ever tried to do his whole duty, preaches for us, and the church in the northern part of the county occasionally. He also goes to other parts of the State; in fact, attends too large a field. He needs help and a deal of it.

If our rich churches in the West would take it into their heads and hearts to start a "Mississippi Missionary Fund," and send down missionaries to us, we will guarantee they shall not be devoured *a la cannibal*, but they will be received with all due kindness and brotherly love.

Stir up the matter, my brother; you are fully competent. Faithfully,

J. H. S.

The letter of Bro. S. brings to mind the words of Jesus: "The harvest is truly great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

Why are Mississippi and other southern States unevangelized by the pleaders for restoration? The chief reasons, and probably the only ones, are two: (1) we have not prayed; (2) we have not worked.

1. "Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest." We do not understand the philosophy of prayer; it is not necessary that we should; but we must believe in the efficacy of it, if we would enjoy true prosperity. Have the disciples of the Lord who read these lines daily prayed to the Master to send forth laborers into his harvest? I rode up, not more than two years ago, to the door of a brother, who, after giving me the warm, loving greeting that I had so eagerly and so confidently expected, said: "I have been praying to the Lord to send you here to hold us a meeting; we need one badly, and you can conduct it for us." I thought not. There were special reasons which satisfied me that I was not the man for the place. I refused to undertake a long series of meetings, but moved by the importunity of this brother, and of others who joined in asking for a few sermons at least, I agreed to preach for two or three days. The interest was fine at the beginning, and grew steadily. The meetings were continued from day to day, and week to week, till many were brought into the kingdom. It was a grand meeting, one of the best of my life. I remembered afterwards that I had been brought to the place by what seemed to be a series of accidents. A faithful servant of the Lord had been praying. Lydia and her household were upon the river bank, praying, and lo! a stranger approaches, who proves to be a messenger of God, a messenger who has been led by the "unseen hand" through many weary lands, to the little band of praying women. Let us not fail to ask God in our daily petitions to send forth laborers into his harvest.

2. We must also work for the conversion of men with unselfish devotion. If the preacher who is surrounded by strong congregations that have heard the gospel for years, that have elders fully competent to lead the disciples in the right way of the Lord, (if only the work were put upon them,) prays devoutly for laborers to be sent into these destitute southern fields, it will not be long before his conscience will begin to upbraid him for not going himself (I speak from experimental knowledge.) If the wealthy disciple who thanks the Lord that he has been transferred from the "kingdom of darkness into the kingdom of God's dear son," prays as ardently as he should that others may also receive this most inestimable of blessings, sonship in the family of God, he will be led to expend his means largely in sending the gospel to those who sit in darkness.

If the brethren in Mississippi and in other such places pray the Father to inspire the preachers with the spirit of self-sacrifice, that they, though poor and few in numbers, may have assistance in building up the waste places of Zion, and in saving their dear ones, they will soon begin to feel the importance of making sacrifices themselves.

The preachers are not too good; but it is a fact that they make much greater sacrifices, as a rule, than do the members with whom they labor. In some sections of country it is not unusual for a man to work with a band of brethren from one to four weeks, have a grand meeting, bring many into the church, and then go on his way, not having received enough to pay his traveling expenses. He need not fear, however; his Father will not forget him. Let him go on in his labor of love rejoicing; for as are his needs, so will be his supplies. If this devotion to the cause is demanded of the evangelist, is it not also of every member? Did not our blessed Lord pay the same price for us all? Let every one see to it that he is not an unprofitable servant. Those who pass through the gate into the city will hear the Master say, "Well done, good and faithful servants;" and he will be sure to say it to none who have not been good and faithful, who have not well done. Let us pray for the extension of the kingdom, and let us also work for it with all our hearts.

INDEBTEDNESS.

It is very generally agreed by all devout Bible students, that if a man lives in constant and wilful disobedience to any commandment of our Lord, he cannot be saved. In the light of this commonly received truth, consider the following commands:

"Render to all their dues: tribute to whom tribute is due; custom to whom custom, fear to whom fear; honor to whom honor. Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law."

If Christians were not criminally indifferent about this teaching, we would hear less complaint from the publishers of religious papers, and from business men generally.

We must "render to all their dues;" we must take heed that we "owe no man anything;" or we endanger our souls' salvation. Moreover, from disobedience comes trouble. Does the Lord forbid drunkenness? Behold what misery, wretchedness, and poverty, results from disregarding his word. Does he not also forbid indebtedness? By its fruit ye shall know it. What trouble and distress it brings! Neither philosophy nor common sense favors the credit system, any more than does the Bible. That which you buy for cash you get for less money; when you thus buy you are not so apt to be extravagant,—you buy only what you need; and, above all, when you owe nothing, you are free. "The borrower is servant to the lender," says Solomon.

It is claimed, however, that we must go in debt—that we cannot do business without it. How ready we are to conclude that God's plans will not work. Consider how many men have been crushed down into the dust, in humiliation and distress, by the professional money lenders; how many families have been driven from homes which, had they pursued a different course with regard to this matter, they might have retained; and how many fathers are even now wearing their lives out in the unequal struggle brought upon them by this credit system. Moreover, remember that the greatest dry goods business ever known in the world, that of A. T. Stewart's, was built up and conducted upon strictly cash principles. If Mr. Stewart could, from a petty little retail store, build up his enormous wholesale and retail trade, involving the running of numbers of mills and factories, and the employment of thousands of hands, without violating the law, surely we can transact our little matters without it.

He who reads the Bible and conforms his life to its teachings, is a wise man. God's plans will work. His ways are the best, and his advice is always good. No man ever lost anything, ever failed to secure any happiness or prosperity, by walking as he directs. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths," testifies the wisest of men; and his testimony is true. Pay your dues, and see to it that henceforth you "owe no man anything."

The meeting at Madison, Alabama, closed after having been protracted thirty days; two meetings—one in the afternoon, and one at night—being held each day. There were twenty-two additions to the congregation; seventeen of them by confession and baptism, three from the Baptists, one restored, and one by letter. Our meeting very nearly doubled the membership of the little congregation. It was a very pleasant meeting to me, one which I will not soon forget. I pray God to prosper the little band, and to bring them into his eternal kingdom. I am now, and will probably be for several weeks, at Valdosta, in southern Georgia.

MISCELLANEOUS.

An English pauper, on being recently admitted to the workhouse, declined to submit to the regulation bath, when it was found that he had $710 in a belt around his person.

A Pittsburg druggist, being complimented on the beauty of his baby, replied: "It isn't my prettiest, but it is by pharmycutist."

Mr. Shaw, "Josh Billings," is again a familiar figure in the streets of New York, and attracts considerable attention as he walks down Broadway with his long, swinging stride, towering head and shoulders above mortals of ordinary size.

The Laramie *Boomerang* prints the following significant notice: "Subscribers of the *Boomerang* who find cross-bones and skull, with crest of metallic burial casket drawn in blood, on the wrapper of their paper, will know that their subscription has expired and that something has got to be done."

A hoard of Anglo-Saxon coins has been unearthed in Wicklow, Ireland. None of them bear a later date than A. D. 824. They were minted at Kent, Eng., and are supposed to have fallen into the hands of Danish-Irish, who in A. D. 832 ravaged Sheppy.

An Austin teacher was calling the roll; just as he called out "Bob Smith," Bob pushed open the door, out of breath, and answered, "Here, sir." "Robert, next time you must not answer to your name unless you are here." "Yes, sir, I'll try not to."—*Texas Siftings.*

When an old backwoodsman was about to take his first ride on a Mississippi steamer he was asked whether he would take a deck or cabin passage. "Well," he said in a resigned sort of way, "I've lived all my life in a cabin, and I guess cabin passage will be good enough for a rough chap like me."

George A. Chafee, of Middletown, was out hunting Tuesday and saw a fox up in a pepperridge tree twenty-five feet high (the tree, not the fox). It was but the work of a moment to draw a bead on his foxship, and land him on the ground, where the dog put an end to Reynard's existence. Mr. Chafee, although an experienced hunter, says he never knew of a fox being found in a tree before. The animal, when discovered, was asleep in an old crow's nest.—*Ex.*

The Rev. Edward Everett Hale tells, with much enjoyment, a story of his early clerical experiences. He went, he says to Northampton to preach one Sunday. In the vestibule of the church he was met by a venerable man, who said to him: "I am dreadfully deaf, sir, and I don't always hear all that's said; but I wish you would speak the text aloud, for when I hear a young man's text I know what he's going to say and I can sort of follow along."

Captain, to two soldiers practicing with their rifles: "Come, let me have one of your rifles. You shoot wretchedly." He shoots and misses. "There," he says, "that's the way you shoot." Shoots and misses again. To second soldier: "And that's the way you shoot." Shoots again and this time hits: "And that's the way I shoot."

The original manuscript of "Home, Sweet Home," as written by John Howard Payne, is now in the possession of an elderly lady in Athens, Georgia. The words of the poem as first written are all interlined, with here and there an endearing expression from the writer to the lady who now holds it, to whom in the old days he was devotedly attached, and who has many of his letters. She has been offered a large sum for the manuscript.—*Selected.*

Obituaries.

On Friday, the 15th of October, 1882, at 6 o'clock, the messenger of death entered the family circle of Bro. T. J. Shaw, and rudely tore from their embrace the fond mother and loved companion. Sister Susan M. Shaw was born October 16th, 1831, and was, at the time of her death, 51 years and two months old, lacking one day. She was baptized at Lynchburg, by Bro. Sandy E. Jones, in January, 1849, at a protracted meeting prior to the organization of the church at that place, at which time she took membership, spending the remainder of her days—over 33 years—in the love and fellowship of the church. Sister Shaw peacefully, quietly, and without fear, met and answered the summons that awaits all the living. But death did not come unlooked for. It was known that his unerring aim was too well taken, for several days and nights had loving hearts, heavily hung with gloom, and all bleeding as it were with deep sorrow, anxiously and untiringly watched around her bedside; and several times during these watchings did they think she was gone, but life would seem to renew its claim. On one of these occasions, while there was an overflow and outbursts of deepest distress from family and friends, and when sweet little Sallie, her youngest child, with shrieks of grief fell prostrate upon her body she aroused from her seemingly death sleep, and asked, "Am I any worse?" She was entirely conscious to the last, saying, just a few minutes before she died, "Do not grieve for me," and turning to Bro. Shaw, said, "Take good care of Sallie." So passed away a most loving and devoted companion, a fond and self-sacrificing mother, a pious, observant, and faithful Christian, beloved by all who knew her. The writer of these memorial lines, from her mild, gentle, and sweet disposition, learned to love her near thirty years ago when boarding in her family. She truly was possessed of a "meek and quiet spirit." And while we shall behold her face no more in this life, yet we take comfort, knowing that she is not out of loving hands, for the Lord has assured us that such "are in his sight of great price." Sleep on, then, dear Susan, for you have fought a good fight, you have finished your course, you have kept the faith: henceforth there is laid up for you a crown of righteousness which the Lord, the righteous Judge, will give you at that day; and not to you only, but unto all them also that love his appearing.

M. N. MOORE.

Lynchburg, Tenn.

We extend to brother Shaw our most earnest sympathies in his sad bereavement. And at the same time we rejoice with him in the prospect of a happy reunion with his companion ere long, never more to be separated. EDITORS.

Died, December 13th, 1882, of consumption, Sister Mollie Harris, wife of T. H. Harris, of Lincoln county, Tenn. She was a woman of the purest type,—an earnest, faithful Christian. May she enter that rest reserved for the people of God.

L.

General News.

Marsh T. Polk, the defaulting Treasurer, has arrived in this city in custody of U. S. Marshal Gosling, and has been placed in jail. In all probability the banks of this city and other towns in Tennessee will be held responsible for a great amount of the money, as they cashed Polk's individual checks, which had not received the signature of the Comptroller.——A frightful fire occurred at Milwaukee, Wisconsin, on the morning of Jan 10th. The Newhall House, a six story hotel building burned, and nearly one hundred persons lost their lives, some by jumping from the windows, and others being burned up. The scenes that took place were heart-rending, many jumping from the top stories to the icy sidewalk below, and being crushed to an almost unrecognizable mass.——A communication has been sent to the Senate by the Secretary of the Navy recommending the building of four steel cruisers, one iron dispatch boat, and one cruising torpedo boat. The House Committee on Naval Affairs has agreed to make the same recommendation to the Committee on Appropriations, except that it provides for the construction of five, instead of four steel cruisers.——The citizens of St. Louis are excited over the prevalence of pocket-picking.——The smuggling of Chinese women into the Pacific States across the British frontier contiuues.——The Chippewas want to exchange a portion of their reservation for agricultural implements.——In Philadelphia, Harry L. Smith, a boy thirteen years old, died of hydrophobia, after the most terrible suffering. He had been bitten by a black and tan dog about nine weeks ago.——The widow of Delano A. Goddard, deceased editor of the Boston *Daily Advertiser*, declined a New-Year's gift of $25,000.——Ostrich farming has a great future in California, unless the San Francisco *Chronicle* is mistaken. The twenty-two ostriches shipped from Africa, upon which the egg-laying and feather-growing capacity of the industry must depend at first, arrived in good condition at the farm in Fresno county. The climate differs very little from the region from which the birds came, and has such vegetation there as they thrive on.——Unusual compassion was excited in the Police Court of Cincinnati, recently, by the appearance of three miserable children, who had tramped since last fall all the way from Warsaw, Mo. The eldest child created some amusement by addressing the Judge as "Mage."——In San Francisco, Cal., on December 31st, a heavy snow-storm set in about noon, which continued with great velocity for over four hours. The snow fell to a depth of five or more inches. Such a fall of snow has been unknown within this city for over thirty years, and old pioneers state that they never saw a storm of equal violence and duration. A number of sleighs, the first ever seen in the city, were out on the streets.——Robert Morris, the negro lawyer who lately died in Boston, left property worth $100,000. There was something singular about his profitable clientage. He went to the bar when prejudice against his color was very strong, and yet his clients were for a long time almost entirely among the Irish people, who had great faith in his legal powers. On the other hand, the negroes of the city were rather shy of him, and he never gained much practice from them.——The biggest fool with a gun is probably Mr. Staley of Marshal, Kan. Having a loaded rifle that he could not discharge, he concluded that it contained a ball but no powder; so he placed the barrel in the fire to melt out the ball, the muzzle being in range with his daughter's ear, which was soon blown off.——In the two months during which Governor Stephens, of Georgia, has occupied the Executive chair, he has pardoned and commuted the sentences of forty-nine convicts in the State Penitentiary, sentenced to death or servitude under the regular proceedings of the courts. Of this number twelve were murderers.——According to the *Madras Mail*, several bags of cloves shipped from Zanzibar to London were found to contain a heavy percentage of artificial cloves, neatly manufactured by machinery. They were made of pine, stained of a dark color, and had been soaked in the essence of the spice to give them the required odor. The *Mail*, recalling the wicked wooden nutmeg notion originated in Connecticut, declares the articles to be of American manufacture. Can they be dyed and scented shoe pegs?

FOREIGN.—The distress from the floods in Germany is increasing. The Paris and Lyons Railway has been washed away. The Rhine, the Danube, the Saone and the Doubs are all raging.——Vienna, Jan. 3.—The bridge of boats at Ottensheim was washed away to-day with several persons on them. The boats floated an hour and a half, when the people managed to run them ashore.——The Danube has risen to the height of four hundred and seventy centimetres. Thousands of persons in the lower parts of the city were compelled to quit their homes. Traffic on the railway bridge over the Danube is demolished, and the Vienna terminus of the road flooded.——At Capetown, South Africa, 2,400 people have died of small-pox within the past two months.

The wealth of the United States has multiplied twelve-fold during the past forty years.

Queries.

"We read in Galatians 6: 6, 'Let him that is taught in the Word communicate to him that teacheth in all good things.' What is the 'good things' spoken of in this verse?"—E. H. McDaniel.

We suppose that it has reference to pecuniary support: the good things that are needed as a living for the teacher and his family.

"Please explain, through your ADVOCATE, 10th vs. of the 12th ch. of Romans, as I want to know how to honor, as directed by the Spirit. Some of my brethren say, vote for him; and as I don't vote, I am charged with violating one of the injunctions of the Spirit. By complying, you will oblige me and many inquiring friends."—Jas. H. Mullinicks, Bakerville, Tenn.

The verse in question reads: "Be kindly affectioned one to another with brotherly love; in honor, preferring one another."

This verse is a general instruction by the apostles as to their Christian work, and their treatment of each other in their relations to each other as the children of God, as members of one common family. They are required to treat one another as brethren in the full sense of that term. If God has required his people to run as candidates for office in worldly governments, so that to be a candidate is a Christian duty, and that at the same time He has required one Christian to vote for another that he may obtain office, then may we conclude that the passage in question includes voting, and that when one member of a congregation is a candidate for office, all the other members must honor him with their votes. But who will undertake to prove such a thing by the New Testament? Until this is done it is worse than useless to apply such a passage as this, or any other, to voting. And this no man has yet done.

"In the New Testament we have accounts of 'demons' appearing in a visible form to persons. Why is it not so now?"—O. H. McGavock, Sulphur Rock, Ark.

We suppose there are as many demons among men now as were then, only they do not appear in visible or miraculous form now as they did then. In ages when God has worked miracles he permitted Satan to do so to a certain extent, that the power of God might be seen to triumph over that of Satan. Such was the case in the days of Moses in Egypt, and when Christ was on earth. But since God has ceased to work wonders, Satan cannot do so. But he is none the less busy, and if people want to be certain that they are not possessed by demons now, let them obey the word of the Lord, and be fully identified with the Lord's people, and demons will not, and cannot trouble them.

"Bro. W. B. Leslie wishes to know what the Ark represents, or typifies. It is agreed by the sects that it represents Christ; therefore in Christ before saved by baptism as Noah was in the Ark before the flood came."—W. E. T.

We have often heard that the Ark was typical of the church, but do not remember to have heard before that the Ark typefied Christ. There is no fitness, that we can see, in so applying; yet the principle of salvation is the same, whether we apply to Christ personally or the church. In either case, according to the figure, the individual must be in Christ, in the church, before he can have salvation. But how do people come into the church, into Christ? Christ himself answers, "Go teach all nations, baptizing them in (into) the name of the Father, and of the Son, and of the Holy Spirit." Again, Paul and the Romans were baptized into Christ. See Romans 6th ch. So, then, the Lord has ordained that by baptism men enter into Christ, into his church, his body, and until baptized they are not *in* him. So those that would have men saved before baptism, have them saved outside of Christ, out of his church, his kingdom. Noah and his family had to enter *into* the ark, in order to be saved by it. So sinners have to enter into the church, which is the body of Christ, in order to be saved. It would be as absurd to suppose that Noah and his family would have been saved outside the ark, as to suppose that persons now can be saved outside of the church, which is the body of Christ. The water of the flood had nothing to do with putting Noah into the ark, but the ark did save him from destruction by the waters of the flood. Outside the ark, Noah would have been drowned like others. There was a door made to the ark, and Noah had to enter by the door into it, and *in* the ark he was saved. Christ says, "I am the door. By me if any man enter in he shall be saved." Christ, then, is the door into his kingdom, and all who enter there must enter by him. By being baptized into Christ, we enter by him at the door into the sheep-fold, the church, and in the church be saved. Those that attempt to save sinners without baptism, always involve themselves in inextricable difficulties. Truth is always harmonious; truth and error, never.

"I would be glad to have your explanation of what is meant by the baptism of fire, spoken of or promised in the third chapter of Matthew. I do not agree with my sectarian neighbors (and I have no others) about the meaning of the baptism of fire."—John C. Laws, Bethlehem, Miss.

We understand the baptism of fire in this passage to refer to the everlasting fire prepared for the devil and his angels, and into which all the wicked are to be cast. Christ goes on to explain in that same connection, referring to the last day, He shall gather the wheat, the righteous, into his garner, into heaven; and the chaff, that is the wicked, into unquenchable fire. This unquenchable fire is plainly the everlasting fire into which the ungodly will be cast at the last day. The baptism is something in which the pure and holy will have no part.

"Will you let me know through the ADVOCATE what your opinion is as to when the blood of Christ began to pardon the sins of the human family?"—B. G. White.

We suppose men were never pardoned by the blood of Christ until that blood was shed. Before that time, men could obtain pardon through the blood of animals, which God ordained for that purpose, and told them plainly that when they offered that according to his word they should be forgiven. The blood of these animals doubtless pointed forward to the blood of Christ, and from that fact derived its significance, as the blood of animals could not permanently take away sins. But God did promise to forgive sins under former ages, when blood was offered. But we do not understand that sins were pardoned by the blood of Christ until after that blood was shed. But the three thousand on the day of Pentecost were pardoned by the blood of Christ, and all others from then till now that have obeyed the gospel. When they do this, they have redemption through his blood, even the remission of sins.

E. G. S.

P. S.—Some of these queries should have been answered sooner, but press of business and other matters prevented.

SOMETHING ABOUT BOYS.

A wide-awake boy is always a fruitful subject for newspaper talk. The *Hawkeye* man has this to say on the subject, and we must admit that there is much of the real boy about it:

"An exchange says a boy will travel two hundred and forty-seven miles in one day on a rabbit hunt, and be limber in the evening, when, if you ask him to go across the street and borrow Jones' two-inch auger, he will be stiff as a meat-block. Of course he will. And he will go swimming all day, and stay in the water three hours at a time, and splash and dive and paddle and puff, and next morning he will feel that an unmeasured insult has been offered him when he is told by his mother to wash his face carefully, so as not to leave the score of the ebb and flow so plain as to be seen under the gills. And he will wander around a dry creek bed all the afternoon piling up a pebble fort, and nearly die off when his big sister wants him to please pick up a basket of chips for the parlor stove; and he'll spend the biggest part of the day trying to corner a stray mule or a bald-back horse for a ride and feel that all life's charms have fled when it comes time to drive the cows home; and he'll turn a ten-acre lot upside-down for ten inches of angle-worms, and wish for the voiceless tomb when the garden demands his attention. But all the same when you want a friend who will stand by you and sympathize with you, and be true to you in all kinds of weather, enlist one of the small boys.

CASTING ALL YOUR CARES UPON HIM.—In the summer of 1878, I descended the Rhigi with one of the most faithful of the old Swiss guides. Beyond the service of the day, he gave me unconsciously a lesson for life. His first care was to put my wraps and other burdens upon his shoulder. In doing this he asked for all, but I chose to keep back a few for special care. I soon found them no little hindrance to the freedom of my movements, but still I would not give them up until my guide, returning to me where I sat resting for a moment, kindly but firmly demanded that I should give him everything but my alpenstock. Putting them with the utmost care upon his shoulders, with a look of intense satisfaction he again led the way. And now, in my freedom, I found I could make a double speed with double safety.

Then a voice spoke inwardly: "O foolish, wilful heart, hast thou, indeed, given up thy last burden? Thou hast no need to carry them, nor even the right." I saw it all in a flash; and as I leaped lightly from rock to rock down the steep mountain side, I said within myself, "And even thus will I follow Jesus, my guide, my burden-bearer. I will rest all my care upon Him, for he careth for me."—*Sarah Smiley.*

The lamented and eminent Dr. Plumer once made this remark upon the labors of a gospel minister: "A pastor's labors are no child's play. I have swung the axe and grasped the grubbing hoe, I have handled the plow, the cradle and the scythe. I have had to work till this stiffened arm bears proof of its severity; but all this is play—mere play—compared with the labors of a studious, diligent and faithful pastor. O this brain-work! the heart-work! how they tell upon the whole man, demanding the full employment of all his powers in their full use."

The precious ointment is never poured out of a heart destitute of the presence of a living Christ.

NOTES OF TRAVEL.

Bro. J. A. Harding's meeting at Madison, Ala., was a good one. About twenty-five or six were added to the church. I had the pleasure of being with him two Lord's days. He did some good sound gospel preaching that aroused the brethren to greater activity and caused sinners to cry out, "what must I do to be saved?" It always does one good to meet with a man of such strong faith as Bro. H. He also has with him a young brother Daugherty, from Hart county, Ky. Bro. D. leads the singing, and does a great deal of other valuable work which is important in a protracted meeting. I have heard many of the best singers in the United States, and I say, without flattery, I have never heard his superior, if his equal, especially for his age. Bro. Harding is certainly very fortunate in getting him to be his companion in the gospel; and the church or community that succeeds in getting them to hold a meeting may expect a joyous, happy time, and improvement in every way. They expect to hold a meeting at Valdosta, Ga., and also at Tuscaloosa, Ala., this winter.

Brethren, these servants of the Most High will not beg nor urge you to give money for their support. But I take the liberty of asking you to be liberal with them, as they are poor and need help. While at Madison I met with Bro. Dr. Wilson, to whom the brethren at Madison are more indebted for a house of worship than any one else. He lives in Shelby county, Ky. Heard through the ADVOCATE that the brethren at Madison were poor and struggling to build them a house of worship. He left his home and moved among them—went *to work*—not only gave of his money, but got others to give, and superintended the work, doing a great deal of it himself; and now has the satisfaction of seeing one of the prettiest houses in all that section, and a large congregation of disciples. He says he cannot preach, yet he wants to do all the good he can while the Lord lets him live in this world. I also had the pleasure of meeting Sister McMullen, of Huntsville, who went to Franklin College many years ago. She is an earnest disciple of Christ. May God bless this noble band of disciples, and keep them at work *all around them* for the Master.

At Hartselle, I met Bro. Henry, who is devoting all his time to preaching in his section. He is doing a good work. I learn the churches around Hartselle are generally doing well, but could do better.

At Scottsboro, I spoke twice in the Baptist house to a fair audience. We have only a few disciples at this place. They have bought a lot and framing lumber enough to build them a house of worship. A little help will be very acceptable just at this stage. Brethren Rorex & Co. will be pleased to take charge of such funds and entertain all poor preachers who come that way. Bro. R. is a good man; call and see him. At this place I met Dr. Breaker, of Chattanooga. I was much pleased with him as an earnest man who was coming to the light and wanted to do good. He is a man of more than ordinary ability, and wants to preach the gospel, is anxious to work in this field, but we have no churches to support him; and he is willing to go anywhere he can make a living for himself and wife. I know of many churches in Tennessee and Kentucky who would do well to get him.

At Chattanooga, I learn the church is doing well; have had some sixty additions since last August. Bro. Buck is doing good work for them. He is a promising young preacher; yet he will find there is much to learn in and out of the Bible. Am glad to notice that the brethren at Chattanooga appreciate their home material. We have a noble little band at this place. They are working. God has blessed, and will continue to bless them.

V. M. METCALFE.

"EVANGELIZING WORK."

The ADVOCATE, of the 4th inst., encourages us to hope that much evangelizing work will be done this year. Under this heading it says: "The churches generally seem more alive to the work—inclined to give more liberally of their means for the conversion of souls than usual, and if they persevere in this work, and the preachers sent out will be faithful, the records will show much good done by the end of 1883."

This certainly is in accordance with the will of our Savior—he said, "Go ye into all the world and preach the gospel to every creature." It seems that the churches are more willing to support evangelists than they usually are, this is also right; yet there is another part of this work that the churches should do. They should select evangelists who would "not shun to declare all the counsel of God." I am satisfied that some evangelists have done great harm to themselves, the cause in general, and especially to the churches, set in order by them, by failing to impress such churches with the importance of continuing faithful in the performance of every duty, in which it is our privilege to engage as the representatives of the Lord. We have seen congregations that had quite a number of names on their church roll, yet when the preacher was not expected on the first day of the week, there would not be one-fourth of them at the Lord's house to engage in the sacred and solemn worship which our heavenly Father has provided for his children.

Again, we have seen congregations that actually spent more money for *tobacco* than they did to feed the poor, spread the gospel and to supply a Sunday-school for their children, combined.

Again, we have known congregations that have been established for years, and have been visited almost monthly by the same preacher, at considerable sacrifice on his part, and still they have not contributed hardly anything for the support of his family, notwithstanding he is needy, although a good portion of the congregation own fertile farms, or are blessed with a liberal share of this world's goods. Now we all agree that this is all wrong, and that any congregation or individual living this way must reform, or they can never see the Father's face in peace.

The question that presents itself here is, who is to blame for this wrong? This can be known by looking at the teaching these churches have received. We have usually found that the churches, with whom we are acquainted, living this way have never been taught very much about how they should live as Christians—the evangelist has generally been content with "recruiting for the Lord," and has never devoted much time to drilling the soldiers for the great conflicts in which they are to engage, and when they meet the forces of the evil one in this life, are unprepared for the battle and fail, nor will they be prepared to meet the bridegroom when he comes.

We conclude that the blame should, and does rest mostly upon the preachers into whose hands was given the responsible work of teaching these congregations. Then, as we are just beginning a year that promises so much of this work, we beseech the evangelists, for the good of the cause of our Master, for the good of those you may bring into the churches, and for the salvation of your own souls, to be *more faithful* in teaching the church how to live so as to inherit eternal happiness. "Let no child of God fail to have a part in this glorious work." To this we heartily say amen. Then let us all see that a part of our contributions go to the evangelist. To the preaching brethren we would suggest that we each give a liberal share of our preaching time, say one Sunday in each month, to destitute places, thereby showing that our hearts are in the work, and I am sure the brethren will co-operate with us, and much good will be accomplished.

T. C. LITTLE.

Fayetteville, Tenn., Jan. 8, 1883.

CO-OPERATION MEETING.

On Saturday, November 18th, 1882, brethren from the following churches met at Thyatira: Bro. Dr. McCain, representing the church at Johnson's school-house; Bros. Langston, Ferrell, and Johnson, of Piney Grove; Bro. Ben. Pritchard, of Antioch; Bro. Hudspeth, our present evangelist, of Mt. Moriah; Bros. Garrett and Harrison, of Senatobia, by letter.

Devotional exercises. Reading and prayer, by Bro. Hudspeth. After singing, prayer by Dr. McCain.

Dr. McCain was appointed chairman, J. S Dupuy elected secretary.

The object of the meeting was briefly stated by Dr. McCain, which was to ascertain what could be done towards employing an evangelist in this district.

The amounts pledged were as follows: Johnson's school-house, DeSoto county, $100; Piney Grove, Lafayate county, $100; Senatobia, Tate county, $100; Antioch, Tate county, $150; Thyatira, Tate county, $150; Mt. Moriah, Marshall county, $150.

Thinking the prospect good for more than the seven hundred and fifty dollars promised, a motion was made by Bro. R. W. Locke, of Thyatira, to employ two evangelists—one for the churches especially, the other for destitute places—which was adopted.

A committee was appointed to ascertain by correspondence who should fill the first place, consisting of the elders of the churches represented. Bro. Lee Jachson, of Mississippi, was elected to fill the latter. It was agreed that our next meeting would be held at Thyatira on Saturday, before the third Lord's day in August, 1883. Done by order of the church.

W. N. MCCAIN, Ch'm.

J. S. DUPUY, Sec.

For the lack of sunshine many homes are full of darkness, and many hearts are filled with sorrow and crying. Fathers, take sunshine home with you. Husbands, let there be singing in your hearts when you enter your homes, that you may cheer and comfort the partner of your toils. Children, you can make homes happy if you will be obedient, loving and kind. There ought to be less of darkness and more of sunshine in our homes.

It is hard sometimes to speak a kind word to others when the shadows rest on your own heart; but nothing will tend more to lighten our own cares than the effort to help another.

Instruction does not prevent waste of time or mistakes; and mistakes themselves are often the best teachers of all.—*Emerson.*

As it is necessary to know human things in order to love them, so it is necessary to love divine things in order to know them.

TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T POE, LONGVIEW, TEXAS
TO WHOM ALL CORRESPONDENCE RELATING TO
THIS DEPARTMENT MUST BE ADDRESSED.

"ONLY ME."

To all who make a "pet" of one child to the neglect of others in the same family, we commend the following:

A little figure glided through the hall;
"Is that you Pet ?"—the words came tenderly;
A sob—suppressed to let the answer fall—
"It isn't Pet, mamma; it's only me."

The quivering baby lips!—they had not meant
To utter any word could plant a sting;
But to that mother-heart a strange pang went;
She heard, and stood like a convicted thing!

One instant, and a happy little face
Thrilled 'neath unwonted kisses rained above;
And from that moment "Only Me" had place
And part with "Pet" in tender mother-love.

OUR STATE EVANGELIST.

Bro Srygley, in a three-column editorial in *Old Path Guide* has delivered himself pretty fully on the State Evangelizing question. It is amusing to read his articles. After dilating on the necessity of evangelizing the State, etc., he turns his guns just where we expected he would, and undertakes to commit Bro. Wilmeth fully to plans. Even a corporal could have guessed this move. Just what Bro. Wilmeth will do in the premises, we can't say; but we feel certain he has been beguiled into a trap unawares—that is, he did not see that in accepting the position of State evangelist, he has gone against all his former teaching. He did not intend this, but, if we understand Bro. S., it is to make him take this position, or else confess his inconsistency in accepting the appointment. We endorsed the appointment of Bro. W. to preaching "in the Sate, or in any county of the State," not as the "State meeting" preacher, but because we knew him to be a good preacher, and one who would do good in the field, and if the State meeting sent out a preacher at all, we could as heartily endorse him as any who could be sent. Bro. S. then very adroitly suggests the course that Bro. Wilmeth should pursue in editing the *Preacher*. Here is what he says on the subject:

"We do not like to try to tell as experienced and as able an editor as Bro. Wilmeth how to run a paper, but just now, we care for the success of the work more than our own reputation for modesty. We venture to suggest, therefore, that Bro. W. can do much through the *Preacher* to help on the good work. In accepting the position of State evangelist, he takes occasion to say: 'This engagement will not interfere with our editorial work: but will be the means indirectly of great good to the *Christian Preacher*.' That is all right. We do not object to any help the *Preacher* may get, directly or indirectly, from the work. But we want the *Preacher* in turn to 'be the means indirectly, (and directly too, for that matter—*Ed.*) of great good to' this work."

He does not care to tell him how to edit the paper, but he is anxious to run the plan here presented, and he intends to make Bro. W. and his paper subserve this end. Hear him further:

"Bro. Wilmeth can do more through the *Preacher* to bring his readers into liberal and hearty sympathy with this movement than any other man in Texas. We believe there are many good men and women in Texas, who are willing to give their money to the sounding out of the word of the Lord, provided they feel sure the plan of co-operation is scriptural. Brother Wilmeth can enlist all such in this work, if he will only be as clear, and vigorous, and numerous in editorials for this system, as he has heretofore been against others. We would not ask him to do it, if we thought it would be any compromise of his honest convictions. But we know he is clear in his conceptions and convictions as to the scripturalness of this work, else he would not have recommended it on the committee, voted for it at the State meeting, and engaged in it as an evangelist for the churches of the State. We, therefore, ask him to urge its readers, in numerous and vigorous editorials, to support the State co-operation."

There it is, now, Bro. W. If you will only turn 'round and argue as forcibly, "be as clear and vigorous and numerous in editorials for *this system* as you (he) have heretofore been against *others*," you can do great good in behalf of this matter.

And then note the policy stroke, "We know he is clear in his convictions as to the scripturalness of this work, else he would not have gone into it." That nails him fast. But hear him further:

"Before we close, it should be remarked that what we have said concerning the *Preacher* in this article was not called for by any fears that Bro. Wilmeth would not support the work editorially as far as he thought proper. We simply fear he will not think it proper to say enough about it, and for it, in the *Preacher*. He can bring his readers heartily into the work, but it will take many argumentative editorials to do it. He will simply have to argue them into this after the same manner he has argued them out of the missionary societies. And, inasmuch as the support of this work means the giving of money, while opposition to societies means, the withholding of money from them, it will require about three times as much argument and exhortation to get them into the one as it took to get them out of the other. So, if Bro. Wilmeth will look over his back numbers, count the columns he has written against societies, plans, etc., etc., and multiply by three, he will have an approximate idea of the editorial labor needed on this question."

In this last extract he states Bro. W. must now argue into plans all those whom he has argued out of other plans and that it will take about three times as much argument to get them back, as it did to get them out, etc. So now, Bro. W., your course is clear. Go over your old files at once, and begin to take back all you have ever said against human plans, or associations outside of the church for evangelizing, etc. If the divine Master held us responsible for the conversion of the world during our lifetime, we might be excusable for trying to get along a little faster than his own plan seems to work, but he has laid no such responsibility upon us. He simply calls upon us to do our duty, working after his plan, and he takes the responsibility of results upon himself. At all events he will not blame us, nor hold us accountable for consequences. The reason God's plan does not succeed faster, is because *we do not work it*. If those who seek co-operation work outside the law of Christ, were as zealous and faithful in the gospel plan as in 'State plans,' or plans of associations outside the church, we should have succeeded a thousand times more than we have.

We are anxious to know just how Bro W. will extricate himself from this dilemma.

Bro Yancey, of the *Old Path Guide*, is afraid to walk the streets alone at night, for fear of being robbed. Bro. Y. is certainly overworked, and has some hallucination of the mind. It surely can not be that a preacher, and a religious editor has so much money as to give him *real* fear of being robbed. We suggest that Brother Yancey's friends attend to him. Perhaps he over-ate himself on that Christmas turkey.

We simply say that it is *not true* that we received a nice suit of clothes, and two fat turkeys, as a Christmas gift. We received only a fine hat, a present from Bro. G. D. Harrison, of Longview—"only this, and nothing more."

PREACHING, MODERN AND ANCIENT.

There is a vast difference between the preaching of modern times and that of the apostles, and first Christians. Then, in the primitive age of the church, Christ was preached, as contained in the gospel, his life, his miracles, in fact his divinity, and per consequence his ability to save.

The people believed on him, obeyed him and were saved. When Jesus was preached the people inquired what to do. They were told to "repent, and be baptized for the remission of sins." They gladly received the instructions, obeyed them, and were saved from past sins. But how is it now? The preacher gets off some fine essay, as foreign to the life, death, or history of Christ as if Christ had never lived. A few death-bed stories are related, and the sympathies of the people worked upon; then the preacher, the popular evangelist, begins to manipulate them. First, "All who want to go to heaven, please stand up;" and up they go. Of course everybody *wants* to go, when they *can't* stay here any longer, and the preacher has got their sympathies enlisted. So up they get. Next, "All who desire prayers to this end, rise up," and he pauses, and begins, "Will not one, or two, or a dozen rise up for Jesus? We don't want to excite you, but won't you decide for Jesus?" Next, "Come to the flagged seats, or to the mourner's bench,"—and so here they go. Who requires this at the hands of the clergy? Where is the command? Why will the people trust these human inventions rather than take God at his word?

FAITH—WHAT IS IT?

What is faith? Faith is belief—"belief in all that God commanded, threatened, promised." But what is the faith that must save a sinner? John shall answer, 20th ch. vs. 30: "Many other signs truly did Jesus, in the presence of his disciples, which are not written in this book, but these are written, that ye might believe that Jesus is the Christ, the Son of the living God, and that believing ye might have life through his name."

This is the faith that gives life, and this is what the dead sinner wants—life. If a sinner can believe with all the heart, the affections going with his faith, he shall be saved. Because if a man's judgment is convinced, until he believes Jesus *is* the Christ, and this is backed up by his affections, all his affections, or, as in the Bible, all his heart, why then, of course, he will delight to obey Jesus, whom he now loves with *all* his affection; and every one that obeys shall be saved.

It is a curious fact that orthodoxy, so-called, persists in overlooking the point upon which the weal or woe of mankind must depend at last—that of *doing* the commands of Jesus. "Well *done*, good and faithful servants," applies to doing something—not a word about faith.

Again, "I was hungry, and you fed me. I was thirsty and you gave me drink; I was a stranger and you took me in, naked and you clothed me. I was sick and you visited me." This shows what was done. The result is, an entrance into the everlasting kingdom.

You may not be able to pray an eloquent prayer, as men understand eloquence, but you can pray an earnest, acceptable prayer to God. The mother hears, and understands, and delights in the cooings of her babe in the cradle. She pays just as much attention to its little beginnings to talk, as she does to the great rollicking boy, who can rattle off language as fast as his mother can listen and catch it. So our heavenly Father hears our first efforts to talk with Him. Our *efforts*, feeble as they seem to us, he hears and answers.

ITEMS, PERSONALS, ETC.

"He who hath led, will lead
All through the wilderness;
He who hath fed, will feed;
He who hath blessed, will bless;
He who hath heard thy cry
Will never close his ear;
He who hath marked thy faintest sigh
Will not forget thy tear.
He loveth always; faileth never;
So rest on Him to-day, forever."

Bro. B. F. Manire's address is changed from Saltillo, Miss., to Toon's Station, Tenn. He expects to spend this year in evangelizing and holding meetings; his field will be mainly in Mississippi. There were forty-five baptisms under his labors last year, and eleven added otherwise.

We hear many expressions of gratification from our readers, at the addition of Bros. Poe and Harding as regular contributors to the ADVOCATE.

Mr. John Campbell, formerly of Tenneessee, but now county surveyor of Williamson Co., Texas, says that our senior editor, with whom he went to school in his youth, was the ugliest boy he ever knew. Bro. D. L. says that ugly children *always* make good-looking grown folks, and besides that, if he was as hard-looking a customer as Mr. Campbell, he would never referto other people's beauty.

We have on hand $18.45, which has been contributed from various sources to the fund for the Pickens orphans. It will be sent to them soon.

We have received a P. O. order from Gainsville, Texas, without any name or instructions. If the sender will let us know what to do with it, we will attend to it.

We sympathize with Bro. W. K. White, formerly of this city, now of Franklin, Ky., who has been forced to give up business on account of ill health.

"Please report $5.00 from Bro. Thomas Davis, of Youngstown, Ohio, for Madison church. 'God loveth a cheerful giver;' 'The poor shall have the gospel preached to them;' but how can they hear, unless the preacher is sent?"—A. F. Mc., Huntsville, Ala., Jan. 14th, 1883.

We have received the January No. of *Southern Industries*, a comely pamphlet of 40 pages, devoted to the industries of the South, published by Southern Industries Co.; Rolfe Saunders editor. Office Baxter Block, Nashville, Tenn. The matter is such that it ought to be of interest to all those engaged in industries of the Southern country. The mechanical execution is good.

MARRIED.—On January 10th, 1883, at the residence of the bride's father, Bro. C. Knools, A. C. Baugher to Nancy A. Knools, of Limestone county, Ala., by T. L. Weatherford.

A party of young loafers entered a Methodist church at Waseca, Wis., and began a night's carouse with whiskey and cards. As there was no police force that could be called in, the pastor wrapped himself in a sheet, emerged from behind the pulpit, and spoke in such a ghostly fashion that the intruders fled in dismay.

Bro. V. M. Metcalfe has invented a guano-distributor which will be of great value to farmers. The price is only $3.50, which is a small consideration, when the benefit to the soil is taken into account.

John Ramage & Son are among the oldest and most reliable boot and shoe merchants in the city of Nashville. Read their advertisement now running in the ADVOCATE, and when you want anything in their line give them a call at No. 48 North College St., and you will be well treated, and we think will get the worth of your money. They keep good stock and sell at reasonable prices.

Bro. R. E. McKnight has removed from Alexandria, Tenn., to Ft. Worth, Texas.

The Franklin Weekly is the name of a paper just started in the town of Franklin, in Williamson Co., Tenn., by J. W. & W. B. Baugh. Success to these young men in their new enterprise. The indications are that they will make the *Weekly* a live, newsy sheet. Price, $1.25 a year.

Bro. S. W. Crutcher has accepted a call to labor this year for the congregation at Danville, Ky., where doubtless he will do much good. His correspondents will address him henceforward at that place.

Bro. R. G., of Lexington, Ky., says of Bro. W. J. Loos, after speaking of his good work in Maysville, Ky., for nearly twelve years, he "removes to the church at Edgefield, one of the districts of Nashville. He will there have a wider field of usefulness, and for it he is now well prepared He goes to it with ripened power, and in the spirit of Christ," *Apostolic Times*. Bro. Loos is now engaged in his Edgefield work, and we hope much good will be the result.

Please refer to the advertisement notice of Hogan & Hall, No. 106 Broad St Mr. Alex Hogan has many friends among the readers of this pa per, and we think he will sell all kinds of staple and fancy groceries lower than they can be had at any other first-class house. Give them a call.

"Thinking that some one might want to read a line from me, I will state that I commenced a meeting in Judio, Cumberland Co., Ky., on Friday evening, before the third Lord's day in September, 1882, continued till Lord's day evening. Sunday morning I presented the law of remission as best I could. One young man came forward, and while the inviting hymn was being sung, two young ladies came forward; all made the confession and was baptieed that evening."—R. P. Scott, Martinsburg, Ky.

Bro. G. W. Yancey, Louisville, Ky., writes, January 15, 1883:

'Will you announce the death of sister Srygley, wife of F. D. Srygley, editor of Texas Department of *The Old Path Guide*. After a long illness, she died in Savannah, Tenn. more than a week since.

Bro. Srygley has our most hearty sympathies in this his sad bereavement. We know he feels deeply his severe affliction, and that nothing but the religion of the Savior can give comfort in such trials. Brother S. knows how to avail himself of all the consolation to be drawn from this inexhaustible source, and he doubtless will.

NORTH ALABAMA.

E. G. S. expects to start on a tour among the churches of the above named section of country next Saturday, "the Lord willing." Will be at Mooresville Saturday night and Lord's day and night. At Hartselle, Monday and Tuesday nights. Wednesday and Thursday nights at Pine Grove and Falkville, thence to Valhermosa Springs and Apple Grove, and thence to Moulton and Landersville, and perhaps some other points. This is the programme at present. Changes may be found necessary as he goes along, as to length of time, etc., while other places may be taken in also.

ANOTHER DEBATE.

We learn from the *Standard* that a debate between brother John S. Sweeny and the Rev. Jacob Ditzler is to begin on the 25th of this month, at Horse Cave, Ky., and continue six days. The propositions two:

1. "Sprinkling and Pouring are Christian Baptism." Ditzler affirms.

2. "Baptism is for the Remission of Sins." Sweeny affirms.

It will be remembered that these men were booked to debate at the above place last September, and that brother Sweeny was on the ground, but that Ditzler did not put in an appearance. But it is thought he will surely be there this time, and that the debate will be a very interesting one.

Market Report.

NASHVILLE MARKETS.

OFFICE OF THE GOSPEL ADVOCATE,
Thursday, January 18, 1882.

Cotton dull and unchanged. Hens and eggs are higher, and in good demand. Country meat is getting down somewhere within reasonable range. Wheat is firm, and higher for fancy grades.

COTTON.

Good Ordinary	8⅝
Low Middling	9
Middling	9⅜
Good Middling	9⅜

COUNTRY PRODUCE.

GINSENG	1 00 to 1 25
BEESWAX—Choice	25
DRIED FRUIT—Apples	6 to 6¼
Peaches, halves	4¼
" quarters,	3¼
TALLOW	7
POTATOES—Irish, per bbl	2 00
" Sweet "	1 50
PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1¾
FEATHERS—Choice	30 to 54½
BUTTER	12½ to 18
CHICKENS, hens	25 to 30
Young Chickens	12 to 18
TURKEYS—Gross, per lb	7½
Dressed, "	12½
EGGS	21
HIDES—Dry Flint	12 to 15
Dry Salted	10 to 12
Green Salted	7½ to 8
WOOL—Tub Washed	30 to 32
Unwashed, Clothing and Combing	18 to 22
Unwashed Lamb's Wool	none.
Burry One-third less.	

FLOUR AND GRAIN.

FLOUR—Superfine	4 25
Extra	5 00
Choice Family	5 25
Fancy	5 50
Patent Process	6 50
BRAN—Loose Car loads, per ton	14 00 to 14 50
WHEAT—New	98 to 102½
CORN—Sacked in Depot, white	44 to 46
New, from Wagon, shelled	40
" " " in ear	40
OATS—Sacked in Depot new	50
RYE—From wagon, Seed	60
BARLEY—From wagon	60
HAY—Mixed	14 00
Prime Timothy	15 00
Choice "	16 00

LIVE STOCK.

CATTLE—Best fat Steers, per 100 lb	3½ to 4 25
Best Butchers	3 00 to 3 65
Ordinary thin Cattle	1½ to 2
Sheep, Fat	3¼ to 4 00
" Stock	2¼ o 2¾
Lambs	4½
Heavy Hogs	6 00
Light Hogs	5 75

PROVISIONS.

BACON—Clear Rib Sides	10½
Shoulders	8
LARD—Buckets	14½
Tierces	13
HAMS—"C. C C."	15½
COUNTRY MEAT—Shoulder	10
Clear Sides	11
Hams	12
Lard, from wagon	11
BULK MEATS—Clear Rib Sides	13
Clear Sides	15
Shoulders	11¾

TOBACCO.

Common lugs	4 50 to 5 50
Good lugs	5 50 to 6 00
Low leaf	5 00 to 6 00
Common to medium leaf	6½ to 7½
Good leaf	7 50 to 8 50
Fine leaf	

WHOLESALE GROCERIES.

SUGAR—New Orleans (kettle) per bbl	7 to 7¾
Yellow Clarified	8 to 8¾
White Clarified	8¾ to 9¼
Granulated	10
Crushed and powdered	10½
A Coffee	9¾ to 10
MOLASSES—New Orleans	45 to 58
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	9½ to 10
NAILS—10d	4 0
Horse shoes	5 00
SALT—Seven bushel barrels on cars	1 95
5½ bushel bbl	1 35
LEATHER—Oak Sole	37 to 43
Buffalo, Slaughter	27 to 29
Hemlock	24 to 29
In Rough	20 to 24
SEEDS—Herd's Grass	1 00 to 1 10
Blue Grass	1 25 to 1 50
Clover	5 75 to 6 50
Timothy	2 25 to 2 50
Orchard Grass	1 40 to 1 50
German Millet, from wagon	None
Hungarian and Missouri	None

Home Reading.

SEVEN MINUTES' SERMON ON PATIENCE.

Johnny was seven years old, and his brother Willie was almost five. Johnny took his stand on a stool, with the sewing machine in front of him for a pulpit, and with Willie, sitting on a huge chair on the other side of the room, for his congregation.

When all was ready, and Willie had got through fussing with the rag on his sore finger, Johnny began his sermon by saying:

"I will make a few brief remarks onto a short text—'Be patient.' Firstly, be patient to everybody."

"Must I let all what's bigger'n me push me 'round jest as they's a mind to?"

"It isn't proper to talk in meeting," replied Johnny, "because it disturbs the services. But papa and mamma are bigger than you; and they don't push you around either. They only put you out where you don't belong to. And Margie—she's bigger than you; and she can't have a little tow-head between her and the bread board when she's mixing bread, and between her and the kettle when she's frying doughnuts, and between her and"—

"I ain't a tow-head," chimed in Willie. "My hair is jest as black as—as"—

"As flax," suggested Johnny.

"Yes, sir-ee, jest as black as flax!" replied Willie, in a tone of triumph.

"And then," continued Johnny, "there's me that's bigger than you. But I don't push you around, though."

"Preachers ought to tell the truf," exclaimed Willie, with a sharp look at the speaker.

"Well!—let's leave that point and pass on to the next. There are those big boys at school—a good deal bigger than you and me, too. One of them pushed me down in the mud one day and hurt my arm. I couldn't help crying; but I didn't get angry and call him names. I told him I was ashamed for him to do such a thing, because *I* wouldn't pitch into a littler boy than me. And then he came and helped me up, and took his handkerchief out of his pocket—just as clean and white—and wiped the mud all from my sleeve, and whispered to me that he was real sorry, and that he never would do such a mean thing again. That's what it means where papa read t'other morning in the gospel of St. Peter: 'Ye do well if ye take it patiently when ye are buffeted for nothing."

"Secondly: Be patient everywhere."

'When I burn my fingers, mustn't I holler?" exclaimed Willie.

'If you don't stop your interruptions I will have to call you 'Guiteau,' and that will be worse than to call the police. Of course, when you burn your finger you may holler some; but when mamma gets the rag ready to tie it up, you mustn't jerk it away and scream so as to raise the neighbors. And when you play with Jimmie Dickson, you mustn't get pouty because he can run faster than you. And when you want to come into the house, you mustn't kick the door and scream, 'Let me in, why don't you?' And when dinner isn't most ready you mustn't"—

"Dear me," broke in Willie, "isn't this sermon most out?"

"Thirdly: Be patient always. When you get up late in the morning, and your breakfast is all cold because you didn't come when you was called. And when I can't find the button-hook because you hung it on the morning-glory vine. And—what more shall I say?"

"Say amen!" shouted Willie.

Just then, the door opened soft, and pussy came walking into the room. Willie sprang forward, took pussy up in his arms, and ran off to find his mamma, telling puss as he went, "I can be patient to everybody, and patient everywhere, and patient always—'cept when you scratch me, you naughty kitty, and when Johnny preaches a awful long sermon."

And so the meeting closed without the benediction.—*Christian at Work.*

A GOLD VEIN ON MOST FARMS.

Very many communities know the excitement produced by the rumor, even, that somebody in the vicinity has found indications of the presence of gold in the soil. Untold millions have been expended in searching for the precious metal in localities where a bit of useless iron pyrites (sulphide of iron) has been mistaken for gold, which it resembles in color. Our observation indicates that there is, on at least four-fifths of the farms of this country, an overlooked golden vein, of much greater value than any yellow metal likely to be found outside of a few special geological formations.

The following experiment, tried on any farm or garden, will explain what we are aiming at. Take a quart of fair quality yard manure, and pour upon it a pint of water. After standing a week or two, drain off half a pint of the liquid. Now prepare two corn hills, a few feet apart, on any ground, even rich prairie soil. For one hill, make a hole three or four inches deep, and pour into it the half-pint of liquid, adding a trifle of fine earth, and plant the corn. Plant the second hill without this preparation. The result will be, almost always, that in the first hill the rootlets, and subsequent roots, will grow down where the liquid has soaked, much more quickly, grow stronger, spread wider, and send out far more numerous feeding fibres than will be found in the second hill. The young corn plants (and same with other plants) will, like well-fed young animals, develop much earlier, and take far better advantage of the growing season. In short, whatever the soil, this hill will, on the average, ripen earlier, produce more stalks, and twenty to fifty per cent.—often one hundred per cent.—more kernels than the other hill. And, by the way, there is in the quart of fertilizer enough mate rials left for a similar effect upon three or four other corn hills.

Now, visit the farm-yards of the country generally, and in nine-tenths of them there will be found, on one side or another, quarts, gallons, barrelfuls of this golden liquid leaking away and wasting—often scores and hundreds of barrels of it during a year. Yet, at trifling cost, perhaps only an earth bank on the lower side of the yard, all this wastage may be saved and turned to account. The streams, rich in stimulating plant-food, now lost from the yards of the four and one-third million farms of our country, may, with very little care and trouble, be retained in the rotting organic matter, and transferred to corn hills and to the roots of other crops. Real gold will be found in the increased crops, and be obtained at far less cost and labor than is expended by the great mass of gold miners. Proper attention to so simple a matter on the farms of the country, taken together, would add more dollars to the wealth of the country every year than is now dug out of all the gold mines between the Atlantic and Pacific. During this leisure month let every one look over his own premises, and see what he is wasting in this direction, and where he can save and profit.—*American Agriculturist.*

NOT TO BE TAKEN.

The joss-house, where they had the irreligious services, was a chamber in one of their best houses. An intelligent Chinese man, who could speak a little English was in charge of this room. I asked him why they put the teacups of wine and tea and rice before their god; if they believed that the god would eat and drink.

"O, no," he said. "That not what for. What you like self, you give God. He see; he like see."

I asked him if I might have a photograph taken of the joss shrine and house, to be printed in a magazine, to show American boys and girls how the Chinese boys and girls kept New Year's Day. At first he hesitated; but finally he said yes, if I would come very early in the morning, before the Chinese people wanted to come in. So, very early the next morning, I went with a photographer, and he took the picture. As soon as the Chinese people in the street saw us coming, they began to gather in a crowd to look on. But Ah Linn would not let one of them come into the room till the picture was done. Then we took a picture of the outside of the house. There were gay lanterns and bright red and yellow mottoes on each side of the door, which I thought would show in the picture, but they did not. The light was not strong enough to bring them out.

As we were arranging the instrument, I caught sight of three Chinese children in the door of one of the houses, the youngest not more than two years old, and the oldest not over six. They were dressed exactly like the grown up ones, and looked so droll, toddling along in their baggy trousers and big-sleeved shirts, that I wanted to have them in the picture. Their father said they might go with me, and be taken; they looked a little afraid, but I coaxed them along, and was just placing them in good positions by the posts of the piazza, when, from the crowd of Chinese men and boys who were looking on, there suddenly went up shouts, exclamations and outcries—angry voices calling to the children.

"They will never let them have their pictures taken," said the photographer. "It is the hardest thing in the world to get the Chinese to sit for their pictures. They have a superstition that, if a man has his picture taken, he will fall ill and die before the year is out. I expect that is what they are telling these children now."

I do not know whether this was the case or not; but at any rate they frightened the children away, and I could not coax them back. The oldest one dragged the other two away with him as fast as he could, and when I overtook them on the threshold of their house, and began to ask their father if he would not come with them and make them stand still, he shut the door hastily in my face, saying in Chinese somethnig which sounded as if it might be very unpleasant indeed.

Afterward I tried to get one of the big boys from the Chinese Mission, a boy who called himself a "Christian Chinese boy," to stand in the doorway and be photographed; but even he was afraid to do it.

"It is no use," said the photographer. "You haven't the least idea how afraid they are of it. Thay've got to be pretty thoroughly enlightened before they will have their photographs taken; and even then they won't let their queue be seen in the picture. If it shows the least bit, they'll make me print it out. I used to have great fun with some of them who had a laundry near my rooms. They'd be out, hanging their clothes on the line, right under our windows, and all I had to do was to open the window and point a stereoscope at them, and they'd drop everything, clothes and all, right on the ground, and run into their house, and never show their heads till we had gone away from the window."—*H. H., in St. Nicholas.*

Humors of the Day.

Very few milk dealers will acknowledge that they know how to swim.

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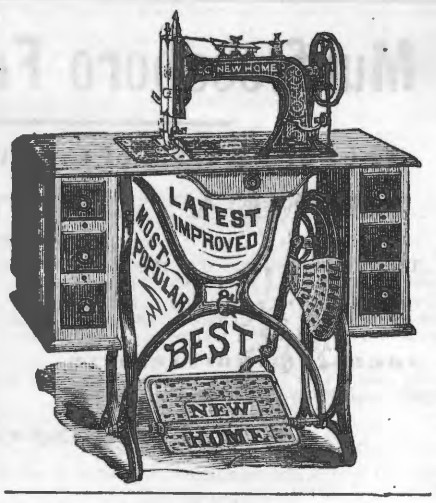

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VOL. XXV. NASHVILLE, TENNESSEE, JANUARY 25, 1883. NO. 4.

EDITORS:

D. LIPSCOMB, E. G. SEWELL.

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WISDOM AND KINDNESS

Should not be monopolized by the young housekeeper, but should flourish abundantly in the heart and life of him who has promised before God, to protect and cherish her, while life shall last. I will cull more suggestions from the same old book I looked into a short time since. It was valued about the time of the Revolutionary War. The people of the United States were then in earnest, and were thinking how they could benefit their country and each other. The advice, coming from a gentleman, will perhaps, be considered such as gentlemen should follow.

The writer advises young men, and it may be profitable to some who have more years on their side, to give heed to his suggestions. He says: "Regard your wife as your equal; treat her with respect and affection. Never address her with an air of authority, as if she were merely your housekeeper. Never interfere with her domestic affairs by directing how she had better do this or that. You have placed them in her hands; do not discourage her by showing you do not approve her arrangements." Let her make such as she thinks proper for her home. She knows best. If she is a woman of good common sense, a little fertile patch of household comfort, will spread around her, and will continue to grow, if she has one to help her cultivate rational taste, orderly habits and gentle charities. If she is not sensible and domestic, with patience and good humor do all you can to improve and make her so.

"Keep her supplied with money for her table, dress and whatever is suitable for her condition in life. A woman of delicate feeling does not like to ask for every cent she needs. Cheerfully comply with all her reasonable requests—anticipate them when you can." It will flatter her that you think her prudent, and a little flattery is sometimes very cheering to a wife who is trying to do her duty. "Never be so unjust as to lose your temper, if the cookery is not good, or meal times irregular." If she has not had experience, troubles of the kind will occur for awhile, and if servants are employed, the care will be the same. Much practice is needed before perfection is attained, in any art or science.

"If she has prudence and good common sense, consult her in operations involving risk. Many a man has been saved by the good counsels of his wife. No counsellor is so deeply interested. Many a foolish husband has been injured by rejecting his wife's advice, fearing if he followed it he would be considered henpecked. If distressed or embarrassed in pecuniary matters, tell her frankly your condition." A person who had failed in business, went home on the evening of the day on which he found all was lost, looking so wretched that his wife was shocked, and could scarcely gain courage to say, "what *is* the matter?"

He told her, after some hesitation, that "he was not worth a cent."

Throwing her arms around him, with a smiling face, she asked, "Is that all? Do you look so miserable for *that*, when you are young, strong and active? You can soon make as much as you have lost."

Who can tell the happiness arising to him from her true affection? He determined to go again, cheerfully to work, and soon was doing well. Had she been gloomy, how different would have been the feeling of her husband.

In such a case, a frank declaration is best for all concerned. If a husband is kind and tender, his wife will not spend a cent more than need requires and will economize in every possible way. If he is without a decent coat, she will cut up her cloak to make him one. A pleasant writer talks about his wife, after she had devoted her cloak to that purpose. He says: "The second season she refused a cloak of any sort, that I might have a decent suit in which to appear at court. She made her last year's bonnet do, that I might have a hat. Talk of old-time, flame-enveloped martyrs, after that."

"Never, on any account, laugh at or rebuke your wife in company. If she should make a mistake in grammar, or anything else, pass it by as if she had been as wise as possible." It is related of a man of talent and education, whose wife made many mistakes, that he never noticed them, and treated her with as much respect and affection before others, as if she had been highly cultivated.

The society of other ladies may be pleasant to young men accustomed to it, but one who looks for home enjoyment, and determines it shall be his, if in his power, must let his wife know he loves home better because she is there. He will spend his evenings with her, when they do not go out together. They can make them very pleasant by reading the same books—cultivating a taste for the same pursuits, each learning what the other enjoys, and engaging in it.

If happiness is not found at home, it will not be enjoyed elsewhere. It must be found, too, in the first two or three years of married life, or not at all. The future years depend on the first; Young persons think they will certainly be happy when married. That relation is like all others in life. We love those most who are most tender and thoughtful of our welfare. Those who are indifferent and careless, do not so much call forth our affection, or add so much to our happiness.

A husband can interest his wife in what will benefit them both if she has not in her father's house been taught that

"Life is real, life is earnest,"

That time is more precious than gold, and should be so estimated. They can gain much information by the regular employment of an hour or two every day. If they wish enjoyment that the cares and trials of life cannot destroy, they will set apart short periods to be thus employed. They can become familiar with the best authors and enjoy such acquaintance together much more than when alone. Their minds may be the "home of the great thoughts of the great dead," —may be raised from what irritates and depresses; to what is ennobling, and gives food for thought. It is no slight matter to be led to ponder on themes that fill the mind with noble images—to make friends with those who are comforters in sorrow, nurses in sickness, companions in solitude. Such friends never change. They are with us at all times, and we turn to them for solace, when those we have loved have grown cold, or have left us to walk on our way alone, in a world where such comfort is needed.

Especially should those who are setting out in life together, "learn Christ's faith by heart—should study its truths and practice its behests. They are the purest, sweetest, peacefullest of all immortal reasons and records. They will be present when all else is gone." When that faith is learned by heart—fills the heart and governs the life, it will lead a husband to treat his wife with, at least, as much respect as he treats other ladies, and a wife treated with respect, will be respectful. In that case, but few difficulties will occur, they cannot soon remove, and each can make it the great object of life to assist the other in preparing for the changeless world to which both are hastening. A husband cannot be too tender in the trials and difficulties of life. He can scarcely form an idea how desolate his home will be when she who has made it bright lies pale and silent—when she can no more be cheered by his kind words, or saddened by his ill temper. If he has really loved his wife, it will give heartfelt sorrow as he passes through desolated rooms, to remember, "Here, I said, what took the light from her face, and filled her eyes with tears. There, I did not act as I would now, could I bring her back." If we could appreciate the importance of doing right, at the present moment, how many vain regrets it would prevent.

There would be no memory of plaints and pleadings we neglected, of unkind words and thoughts, that still give sorrow when we turn to the past. A good writer, addressing husbands and wives, says, "Pilgrims of earth, henceforward to walk together, neglect not in the beginning of your journey the favor of heaven. Kneel together that your joy may be hallowed."

The angels around you will rejoice, and the richest blessings of your God will be poured upon his children. If you wish to be happy, confide, love, be patient, be faithful, firm and holy.

C. F.

MERCHANTS, ATTENTION.

Please see, in this issue, the advertisement of Thomas, McLester & Co., wholesale dealers in Dry Goods, Notions, &c. These men keep a large and well selected stock of goods, and are as reliable as any house in the city. C. W. McLester is a member of the Church street congregation of Disciples in this city, and is a Christian gentleman. This is a new firm, full of enterprise; keep the best of goods, and merchants will find it to their interest to call on them. Be certain to read their advertisement on the front page, and be so kind as to tell them where you saw it.

E. G. S.

THE BLOOD OF CHRIST.

SERMON NO. 12.

Although I have said many things about the blood of Christ in previous sermons, yet the subject is not exhausted. It lies at the very foundation of the scheme of redemption provided through our Lord Jesus Christ for the fallen race of man. "For without shedding of blood is no remission," Heb. 9 : 22.

This is a declaration that applies to every dispensation. Sin offerings were required under the patriarchal dispensation. Cain and Abel brought each of them an offering to the Lord. "Cain brought of the fruit of the ground, but Abel brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering, but unto Cain and to his offering he had not respect," Gen. 4: 3–6.

When Noah came out of the ark, he offered an offering unto the Lord. Gen. 8: 20, "And Noah builded an altar unto the Lord, and took of every clean beast and of every clean fowl and offered burnt offerings on the altar." Abraham offered offerings to the Lord: Gen. 12: 8, "And he removed from thence unto a mountain on the east of Bethel and pitched his tent, having Bethel on the west and Hai on the east; and there he builded an altar unto the Lord and called upon the name of the Lord." Isaac and Jacob built altars unto the Lord and offered offerings to the Lord. Thus we see that offerings were made all through the patriarchal dispensation. But sin offerings are not fully described until we come to the law dispensation. We learn, however, that animals and fowls were offered under the patriarchal dispensation. But when we come to the law of Moses, we have all kinds of offerings fully described.

We will examine the sin offering. We find that calves, lambs and kids were offered for sin, and the one who made the offering was required to select the animal from his own flock, or to purchase it with money, and bring it to the door of the Tabernacle, and lay his hands upon the head of it and kill it, and catch of the blood in a basin. Then the priest took the blood into the holy place and put some of it upon the horns of the golden altar that was before the vail and sprinkled of the blood seven times before the vail, and in that way made an atonement for them. The same law applied to a priest, a ruler, or one of the common people, or to the whole congregation, only in the case of the congregation, the elders had to select the animal, and lay their hands on the head of it, while the fat of the animal in every case was burned on the brazen altar and the body of it carried out of the camp and burned with fire. For this law, see Lev. 4th ch., and Heb. 13: 11.

And beside these sin offerings, there was the sin offering for the whole nation once in every year. In this offering they were required to take two kids of the goats and present them before the Lord at the door of the Tabernacle, and the priest was required to cast lots upon them—one lot for the Lord and one lot for the scape-goat. Then he was to take the goat for the sin offering and kill him at the door of the Tabernacle, and take his blood and a censer full of sweet incense with fire thereon, and bring them into the most holy place, behind the vail, so that the smoke of the incense would cover the mercy-seat, and then to sprinkle of the blood with his finger seven times before the mercy-seat, and in this way make an atonement for the whole nation in the most holy place. And after this, the priest was to bring the live goat to the door of the Tabernacle, and lay both his hands on the head of it, and confess over him all the iniquities of the children of Israel, and all their transgressions, and all their sins—putting them upon the head of the goat, and shall send him away into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited, and he shall let go the goat in the wilderness.

This is a brief statement of the sin offering under the law. From this we learn that to make a sin offering, an animal was required, and that it had to be slain, and the blood sprinkled before the Lord in the Tabernacle to make an atonement for sin—as the Lord said to Moses: "For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls, for it is the blood that maketh an atonement for the soul," Lev. 17: 11. For the law of the yearly sin offering, see Lev. 16th ch. All these sin offerings we regard as in some sense typical of the sacrifice and offering of Christ for the fallen race of men. But particularly the yearly atonement for the whole nation, which was made in the most holy place by the high priest once a year. This was the great sin offering under the law, and it retained its power and efficacy for one year, so that the same offering was not required but once a year. This offering was made in the most holy place, which was a type of heaven, and was made by the high priest, who was a type of Christ.

We regard both the goats as typical of Christ—the one as a type of Christ, who, by his own blood, entered into the holy place not made with hands, having obtained eternal redemption for us; Heb. 9: 12. The other as a type of Christ, bearing our sins in his own body; Isaiah 53: 6, 1 Pt. 2: 24. Christ is the only sacrifice for sin under the gospel dispensation, and his blood the only blood that can cleanse from sin. All are dependent on his blood for the remission of sins. Salvation under the gospel dispensation is inseparably connected with the blood of Christ; therefore much importance is attached to his blood in many passages in the New Testament; some of which we will give:

Matt. 26: 28, "For this is my blood of the New Testament, which is shed for many for the remission of sins." This shows the design for which the blood of Christ was shed, and as he is the only sacrifice for sin under the gospel dispensation, there could have been no remission without the shedding of his blood. Rom. 5: 9, "Much more then being now justified by his blood, we shall be saved from wrath through him." From this we learn that without his blood, we could not be justified. 1 Cor. 6: 19, 20, "And ye are not your own. For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." But what was the price paid? Answer, 1 Pet. 1: 18, "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish, and without spot." Eph. 1: 7, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." 1 John 1: 7, "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sins." Rev. 1: 5, 6, "Unto him who loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his father, to him be glory and dominion for ever, Amen."

These passages show sufficiently clear the importance of the blood of Christ in our salvation. And while all religious people agree that sins are in some way remitted through the blood of Christ, there are some things that they disagree about. Some teach that Christ made a full and complete atonement for all the human race, while others teach that he only made an atonement for an elect number. I remember to have heard a little discussion at Albany, Ky., when I was quite young, on the subject of atonement between a Universalist preacher and a Calvinistic minister and an Armenian. The Universalist preached a sermon on the atonement, in which he argued that Christ died for all the world, that he shed his blood for all, and that he made a full and complete atonement for all on the cross; and, therefore, all would be saved—that as he died for all, and shed his blood for all, and made an atonement for all, if any were finally lost, so far as they are concerned, he died in vain; and that at least a part of his blood was shed in vain, and that the atonement, at least in part, was a failure. "But," said he, "I am sure that he did not die in vain in any sense, and that not one drop of blood was shed in vain, and that the atonement did not fail in any particular—that this being true, all the human family will be saved, without the loss of a single one." He claimed that the atonement reached backward to Adam, and forward to the last one that would ever be born of a woman. I have given the sum of his sermon, as I now remember it; and when he sat down, a preacher who preached the doctrine of unconditional election and reprobation, arose to reply, and made in substance these remarks:

"I agree with my friend in part, and in part I disagree with him. I agree with him that all for whom Christ died, will be saved without the loss of a single one. I do not believe that one drop of his blood was shed in vain, and that if even one for whom he died is lost, then part of his blood was shed in vain." "But," said he, "I do not agree with him that Christ died for the whole human family. I believe there is an elect number, that God the Father gave to his Son in the covenant of grace before the foundation of the world, and that Christ died for all of them, and made a full atonement for them on the cross, and that they will all be saved without the loss of one; but there is also a non-elect or reprobate number of the human family for whom he did not die, and that none of them will be saved." He read part of the 9th ch. of Romans and the first part of the first ch. of Ephesians, and several other passages to prove his position.

When he sat down, the Universalist rose and offered him his hand as a brother, stating he was as good a Universalist as he wanted. The preacher, being somewhat surprised, asked him how he could claim him for a Universalist; to which the Universalist replied: "You have admitted that all for whom Christ died will be saved, and I have shown in my sermon, and can show in five minutes again, that Christ died for all." He then repeated the various passages that represent Christ as dying for all, such as the following: 2 Cor. 5: 14, "For the love of Christ constraineth us, because we thus judge that if one died for all, then were all dead." 1 Tim. 2: 5, 6, "For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." Heb 2: 9, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."

The Calvinist made no further effort to reply; then the Armenian arose, and said that he agreed with the Universalist in part, and in part he did not. Said he, "I agree with him that Christ died

for all, that he made a full and complete atonement on the cross for all the world; but I do not believe that all will be saved. I believe, and I think I can prove, that salvation is conditional, and that none will be saved only those that comply with the conditions," and went on to show that God's blessings had been made to depend on conditions under every covenant, and that those that complied with the conditions received and enjoyed his blessings: while those who did not, were punished. He cited some examples from the Old Testament, and said it was equally true in Christianity, and presented examples from the teaching of Christ and the apostles and closed by saying, that all wou'd be judged according to that which they had done in this life. He then presented a number of examples that showed that all that were righteous would be saved, and all that were wicked would be lost.

I felt much strengthened by his argument, and thought the Universalist could not meet it; but when he was done, the Universalist arose, and with a smile on his face, offered his hand as a brother, saying that he did not want any stronger Universalist doctrine than that; and the preacher seemed very much astonished, and asked how he could claim that for Universalist doctrine? The Universalist replied, "From your own admissions, sir. You admit at the start that Christ made a full and complete atonement on the cross for all the world, and I can show in five minutes that when an atonement was made according to the law of God, that the pardon sought in that atonement was then and there obtained." He then read from the fourth ch. of Leviticus, where the law of atonement is given for the priest, and for any of the rulers, and for any of the common people, or for the whole congregation. And in every case it is said the priest shall make an atonement for him, and it shall be forgiven him. He then said that if ever there was an atonement made according to the law of God, that Christ certainly made it; therefore, if he made an atonement for all on the cross, the pardon of all was then and there secured. "And," said he, "as long as you admit that Christ made an atonement for all on the cross, nothing else that you can say will avail you anything."

And this man made no further effort to answer the Universalist, and I was very much let down, for it seemed that the Universalist had the advantage of both of these men, and that they could not meet his arguments, and my faith in the agency and responsibility of man was to some extent shaken; yet I was not willing to accept Universalism without a further investigation. I presented the difficulty to the Baptist preachers, but received but little aid from them. They would tell me that no man that had ever experienced a work of grace in the heart, would ever be a Universalist. But this did not satisfy me, and so I determined to give the subject of the atonement a thorough investigation in the light of the Bible, and began to read. But I did not know where to look to find anything about the atonement, and so I read awhile, and then gave up in despair, and concluded that the atonement was one of those profound mysteries that the preachers talked so much about; and I stopped the investigation without finding the place in the Bible where the law of the atonement was given. I never knew anything about it until I had been trying to preach for several years, and had been separated from the Baptist church, and determined to take the Bible alone for my guide, and determined that I would read it regularly through at least once every year, until I learned something about its teaching. I found the law of the atonement and studied it closely, and found to my satisfaction that all these men were wrong on that subject.

The Universalist and both the others were wrong in teaching that the atonement was made on the cross. For we find from the law of atonement, as given in Lev. 4th and 16th chapters, that the victim was slain. The victim was always slain outside the Tabernacle, and the atonement was made inside of the Tabernacle, or temple, as the case might be. Christ was "the lamb of God that taketh away the sin of the world." When he died on the cross he was the victim slain, but this was without the gate, or temple. See Heb. 13: 12, "Wherefore Jesus also that he might sanctify the people with his own blood, suffered without the gate." The atonement was not made without the gate, but always within the gate. This shows that the atonement was not made on the cross. And again, none but a priest could make an atonement. Christ was not a priest when he died on the cross. But I am aware that this is disputed by many religious teachers, and therefore requires proof. I remember that when discussing the design of baptism with a Methodist, he argued that baptism is only an initiatory ordinance, and appealed to the baptism of Christ, and said that he was baptized to initiate him into his priestly office. And this is the commonly received idea. But I am sure that this is a mistake. For no one could be a priest under the law unless he was of the tribe of Levi. Christ was not of that tribe. But of which tribe was he? Answer, "For it is evident that our Lord sprang out of Judea, of which tribe Moses spake nothing concerning priesthood," Heb. 7: 14. So Christ was not a priest when he died on the cross, and therefore could not make an atonement on the cross for any one. His death was preparatory to the atonement, but did not make it. So we see there was no atonement made on the cross. That was neither the time nor the place to make an atonement, nor was Christ the person to make an atonement at that time.

But the question will be asked, When did Christ become a priest? We answer that he could not be a priest while the law of Moses was in force, for he was of the wrong tribe; and the law was in force until "he took it out of the way, nailing it to his cross." He was never a priest after the order of Aaron, nor was he a priest while on earth. We read, Heb. 8: 4, "For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law." But when he ascended to heaven, he was made a priest forever after the order of Melchisedec. But when and where did he, or does he make the atonement? Answer, "But Christ being come a high priest of good things to come by a greater and more perfect Tabernacle not made with hands;" that is to say, not of this building. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats and of the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the Eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God." Heb. 9: 11–15.

And again, "For Christ is not entered into the holy places made with hhnds, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Verse 24. Then, in heaven, in the presence of God, is the place where the atonement is made. But when did he make it? We answer, that when by his own blood he entered into the presence of God, and offered himself without spot to God, he made an atonement for all who had previously obeyed God's law; "for it is not possible that the blood of bulls and of goats should take away sins." And again, "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins." Heb. 10: 7, 11. From these and many other passages, we learn that the sin offerings made before the offering of Christ, only put away sin in a figure, not really or finally, but so held them up, and put them off from year to year, that those for whom they were offered were treated in life and death as though they were really pardoned. But this only applies to those who lived before the offering of Christ. But the question will be asked, When and how is the atonement made for them that have lived since the offering of Christ? We answer, "For the priesthood being changed, there is made of necessity a change of the law." Heb. 7: 12.

We do not believe that an atonement was made by Christ at the time he offered himself without spot to God, for any one that has lived since that time. But the atonement has to be made for them according to the new or changed law. As the yearly sacrifice under the law retained its efficacy for one year, so the sacrifice of Christ retains its efficacy from age to age, and his blood, which was shed for the remission of sins and by which he entered into the holy place, remains as a fund or legacy from which to make an atonement for all time to come. Christ remains a priest in the presence of God forever, and is ready at all times to make an atonement for all that comply with the new law. But as no one who lived under the old law could have received an atonement by complying with the requirements of the new law, so no one who lives under the new law can receive an atonement by complying with the requirements of the old law; for the requirements were not the same under both. Those that lived under the old law were required to select from their flocks a lamb or kid without spot or blemish, and bring to the door of the tabernacle, and lay their hands on the head of it, and kill it, and save the blood of it. This was their part. Then the priest took the blood into the tabernacle and made the atonement.

But under the new law the sinner is required to believe on the Lord Jesus Christ with all the heart, and repent of all his sins, and confess the Lord with the mouth before men, and be baptized into the name of the Father, and of the Son, and of the Holy Ghost. This is their part.

Then Christ the high priest makes the atonement for them in the presence of God; and God, for Christ's sake, forgives them. And as the high priest under the old laws never made an atonement for any one until he performed his part, so Christ, the high priest of the new law, will not make an atonement for any one until he performs his part now. Having found the law of the atonement as it is taught in the Bible, there is not one particle of evidence or authority in it for Universalism; but it is directly against it. Under the old covenant which was a figure of the new, no one received the atonement until he sought for it by complying with the requirements of the law. The responsibility was thrown upon them, and the atonement was made to depend on them; so that, if they never complied with the law, they never received the atonement at all. And it is equally true under the new. The atonement is made to depend on the people, and if they never comply with the requirements of the gospel, they never will receive it. And as those that refused to obey the commandments of the law of Moses died without mercy, so all that refuse to obey the gospel will be punished with

everlasting destruction from the presence of the Lord, and from the glory of his power. See 2 Thes. 1 : 8–9.

We have now said all that we think necessary to say about the atonement. But as the blood of Christ is the theme of this sermon, we desire to ask one more question in regard to it. Where can sinful men and women find, or so approach the blood of Christ, as to receive remission of sins through it? or, in other words, can they so approach the blood of Christ outside of the church or kingdom of God's son, as to receive the remission of sins there? I hear the answer simultaneously from the greater part of religious teachers, that they can, and that that is the proper place to seek and find the remission of sins. They tell us that none are fit to come into the church until they have the remission of their sins. They all teach that baptism is the act by which a person enters into the church, and that no one is a proper subject of baptism until their sins are pardoned. Hence they ask them this question—Do you believe that God for Christ's sake has pardoned your sins?—before they baptize them. And if they answer that they do, they regard them as fit subjects for baptism; and if they do not so answer, they do not regard them as proper subjects of baptism, or to come into the church. If this is true, I cannot see any real necessity for the church. If sinners can be saved in the kingdom of Satan, why not remain there? Salvation is the great object, and if it can be found outside of the church, I can see no good reason for coming into the church at all.

But let us examine this question in the light of the Holy Scriptures, and see whether this answer is correct. In the first place, the Scriptures represent all that are in rebellion against God's government, as being under the power of Satan. When Christ commissioned Paul and sent him to the Gentiles, he sent him "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me." Acts 26: 18 This shows that all the Gentiles are under the power of Satan, and that they must be turned from that power, before they can receive the forgiveness of sins, or have any inheritance among the sanctified. To be delivered from the power of Satan, is to be brought out of his kingdom. And in order to have an inheritance among the sanctified, they must be adopted into the family of God, which is the church of God. This passage shows clearly that they cannot receive forgiveness of sins out of the church of God. And again, remission of sins is represented as being enjoyed in Christ; as we read, "In whom ye have redemption through his blood, the forgiveness of sins according to the riches of his grace." Eph. 1: 7. To be in Christ, is to be in his kingdom, which is the church.

But lest this should not be sufficiently clear, we will give another passage that will settle the question with all that are willing to receive the plain testimony of God's word. Col. 1: 12–15; "Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins." This shows that in order to so approach the blood of Christ that we may receive remission of sins through it, we must be delivered from the powers of darkness and translated into the kingdom of God's dear Son. The same acts of obedience that bring the sinner to the promise of pardon, are the acts that bring him into the church. But what are the acts of obedience that entitle the sinner to the promise of remission of sins? Answer: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38. This was said to persons that had heard the facts concerning Christ, and believed them, and were cut to the heart, and said to Peter and the rest of the apostles, Men and brethren, what must we do? Therefore these are the acts of obedience that entitled them to the promise of remission of sins. But did these introduce them into the church? Answer: "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." Acts 2: 41. And these disciples certainly were in the church. So these acts of obedience did bring them into the church. Faith, repentance and confession bring unto Christ, and baptism brings one into Christ, as we have shown in sermon 9.

We will introduce another passage that shows clearly that baptism introduces into the one body, which is the church. 1 Cor. 12: 13; "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit." This shows that no one can be in the one body until baptized. We have previously shown that none can have redemption through the blood of Christ or remission of sins, until they come into the one body, which is the church. But very many preachers will say that the baptism that introduces into the one body is the baptism of the Holy Ghost, because it says by one spirit. But we think this is a mistake; for the phrase by one spirit makes the spirit the agent or actor in the case, and not the instrument or element in which they were baptized. To illustrate: We say the tree was cut down by a man, with an axe. Here the man is the agent or actor, and the axe is the instrument, and the tree is the object on which the action terminated. But let us see if we cannot find an illustration of such language in the Scriptures. Paul, speaking of the offerings under the law, says they were offered by the law. See Heb. 10: 8. And this makes the law the agent or actor. How, then, are we to understand this passage? Are we to understand that the law became personified and officiated as priest, and laid these offerings on the altar, or sprinkled the blood before the Lord? I am sure no one so understands it. The obvious meaning of the passage is this: that the priest offered them by the authority and directions of the law. And so we are to understand the other passage: that by the authority and directions of the spirit, the people were baptized into the one body. But I know that all the advocates of the baptism of the Holy Spirit in this age will contend that it means that they were all baptized in one spirit into one body. It is so rendered in the revised English version. "For in one spirit were we all baptized into one body."

But if this is the true rendering, I could not yet understand that it was spiritual baptism; for that would place this passage in conflict with the general teaching of the Scriptures, and therefore proves that this interpretation is wrong. If that is the true rendering, then I would understand it this way: that in one mind or purpose or for one design we were all baptized into one body. This harmonizes with the teaching of the Scriptures elsewhere. This passage is rendered thus in the life and epistles of St. Paul: "For in the communion of one spirit we were all baptized into one body." With all these renderings before us, we are the more convinced that it is baptism in water that introduces into Christ, into the one body—the church, the kingdom of God's dear Son; that it is water baptism that brings one into such connection with the blood of Christ that it cleanses him from sin. But this objection is urged with much confidence against baptism for the remission of sins. Some claim that when we teach that baptism is for the remission of sins, we deny the efficacy of the blood of Christ; for, say they, the blood of Christ and baptism cannot both be for the remission of sins at the same time and to the same persons. This objection was urged with great confidence thirty-five or forty years ago, and is still urged by many. Therefore we will here say a few words in reference to it.

They are certainly both for the remission of sins, but not in the same sense. The blood of Christ is the great procuring cause of remission; baptism is the instrumental cause. Without the blood of Christ, there could be no remission; without baptism, no one can come to the blood of Christ; for his blood is in the kingdom of God's dear son, and baptism is the act by which one enters into that kingdom. Remission of sins is five times plainly connected with the blood of Christ in the Scriptures, and five times plainly connected with baptism. Matt. 26: 27; "For this is my blood of the New Testament which is shed for many, for the remission of sins." Eph. 1: 7; "In whom we have redemption through his blood, the forgiveness of sins." Col. 1: 14; "In whom we have redemption through his blood, even the forgiveness of sins." 1 John 1: 7; "And the blood of Jesus Christ his Son cleanseth us from all sin." Rev. 1: 5; "Unto him that loved us and washed us from our sins in his own blood." Mark 1: 4; "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins." Luke 3: 3; "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." Mark 16: 16; "He that believeth and is baptized shall be saved." Acts 2: 38; "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost." 22: 16; "And now why tarriest thou? Arise and be baptized and wash away thy sins," each in its appropriate sense.

And now, gentle reader, if you have never been baptized into Christ, you have no redemption through his blood, nor remission of sins. The blood of Christ is your only chance for remission of sins, for there is no other blood that can cleanse from sin; and if you are never cleansed from your sins by his blood, you can never enjoy the everlasting salvation, but must be lost forever. But if you seek remission through his blood, and then serve him faithfully until death, when "the ransomed of the Lord shall return and come to Zion with songs of everlasting joy," you will be one of the number, and it will be said of you and all that unnumbered host, "these are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb." And then you will join with the four beasts and the four and twenty elders and say, "Thou art worthy, for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth." And if, as some think, those four beasts represent the four quarters of the earth, then all the ransomed of all the earth will join in that song. That you and I may be there is my prayer. Amen.

J. L. SEWELL.

EDITORIAL BREVITIES.

GOD'S PROVIDENCE ACCORDING TO OUR DESERTS.

God has promised to give us all good here, abundantly to supply our needs. God, who gave us his own Son, will with him richly give to his children all good. Divine blessings come according to our needs and to our deserts. If a man is trying faithfully to serve the Lord, and to faithfully serve him is to serve him in all his appointed ways, the Lord will thoroughly furnish him unto all good ways and works. Sometimes Christians only wish to serve the Lord in certain ways that seem pleasant and proper to them. In other things and other ways that are disagreeable to them, they neglect his service. This is not real service to God at all. It is will-worship. God has never promised good to will-worship, to service that is only partial, half-hearted, distrustful—that only serves in that which pleases ourselves, neglecting much that God requires. When we refuse to honor God with earnest, faithful, whole-hearted service, when we persist and fix our determination not to give the whole service of our souls to him, he gives surroundings that lead to leanness of soul, hardness of heart, and final infidelity. It is all because we refuse to yield the whole heart and service to God.

It does not require a change of physical laws, outward surroundings, or differing agencies and instrumentalities, to bring hardness of heart and leanness of soul to one, and the fulness of spiritual joy to the other. Opposition drives a fashion-loving, popularity-seeking, half-hearted server of God from his profession of the Christiam religion. It stirs the heart, fires the soul, excites the zeal, and makes more faithful, true and zealous the earnest, devoted servant of God. It depends greatly on the condition of our hearts, whether a providence proves a blessing or a curse. Just as frequently the condition of the soil determines whether a shower is a blessing or a curse.

In the days of the apostles and the early church, humble servant laborers, men and women, artisans, mechanics, carried the truth of God to their masters, to the learned and the elite, the rich and the great of this world. They can do it yet, if they will be faithful. We have known within the last year men and women of wealth and refinement brought to Christ through the agency of their hirelings and employes. If they did not teach them the whole truth, they so interested them as to make them seek other helps to learn the truth. It will ever be so,—God will bless the efforts of his humblest servants. The true spirit of Christ is to seek to save the lost, the lost of the whole world. But in this every Christian must begin at home. Brother, sister, begin your mission work to-day, begin at home. Look to your child, your husband, your wife, your servant in your own household. Look at your nearest neighbor, whether he be rich or poor, black or white. Honestly ask yourself, "Have I done all I can to bring him to Christ? Can I do nothing more? Determine to do what you can; God will bless. Missionary zeal, thus true and proved at home, God will bless, and use, and carry abroad. If our religion cannot reach our neighbors, it is not worth carrying to the heathen. Convert the heathen, begin by converting the heathen at home, and God will open the way for the zeal to go abroad.

D. L.

General News.

Mr. Atha Thomas has been elected by the Tennessee Legislature to fill the position of Treasurer, vacated by M. T. Polk. Mr. Pickard, of Linden, Perry county, was elected Comptroller, and Isham G. Harris U. S. Senator.——Large quantities of ice going over Niagara Falls have formed in the river below one of the most imposing ice bridges ever seen there.——Hole-in-the-Day, a Chippewa Indian, and son of the famous chief of that name, started out on a lecturing tour in Minnesota. His first audience yielded him $2.50, and that ended the venture.——The local option law of Maryland has a provision requiring a physician to write in ink all his prescriptions for liquor, and to record them fully for the inspection of the State Attorney. The total abstinence people have begun to enforce this, and a doctor is under six indictments in a test case. He had given prescriptions to all of his friends who asked for them.——At the President's New-Year's reception, it is mentioned that the Spanish legation outshone the other Europeans, with its naval and military attaches in uniform, but that the Chinese, in silk, satin, and velvets, headed by the Plenipotentiary in full mandarin costume, with a red button in his cap and a peacock feather, made the most picturesque effect.——A California capitalist hypothecated a large block of mining stock for a loan; the stock immediately began to rise, and the person to whom it was pledged sold it. When the price fell he bought it back, clearing $205,000 by the transaction. As soon as the real owner heard of the speculation he sued for the entire profit as belonging to him, and the Supreme Court has decided in his favor, and ordered the sum paid to him.——Dayton is to organize a company with $1,000,000 capital to carry on a slate mining enterprise in Craig county, Va.——Two years ago a denizen of Chicago was offered a business lot for $40,000, but declared the price exorbitant. The other day he paid $125,000 for it. Foresight is a faculty worth cultivating.——A mammoth owl flew through a window into the Olympian Club skating rink in Boston on Monday, and has so far defied all attempts of capture. He sits all day perched high up among the rafters, apparently oblivious of the noise below. A prize is offered to any one who will secure the bird.——The National Line steamer France, which arrived at Liverpool a few days ago, left New York with a large cargo of cattle, a large part of which was stored on deck. During the storm which the ship met in mid-ocean, 207 head of cattle and 107 head of sheep were washed overboard.——There were 105 clerks discharged from the Census Office in Washington last week. There are now 105 clerks remaining in the office, and there is money enough left to pay their salaries for thirty days. If by that time Congress does not make an appropriation the entire office will be closed and the work suspended.

FOREIGN.—The Rivers Rhine and Main have fallen and the whole Rhine Valley is frozen over. The floods are steadily decreasing all over Hungary, except in the Pesth district. The town of Raab, Hungary, has been partially inundated and the inhabitants have fled. Many persons were drowned. The city of Gran, on the Danube, the seat of the Hungarian Primate, is also menaced by the floods. Baden has appealed to the British public, in behalf of 20,000 persons rendered homeless. The Emperor of Germany has granted 600,000 marks from the Imperial Treasury funds, toward relieving the distress of the sufferers, and the German Landtag has voted 3,000,000 marks for the same purpose. The private subscriptions for the sufferers have reached 3,500,000 marks and a house-to-house collection is to be started immediately throughout the German Empire.——Dispatches from Moscow, Russia, state that persons are daily found in the streets there frozen to death.——In the course of the performance recently at a circus in Berdichev, in Russian Poland, a fire broke out in the building and before the spectators could escape the whole structure was ablaze. Over 150 persons are known to have perished in the flames, while some dispatches place the number at 400. The fire broke out toward the end of the performance, and was caused by the careless handling of fireworks on the stage. The curtains became ignited and the flames quickly spread to the walls and roof. The members of the orchestra were the first victims. The audience, numbering some 800 persons, rushed to the front door, but it opened inward, and as the crowd pressed forward it was rendered useless. A rush was then made to the two side doors, both of which were nailed up, thus compelling the people to take to the windows, from which many jumped into the street, with their clothes a sheet of flame. The fire brigade arrived within half an hour, but it was impossible to extinguish the flames, as the water in the tanks was frozen. The fire lasted two hours. Eye-witnesses state that when the doors were finally opened a mass of burning persons was visible within.

PROHIBITION DOCUMENTS.

We have received from the publisher, John Burns, St. Louis, Mo., a paper covered volume of 160 pages, entitled "Prohibition vs. Personal Liberty; or, The Liquor Traffic Critically Examined in the Light of Science, Theology, and Civil Government." By A. M. Collins, A. M., M. D. It is an eloquent and interesting investigation of the influence of the liquor traffic, on business of all kinds, its relation to the government, the right and duty of the government to deal with it, the influence of alcohol on the human system, its utility as a medicine, the Bible teaching in regard to its use, and the duty society owes to itself, to prohibit the manufacture, sale, and use of alcoholic drinks. Price, paper cover, 35 cents; cloth, 50 cents. This prohibition question is one that is enforcing itself on the attention of the people. It is well that all should be fully posted on the merits of the question. This book will aid them.

Also from Standard Publishing House, Cincinnatio, Ohio, by the same author, a volume of 200 pages on the "Wines of the Bible." We have read a portion of this work only. It undertakes to prove that the wine used in religious service of God's appointment was the unfermented wine of the grape. We have read other documents on the same subject. The arguments are plausible and the theory attractive to one who would like to aid in every legitimate way to destroy the use of all that intoxicates and inebriates. But one simple fact stares us in the face. The Corinthians used in the communion, wine that made them drunk. Paul reproves the drunkenness, the abuse of it and of the institution, that led to drunkenness. But he never intimates that the wine was of a character not approved by God. It seems to me, if they had used an unauthorized wine with such direful results, Paul could not fail to reprove them for using it. This fact, it seems to me, must always spoil this theory, however plausible the reasoning. We rejoice at every help to discourage the use of intoxicants. Still wrong positions react and do harm. Still we say, let people read and see all sides of these questions. Price, 40 cents; $4.00 per dozen. Standard Publishing Co.

D. L.

THE MISSIONARY SPIRIT.

The following outline of what Mr. Judson has attempted and successfully achieved within a twelvemonth is too condensed to well admit of abbreviation. The answer to three inquiries, as here given by Mr. Judson himself, will be read with deepest interest:

"'What is the character and status of the people among whom you labor?'

"'Among the respectable boarding-houses which are filled with young men and women,' continued Mr. Judson, 'who are passing through the first phases of difficulty and obscurity which attend the beginning of success in New York; among the commodious brick houses, each of which contains three and four families, and a great deal among the respectable tenements, wherein dwell the better class of the Americans, French, Germans and Italians. The population in this part of the city is principally composed of worthy and respectable persons. True, we have our share of the degraded. Drunkenness and all sorts of vice abound, but we regard these crimes as the result of a lack of Christian supervision. If idleness and poverty begin to replace toil and affluence, we try to find out a Christian remedy for this. Through the local church we would touch, not only the religious life of the community, but, like the Lord, we would look after the children; its bread, its meat, its sickness, its poverty, its unbefriended despair. We make a steady effort to lay controlling hands on this motley, multitudinous life. Yet the shrewdest politicians grasp it only for an hour's time. Money kings cannot hold it to their purpose except for a brief moment. The mass is so heterogeneous, there are so many counter-currents and under-currents, that our ordinary wisdom fails when it seeks to sway New York as one man. And yet, is there not a unifier for this segregated populace? Yes, but not in political economies, not in statute books, not, least of all, in the sophistries of socialism; but we believe, and on this principle we plant our faith and establish the basis of our labors, that the bond of unity is the love of the "Son of Man" reaching out through the entire human brotherhood. Now these people cannot afford to go up town and pay pew-rent in the fine churches there, and my theory is, if the rich and the poor are to meet together at all for worship, the rich will have to build their fine churches where the poor live. This I believe to be in accordance with the primitive ideas of our religion.'

"'What has been your aim and the tendency of your exertions since your sojourn here?'

"'I have been striving to establish a church which shall be the centre of a circle of chapels and philanthropic institutions among the different nationalities. There must be unity in diversity; one organic church, one board of ministers, one board of deacons, one communion table, one baptistery, one Sunday-morning service. But on the other hand, I would have as many Sunday-schools, Sunday-evening preaching services and evening prayer-meetings as are required to meet the wants of all neighborhoods and nationalities. The Christian Church should have all the appointed ministrations and ordinances planted in a locality to stay there, not moving off like a traveling show, but adapting its agencies and resources to whatever social conditions come about it. Christianity is for humanity, and not for one particular or favored class or nation.'

"'What has been the result of your first year's labor?'

"'I have every cause to be satisfied with my success. The church was in a most deplorable condition when I undertook its pastorate. I have impressed upon the minds of my people that the church can only be supported by systematic and voluntary offerings. Though we have no rich people in the church, yet there is a disposition to give. During the past year $4,400 was raised for church expenses, besides what was given for benevolent causes outside. The standing debt of $8,000 on the church has been paid; $6,000 was given to me by six gentlemen in checks of $1,000 each, and my congregation raised something over $3,000. I have three associated pastors, each a minister of successful pastoral experience, each having a special department, yet all working together with the fullest understanding and closest harmony. The music is under a director accustomed to Christian work, who gives his whole time to the service of the church. In the hot months of the past summer we had a public ice-water fountain on the corner by the church for the refreshment of the women and children and sick in the surrounding tenements. For the past six months we have maintained a Flower Mission, the ladies of Orange, N. J., providing us semi-weekly with beautiful bouquets, which we carry to the bedside of the sick. We have taken seventy-seven of our poorer children and placed them for two weeks in country homes.'"

We publish the above account given by Judson of his missionary work in New York City. He is a son of the first missionary to China, A. Judson. He maintains the true missionary spirit of his father. Something over a year ago, he left a prosperous church and a good salary, to labor with the neglected portions of the poor of New York City. He did not simply go there to establish a mission point, but to build up a self-supporting church, and devote his life-work to the good of these people. This is the only way to do true missionary work. It is just as much missionary work as that done by his father in India. The true missionary spirit will find mission work wherever it exists. We have known men anxious for foreign missionary work, who let the heathen right at their own doors remain in ignorance, die in sin, and sink down to hell, without an effort to enlighten and save them. Such missionary zeal is not of God.

We greatly rejoice at the carrying of the gospel to heathen lands, even when it goes not in its purity and simplicity, believing that the gospel truths, even when beclouded by erroneous theories, will elevate and enlighten the heathen and prepare the way for its reception, when, in the providence of God, it can be carried there in its purity. But the individual that has the true foreign missionary spirit, has also the home missionary spirit. If he cannot go or send to the heathen across the ocean, he will help the heathens at his own door. A man that persuades himself that he is anxious to assist in foreign missions, but won't work at home, deceives himself, makes a hypocrite of himself. He might like the honor, the *eclat*, or the novelty of a trip to the foreign land, or he might like the name of helping the foreigners, but the work of Christ is the same there as here; and if he does not delight in it here, he would not do it there. Frequently men make an excuse to themselves that they would like to help a foreign mission, but it is merely an excuse for not helping a work needed at their own doors.

Again, Christians persuade themselves they would work wondrously if their circumstances were favorable. We are persuaded this is self-deception. God always gives men opportunities suited to their genuine desires and fitness for labor. And he increases and widens these opportunities as their earnest desire and fitness for this improves. The trouble is, we place a higher estimate on our fitness than God does. We are unwilling to work in the quiet openings God places before us. We want prominent ones that will attract the attention of the world. God never leaves a man sincerely desirous to serve him without the opportunity, if he will use it. If he fails to use it, it will be taken from him. If he uses it faithfully, this opportunity, like all talents used, will be greatly multiplied. If we faithfully do what is in our reach, God will open new opportunities; will multiply our talent if we will use it. We may always rest assured that when we do nothing, the fault is ours, not God's; not even the fault of other persons, but of ourselves alone. If we see no big or prominent openings, let us take it as an indication that God wishes us to work in some quiet nook among the humble.

In every city, in every neighborhood in the land, there are heathens needing gospel teaching, Christian help, and the sympathy of divine love brought to bear upon them, by the disciples of Christ. When we do our duty to them, God will open the way to those further off,—even to those who sit in darkness and in the shadow of death. But it is vain to expect, it is self-deception to think we desire, it is hypocrisy to pray for an opening to reach those in distant lands, while we do nothing for the ignorant, the degraded, the lost at our doors. D. L.

HOW WERE THE GENTILES SAVED?

Brethren L. & S.: How were the Gentiles saved before the death of Christ or the gospel dispensation? Please answer this question in the next ADVOCATE without fail, as some of us are very much interested in this matter. I am told that no one in this country of whom the question has been asked, has given a satisfactory answer.

Yours in the one hope,

G. W. BOWLING.

Landersville, Ala., January 15, 1882.

We do not know whether the Gentiles were saved at all or not, before Christianity was established. And in the next place, if they were, we do not know how. The only reason, however, why we do not know is that the Bible does not tell. If it did, we think we could understand it, and could then tell others also.

E. G. S.

OVER-ATTENTION TO DRESS.—Be quiet in dress. In a day's travel on the cars one sees a good many people, and if he is a close observer, will find representatives of all classes of society. There are men and women whose very dress betrays their taste and ambition. They are fond of showy raiment, heavy jewelry, and a multitude of trappings. Everything is carefully, and in some cases ostentatiously, displayed. As they themselves measure other people by what they have on, they suppose that others will so judge of them; and hence their anxiety to make a public exhibition of their wardrobe. It goes without saying, that whatever may be the pretensions, the wealth, or social position of such persons, they lack true refinement. They are coarse and low in all their feelings, their pleasures, and their aims. The real gentleman and woman, while not careless or indifferent to personal appearance, sets no such store by it as to make it the index of worth and character. They know that pride, vanity, and utter want of virtue may be clothed in purple and fine linen, while the truest, noblest manliness may go in plain homespun. Hence they have learned not to judge by the outward appearance.

It is not much thought of, but it is certainly a very important lesson, to learn how to enjoy ordinary life, and to be able to relish your being, without the transport of some passion, or gratification of some appetite. For want of this capacity, the world is filled with whetters, tipplers, cutters, sippers, and all the numerous train of those who, for want of thinking, are forced to be ever exercising their feeling or tasting.—*Steele.*

Perseverance can sometimes equal genius in its results. "There are only two creatures," says the Eastern proverb, "which can surmount the Pyramids—the eagle and the snail."

It is what the child does, and not what is done for him, that makes him what he becomes.

NOTES OF TRAVEL.

Brethren L. & S.: On Saturday 13th inst., I took a sleigh ride, the distance of eleven miles, to Frederick's Hall, where I took the train for Gordonsville, en route for Rochelle, Madison county, Va., where was an appointment for Sunday following. Owing to the cold and deep snow, the mails through the country had not made their accustomed trips, so I must needs be content to spend Lord's day in Gordonsville. Before I left the train I had made the acquaintance of Bro. Stonewall Gentry, who was up from Richmond to see his home-folks at Gordonsville. I accepted his kind invitation to spend the night at his father's, Bro. J. R. Gentry. Here I was soon made to feel at home. The occasion was one of much interest to the family, the reunion of his five sons, three of them with families. I rejoiced with them.

On Lord's day I went to church. Bro. T. J. Spencer, late of Clarksville, Tenn., is preaching for the congregation half his time. Bro. Spencer gave us a cordial welcome, and through his courtesy I occupied his place in the pulpit. Gordonsville church is not a wealthy one, but is doing a good work. Besides keeping their house in good order, they pay liberally their preacher, have an interesting Sunday-School, of which Bro. J. R. Gentry is superintendent. The school alone paid $61.84 during the year just past. This shows what small contributions frequently made will do.

After meeting I accepted the hospitalities of Bro. J. Wade Shellburn, who is principal of the Gordonsville Female College. He is also a preacher of the word. His preaching proclivities perhaps came by inheritance, as his father, grandfather and great-grandfather were all preachers before him. The faith of Bro. Silas Shellburn is spoken of throughout the State. Gordonsville Female College is fast making a reputation as a good school for girls. Those in the South and West who desire their daughters educated in Virginia, could not do better than send them here. The college is beautifully situated in a healthy locality, the grounds include six acres. A corps of good teachers, among them Bro. F. V. Davis, who has had an experience of twenty-five years.

We spent the afternoon very pleasantly with Bro. S. and his accomplished lady. At night we again attended church, when Bro. Spencer gave an interesting discourse on Foreign Missions, after which the congregation responded with a liberal contribution to that cause. In addition to his labors for the Gordonsville church, Bro. Spencer is one of the editors of the *Atlantic Missionary*, published at Gordonsville, Va. Bro. Spencer is held in high esteem by the church and citizens of Gordonsville. I am glad to say to my friends that we are well, notwithstanding the rigorous weather we are having just now. Trusting that we may all be preserved to God's heavenly kingdom and glory, I am as ever,

Yours in hope of immortality,

GRANVILLE LIPSCOMB.

Gordonsville, Va., January 15, 1883.

God, when he smites as well as when he smiles, offers to you just that which gives you the best opportunity for the development of your highest interests. There are many dark things round about us, but Satan is under the control of our Father, and like a chain-gang, is working on the highway along which we are marching to glory. —*A. B. Brown, D. D.*

The secret of respectability lies in the strict observance of the following three rules: Live within your means, always tell the truth, and keep good company.

A MISSION IN SAN ANTONIO.

In many cases we have made signal failures in our mission work because we have not used discretion. We have spent money sending men hither and yonder over the country to deliver a few discourses and work a few days at a point, then away to another before he has time to do any permanent good. And the fault is not that of the evangelist, for we assign him a vast territory to go over, and expect him to get over it, whether he does any good or not. In place of thus wasting our time and money in this way, suppose we select a few important strategic points, establish at these good churches, and leave these to cultivate the field around them. And not stop either with a little starved congregation that can't live, but lay siege to a place and hold on till the church is strong.

Suppose we select a good man who is qualified for the work, set him to work on a salary that will not starve him out, and just let it be understood that he is to stay till the work is accomplished. Suppose we try this on San Antonio, as that is the key to all southwest Texas. A brother who is well qualified to do the work can now be had and now is the time to strike. And all that will be necessary to give the utmost confidence is for me to say that I mean Bro. G. L. Surber. One thousand dollars a year, with what can be raised on the ground, will soon give us a strong church in that important place. Now, have we not one hundred brethren in Texas who will give ten dollars each a year for five years to do this work, or if one is not able, let two club together, but let the treasurer have only one name. I will agree to do the work of treasurer without one cent of remuneration, thus every cent given will go to the work. Every one shall have a receipt when his money is received. You say, for five years, why so long? Because we mean business—we want to succeed. And the man who can go to a city and begin at the ground, build up a congregation, build a house, and get them in a self-sustaining condition, will have to work to accomplish it in five years.

Brethren, let us take hold of this matter like those who love the Lord. Let me hear from you by postal card, and as soon as I get one hundred pledging ten dollars each, we will begin the work and begin the collections. I have a box ready to hold these pledges—let them come thick and fast.

Since writing the above I have been told that the sisters have been contemplating a work of this kind in San Antonio. Let us hear from the sisters also; if they undertake it I know something will be accomplished. If the sisters respond liberally to this call, I will turn the work over to them, while we turn to another field. I will be the medium of communication to get the work started. Let the sisters in each congregation confer together, see how much they can raise, and let me know. At the same time let the brethren come on with their pledges.—J. T. HAWKINS, *in the Christian Preacher.*

THE BETTER WAY.—The more quietly and peacefully we get on the better—the better for neighbors. In nine cases out of ten the wisest policy is, if a man cheats, stop trading with him; if he is abusive, stop his company; if he slanders you, take care to live so that no one will believe him; no matter who he is, or how he misuses you, the wisest way is to let him alone; for there is nothing better than a cool, calm, quiet way of dealing with wrong we meet with.

A man never was so good as he should be that does not strive to be better than he is: he never will be better than he is who does not fear to be worse than he was.

HOW TO PUT ON STRENGTH.

The question is often asked, how, then, shall we put on strength? We answer, on our knees! No man ever put on spiritual strength except on his knees. It was there that Jacob found it when he had "power with God and prevailed." It was there that the apostles found it. When Peter stood forth and preached to the multitude, the day of Pentecost was the day of power. It was the Spirit's power. But how did the apostles put it on? Upon their knees, in those days of prayer, in the upper chamber in Jerusalem. O, brethren, it is upon our knees that the church must now put on its strength! "Awake! awake!" It is God's call. When we ourselves have risen to the consciousnees of our need, we may then take hold upon God and cry, "Awake, awake, O arm of the Lord!"

Let us put on the strength of the word, as the apostle did when he shunned not to declare the whole counsel of God. Let us put on the strength of the ministry, as Paul did when he went forth in the fulness of the blessing of the gospel of peace. Let us put on the strength of the Spirit, as the early church did when it was endued with power from on high. Then shall our work be "mighty through God, to the pulling down of strongholds." Then shall we return from the conflict as Israel did from the pursuit of the Midianites, exclaiming, "The sword of the Lord of Gideon!" Then shall the church be a "praise in all the earth," and men shall say, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"—*Dr. W. M. Paxton.*

WHEN TO STOP.—Success depends as much on not doing as upon doing. In other words, "Stop before you begin" has saved many a boy from ruin.

When quite a young lad I came near losing my own life and that of my mother by a horse running violently down a steep hill and over a dilapidated bridge at its foot.

As the boards of the old bridge flew up behind us, it seemed almost miraculous that we were not precipitated into the stream and drowned. Arriving home and relating our narrow escape to my father, he sternly said to me:

"Another time hold in your horse before he starts."—*Golden Days.*

A STRANGE MESSENGER.—A professional diver said he had in his house what would probably strike a visitor as a very strange chimney ornament—the shells of an oyster holding fast a piece of printed paper. The possessor of this ornament was diving on the coast, when he observed at the bottom of the sea this oyster on a rock, with a piece of paper in its mouth, which he detached, and commenced to read through the goggles of his head-dress. It was a gospel tract, and, coming to him thus strangely and unexpectedly, so impressed his uncovered heart, that he said, "I can hold out against God's mercy in Christ no longer, since it pursues me thus." He became, whilst in the ocean's depth, a repentant, converted and (as he was assured) sin forgiven man. Saved at the bottom of the sea.

It is stated that crops of wheat sown from California grain in Japan result so splendidly that large preparations are being made for similar experiments in various parts of the Empire.

Those with whom we can apparently become well acquainted in a few moments are generally the most difficult to rightly know and understand.—*Hawthorne.*

TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS TO WHOM ALL CORRESPONDENCE RELATING TO THIS DEPARTMENT MUST BE ADDRESSED.

Sometime, Somewhere.

Unanswered yet? The prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail; is hope departing,
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer;
You shall have your desire sometime, somewhere.

Unanswered yet? Though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking
So urgent was your heart to make it known.
Though years have passed since then, do not despair;
The Lord will answer you sometime, somewhere.

Unanswered yet? Nay, do not say ungranted;
Perhaps your part is not yet wholly done.
The work began, when first your prayer was uttered,
And God will finish what he has begun.
If you will keep the incense burning there,
His glory you see will sometime, somewhere.

Unanswered yet? Faith cannot be unanswered,
Her feet were firmly planted on the Rock;
Amid the wildest storms she stands undaunted,
Nor quails before the rudest tempest shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done," sometime, somewhere.

—*Robert Browning.*

RE-BAPTIZING BAPTISTS.

Bro. Poe: In the ADVOCATE of the 4th inst, you ask for the law on the above subject. I offer the following as proof that all who come to us from the Baptists should be re-baptized:

1. Baptists claim that baptism is not for the remission of sins; but to introduce the subject into the Baptist church. Peter says, "Repentance and baptism are for the remission of sins." Acts ii: 38.

2. When a person joins the Baptist church, he is made to confess that his sins *are* pardoned, and that he *is* a new creature *before* baptism. Peter says we are made free from sin by obedience to that "form of doctrine [baptism] delivered unto us." And Paul says, "In Christ old things are passed away, and all things become new;" and, "As many of you as were baptized into Christ, have put on Christ." Gal. iii: 27.

3. Baptists do not comply with the law of pardon, and are therefore unpardoned.

4. Our brethren in receiving Baptists leave the matter of re-baptizing with the conscience of those previously baptized by Baptists. Whereas, conscience is not a law of faith, but only what education has made it. For these and other reasons I conclude Baptists ought to be rebaptized. Paul did not leave the legality of John's baptism to the Ephesians to settle—he rebaptized him.

J. A. LIVESY.

If brother Livesy could prove that it is necessary we should understand all that clusters 'round about, and connects itself with baptism, before we can be baptized, then his points are well taken, and then will he find, that not only should Baptists be rebaptized, but a large percentage of those who have been baptized directly into the church of Christ. I apprehend that not half who are baptized by our own brethren, do so with the express understanding that it is for the remission of sins. They are baptized *to obey God.* They learn the terms of pardon as given in the great commission, "He that believeth and is baptized shall be saved." They understand that God requires this, and they do it in humble obedience to his command. Let us cite a case, by way of illustration:

A. or B. believes on Christ, desires to give himself to the service of God, he looks about to see what he must do. The command stares him in the face, "Repent and be baptized." He is already repenting, he needs only baptism; he applies to the Baptists—knows no other doctrine—is made to relate an experience, not because he wishes to, or really because it is so; but by a series of adroit questions he is made to say many things he had rather not say, and some things really not true, perhaps. But he does it all mechanically, because there is no way to reach obedience to the command, "be baptized," but by traveling this road. If he falters, and refuses to give satisfactory answers to the queries, he is cut off from obedience and hence he goes on; he is taught that this is right; his purpose is to be baptized and he can only obtain it thus. He is finally baptized in the name of the Father, Son and Holy Spirit. He has honestly and faithfully done his part. in the best way he could. He believed on Christ, he repented of sin, and has been immersed, and Jesus said, he that believeth and is baptized shall be saved,—pardoned. But you say, "he was not baptized for remission of sins, but to make him a Baptist." So we might retort that many who join us directly are not baptized for remission of sins, but to make them Campbellites. We believe that every one immersed into the name of the Father, Son and Holy Spirit, believing on Christ, and repenting of sin, are pardoned whether they understand all about baptism or not—no matter by whom baptized.

If a correct knowledge of all that connects itself with baptism is necessary before we can be legally baptized, then the three thousand Pentecostians learned the lesson quickly; then also must the Centurion and his household have been ready and apt scholars. The Ethiopian officer, too, made short work of the great lesson.

Must a man understand that he is buried "with Christ by baptism," to make it legal? If he does not understand in going down into the water, that he is being buried "with Christ," and that he is "rising again to a new life," will this invalidate his baptism? Is it not a burial into Christ, and is there not a resurrection to a *new* life? Paul had to teach the Galatian brethren, long after their baptism, that in their baptism they "put on Christ;" that they were "baptized into Christ."

Again, he taught the Colossian brethren that they had been made complete in Christ, by that circumcision—baptism—the putting the body of the sins of the flesh, and this was done by their burial with Christ in baptism, and he further shows them that they were raised with him, in being raised out of the water. In his letter to the church at Rome he argued the case at length, to prove to the brethren that their sins are remitted, chapter 5, and in the 16th chapter teaches them that they were baptized into Christ, that we are buried with him into death, and raised up to walk in newness of life, etc. Peter, too, in his first general epistle, iii: 20, taught the disciples that their sins had been remitted in baptism. Like the ark saved Noah, so baptism had saved them, by translating them into another state—saved. Again, in Peter i: 22, he informs the brethren they had purified their souls in obeying the truth, etc.

Now, if these disciples must needs know all this before baptism, why teach them these things again? The facts are: Christ was preached, that he was Christ, he that should come, and the people believed on him and were baptized by thousands. They knew not all the whys and wherefores, but they knew God required them to be baptized. They did their part honestly and earnestly, and who will say God did not do his part, grant the pardon? Hence some doubted afterwards, and it became necessary for Paul, Peter and others who *knew* the facts in the case to show these disciples they had been baptized for the remission or pardon of sins. Hence we say, *it is not necessary* to rebaptize one who has been immersed with an honest purpose to obey God—whether he understood that God would pardon just at that point or not. In many cases it may be necessary, as in the case of the Galatian brethren, to teach them that *in their baptism* they put on Christ, arose to walk in a new life, arose with Christ, and if risen with him, should walk with him, etc. But I cite one more case. Apollos went down to Ephesus and converted some—baptizing them with John's baptism, etc. Paul had these rebaptized, because John's baptism was out of date, and *was not done in the name of Christ.* Now query: If Apollos, being a Christian, had been baptized *with a full knowledge* of the object or purpose of baptism; why could he not explain to these Ephesians? And further, if he did not understand that he himself was baptized for the remission of sins, why was not he rebaptized? Aquilla and Priscilla taught him the way more perfectly, but not a word about his being rebaptized.

We have been at some pains to answer Bro. L., because just now some are making havoc with the churches on this very subject. We have all along thought they were making much-ado about nothing, and think so yet. We hope the above may help some who have had doubts, to a settled conclusion on this subject. The command to the believing alien is, "be baptized." When he does that, he has reached the point where God has proposed in his word to pardon, and he will do so, whether the subject understood so or not.

Editors of Gospel Advocate:—It is due to the brethren at large to acknowledge through the medium of your paper an error that I fell into a short time ago. I was invited to take part in a concert at Huntsville, in Walker Co., the proceeds to go toward the purchase of an organ for the Sunday-school. Without giving the subject much thought, I consented, and ever since I have been sorry that I did so; I would not do so again on any account. If by my doing so, I have lost the confidence of my brethren, I ask that after this acknowledgment, they will receive me again into their favor, while I assure them I would not do anything that would offend any of the members of the one body. It is also proper for me to say that the church in Huntsville is not an organ church. It is now, as it has always been, a gospel church. The organ will never enter it. It is in favor of nothing but what is of divine authority, and endeavors to keep the spirit of unity in the bond of peace.

HARRY HAMILTON.

Madisonville, Texas, Jan. 4, 1883.

COMMENTS.

The above letter, brings before us a heroic specimen of Christian manhood. We are not mistaken in Brother Hamilton. We were greatly surprised at the part he took in procuring an organ "for the Sunday-school," and *supposed* he had entered the play without giving it much thought. Such proved to be the case. We are glad he has made this public statement, and assure him that our estimate of him has been greatly heightened by this letter. To say in this public way, "I have done wrong," makes a *man*, in Christ. To have trained in the gospel until we can do this, is a victory, than which, Napoleon never achieved one-half so great. The grandest victory man ever achieves, is to conquer himself. Here is our hand, Bro. H., while we pray the Lord to bless you, and still to make you a tower of strength in the church.

NOTES AND COMMENTS.

Will brethren send up postal card reports of work, and gospel success?

Bro. Vick gave us a pleasant call recently, on his way from Bro. Larimore's school, Alabama, to San Marcos, Texas, where he expects to engage in teaching. We like his looks, and think he will be quite an acquisition to San Marcos.

Bro. G. L. Surber is the man we want to plant our cause in San Antonio. We have found one man who will be one of one hundred to pay him ten dollars per annum on this mission for one, or five years if necessary. Who else will help? Inform us at once by letter. Let's send Bro. Surber at once.

The church at Sherman, Texas, recently sent Sister J. M. Pickens ten dollars—*Christian Messenger*.

We know a little congregation of forty members, very poor, that beat that, for Sister Pickens, while the church at Sherman is large, and wealthy.

Sister Tubman, of Georgia, has constituted herself executor of her own estate, and is spending it for the cause of Christ. She gave $50,000 to Bethany College—has built a meeting-house at Frankfort, Ky., and another at Augusta, Ga., at a cost of $80,000. She pays a preacher $200 per month to preach in it. Wonder if we have any Sister Tubmans in Texas? If so, we should like to hear from them; and the Brother Tubmans too.

The Baptists have sent a Missionary, W. D. Powell, to Mexico. He is no sooner there than he begins to plead with his brethren to send him an organ, to convert the heathen with. We suggest that no man is fitted for Missionary work, who has not confidence enough in the gospel to depend upon it alone to convert and save men. His brethren had better recall him. If he has to be bolstered up with a theatrical troupe, he is not fit to preach. He ought to know nothing but Jesus Christ, and him crucified. That is worth more than all the organs on earth.

Brother Poe:—I take pleasure in answering the following questions you ask through the ADVOCATE:

"Do you have preaching?" Yes,—twice a month. "Who preaches?" Bros. Randolph Clark and E. K. Taylor. "Any additions?" Six last year through the monthly preaching of Bro. J. J. Lane. "How is your church getting on?" We have built a nice comfortable house, and working together harmoniously. "Do you take care of your sick and poor?" Yes. "Do you make strangers feel at home among you?" We always extend to *worthy* members a cordial welcome. "Do you send preachers to any destitute places of your counties?" The church has ordained two preachers who visit other congregations, but not sent directly by this church. "What success do they have?" They have organized several congregations, and we think have sown the seed in good ground, that will bring forth good fruit.

We are trying to plant the cause of our Master in Palo Pinto, and need all the encouragement from good brethren they feel like giving us, and would be glad to have any ministers of the gospel visit us. H. G. TAYLOR.

Palo Pinto, Jan. 14, 1883.

We are glad to get these encouraging reports, and hope others will report in like manner. We want our department of the ADVOCATE to be a paper for the brethren of Texas. Send on your susbcriptions, brethren.—*Ed.*

ITEMS, PERSONALS, ETC.

"A mightier hand, more skilled than thine,
Must hang the clusters on the vine,
And make the fields with harvest shine.
Man can but work; God can create;
But they who work, and watch, and wait,
Have their reward, though it come late."

Bro. J. R. Hoover has removed from McMinnville to Gainesboro, Tenn., and now has charge of "Montpelier Academy," a good school at the latter place.

A wholesale changing of pulpits has been made among the denominations in Nashville. Dr. T. G. Jones, of the Central Baptist, Dr. A. J. Baird, of the Cumberland Presbyterian, and Dr. T. A. Hoyt, of the First Presbyterian Church, have all resigned.

Eld. Jno. P. Tuck, of Sunny Lane, Butler Co., Ky., reports a meeting of ten days at Pleasant Valley, Ohio Co., Ky., with good interest, and four additions,—three by baptism, and one from the Baptists.

Bro. G. W. Yancey, of the *Old Path Guide*, formerly signed his articles G. W., but now has it G. *Worth* Yancey. The *Standard* says it is because he is afraid people will think he is named for G. Washington.

Earthquakes are becoming alarmingly frequent in the United States. Maine was severely shaken on New Year's, and on Thursday of last week an earthquake was generally felt throughout the southern part of Illinois, extending into Kentucky.

Mr. Dempsey Tanksley, a well-known citizen, died near this city two weeks ago. He was one of the few men of whom it could be said, "his word was as good as his bond." To illustrate, soon after the war he engaged twelve hundred bushels of Irish potatoes to a produce merchant of Nashville at $1.00 per bushel. When the time came to deliver them, potatoes were worth at least two dollars. Though he was poor, and his friends advised him to take advantage of the rise, he complied with his contract to the letter, making a clean loss to him, and a clear gain to the merchant, of twelve hundred dollars.

As we made mention some months ago, Mr. Hurst, of the C. P. Board of Publication, Nashville, received two hundred dollars of "conscience money," with directions in plain black and white, that the money *belonged in the United States treasury*, and to please place it there. Mr. Hurst somehow arrived at the conclusion that, as many anonymous donations had been sent for the church, "Conscience" intended the funds for that purpose also, and credited accordingly. But Uncle Sam had no idea of letting it slip through his fingers, and ordered proceedings made to recover it, and by the advice of a lawyer, Mr. H. has relinquished his claim.

New Advertisements.

Please notice the card of Messrs. Geo. E. Cooper & Co., Nashville, on first page, and be sure to call on them for everything you need in their line—stoves, (the very best,) tinware of all kinds, hollow-ware, etc. We recommend them for fair and reliable dealers.

Our old friends, A. C. & J. C. March, are yet before the readers and friends of the ADVOCATE, and we bespeak for them a continuance of patronage. They have a full stock of saddles, harness, etc. Same stand,—No. 50 North Market St., Nashville.

Sunday-schools who are about to purchase supplies for the ensuing year will find it to their advantage to read the advertisement of David C. Cook in this issue. His large stock and attractive prices are the features of his business.

Market Report.

NASHVILLE MARKETS.

OFFICE OF THE GOSPEL ADVOCATE,
Thursday, January 25, 1882.

Cotton steady, and a better feeling is reported. Country produce is in good demand; eggs lower, and plenty coming in. Dried fruit is still higher, with good inquiry. Flour unchanged. Wheat is higher than it has yet been.

COTTON.

Good Ordinary	8⅜
Low Middling	9
Middling	9⅛
Good Middling	9¾

COUNTRY PRODUCE.

GINSENG	1 00 to 1 25
BEESWAX—Choice	25
DRIED FRUIT—Apples	6 to 6⅛
Peaches, halves	4¼
" quarters	3¾
TALLOW	7
POTATOES—Irish, per bbl	2 00
" Sweet "	1 50
PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1¾
FEATHERS—Choice	30 to 54½
BUTTER	12½ to 18
CHICKENS, hens	25 to 27½
Young Chickens	15 to 20
TURKEYS—Gross, per lb	7½
Dressed, "	12½
EGGS	18 to 19
HIDES—Dry Flint	12 to 15
Dry Salted	10 to 12
Green Salted	7½ to 8
WOOL—Tub Washed	30 to 32
Unwashed, Clothing and Combing	18 to 22
Unwashed Lamb's Wool	none.
Burry One-third less	

FLOUR AND GRAIN.

FLOUR—Superfine	4 25
Extra	5 00
Choice Family	5 25
Fancy	5 50
Patent Process	6 50
BRAN—Loose Car loads, per ton	14 00 to 14 50
WHEAT—New	98 to 110
CORN—Sacked in Depot, white	44 to 46
New, from Wagon, shelled	40
" " " in ear	40
OATS—Sacked in Depot new	50
RYE—From wagon, Seed	60
BARLEY—from wagon	60
HAY—Mixed	14 00
Prime Timothy	15 00
Choice "	16 00

LIVE STOCK.

CATTLE—Best fat Steers, per 100 lb	3½ to 4 25
Best Butchers	3 00 to 3 65
Ordinary thin Cattle	1½ to 2
Sheep, Fat	3¾ to 4 00
" Stock	2¾ o 2¾
Lambs	4½
Heavy Hogs	6 00
Light Hogs	5 75

PROVISIONS.

BACON—Clear Rib Sides	10⅝
Shoulders	8
LARD—Buckets	14½
Tierces	13
HAMS—"C. C C."	15½
COUNTRY MEAT—Shoulder	10
Clear Sides	11
Hams	12
Lard, from wagon	11
BULK MEATS—Clear Rib Sides	13
Clear Sides	15
Shoulders	11¾

TOBACCO.

Common lugs	4 50 to 5 50
Good lugs	5 50 to 6 00
Low leaf	5 00 to 6 00
Common to medium leaf	6½ to 7½
Good leaf	7 50 to 8 50
Fine leaf	

WHOLESALE GROCERIES.

SUGAR—New Orleans (kettle) per bbl	7 to 7¾
Yellow Clarified	8 to 8¾
White Clarified	8¾ to 9¼
Granulated	10
Crushed and powdered	10½
A Coffee	9¾ to 10
MOLASSES—New Orleans	45 to 58
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	9½ to 10
NAILS—10d	4 0
Horse shoes	5 00
SALT—Seven bushel barrels on cars	1 25
5½ bushel bbl	1 35
LEATHER—Oak Sole	37 to 43
Buffalo Slaughter	27 to 29
Hemlock	24 to 29
In Rough	20 to 24
SEEDS—Herd's Grass	100 to 1 10
Blue Grass	1 25 to 1 50
Clover	5 75 to 650
Timothy	2 25 to 250
Orchard Grass	1 40 to 1 50
German Millet, from wagon	None
Hungarian and Missouri	None

Home Reading.

For the Gospel Advocate.

BIRDIE'S PET.

BY AILENROC.

Quietness reigned in the town of C———. The hum of busy every-day life was hushed in the streets, while the closed doors, and the sound of church bells, proclaimed to the traveler that it was the Lord's day. Even the green parrot which hung in its gay cage over Jim Carter's door, seemed subdued by the sweet stillness of the morning, and held its tongue—where it belonged—in its head.

I said the doors were closed. They were, all but one, and that was where the parrot hung. "*Bar*" was written over it in big letters, and there was a tall, green screen standing just inside to hide the thirsty caller from the passers by.

But, says one, the law of the land does not allow whiskey shops open on Sunday; but the law only imposes a fine, you see, for so doing, and Jim Carter did not care for fines.

"I makes it up in the long run," he said, winking his one eye. "Bless you; Sunday is as good a day as any. I buys my liquors, and sells when I gets ready. I pays my fines, and its nobody's business. Old Jim and the law has a tussle occasionally, but what of it? I does as I please."

On this particular morning he sat sunning himself like a great, big, bloated spider at the door of his den, and as usual, a crowd of loafers had collected to keep him company.

"The new parson holds forth to-day, I suppose," said Joe Bently, a young limb of the law, whose shaky hands and watery eyes proclaimed his habits. He did not add that he had fled from home by the way of a back window, fearing that his pious, widowed mother would ask his company to the house of God.

"Yes," drawled old Jim, "and I thought you'd a been there, but 'birds of a feather,' you know," he added with a wink of his eye, giving Joe at the same time a dig in the ribs.

Joe scarcely knew whether to be offended or not He held himself above his associates in a great many things, and yet their company held a great charm for him.

"I was up late last night," he said in a surly tone, "and did not feel like going out to day. If I did, I should go to sleep sure as fate."

"I sleeps of a night and stays awake of a day," said Jim, with a grin.

"Why don't you go, Jim?" said one of the crowd who sat on a box whittling a pine stick.

"Didn't want to," Jim answered, "old preachers and new preachers are all the same to me. The old Judge is about all that I can stand. I believe in every tub standin' on its own bottom, and every man 'tendin' to his own affairs. I 'tend to mine; but I don't have to go out on the street, take a man by the collar and *make* him drink. *If* a man wants a dram, though, he knows where to get it," and Jim laughed as though it was the richest joke in the world.

"Yonder comes the preacher, now," said the man on the box, rising and going in behind the screen for some water, whereat they all laughed, and old Jim winked till he did not appear to have even one eye. They all knew that John Barton's name was on the church book, and they knew, too, that it had no right there; for wicked men despise religious hypocrites.

The minister passed on, touching his hat with gentle courtesy to the idlers. He was a pale, kind-looking man, and to his hand clung a little girl, who chattered like a magpie, and smiled so sweetly in old Jim's face that he was quite bewildered.

"Bless my soul!" he ejaculated, when he had time to catch his breath, "my, that's the sweetest little one I've seen in many a day. Blow me, if it ain't so."

"She is a pretty little thing," the other men assented, and John Barton, having assuaged his thirst, came out, and looking after them, said so too. When the father and daughter came on by after service, the group had scattered, and old Jim sat within the doorway, with his chair tilted back, reading a newspaper.

"Oh, papa," cried a little piping voice, "let me see the pitty Poll. Do, papa, hold me up."

"Not to-day, my dear," her father answered.

"Can I see it to-morrow papa?" and he said absently as fathers will, "yes, yes, my dear."

Great was old Jim's surprise on the next morning, when a tiny apparition walked into his den.

"Please sir," she said, folding her hands, and glancing around, "I come to see the pitty Poll, but he is gone."

"Bless my soul," said Jim, "the old rascal is in the back room. I'll have him out, yes, yes; bless my soul! that I will," and he dived into a little apartment and brought out the old bird.

The little girl clapped her hands delightedly, and laughed with such glee that old Jim joined in for company; but the parrot ruffled his feathers and buried his beak in his breast, till he looked like a great ball.

"Polly, want your breakfast?" said his master, but Polly answered never a word.

"Polly, Polly, want your breakfast?" but no answer.

"Won't he talk?" said the child.

"No, my dear, only just when he pleases. He is like me—old, contrary and mean," and Jim laughed and winked.

"Is you *mean?*" said the child seriously, "if you is I doin' home."

"No, no," said Jim hastily, "I was jokin'. What might your name be, little girl?"

"My name's Birdie. I'm a bird, too," she said, laughing and shaking her yellow locks, "but not like that one. I ain't green, and I'll talk."

"Come, little Birdie," said old Jim, "and have a seat. I'm a mannerly old sight, have a lady to see me and never offer her a cheer," and he wheeled a rocker out of the back-room, and placed Birdie in it.

"Now," said he, "it's my treat; what will you have?"

But she did not understand.

"Do you like candy, Birdie, and oranges, and such things? You see, I don't know what children likes."

"You dot no little dirl?" Birdie asked, full of pity.

"No, no little girl; I lives by myself."

"Don't you dit ownsome?" said the child, with her mouth full.

"Yes, sorter, sorter, sometimes," said Jim, not laughing now.

"But den," said Birdie, striving to comfort this man who was lonely, and had no little girl, "God is with you all the time."

She said it seriously because of her strong childish faith, because of her training; said it impressively, because like all children, her tongue was inclined to trip lightly over the letter G, but she invariably took time to say God, dwelling with emphasis upon the sacred name.

"Now, I be blessed if it don't git away with me," said Jim, watching Birdie put her white teeth into the rosy cheek of an apple. "I guess," he muttered, "that He is with *her* all the time."

"Now," she went on confidentially, "we're not ownsome at our house. I've dot papa, and papa's dot me, and then we've dot mamma, and *she's* dot the baby, and he *is* a sweet baby. He sleeps all day and all night, and he's a BOY," she added as though that fact must not be overlooked, "and some day he will be a man and then,—and then," but the outlook was too vast—she returned to her apple.

"I wish you'd come to our house and see him," she resumed, "papa said he'd have his picture tooken and I'll div you one. I love goodies," glancing suggestively at the glass jars.

"You shall have goodies every day," said old Jim. "Now, hold your apron, for you must take some to the baby. Did yer pa know you come?" he asked, shaking some raisins out of a box.

"No, sir; I didn't ast him. He said to-morrow I might come and see pitty Polly, and I dest walked out. Nobody saw me but Nero, that's our dog, and he was asleep or he would have come, too. Nero is a good dog—oh!" jumping out of the chair, "there he is; here Nero, here sir."

A great shaggy Newfoundland ran in whining for joy, and after him came Mr. Stephens.

"Why Birdie!" he said, too amazed for further utterance.

"I come to see the pitty Poll, papa," she said, gathering up her treasures in her big apron, "and I dest staid long enough to eat some lots of things and talk to this good man, he not dot any little dirl, papa."

Mr. Stephens smiled, what else could he do? Birdie was so small and innocent that she did not know that a *bar* was forbidden ground to women and children.

"You must not carry off the gentleman's sweetmeats in that style, my dear. I fear," to old Jim, "that she has been troublesome."

But the bar-keeper hastened to reassure him. "Oh! no, sir; not in the least. I've enjoyed her visit, indeed I have; for she minds me of a little sister that died when I was a lad. I've been thinkin' of her all morning. Let her carry home the little tricks I gave her. Do now," as the minister hesitated. "It's not often I have such good company; you'd hardly believe how she has talked this morning—like a 'postle I might say."

"Well, thank the gentleman, Birdie, and let us go to mamma; she is uneasy about her little daughter."

Then Birdie made her little bow as she had been taught; lisped her thanks, and stopped to offer Polly a tempting morsel, which he took, to her great delight; and then escorted by her papa and Nero she set out for home.

Mamma was shocked. "Been to the grocery, Birdie? oh, dear; what will the people think of their minister's little daughter to run away and go to a place where they drink whisky and say bad words?"

"No, mamma, you is mistooken. I didn't see no drunk man's nor no wisky; why, mamma, it's a pitty place, and the man is *too* funny. He wears hankers like our cook, and God didn't let him have but one eye, and he's dot a big, a *big* rocking chair, and lots of goodies and things, and a big bird, mamma, what won't talk, with red legs, and it's green."

"A splendid description," said her mother, laughing, "but Birdie, you must not go there any more; if you do I shall have to punish you; do you hear me, Birdie?"

"Yes, mamma, I hear," sorting her treasures, "now, you put 'em up and give me some next day. I don't want any now."

So her mamma put by the nuts and candies. They lasted two or three days, then Birdie began to pine for more; she asked several times:

"Is there one orange?"
"No, dear."
"Apple?"
"No, dear."
"Candy?"
"No, Birdie."
"Not a single nut?"
"No, none."
"Nothin' mamma?"
"Look in the drawer, Birdie, they are all gone."

[*To be Concluded Next Week.*]

Humors of the Day.

"Satan" was the apple-lation Adam gave the devil in Eden.

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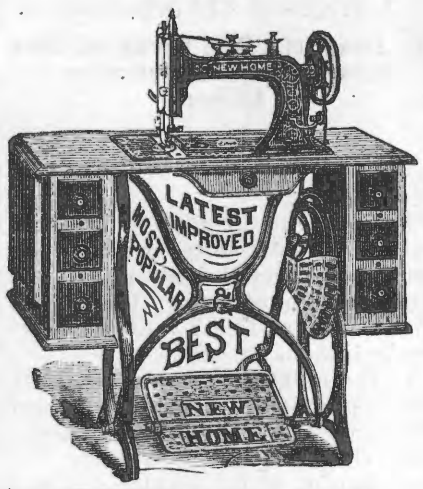

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Messrs. Editors:

I seldom appear publicly in print, but the facts connected with my experience which follow are so striking, and bear so closely upon the experience of others, that I venture to reproduce them entire:

In the month of September, 1879, I was practicing medicine in New Orleans. The summer had been excessively hot and everybody was complaining of being exhausted and feeling tired. It was not an unfrequent occurrence to have patients ask for something to relieve this weary sensation, and that I should also partake of the same universal lassitude or weakness, did not alarm me. I supposed that over-work and exposure had produced a temporary physical prostration; therefore I made a trip to St. Paul, Minn., thinking that a rest of a few weeks in a cooler climate would soon reinvigorate me. Little did I dream, however, what was in store for me. After getting settled in my new quarters I took a short walk every day, and patiently awaited a return of strength, but in spite of all my efforts I seemed to be losing strength; and even any slight exercise became laborious and tiresome. During this time I had frequent dull aching pains in my head, and through my back and hips, occasional shooting pains in various parts of the body, with soreness, shortness of breath, and palpitation of the heart. My feet and hands would be like ice one day, and burn with heat the next. I had no desire for food, and what I did eat distressed me; my sleep became disturbed with the frequent desire to urinate. The quantity of fluid passed would at one time be small and at another quite profuse. Then for days I would be perfectly free from this desire and nothing seemed to be the matter; nevertheless my debility gradually increased. My eyelids were puffed out; my bowels were alternately torpid and too active, the urine would be clear some days, on others it would be of a high color and deposit a brick-dust sediment. and at still others there would be a whitish appearance and a thick greasy scum would rise to the top. The pains in my head, back, chest, joints, bowels and bones were horrible in the extreme. I went in vain from place to place and consulted the best medical authorities the country affords; I would have a chill one day and a burning fever the next. I suffered excruciatingly with a numbness of my feet and hands, and at the base of the brain and between my shoulders; at times my limbs and body would bloat and physicians said I was suffering from the dropsy and could not recover.

How I could be so blind to the terrible trouble that was devouring me, I do not know; but there are thousands to-day who are suffering from the same cause and are as ignorant of its nature as I was. My skin was the color of marble at one time, and then again it would be like saffron, and this terrible restlessness, and I might say wildness, was followed by a dull, heavy, drowsy sensation. I was wasted to a mere skeleton except when the dropsical bloat occurred. I tried all the celebrated mineral waters of this country and Europe; all kinds of medicine and all kinds of doctors. Still no help came. I lay at my hotel in Philadelphia, where I was temporarily sojourning, given up to die by friends and physicians alike, when there providentially came into my hands a little pamphlet which I carefully read, and from which I got a view of my real condition, which no other agency had revealed. Acting on its advice, I had my water analyzed at once, and to my surprise, albumen and tube casts were found in large quantities. A skillful physician was sent for and apprised of the fact. He said I had Bright's Disease, and that death was certain. My friends importuned me to take a remedy which had won a great reputation for the cure of all forms of kidney diseases, and I therefore laid aside my prejudice and commenced its use. At first my stomach rejected it and I had to use small quantities; but after the first five days my stomach retained full doses. This was one year ago last October, and my improvement was rapid and permanent. I have regained 50 of the 65 pounds of flesh I lost during my illness, and I feel as well to-day as I ever did, and I can unreservedly state that my life was saved by Warner's Safe Kidney and Liver Cure, the remedy I used.

It may seem strange that I, being a physician and an ex-army surgeon, did not have the water analyzed before; but such is the fact. I had the symptoms of every other disease, and I did not suspect that my kidneys were in the least particular out of order; and here is just where I was in the greatest danger, and where most people who read this article are in danger. I find that I am only one of thousands who are suffering from kidney disorders, which, neglected, surely terminate in Bright's disease. I also know that physicians may treat these disorders for months without knowing clearly what the trouble is, and even after ascertaining the cause, be unable to prevent it. When death, however, finally overtakes the helpless victim they disguise its real cause, attributing it to heart disease, convulsions, apoplexy, vertigo, paralysis, spinal meningetis, blood and uremic poisoning, etc., etc.

Words, of course, fail to express my thanks to H. H. Warner & Co., of Rochester, N. Y., for giving the world such a needed and certain specific as the Safe Kidney and Liver Cure, but such as they are I gladly give them; while to the thousands to whom I have lectured upon the laws of health and hygiene I commend this letter most cordially, and warn them to beware of the insidious nature of a disease over which physicians confess they have no control and which in one form or another, is carrying more people to untimely graves than any other malady.

J. M. PORTER, M. D.
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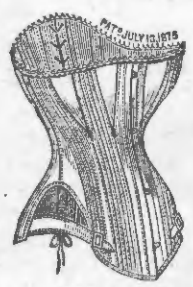

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EDITORS:

D. LIPSCOMB, E. G. SEWELL.

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Suggestive.

THE BLESSED MASTER.

His hands were hardened with carpenter's tools;
His sandals were dusty with going afoot;
He was all unlearned in the subtle schools;
He was meek and lowly and destitute.

The fox in the hill-side burrowed her home;
The bird in the branches builded her bed;
The King of the earth to his kingdom come
Owned never a roof to shelter his head.

But oh, the grace of His loving face!
The touch of His tender hand!
What joy to stay by His side alway,
As he went through all the land!

To hear His talk in the daily walk
By the vineyard or the wheat,
To know He has blest the couch of our rest
And the poorest food we eat!

—*Urania Locke Bailey.*

THE RELIGION OF CHRIST THE ONLY HELP OF MAN.

The superiority of the religion of Christ is seen, not only in the fact that in Christian lands, alone, the brotherhood of humanity is recognized, as manifested in the effort to benefit all, to educate the ignorant, to help the helpless, to care for the unfortunate and the neglected, to provide homes for the homeless, and to relieve suffering, sorrow, misfortune of every kind and character, mental, moral and spiritual, but within these lands, while all persons fall under the influence of the Christian spirit, and absorb its influence unconsciously to themselves, it is noteworthy that almost all the earnest, permanent efforts made to relieve the helpless, are made by the conservative bodies of professed Christians.

Talk as we may about the narrow and illiberal principles of the Christian religion, there is that in it, growing out of the example of Christ—who is its great head—that inspires those who believe in him to imitate his example in denying self to help the helpless. Christ did this. Humanity was helpless; he laid aside the crown of the universe, to help helpless human beings. Every one who truly believes in him, imbibes his spirit and desires to help his helpless fellowman. Unless we "have the spirit of Christ, we are none of his." The spirit of Christ is to help the helpless, to bless our enemies, to save the lost. Faith in Christ is the only power in this world that can beget the spirit of Christ.

IT IS AGGRESSIVE FOR GOOD.

Not only does the religion of Christ alone inspire to persistent effort to care for the lost and helpless, the unfortunate and sinful in Christian lands, but especially is it noteworthy, no influence has ever prompted men to seek the enlightenment and elevation of the ignorant and degraded heathens, save that spirit begotten by faith in Christ. No religion save the Christian religion has ever embraced within its provisions and its care the whole human family. Other religions are exclusive, restraining their supposed benefits and blessings within certain national, tribal or family limits. Christ alone of all religious teachers, came to the whole world. His religion is world-wide in its embrace. The corruptions of his religion have used violence and force in extending that religion. But the religion of Christ alone has inspired the spirit that leads men and women to leave home and families and the comforts of life in civilized lands, to brave disease, danger, death, to endure want, suffering, persecution, to elevate and save the lowly, the degraded, the lost.

The greed of gain, the desire of conquest, thirst for knowledge, have each carried its votaries into heathen lands, but no one of these, nor all of them comb ned ever improved or educated, civilized or moralized a community of heathens. These sometimes open the way for the religious teacher. Only he who is filled with the spirit of Christ, has helped the helpless, has educated, elevated or brought light to those who sat in darkness.

DARWIN AND THE PATAGONIANS.

The late Mr. Darwin in early life visited the land of Patagonia, the southernmost portion of South America, on a tour of scientific investigation. For long years after the discovery of the land, the inhabitants were considered the most degraded of the world—scarce removed above the brute; no intellectual development, no germ of moral thought, no houses, no clothing, no family, long thought to have no religious feeling—they lived as brutes.

Mr. Darwin thought them absolutely beyond the reach of help—too degraded, too low, for improvement. They were the connecting link between man and the brute, that could only have a mental or moral germ developed through long cycles of evolutionary ages. But the missionaries heard of them. The religion of Christ recognized the deepest degradation as the strongest call for help. The more helpless the victim, the greater need of help. They went. In less than a score of years Mr. Darwin again visited the land, in the interest of science, the change wrought was so great, that he became a life contributor to the mission. He was not a believer in the truth of Christianity, but he saw and acknowledged its power as a helper of the poor, degraded heathen. So long as he lived, it is stated that he gave a hundred and twenty-five dollars per year to the mission. The question is, what gives such power to this religion to work where no other principle, no other religion can prompt to action?

Mr. Darwin's heart was inspired with kindly sympathies and helpful feelings to these degraded people, but he was skeptical; what inspired that kindly feeling? The religion of Christ whose spirit he drank in with his mother's milk, which he breathed in his every day life, from living in a land of Bibles and among those imbued with the spirit of Christ. From Christ he received the spirit that prompted him to help the helpless, while he refused to rocognize the source of the influence.

WHAT HAS CHRIST DONE FOR THE WORLD?

We were asked not long since, "what has the Christian religion done for the world?" to which we replied: "It has made better hogs, better cows, better horses, better sheep—better corn and wheat, better milk and butter; it has given to us better houses, better clothing, healthier food. It has increased the products of the earth, made men better farmers, better mechanics; made women better cooks, better housekeepers. It has diminished human suffering, increased the length of life to mankind. It has made women more graceful and beautiful; it has made men stronger, more vigorous, more comely in person. If it does nothing for man beyond this world, it has improved him as an animal being, and has bettered all of his surroundings on earth."

"I did not know," he said, "that religion had anything to do with these things."

"It lifts man up," we responded, "and when it lifts him up, it lifts up and improves every animal that depends upon him or is connected with him. It enlarges man's vision, it quickens and sharpens his powers of thought, steadies his judgment, it increases his wisdom; it refines his feelings, purifies his affections and so directs his thought and actions, that he improves and benefits all with which he comes in contact.

Find, will you, the improved hog, horse, cow, sheep, the good farmer, the skilled mechanic, the neat, tidy housewife, the many comforts of civilization where the Christian religion is not known? In addition to these physical comforts, it has made men kinder to their wives, to their neighbors, to their children, and to the whole human family. It has created an atmosphere of morality in which it is possible for an infidel to live as an intelligent, moral and respectable man. Without these surroundings and helps which the Christian religion has furnished, he could not live as a moral, civilized and refined being."

Faith in Christ is the medium through which the spirit of Christ comes to the world, by which the atmosphere of earth is impregnated with moral influences.

He who destroys faith in Christ, destroys man's manhood, and comeliness, woman's grace and beauty, conjugal affection, parental and filial love, destroys purity and virtue in the human family; drives humanity back to the ignorance, the degradation, the poverty and squalor of savage life. He remands the animal and vegetable kingdom back to the inferiority in which they exist among uncivilized nations. He inflicts dearth and barrenness upon mother earth, so that she refuses to yield her fruit and so sends famine and desolation and pestilence upon the wings of the wind to curse man for denying his Lord. He that labors to destroy faith in Christ, is an enemy of the animal man, as well as of the spiritual.

D. L.

A well-bred woman may easily and effectually promote the most useful and elegant conversation without speaking a word. The modes of speech are scarcely more variable than the modes of silence.

Have you renewed your subscription to the ADVOCATE this year? If so, ask your neighbors and friends to take it.

ROMANISM.

"Mr. Thomas E. Sherman, son of Gen. William T. Sherman, lectured at Loyola College, Baltimore, recently, on "The Inquisition." Mr. Sherman is preparing for the priesthood at Woodstock College, and intends to become a Jesuit. Mr. Sherman gave a sketch of the Inquisition, or court of inquiry, established by the Catholic Church in Spain in the thirteenth century for the suppression of heresies. The courts of inquiry were composed of clerics and laymen, whose duty it was to try offenses against the laws of the Church. The principal offenders were the Albigenses and Manichaeans. The latter sectaries believed in two principles of good and evil—of equal power and sovereignty—hence they worshiped Lucifer as well as the Lord, and yielded themselves to the most loathesome excesses. These heretical teachings were undermining the Church, morality and social order. To arrest the evil the Church instituted the Inquisition, and the third Council of Lateran issued a decree authorizing the clergy to assemble all the people within their districts, and after preaching a sermon to them, to explain the powers of the priesthood. The faithful were ordered to confess within an allotted time if they held heretical principles, or knew others who did. All who failed to obey this precept were called to account.

"The Catholic Church did not sanction all the acts committed in that time, nor did the Inquisition order the executions. It simply tried the offenders and delivered them to the civil authorities with their verdict. Every government has the right to protect itself. In this country the Inquisition should not be judged according to our views and beliefs, which are entirely different from those held in the thirteenth century. We should look at things as they existed, and not as they now are. Prescott, the accepted authority on the Inquisition, followed Llorente, who was an apostate priest, expelled from Spain because of his immorality and crimes. To revenge himself and bring the Spanish Government into disrepute, he wrote his history of the Inquisition, and fabricated many things which have since been disproved by many, Gibbon among the number.

The lecturer exemplified the right of the Church to act in this manner by a parable in which he portrayed a beautiful mansion ornamented with all that was beautiful in the sight of man. This sublime structure had a dark, damp and dismal cellar, in which some of the family persisted in living, while others resided above. In the course of time those in the cellars became sick and bred contagious diseases, which threatened the lives of the upper residents. The obnoxious creatures, to obtain light, picked holes in the wall, which threatened to crumble the mansion. The people above, to save themselves, cast out their brethren below. So it was with the Catholic Church. It had the inquisition to prevent the spread of heretical disease. In America, where there is so much said of the court of inquiry, the Puritans of New England burned people at the stake and indulged in other horrible butcheries, which the inquisition did not.

The Catholic Church did not favor at all the Spanish inquisition, which was different from that of the Church. Yorquemadas, who presided over the former, was three times summoned to Rome by the Pope to answer for his atrocities, but disobeyed the orders.

"On the conclusion of his lecture, Mr. Sherman was warmly greeted with applause. The rumor of his father's conversion to the Catholic faith recently was made known to him, but he positively refused to talk of the subject. He was reticent on the subject at Barnum's hotel, where he stopped, and refused to be interviewed."

Such is the account given of the lecture of young Sherman, who has been trained by his very devout mother to become a Romish priest. We have been in the habit of thinking that Romanism and even Jesuitism had been liberalized and mellowed by the spirit of the age, and that they ought not to be held responsible for the persecutions and cruelty of the church of two or three or five hundred years ago. But such expressions as this from those so well nursed and trained as was young Sherman in the spirit and learning of the Church, will go far to counteract that favorable impression.

He says the principal offenders were the Albigenses and Manichaeans. He then states how evil was the worship and corrupt the influence of the Manichaeans. While we do not doubt that the statement of their faith is greatly perverted, still they were no worse treated than the Albigenses, the Waldenses, the Huguenots, and others who taught a pure and exemplary morality. So we are justified in concluding the persecution of these was not on account of their bad morality, but of their refusal to acknowledge the authority of the Romish Church.

Indeed, we will undertake to find on the authority of true Romish historians, Romish sectaries teaching and preaching as bad morals as have ever been alleged against the Manichaeans, and that under the cover and protection of the Romish Church.

He says the church did not punish, but only convicted of heresy and turned over to the civil authority. Such a statement can hardly be regarded as candid in an intelligent man, when the civil power was under the control of the church, as much so as the ecclesiastical. The civil officers constituted another class of ministers. The Pope controlled the secular officers as much as he did the ecclesiastical. He made and unmade kings; deposed them for refusing to execute those condemned by the church. The emperor was regarded as executioner for the Church.

His parable is faulty and deceptive; the miserable heretics persisted in living in the cellar of the building, he says. Of what building? The Church? So far from being true, they suffered every cruelty that could be inflicted because they would not live in the Church. They were persecuted not because they remained in the house and refused to work in harmony with the Church, but because they persistently refused to enter the building. They believed that building a gross assumption of the place and prerogatives of the Church of God—a sinful and cruel persecutor of the children of God, denying to man the God-given right of approaching God each for himself, in the name of Christ. For the maintenance of this faith they were bitterly persecuted, imprisoned and murdered in the most cruel manner by these minions of the Church.

It is not true that the Church did not approve of the Spanish inquisition. If some of the modes of conducting it were so grating to the sentiments of humanity as to make it unpopular even with Romanists, and from policy the Pope reproved these grosser forms of procedure, yet it is true that the inquisition to seek out, accuse, examine under the most excruciating and diabolical tor ture, and to imprison, kill and even mutilate the dead bodies in the most revolting manner those true to their faith, was approved and instigated by the Romish Church.

It is true that those carrying out the wishes of the Church in the most cruel and unrelenting manner, were honored as the most worthy children of the Church. The mere failure to approve some methods of those carrying out the measure is nothing. We may make allowance for exaggeration in the history of these times, by the church's opponents, still enough of bitter, unrelenting cruelty to the helpless victims who could not believe these cruel persecutors were the special and only representatives of the gentle Christ on earth, and had the courage to be true to their convictions, remains from the records of the Church itself to forbid any man to doubt their enormity and iniquity. No inquisitor or officer was ever dismissed by the Church on account of too great severity or cruelty in persecuting unfortunate unbelievers. All who refused to persecute were deposed or disgraced, were considered not worthy of the honors and promotions of the Church.

This incipient Jesuit speaks of a different spirit in the Church and in society then, from what obtains now. The spirit in the Church then was bigoted, intolerant, cruel, vindictive and merciless to the so-styled heretic. That spirit differed not only from the spirit that prevails now in the Church, but to a greater extent to that which prevailed in the beginning. Christ breathed into the Church his own spirit of meekness, forbearance, long-suffering, a willingness to die for his enemies, that so far from persecuting or using violence toward those opposing, would pray for forbearance toward his crucifiers even while on the cross. The apostles fostered the same spirit, and impressed it on the churches.

How was this spirit changed? These early churches gradually were consolidated in one extended organism and fell under the power and influence of Rome. Just as the power and influence of Rome increased, the spirit of violence, of persecution, fierce, bitter and destructive in its character, increased. When the inquisition was in full force, the Church of Rome was at the zenith of its power and splendor. The inquisition was the perfected fruit produced by the Church of Rome, untrammeled by outward restraint or internal dissension. The spirit that produced the inquisition is the characteristic spirit of the Romish Church in its day of highest triumph. That spirit has been changed as the common prevailing spirit of Christendom. The spirit is now more liberal, more tolerant; whence the change? Did it come from Rome? On the other hand, is it certain the spirit has greatly permeated the church of Rome to this time? Every act of toleration has been forced on the Church of Rome by outside force. Where Rome is in the ascendant, the spirit of toleration finds tardy recognition. Italy, Spain, Austria, and even Mexico, the present strongholds of Romanism, foster the spirit of persecution, and surrender the right to persecute slowly, reluctantly. Indeed, it has never been surrendered by the Romish Church, save as it has been wrenched from her hands by power outside of the church. We are sure its most loyal sons and ardent votaries in the United States still foster the spirit of persecution. It crops out in the sympathy the son of the foremost General of the Republic shows for the inquisitorial work of the thirteenth century.

D. L.

The religious newspaper is becoming more and more a necessity. In former times it was the practice of pastors to tell the people what was going on in the churches, and explain to them, even down to the details, the business and work alike of their own denominations and all the rest. All or nearly all the information they received came in this way. As life became more complex and work more extended this became impossible, and the religious newspaper started up to do what the pastor once did but could do no longer. The consequence is, the preacher always, in referring them to such matters, takes it for granted that the people know about them. He assumes that each family has a paper.—*United Presbyterian.*

I have peace whatever party gets into power, because I know that in everything God fulfills his purposes by them God rules on earth, even in the councils of his enemies, as completely as he rules in heaven.—*Alexander Carson, LL. D.*

NOTES BY THE WAYSIDE.

As announced in the ADVOCATE, we started on our Southern trip Saturday morning, January 20th, leaving Nashville on the L. & N. & Great Southern Railroad, at 8 A. M. The morning was cloudy and threatening, and before we reached Columbia the rain began to fall, and most of the day poured down in torrents. We reached Decatur, Ala., at 1 P. M., where we met Bro. A. C. Henry of Hartselle, Ala., on his way to Mooresville, to his regular appointment at that place, and accompanied him to that point.

Bro. Henry is a strong man physically, and strong in preaching the word of the Lord. We have not heard a man that could present more plainly the truth as it is in Jesus. He is doing a grand work in North Alabama, and we hope the brethren will continue to hold up his hands, and give him a chance in the providence of God to do yet more and more. There is a wide field in this section, and in many places waving for the harvest.

We reached Mooresville late in the afternoon, in the midst of drenching rain and driving winds. Mooresville is a quiet little village, in the midst of a beautiful and very fertile section of country. We have a small, but earnest and zealous little band of disciples at this place, and they have a comfortable and neat little house of worship. They meet regularly, keep up a Sunday-School, and are thus doing a good work. Considering the very unfavorable weather, we had a good hearing Saturday night, Lord's day morning and night. The brethren and sisters there are truly hospitable and kind, and know how to make a preacher feel at home in their midst. We had truly a pleasant sojourn with them until Monday, when we left for Decatur, having obtained several subscribers for the ADVOCATE, which has some old and tried friends, who say they want to be considered as life-time subscribers. It is truly refreshing to meet and associate with those that love the Master. The brethren and sisters at Mooresville will have a fine influence upon that community if they continue faithful to the Lord.

At Decatur we have a few members, several of whom went from Middle Tenn. They have no house of worship, and no organization popularly so-called. But they are talking of renting, or in some way obtaining a room, public or private, in which to assemble, and begin to met every Lord's day to break bread, and to edify one another.

Bro. Henry, who will be passing through there once a month this year, proposes to assist them in getting started, if they will secure a place in which to meet. We hope they will do this. We endeavored while there to urge upon them the importance of doing this, and we hereby appeal to them again to do so, as several of them will be regular readers of the ADVOCATE, having subscribed while we were with them. If they desire to build up the cause there, and to educate and save their souls, it is highly important that they do this. We delivered one discourse there on Monday night to a goodly sized audience, in the house of the Cumberland Presbyterians, which was kindly tendered, and better attention we have not witnessed. At the close of the discourse one lady nobly confessed the name of the Savior, and is to be baptized. There are enough members to make a good start, with fine prospects, so far as we can see, to gradually build up the cause if those who are members now will just go to work in earnest, and let the light of heaven's truth shine to those around them.

We are now in Hartselle, where we have a small congregation of disciples, and preached on night to a good audience for a cold night, and will give further notes of this place hereafter. But we can now say there are some noble souls here, who truly love the Savior and his cause.

As we grow older, and study the word of the Lord more, and see more the good results of faithfulness, and the bad results of indifference, the more forcibly are we impressed with the importance of godly living on the part of the children of God, as the only means of saving their own souls, or of advancing the cause of Christ throughout the earth, and saving the souls of others.

E. G. S.

AN INFIDEL CURED.—A few years ago an infidel lawyer in St. Louis, during the progress of a great revival which he ridiculed, was on his way to a drug store to procure some medicine for his sick child. It was a bright afternoon of the Lord's day, and a street preacher was speaking of Jesus to an immense crowd in one of the worst quarters of the city. The curiosity of the infidel was excited, and he stopped for a moment on the edge of the vast throng to see what the gathering of so many persons meant.

Not a word the preacher said could he hear; but near him, and mounted on a wagon, stood a man who was pouring forth a volume of blasphemy and obscenity and hate, cursing the Bible and Christ and Christianity. The infidel noticed that he had quite a group of sympathizers around him, who laughed at his coarse jests and loudly applauded his vile sentiments. But he also noticed the group was made up of the very scum of society. Thieves, burglars, prostitutes, bloated drunkards—men and women and half grown lads upon whom the police kept a watchful eye, constituted the admiring audience of the foul wretch who was flooding them with a tide of filth.

The lawyer after a while bowed his head in utter shame, as he reflected that he was identified with this spawn of hell. It is true that he was an infidel on far other and higher grounds, resting his skepticism upon intellectual and scientifi objections to the Bible; but he remembered that the arguments and witticisms of his class of thinkers dribbled down through the various strata of the community, becoming dirtier and more offensive at each successive descent, until they reappeared at the bottom in the disgusting shape that faced him from the wagon of the infidel orator. He walked away chagrined and mortified, and without attending one of the revival meetings, without hearing a sermon, he renounced infidelity, and became a Christian, and determined to devote the remainder of his days to the defense of the cause he had sought to destroy.—*Golden Censer.*

Let no feeble arm dare to arrest the outward march of truth. Let no American patriot dare to poison those currents of religious thought that have been flowing through our national life from the beginning. Our Ship of State has again and again met the uplifted icy rock. But, girded about with God's imperishable truth, she stood the mighty test, and rides every wave to-day stronger, we trust, for the testing.

Friendship is the only thing in the world concerning the usefulness of which all mankind are agreed.

Every character is the joint product of nature and nurture.

By the constitution of our nature, moral evil is its own curse.

Correspondence.

Editors of Gospel Advocate:—We have just returned from Memphis whither business had called us. We were there on last Lord's day, and at the usual hour went to the Christian church on Linden street. As usual with countrymen, we were ahead of time, say half an hour. So had an excellent opportunity to study the congregation as it came in, and exercise freely that prerogative of weak natures, criticism.

Before us was one body, who we supposed had left the Sunday-school below, to warm by the stove before services began: soon after came one of the deacons; this gave us a splendid chance to detect short-comings. We watched among other things, to see how strangers are received at Linden street church. He did his work "decently and in order"—set the table, examined the pews, to see that all were right, and then did not adjourn to the Sunday-school below, nor busy himself in a book, but came to where we were, spoke pleasantly, enquired if we were a member of the church, where from, etc. Told us who was to preach, and took us to a good seat near the front, where we could hear well the discourse. This brotherly recognition put us in a good frame of mind to enjoy the services that soon followed.

Brother Sweeney was the preacher, and a most excellent sermon did he give us. As we listened to him, we thought how easy it would be to live the Christian life if we could once a week be strengthened by such plain, practical and eloquent sermons.

Brother Sweeney starts in with the Linden St. church to labor with it as long as indicated. We pray he may be the means of upbuilding the cause there where is already a strong nucleus of most excellent people.

After services were over, Bro. Toof approached and spoke a pleasant word to us, a stranger, for which we thank him, with the assurance that "kind words can never die." Altogether, our experience was a pleasant one, and rendered so at so little cost, simply a kind Christian greeting.

Members of city churches, when a stranger, especially a country brother, visits your church, recognize him—it helps him and helps you. It is not expected by any that an invitation to dine will be extended, but merely a friendly Christian salutation. G.

Pinewood, Tenn., Jan. 10, 1883.

TO-DAY.—Are you well? Enjoy your health and use it to the best advantage. Are you ill? Then to-day is a day in which to be patient and endure cheerfully. Are you free from trouble? Then it is a thanksgiving day. Are you carrying heavy burdens for yourself or others? Then it is a day for a special looking to God, and the rolling off of your burdens at the foot of the cross. Whatever the day brings to you, God comes with all its gifts in the person of his Son and in the office of the Holy Spirit. In the presence of Jesus, the darkest day will be sanctified; and using each day well, improving every moment to some good end, how rich we may become as the days go on, and what fruit we may bear to the glory and honor of our heavenly Father, who fills the measure of our days to completeness, so that we need not trespass upon to-morrow.—*Reynolds.*

Prof. Dana says of the first chapter of Genesis: "Examining it as a geologist, I find it to be in perfect accord with known science; therefore, as a Christian, I assert that the Bible narrative must be inspired."

ITEMS, PERSONALS, ETC.

Our senior editor, in company with Bro. Lin Cave, is attending the debate at Horse Cave, Ky.

The church of Christ has now an organization in Philadelphia, Pa.

As announced in obituary elsewhere, the faithful old pioneer, Joseph Wheeler, of Alabama, is dead. We have had two or three communications which speak in high terms of our deceased brother.

Bro. J. H. Daniel has removed from Rockwall to Caddo Mills, Hunt Co., Texas, and will evangelize this year in Hunt and Collinc ounties.

MARRIED.

On December 14th, 1882, Mr. R. N. Throneberry to Miss Sallie Nix, J. R. Bradley officiating. Both are members of Christian church.

On December 21st, Mr. R. S. Compton to Miss Jennie Braden. And on January 18th, 1883, Mr. J. A. Keiser to Miss Alpha Braden, J. R. Bradley performing both ceremonies. Messrs. Compton and Keiser are both members of the Christian church, and are worthy young brethren. The young ladies to whom they are united for life, are worthy young women, but are Methodists. Hope the boys will do some preaching in the name of Christ. J. R. B.

At the residence of the bride's mother, by Eld. James E. Scobey, January 18th, 1883, Mr. H. N. Goodloe and Miss Adele Jetton. This young couple enter upon their married life under the most favorable circumstances. Being members of two of the staunchest and most honorable familes, they have many friends, indeed, who wish them all that their hearts ought to desire, in this life, and in the world to come, eternal life. S.

The *Baptist Gledner* says: "A Methodist preacher of prominence, who lives in Tennessee, reached the climax of nonsense in one of his protracted meetings recently. He told a number of enquirers that if they would quit praying and crying, and look at him, that he would convert every one of them in five minutes! Some little children who happened to be of the number of mourners looked up at him as directed and he remarked to them: 'Children, do I look pretty? If I look pretty to you, then you have got religion.' This is but a sample of his vagaries."

"January 52," the printers had our last issue; but as it has not been *very* long since Christmas, we will have to give that as an excuse for them.

Ninety-nine cases of cremation are reported to have taken place in Europe in 1882, which shows that the process is gaining ground.

Prof. Jas. S. Fall, of Russellville, Ky., formerly of this city, will devote his whole time to preaching this year for the churches at Allensville and Ash Spring, Todd county, Ky. He is a son of Eld .P. S. Fall.

The second edition of Bro. J. W. Caldwell's tract, "Do You Want to be Saved," is out. Price, 6 cents per dozen, or 50 cents per hundred. Address the author at Lawrenceburg, Ind.

Bro. R. T. Hollins, one of the substantial citizens of Hadensville, Ky., and an old friend of the ADVOCATE, called to see us last week.

We are sending two papers to "Seven Up," Tenn. Perhaps after the ADVOCATE goes there awhile, the name of the post-office will be changed.

"Please acknowledge the receipt of three dollars for the Gibbs family, from Sister Mag. Hollins, of Hadensville, Ky. I hope that others will remember as well as she, that "it is more blessed to give than to receive."—J. R. Bradley.

We also have on hand five dollars for the above.

We join Bro. Poe in the protest against Bro. Srygley, or any other editor, beginning a controversy in his own paper, refusing to publish a response: but transfering the controversy to the ADVOCATE. If a response to his article is not worthy of publication and notice in his own paper, it is not worthy of it anywhere. Bro. S. recently gave a very partial and one-sided notice of an article of ours. We responded to it in a short note, but he failed to give it to his readers. We do not appreciate very highly that treatment.

D. L.

BAPTISTS IMPROVING.

TIME—Day of Pentecost, A. D. 30.

PLACE—Jerusalem.

Peter, having, as in last lesson, explained the meaning of the miracle that perplexed the people, proceeded (vs. 22–36) to exhibit to the people the character of Jesus. His unjust condemnation, his resurrection and exaltation, and the evidence from the Scriptures that this was the fulfillment of prophecy, proving that Jesus is Christ, and Lord. Read these verses very carefully, and Psalms 16 and 110, which are quoted.

Vs. 37–40. *When they heard this*, Peter's discourse, *they were pricked in their heart*. Pierced in their heart, with the conviction of their sins, chiefly in having rejected Christ. It is not recorded that they admired the preaching; that they were convinced of the truth and reasonableness of Peter's words there can be no doubt; but the principal thing was this, that they experienced in their hearts godly sorrow. 2 Cor. 7: 9, 10, *What must we do?*—that is, to be saved. They had supposed themselves, as Jews, the sure objects of the divine favor. They discovered with alarm that they were under deserved condemnation. The reply was at hand, *Repent*. As the last reference shows, repentance is not sorrow for sin, but godly sorrow produces repentance, which is a change of mind and life. The important matter is not the amount of sorrow, but the quality and effect of it. They had rejected Jesus as an impostor; they must now receive him as the Christ. They had treated him with enmity; they should now love him and trust him as their Lord, *and be baptized*—immersed. Baptism follows repentance, as the appointed mode of avowing it openly, confessing Christ before men. Hence it is added, "every one of you," It is not an optional act, but something due from every one acting for himself. One cannot obey for another any more than he can repent for another.

"In the name of Christ"—by his authority, and hence not to be trifled with. And note: the obligation to know whether one is baptized or not—in other words, to know what baptism *is*. To disparage questions as to the full meaning of the word as trival, "non-essential," and the like, is to make light of the authority of Christ. "For the remission of your sins" The motive for the exhortation, *in order to* the forgiveness of their sins. Repentance and baptism are joined, not as if baptism were a condition of forgiveness, wholly or in part, but because baptism is a duty immediately consequent upon repentance not to be neglected. Ch. 22: 16, We are justified by faith, but the faith that justifies is a faith that works by love, Gal. 5: 6, and obedience, John 14: 15; Hob. 5: 6. "The gift of the Holy Spirit"—the agency of the Spirit in regeneration, which is supposed in conversion, the modern equivalent term for repentance, including the change of life, is not here referred to, but the abiding presence of the Spirit. John 14: 16, Acts 5: 32, Rom. 8: 9. The promise, "Unto you and to your children." To you, Jews, and your descendants. "All that are afar off," Gentiles, Eph. 2: 11–13. The interpretation which finds infant baptism in the word "children" disregards the sense of the verse as a whole and in its connections. Baptism is not spoken of as a promise, but as a thing commanded. "As many as the Lord our God shall call." This limits the promise among both classes. It is not to all Jews nor to all Gentiles, but to all who hear and receive the gospel. "With many other words." More fully explaining the way of salvation, and earnestly exhorting to comply with them. "Save yourselves," secure your salvation, "from this untoward (perverse) generation." From sharing the charater and doom of the unbelieving.

The above is from the *Baptist Watchman*, Boston, Mass., Sunday-school lesson. It will be seen there is a clear announcement that *for* in this direction of Peter's, means "in order to." The effort to break the force of its connecting baptism and remission is weak and harmless. In other respects, it is an improvement upon current Baptist theology. D. L.

KITCHEN ECONOMY.

INTERESTING TESTS MADE BY THE GOVERNMENT CHEMIST.

Dr. Edward G. Love, the present Analytical Chemist for the Government, has recently made some interesting experiments as to the comparative value of baking powders. Dr. Love's tests were made to determine what brands are the most economical to use, and as their capacity lies in their leavening power, tests were directed solely to ascertain the available gas of each powder. Dr. Love's report gives the following:

Name of the Baking Powders.	*Strength Cubic Inches Gas Per Each Ounce Powder.*
"Royal" (cream tartar powder)	127 4
"Patapsco" (alum powder)	125.2 *
"Rumford's" (phosphate) fresh	122.5 *
"Rumford's" (phosphate) old	32.7 *
"Hanford's Nome Such," fresh	121.6
"Hanford's None Such," old	84.35
"Redhead's"	117.0
"Charm" (alum powder)	116.9 *
"Amazon" (alum powder)	111.9 *
"Cleveland's" (short weight ¾ oz)	110.8
"Sea Foam"	107.9
"Czar"	106.8
"Dr. Price's"	102.6
"Snow Flake" (Groff's, St. Paul)	101.88
"Lewis" condensed	98.2
"Congress" yeast	97.5
"C. E. Andrews & Co's" (contains alum)	78.17
"Hecker's"	92.5
"Gillett's"	84.2
"Bulk"	80.5

*In his report, the Government Chemist says:

"I regard all alum powders as very unwholesome. Phosphate and Tartaric Acid powders liberate their gas too freely in process of baking, or under varying climate changes suffer deterioration."

Dr. H. A. Mott, the former Government chemist, after a careful and elaborate examination of the various baking powders of commerce, reported to the Government in favor of the Royal Brand.

BE CAUTIOUS.—Don't judge a man by the clothes he wears. God made one and the tailor the other.

Don't judge him by his family relations, for Cain belonged to a good family.

Don't judge a man by his speech, for a parrot talks, but the tongue is but an instrument of sound.

Don't judge a man by his failure in life, for many a man fails because he is too honest to succeed.

Don't judge a man by the house he lives in, for the lizard and the rat often inhabit the grandest structures.

When a man dies, they who survive him ask what property he has left behind. The angel who bends over the dying man asks what good deeds he has sent before him.

EDITORIAL BREVITIES.

"Captivate your thoughts," Paul says, "casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ," 2 Cor. 10: 5. This passage shows plainly that we are responsible for the imaginations of our hearts, and for our thoughts. Vain and unprofitable imaginations should not be indulged in by the children of God. They are worth about as little as dreams, and they are worth nothing. The thoughts of our hearts should be guarded with great care. The constant or frequent indulgence of impure or unrighteous thoughts, will, sooner or later, induce impure actions. From the thoughts of the heart the mouth speaks, and we might also say from the same cause the body acts. Let the thoughts be pure and noble, and the actions of life will be of the same character. E. G. S.

God blesses according to our needs and our deserts at his hands. Desert is used as equivalent to a willingness to serve God. If we need a blessing and are worthy of it, it will come. Two men go into communities in which they are destitute of Christian association. Circumstances that seem to demand such a course of a Christian, ought to be taken as a call from God to go to work and build up a church of God in that community. Many men are inspired to work in such circumstances as they would never work in an old church. Some who have seemed careless and lukewarm in an old church, like Paul at Athens, have their souls stirred within them, when they become surrounded by a people wholly in darkness, and they go to work to chase away the darkness. God has seen their willingness to serve, and called them to the point that their service is needed, and into the surroundings that will develop their earnestness. Others at a strong church seem zealous, God sees their zeal is simply a disposition to float with the current. To show them their weakness he leads them into surroundings that develop their lack of faith, their lack of earnestness, their lack of self-denying zeal for God. He places them in positions that will develop zeal or make manifest the hollowness of their profession of the Christian religion. The great work of divine providence here, is to discover the good and true, to winnow out, develop, cultivate, multiply and strengthen the good. But to expose, discourage and destroy the unworthy.

We have been long persuaded that God never left a family of Christians in a community without Christian association that was worthy of it, or that stood in real need of it. If they are worthy they will go to work and convert neighbors and build up a new family to God. I never saw a community yet, that a true Christian, no matter how humble or how unlearned, if he or she were faithful and zealous could not build up a church of God. What they cannot do for themselves, God will do for them. God is no respecter of persons. He answered one Macedonian cry; he will answer every true Macedonian cry for help that is ever made. When we do nothing for ourselves, God will do nothing for us. "If ye seek him, he will be found of you." D. L.

It is not Christian to hate anybody. But it is sometimes proper and wise to stand apart from men with whom it is impossible to have profitable association. It is better to be separate and in peace than together and in irremediable discord.—*United Presbyterian.*

How nice it would be if men and women who have sense enough to commence their conversation thus, "Now, I know this is not my buisness," would refrain from continuing their remarks.

General News.

The total loss of life at the Milwaukee fire is now figured out to be seventy-four. The barkeeper, Scheller, under arrest for setting fire to the building, is in danger of being mobbed. The day before the fire he removed a quantity of his liquors from the hotel, which is considered strong evidence against him.——A bill, which practically prohibits bicycles, has been introduced in the Ohio Legislature.——The loss of life in the powder-mill explosion at Berkeley, Cal., is now estimated to have been at least forty persons, mostly Chinamen.——Edward A. Wood, Secretary of the United States Stock Exchange, of N. Y., was robbed while sitting at his office in Broadway on Thursday evening, Jan. 18. He was in the act of lighting his pipe when he got a blow on his forehead which knocked him senseless. Upon regaining consciousness he found that he had been robbed of $406 in bank notes. Seventeen thousand dollars in checks and $13 in gold, lying near by, were not touched. No clew has been found by the police which would point to the author of the outrage.——A fearful railroad accident occurred recently on the Southern Pacific near Tehachapi. While making a change of engines the train got away and started down grade, with no one to attend the brakes. The train gathered headway, and was soon going at the rate of a mile a minute. At a sudden turn in the road the sleepers, mail, express and baggage cars were hurled down an embankment, and were soon enveloped in flames. About 21 lives were lost and quite a number injured.——Under the provisions of an old Indian treaty with the Miami tribe, the commissioner of the Land Office at Washington, last week, issued a patent to the heirs of an Indian known as "the Beaver" for 3,200 acres of valuable land in Whitley county, Ind., about twenty miles west of Fort Wayne.——Queen Victoria is a large real estate owner in New York. An advance in rents by her agents has changed the tenants in a large block on Broadway near Eighteenth street.——Explosive mixtures are often prescribed by doctors not well informed in materia medica. Chlorate of potash, permagnate of potash, and glycerine is one of them. A pomade of chloride of lime, sulphur and other substances will detonate when rubbed in a mortar. Hypophosphite of lime or soda, when triturated alone sometimes explode. Pills of oxide of silver are apt to decompose with a tremendous explosion. Tincture of iodine and ammonia form the iodide of nitrogen—a violently explosive substance—which, agitated with water, is nearly certain to detonate. Chlorate of potash and tannin are likely to act in the same way. A dentifrice containing chlorate of potash and cotechu has been known to explode in the mouth.——Two girls of the Salvation Army at Paterson, N. J., have each instituted a suit for damages for slander against the Rev. Charles Pelletreau, rector of an Episcopal church in that city. Mr. Pelletreau a few Sundays ago criticised severely the tactics of the Army.——A convention of prominent men from different sections of the State has been held in Miss., for the purpose of considering the cultivation of jute in Mississippi. Several addresses were made and much interest was manifested. Commissioners were appointed to secure jute seed from the Agricultural Bureau at Washington, to be distributed by the last of March.——The Western Union Telegraph Company has decided to put all its wires in New York under ground. A contract has been given out for the laying of a tube under Broadway from the company's building large enough to contain 200 wires.——Alaska, which was purchased by our Government for the comparatively trifling sum of $7,000,000, appears to be coming to the front as an immense source of wealth. In addition to the unequaled fisheries on its coast, and the immensely valuable timbers for shipbuilding, and importation, it is now reported that deposits of gold and other minerals are found there of great extent and surpassing richness, which are being worked, and need only the investment of capital and the enlistment of enterprise to develop the most valuable lodes of minerals known in the world. They are found at the base of the mountains, and can be traced up the sides. Mr. Morris, the collector of customs at Sitka says, that "during last season a small force of men, with picks and shovels, by surface-digging, made over $250,000."——Happily for the Chinese, says Dr. Young, lately of Hong Kong, nearly all their medicines are inert, such as pearls, tiger's bones, rhinoceros horns, fossil bones and other articles having no medical value.

FOREIGN.—Switzerland.—A great land-slip occurred in the Valley of Paverges last week. The village of Marais was completely destroyed by an enormous mass of earth, rocks and trees, dislodged by the recent snow-storms. The movement was gradual, and the inhabitants were able to effect a hasty escape.——The Crown Prince and Princess of Germany requested all who proposed to give presents on the occasion of their silver wedding to contribute the money to the benefit of the sufferers from the floods.——A terrible steamship disaster occurred on Saturday, the 20th inst., in the German Ocean, ten hours out from the mouth of the Elbe. The steamer *Cimbria* was run down in a fog by the steamer *Sultan*, and sank with four hundred and eighty people on board. Not one-sixth are known to be saved, making the probable loss about four hundred lives.——The last new archæological discovery is one of an extensive frieze, some 300 feet in length, carved in calcareous stone in the purest style of Greek art, and representing mythological battles. The discovery is the work of an Austrian expedition very secretly conducted on the coasts of Lycia, and the spoil has been duly secured for the Museum of Fine Arts at Vienna, which has not hitherto been rich in examples of good Greek art.——At Posilippo, during the excavation of a tramway tunnel, the workmen came upon the remains of an old water way. It is sufficiently lofty for persons to stand upright and walk along it. Its walls are lined with thick cement and they contain inscriptions concerning the villas supplied with water. One of the inscriptions records a partial restoration of the aqueduct, and bears the name of Consul Nerva. The discovery has created the utmost interest among Italian archæologists.——Consul Merrill, at Jerusalem, reports a year of unexampled prosperity in Palestine, and that the ancient city of David (Jerusalem) has largely increased in population. The immigrants, however, are in a most deplorable condition, being poor exiles from persecution. The past year has been a good year for crops, producing general prosperity.

NEW ADVERTISEMENTS.

Send your consignments of produce, such as eggs, chickens, butter, green and dried fruit, hay, grain, etc., to Messrs. FRANK ANDERSON & Co., whose card will be found on page next Home Reading Department in the ADVOCATE. Their long experience and thorough acquaintance with their business enables them to buy or sell produce to the best advantage, and we will *guarantee* that all matters entrusted to this firm will be fairly and satisfactorily disposed of.

KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

ACCUSERS OF THE BRETHREN.

The following item appeared in our last week's issue, by mistake, without answer. As it deserves attention we insert it here:

"*Editors of Christian-Evangelist*:—I read in a late number of the GOSPEL ADVOCATE a report of Bro. Harding of things that he saw at the Lexington Convention that surprised and pained me. Is it true that life memberships were sold, or offered for sale, to men, women and children, babies included? Is it true that the payment of a certain sum of money is the only condition of becoming a member? Is it true that any of our "societies" are liable to be controlled by unbelievers? By answering these queries at an early date you will confer a favor on many readers of your excellent paper. Remember that many of the brethren in this State are as yet unacquinted with the workings of the missionary societies. Yours for the right,

J. C. MASON.

Okolona, Ark., Dec. 15, 1882."

In answer to Bro. Mason's questions we remark:

1. It would have occurred to no one not hunting for an occasion to find fault, to denominate the method employed in raising money for our home and foreign mission work as *selling* life memberships, etc. To enable *individuals* to cooperate in sending the gospel to the destitute, where congregations, as such, either could not or *would* not, the simple method was adopted of allowing individuals to become members of the society on the payment of a definite sum. There are three grades of these memberships, to suit the financial condition of all the annual membership, the life-membership, and the life-directorship. No one thinks, in taking membership in any of these ways, that he is paying so much for a privilege or prerogative which he is purchasing, nor is it ever so put. He is asked to *give* so much for sending the gospel to the needy, with the understanding that he will have a voice in the management of the funds, Somebody must transact the business of these societies. Who ought to do it, if not the men and women contributing to the support of the work? Those who are not able to give anything, or even those who are unwilling to give anything are entitled to seats in the Convention and are invited to make as many speeches and give as much advice as anybody else. It is only the matter of voting that is confined to the members of these societies. Sometimes a liberal-hearted brother, having taken a membership for himself, and anxious to do more still, and to cultivate the mission spirit in his children, will take a membership in their name. Of course the children cannot exercise the duties of membership nor are they considered such, but the giver acts for them until such time as they become constitutional members, which they cannot be until they are members of the church in good standing.

2. Therefore it is *not* true that any of our societies are liable to be controlled by unbelievers. They are liable to be *opposed* and *criticised* and even *misrepresented* by unbelievers, but the last thing in the world that a lot of unbelievers would think of undertaking, would be to run a missionary society for the spread of the gospel!

When we have such reports, as is referred to above, at home, by brethren who write of what they *saw*, it is not surprising that sympathetic spirits in the Old World would gladly catch up such a dolorous note and prolong it.

The preceding extract is from the *Christian-Evangelist*, a paper published at St. Louis, ardently devoted to the defence of human societies for the salvation of sinners. There are unjust and unmanly insinuations made in the article against me. While the writer does not deny a single statement made in my report of the convention,—for he knows that every one of them is strictly and literally true,—he does insinuate that they are incorrect. Let it be understood, however, that I do not object to the heading of his article; for I do accuse the brethren who engaged in that Lexington convention of acting foolishly and wickedly. That many of them are most excellent men, I do not doubt; but that such men sometimes act grievously before the Lord, is certain. The charge that I make is a grave one, I know; let us, therefore, fairly consider the proof of it. That the matter may be presented in the connection in which it is considered by the editor of the *Evangelist*, I copy Bro. Mason's questions in the order in which they occur, and answer them more fully and candidly than did he to whom he appealed for light. He inquires:

1. "Is it true that life memberships were sold, or offered for sale, to men, women and children, babies included?"

Yes, this is true; and though some of these dear society men are angry because I have told about it, not one of them will deny it. The editor of the St. Louis paper thinks "it would have occurred to no one not hunting an occasion to find fault, to denominate the method employed in raising money for our home and foreign mission work as *selling* life memberships, etc." With regard to that I simply have to say that the brother must have a singularly constituted mind The facts are these: it was publicly announced that one could become a life director of the convention and a member of the general board by the payment of one hundred dollars in five annual installments; a life member by the payment of fifty dollars in five annual installments; or an annual member by the payment of five dollars. The editor of the *Standard*, who was managing matters, then began to call upon the people of the audience to take memberships, director ships, etc. My recollection is, that he agreed to take a life directorship himself, if nine others would do so. The people then began to call out, "I take a life membership," "the Winchester church takes a life membership" "I take memberships for wife and five children," "I take a life membership for my eight-year-old boy," and so on. When we pay for a thing do we not buy it? When others transfer to us any right or privilege for a money consideration, do they not sell? The writer in the *Evangelist*, in his eagerness to defend his institution, organized for the performance of that which he tells us the congregations, God's institutions, "either could not or *would* not do," forgets the meaning of the simple word sell. He evidently thinks it is dreadful to charge the brethren with selling memberships, directorships, etc.

2. "Is it true that the payment of a certain sum of money is the only condition of becoming a member?" inquires Bro. Mason, in the second place.

It was the only condition mentioned at the time. True, the constitution of the society gives the right to buy memberships to members of the church of Christ only. But this provision was ignored, and it was publicly announced time and again that infant memberships were allowed in the society, though not in the church. To make sure of the matter, I myself inquired of Bro. Errett if one could buy a life directorship for his infant child, and he replied, "Certainly; we have infant membership here." Bro. D. R. Van Buskirk, who had been appointed, because he is an exceedingly small man, to slip around among the people and get the names, especially of those who were too timid to call them out, came to me for the name of the child. And when I told him that I had no child for which I desired to purchase a life directorship in the concern,—that I simply desired to see if a lot of gray-headed preachers would do so silly a thing as to make babies life directors in a *Christian* missionary society, he seemed, I thought, quite indignant. Furthermore, let me tell Bro. Mason that at least one individual, a distinguished gentleman well known by a large number of the preachers present, not a member of any congregation of disciples, though for many years a resident of the city of Lexington, bought a life directorship. Let it be furthermore understood that when any statement of mine with regard to this convention is called into question, I am ready with the proof, and it will promptly appear.

3. "Is it true that any of our 'societies' are liable to be controlled by unbelievers?"

Have we not charged the pedobaptists with bringing the world into the church by their infant membership? Do we not see the evil effects of it in their unconverted members, who were brought in in their infancy? But we are told these infant members of the general convention cannot exercise the functions of membership till they enter into the church; that the constitution of the society so provides. Yes; but these people seem to have no regard in the world for their constitution. The writer in the *Evangelist*, though he objects to the word "sell," grants readily enough that "liberal hearted" brethren were allowed, upon the payment of certain sums of money, to take memberships, etc., for their children. This was in direct violation of the constitution. What right have they to refuse all or any of the privileges of membership to those who have bought them and paid for them, without any condition having been expressed? If they wilfully, deliberately and unanimously violate their fundamental law in selling memberships to infants and outsiders, a law adopted only one year ago, after it had been considered item by item by themselves, what confidence can be placed in them for future good conduct? Remember the law maxim, "*falsus in uno, falsus in omnibus.*"

For my part, I have no confidence in these "societies." They are wretched, miserable things; substitutes for the performance of duty. The Lord's church is worth infinitely more than all of them put together. The Missouri society, we were told by the *Old Path Guide*, proposes to take the oversight and care of the schools of the brethren; the Northeastern Iowa Convention to control the preachers and churches of the district, sending the preachers about after the manner of a Methodist Conference, and requiring the churches to support whomsoever it may send; the General Convention is also aping Methodism in receiving infant members, although, like the Methodists, our brother of the *Evangelist* contends that they cannot exercise the functions of membership till they grow up, and of their own accord come into the church. These innovations come in unconstitutionally also, as all innovations have done through the ages of the past. The sprinkling of infants was in the first place very generally a violation of the creeds, which required them, except in cases of sickness, to be dipped. First came the change in practice, then came the corresponding change in the ritual. May we not expect the constitution of the General Convention to be changed right speedily to correspond with the advanced practice of the day? I think so.

The writer in the *Evangelist* who replies to Bro. Mason, insinuates that I have misrepresented that which I saw at Lexington. Now, if he be a gentleman, much more if he be a Christian, he will specify wherein I have stated incorrectly, or he will retract. I am for the truth in plain English. I have given all that the *Evangelist* has said about my report. We will see if it allows its readers to have my reply.

THE FLAMES! THE FLAMES!!

Brethren L. & S.—On Friday morning, 12th of January, between 9 and 10 o'clock, the fire broke out in the south-east room of the second floor of Bro. J. M. Barnes' dwelling house. All the students were at the Institute: though it was but a short distance, the ladies of the house had some difficulty to make it known. About one hundred young men rushed to the scene, and so rapidly did the flames, maddened by the wind, make headway, that only about ten or fifteen minutes were given for saving the contents of the house. The house had twelve rooms in it, besides cook-room, pantry and dining-hall, fifty feet long. There were about twenty-five boarders, who with the family, occupied the house: but of twenty-five beds, only four were saved. None of the splendid safety lamps were saved. Loss estimated at first at $3,000—a further estimate runs it up to $4,000. Many of the young ladies were left with only what they had on—all else being carried away by the flames. One young lady ran from the Institute with her arms full of books, and when she reached her room and saw the destruction, in her excitement she threw her books down on the floor of the house, and these were lost with her other goods. Bro. B. had just built his house at great expense, besides putting $2,000 in the Institute.

Though he bore his loss like a Christian, he asked to be relieved from the responsibility of boarding longer. His friends refused consent, and have set to work to repair, to some extent, his great loss. They wish to see a new house rise upon the ashes of the old. They wish to show that they appreciate the work he is doing.

There are upon the school-roll this morning one hundred and forty-eight names. Three students have come since the conflagration to find a home in his house. He has moved into two lower rooms of the Institute and started to keeping house to-day the best he can. I write, thinking some of his friends who are readers of the ADVOCATE may wish to assist him in his good work. It is well known to many that J. M. Barnes is a man who gives his life for the good of his fellow men. He will work with money or without it, and work with all his might. At this time he has in his house several young ladies who had no means of getting an education without his help. He takes them, qualifies them for business, and sends them thoroughly furnished into the world. He has been doing the same for young men, but now is working mostly for young ladies, while the other members of the firm are boarding the young men. Still he overlooks it all. Six months of his time annually he preaches without remuneration and endeavors to find support for all the preachers where he labors. He had just disposed of some of his papers due next winter for the purpose of enjoying the blessing of being out of debt, when lo! the comfortable mansion melted from over the heads of his wife and three little ones.

We submit these facts, and they are enough, we think, when we write of J. M. Barnes.

J. W. BLEDSOE.

Highland Home, Ala. Jan. 15, 1883.

We need not assure Bro. Barnes of our hearty and sincere sympathy in his loss, and we say to all, aid to Bro. Barnes, we believe will be help to the Lord. We know of none who, we believe, more unreservedly consecrates himself and all he has to the service of God. D. L.

The most fashionable way of using books is to serve them as men do lords—learn their titles, and brag of their acquaintance.

THE CONGREGATION AND ITS WORK.

NUMBER TWO.

That there may be no ambiguity, I use the word congregation, it being the equivalent of church in the restricted sense.

Before proceeding further, it is well to stop and ascertain the design of the gospel of Christ. Man by sin is separated from God, is corrupted, and is subject to eternal banishment from the "presence of God and the glory of his power." The gospel proposes to purify and elevate him, to make him holier and more god-like here, and to so discipline him in heart or to prepare him for happiness, for the society of angels and purified spirits, beyond the death of the body. The gospel is the means and the only means for the accomplishment of the great work, and the church is the institution and the only institution through which it is to be done. There being no organization aside from the individual congregation that can act as a body, it follows that the work of the congregation can be appropriately divided into three heads:

1st. Its work in the spiritual growth and development of its members.

2nd. Its work in caring for the temporal wants of its members.

3rd. Its work in the conversion of sinners.

By an examination of the Acts of the Apostles, with the Epistles, it is easily found that the apostles and evangelists, in carrying out the great commission that was given to them to "make disciples among all nations," first preached the gospel, and when disciples were made, they taught them to meet together to keep the ordinances and do the work of the Lord. These apostles and evangelists it seems watched over the infant congregations until they had developed sufficient strength and talent to edify one another. As it is necessary in every well-ordered body that there shall be a head, a ruling power, so in the congregation men of certain qualifications were placed as the rulers and teachers. These were called elders, bishops, and overseers. To them is entrusted the first work of the congregation, the spiritual growth and development of its members. It is not to be understood here that the members themselves are relieved from responsibility in this work, but merely that as elders are the divinely authorized rulers and teachers of the congregation, that they must so rule, so guide and teach the congregation that the numbers will grow and become strong in the Lord. But it is not enough to provide for the spiritual wants of the congregation. Interests of a temporal character will arise as did in the daily ministrations in the congregation at Jerusalem. The Grecians complained that their widows were neglected in the distributions that were made. It was not reason that the apostles should leave the word of God and serve tables: hence men qualified for the work were appointed to attend to this business. After this, an order of persons called deacons, are found in the congregations, and whether these seven were called deacons or not, by common consent the character of work to which they were set apart is that which appertains to the deacon's place—to look after the temporal affairs of the congregation, which includes the care of the poor, etc.

The congregation being equipped for its work in the spiritual growth of its members, and for its temporal wants, it is prepared to engage successfully in the work of converting sinners. God has seen fit to ordain the preaching of the gospel as the efficient means for this purpose. The word of God is the seed of the kingdom. Without this seed is sown in the heart there will be no conversions. Hence the need of evangelists to preach the word, to set in order congregations that are deficient and build up new ones.

J. D. FLOYD.

Flat Creek, Tenn.

STRAIGHT PATHS.

Some of my readers, no doubt, never lived out on the prairie; so perhaps you would like to hear a short story about some of the little folks who live on the prairies of Western Iowa.

When I commenced teaching, my school consisted of a number of boys and girls who were always busy; in fact, I never knew one of them to be idle. The time of which I speak was early in the winter, and cold weather had just begun. One evening a slight snow fell, and next morning the children were busy making snow-balls or snow-men, and were all having a good time, when Johnny cried out:

"Let's make a wheel!"

So at it they went. Selecting a hazel bush as a center, they all started out in different directions, each taking twenty steps from the bush. This done, they looked behind to see their paths, which were to be the spokes of the wheel. But alas! there was only the straight tract.

"Charlie," said the others, "how did you keep your tract straight?"

"Why, that is easy enough to tell," said Charlie. "I took that pole for my mark and kept my eyes on it, and never looked down once."

"But," said Joe, "I took that bush for my mark and didn't get my path as straight as yours. Why was that?"

"Because you kept looking at us," said the other, "instead of keeping your eyes on the mark."

So remember this, boys, and girls too. You all have a path to make, and the steps are your actions. They will show more plainly than you think. Better begin right, then, and make a determination to live a Christian life; asking help from the Lord, and doing all the good you can. Then you will make straight paths in life, as Charlie did in the snow. Instead of looking at others' imperfections, keep your eyes on your perfect mark.

THE MISERIES OF A MEAN MAN.—Sometimes I wonder what a mean man thinks about when he goes to bed, says Burdette in the *Hawkeye*. When he turns out the light and lies down. When the darkness closes in about him and he is alone, and compelled to be honest with himself. And not a bright thought, not a generous impulse, not a manly act, not a word of blessing, not a grateful look, comes to bless him again. Not a penny dropped into the outstretched palm of poverty, nor the balm of a broken word dropped into a aching heart; no sunbeam of encouragement cast upon a struggling life; the strong right hand of fellowship reached out to help some fallen man to his feet—when none of these things come to him as the "God bless you" of the departed day, how he must hate himself. How he must try to roll away from himself and sleep on the other side of the bed. When the only victory he can think of is some victory in which he has wronged a neighbor. No wonder he sneers when he tries to smile. How pure and fair and good all the rest of the world must look to him, and how cheerless and dusty and dreary must his own path appear. Why, even one lone, isolated act of meanness is enough to scatter cracker crumbs in the bed of the average, ordinary man, and what must be the feeling of a man whose whole life is given up to mean acts? When there is so much suffering and heart-ache and misery in the world anyhow, why should you add one pound of wickedness or sadness to the general burden? Don't be mean, my boy. Suffer injustice a thousand times rather than commit it once.

TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T POE, LONGVIEW, TEXAS TO WHOM ALL CORRESPONDENCE RELATING TO THIS DEPARTMENT MUST BE ADDRESSED.

THE ORGAN IN THE FAMILY.

Bro. Poe: Your remarks, GOSPEL ADVOCATE, Vol. 24th, No. 51, page 810, respecting the late act of the church at Huntsville, Texas, suggest to my mind the following query, to-wit: If the organ is not scripturally admissible in the Sunday-school, is it consistent in brethren to buy organs (which is growing in popularity in Texas) for the entertainment of their families? If it is, some of us need a little more light on our path along here. It is claimed that the object of the Sunday-school is to bring up children in the nurture and admonition of the Lord. The family is also an institution involving the same object. There has been a great deal written in opposition to the use of the organ in church and Sunday-school, but not the scratch of a pen has come under my observation with regard to the propriety or impropriety of the use of the organ in the family. It seems to me that this matter is of importance. Christians should be consistent above all others. Will you please give your views on this point through the ADVOCATE at your earliest convenience, and oblige me and others.

Respectfully,

JAS. W. C. EDWARDS.

Bro. Edwards puts his proposition thus, if we understand him: "The organ used in Sunday-schools is contrary to Scripture teaching; and if wrong to use it in Sunday-school, it is also wrong to use it in the family." If he means anything, he means this. We would willingly affirm that it is wrong to use it in the Sunday-school, but as readily deny that it is wrong to use it in the family. Bro. Edwards fails to distinguish between things that differ. The church and the Sunday-school are not the family. When we "go to church," we go to worship God, exclusively so if we do our duty. The Sunday-school, too, is a form of divine worship; prayer and song, and the study of God's word. Where the Sunday-school is conducted properly, it is the church at work teaching the world of Christ. Now, if we introduce an organ into either church or Sunday-school, we introduce into and make it a part of our worship. This is wrong. But the family *is not the church.* We may do a thousand things in our homes which are good and proper to be done, and which are not at all proper in church or Sunday-school. There is no harm in Bro. E. whistling in his own family circle, if he enjoys it, but it would look exceedingly silly to sit and whistle in Sunday-school or in church. His wife may very appropriately sit and knit while he talks in the family circle; but does this make it right that she should take her knitting to church and ply the needles while the preacher or one of the elders is talking? It is right to eat and drink only bread and wine in church; will Bro. E. take nothing else in his family? Bro. E. can indulge occasionally in a hearty laugh by his own fireside; it would look very foolish if he should do so in church.

There is a vast difference between the family, its objects, duties and work, and that of the church. One means the worship of God, and the other is the home nest where we form character for the battle of life. Where we plan and talk of worldly affairs; where we may read, or sing, or play an organ if it gives us joy, and does us no harm. To train our children to love music and flowers is one of our highest duties, *not as a part of religious worship*, but for the development of the better feelings and nobler qualities of their own nature. A man or woman who cares nothing for these is to be dreaded. Therefore I would put the organ into the family, while I shut it out from the church. All that ennobles and builds up our better nature I endorse in the family. I have seen families raised up where not one single flower grew, and no sweet strains of music were ever heard to elevate the feelings of any one. They grew up sour and morose, caring little for the beautiful in nature. They were neither pleasing to themselves nor others.

We have no patience with that pharisaical religion which shuts out the few rays of sunlight and joy which *may* be gathered in life's pathway. If I were sent out to collect an army of church workers, I would select the bright-faced, laughing, singing Christians. Every one I met with eyes upturned, chin dropped down, hands clasped in front, and moving with studied tread as if marching to his own funeral, I would pass by. I could safely say, such an one as the last named never heard the sound of an organ in the family, never whistled a tune, nor laughed beyond a ghastly smile. I would advise Bro. E. and all good Christians to teach their children instrumental and vocal music, if they can afford to do so. It will refine and ennoble them. You need not buy an organ particularly; it may be a guitar, a piano, or even a Jews-harp, if you can do no better. Music or a knowledge of music never yet made a man worse than he would have been without it, and it never will. On the contrary, no man or woman is as good without a knowledge of music as with it. Bro. E. will say, "if music does so much good, why then oppose its use in the church?" We answer, simply because in the church we worship God after his own plan or formula, and the organ is not a part of it as laid down by him. In the family we are left to gather up all the enjoyments and pleasures we can, which do not conflict with God's law of Christian life and character.

But we have said enough. Very few will fail to see the sophistry of Bro. E.'s position in making the family the church. Christians sometimes get like the Indian's tree,—so straight they bend over the other way. We verily believe it is a sin to deny children music at home when able to afford it.

Death is hideous enough at best, and generally an unwelcome visitor; but when the undertaker drives his hearse through town, with its black paint, long black fringe, and a dozen great black plumes, capped off with white tips, and the whole drawn by two coal-black horses, it becomes more terrible. Why keep up these heathenish practices? Is it necessary to thus frighten people? This will not keep them from dying, it only makes it harder to do so. Death is not an enemy to be feared and dreaded as we would some terrible monster. We do not group such horrible emblems about the birth-couch, and yet it is as natural to die as to be born. Death, to all who have properly used life, is a friend. It is, in fact, not death, but real life,—a birth out of the body, and its confinement, its enthrallment, up into real and true life. It is the butterfly emerging from the crysalis,—man's true manhood set free from its prison of clay.

Be in earnest in your service and loyalty to Christ. This may be the last year you will be called to serve. A few more days of toil and care, and then the eternal glories of heaven are yours. Don't falter. Don't covet the poor perishing joys of earth. Remember Esau.

THAT STATE EVANGELIST OF OURS.

Dear Bro. Poe: The GOSPEL ADVOCATE containing your review of my editorial on "Our State Evangelist," is before me. Will you allow me to say a few things by way of explanation in reply?

1. You say: "After dilating on the necessity of evangelizing the State, he turns his guns just where we expected he would, and undertakes to commit Bro. Wilmeth fully to plans. Even a corporal could have guessed this move. Just what Bro. Wilmeth will do in the premises we can't say; but we feel certain he has been beguiled into a trap unawares," etc., etc.

In all kindness, we must say this is a mistake. I did not undertake "to commit Bro. Wilmeth fully to plans," a corporal's guess to the contrary notwithstanding. Here is what I did say in that same editorial: "We know there are good brethren who have conscientious scruples as to the scripturalness of certain missionary schemes now in effective operation among our people. And while many of the most scholarly and talented men of the church are committed to these schemes, we do not think it advisable to break off entirely from those who oppose them in Texas, provided they will co-operate in any way at all. As for myself, I would have very little fear of 'departing from the faith' in taking position with such men as Campbell, McGarvey, Sweeney, Graham, Loos, Pendleton, Briney, Allen, Grubbs and Yancey; but there are hundreds of good brethren who cannot endorse the position of these and other eminent men on this question. Now, if these good brethren want to work, I say let's up and at it. I can work with them on any plan that commends itself to their conscience. I can work with them without any plan at all, if that suits them better." Those who can understand plain English will see from the above paragraph that, instead of undertaking "to commit Bro. Wilmeth," or anybody else, "fully to plans," I distinctly waived all preferences of my own, and proposed to work with Bro. Wilmeth and all others troubled with conscientious scruples as to plans, "on any plan that commends itself to their conscience," or even to "work with them without any plan at all, if that suits them better." It remains to be seen whether the readers of the GOSPEL ADVOCATE will set aside my plain statement at the mere dictum of a guessing corporal. It is simply a clear issue between my testimony and a corporal's guess. Both cannot be true. I love all my brethren, I respect their feelings, and when, for the sake of harmony and through love of the brethren, I distinctly propose to sacrifice my own preferences and to "work with them on any plan that commends itself to their consciences," or even to "work with them without any plan at all, if that suits them better," it is painful to be accused of "very adroitly" beguiling a brother "into a trap unawares."

2. You say: "We are anxious to know how Bro. Wilmeth will extricate himself from this dilemma."

We cannot see that Bro. Wilmeth is in any dilemma. He was one of the committee that arranged the plan of the present State co-operation. He made a speech in the State meeting in favor of its adoption. He voted for it. He has recommended it in more than one issue of the *Preacher* since the State meeting. He has never opposed it at any time or place. He is simply acting on a line of policy in perfect keeping with his conceptions of scriptural teaching. How, then, can it be putting him in a dilemma to ask him to urge it through the *Preacher?* Dilemma indeed We have never asked him to advocate anything he has heretofore opposed. We do not intend to

ask him to advocate anything he cannot heartily approve. Bro. Wilmeth, or anybody else, would gain nothing from us but supreme contempt by advocating anything against his honest convictions. We did ask him to advocate the present system of State co-operation. We did this, not because it was our plan, but because it was a plan all could approve. We did not know there was any opposition to it among those who were present when it was adopted. Just when you turned against it, we do not know. One thing we do know, "it was not so in the beginning." You did not oppose it at the State meeting. No one opposed it there. You voted for it. Everyone present voted for it. The vote was unanimous, and is so recorded. Yet you talk about dilemmas! Strange it never occurred to that wonderfully cute "corporal" that it is an unpleasant dilemma to vote for a measure, and then undertake to oppose it. Will you tell your readers just when you turned against it? We shall see.

Fraternally and truly,

F. D. SRYGLEY.

Bro. Srygley was never more mistaken in his life than when he says I voted for the adoption of this plan. I was not in the house, nor *in the city*, when the bill passed. If Bro. S. will think a moment he will remember that I took no part in any work of the meeting, save that which related to the Orphan's Home. The church at Longview sent me there to try, if possible, to get up some enthusiasm in behalf of our orphan's home, at Add-Ran. I attended to that matter the best I could, and there my work in the "state meeting" ended. So you see I did not vote for the plan. I see less objection to the present plan than to any yet proposed in this State. I have some objections, however, which I will state in brief; and had I been at the meeting at the right time, I might have offered them there. I object to this plan—

1. Because it is not a co-operation of the churches, but of the preachers. The pledges were made mostly by preachers either promising so much, or pledging themselves to raise so much from the congregations where they labor.

2. Because it turns the power, and life, and work of the church in a different direction from that intended by our Savior.

3. Because if "State meetings" are encouraged and permitted to assume and carry on this work, it will gradually usurp all power in the churches, to the extinction of that power which Christ has vested in the eldership to rule, govern, feed, direct, and build up the church.

4. Because the congregations would soon lose their independence, become subject to the annual convention of preachers, and reach at last the position we so lately, as a people, seceded from.

6. Because there is no Scripture directing this kind of work.

Now, I think these are legitimate objections which no one can deny. Bro. Wilmeth has, according to Bro. S.'s late article, been arguing for years against all plans not scriptural. And Bro. S. reminds him it will take three times as much argument to get back those Bro. W. has argued out of plans, as it did to get them out of them. Get them back where? Into plans, out of which he had brought them by former argument.

Now, the point that struck me as a dilemma is this: Bro. W. has for years been arguing against plans—I believe he is against them yet—but here he is in one, and at the front. Bro. S. says he voted for it, etc. Bro. S. comes in and suggests the use of the *Preacher's* columns to run the plan, etc., and thus dictating Bro. W.'s course, in a modest way, but still laying out Bro. W.'s course in the matter.

Now, I did not see how Bro. W. could turn the *Preacher* into a plan organ, and himself turn round and take back all he had said against these things, without contradicting his work for years past. Nor do I see yet how he can do it, and hence the dilemma. But will Bro. S. tell *his readers* how it is he has such a pliable conscience that enables him to work "any plan" or "no plan," just as it happens to suit others? Does he simply fall in the wake of others, or has he no *law* by which he is governed in religious work, save to accommodate himself to the feelings of others? Bro. S. knows better than this, and he does better, too; he is not so soft and pliable as he would have us believe. The subjects of King Immanuel are not left without law.

If Bro. Wilmeth has been converted to the "State meeting" work, then he can, of course, run the *Preacher* in its interest. But when he sees the drift things are taking, and how the little "State meeting" is finally to become the general convention for work which properly belongs to the local congregations, to the elders, and not to the preachers, then, unless I am mistaken in the man, there will be another change in the *Preacher's* editorials, and Bro. W. will stand on the Lord's side. But why did Bro. S. not give his readers the benefit of my review, and his answer thereto? Has he quit the *O. P. G.?*

Elder J. T. Poe: On last Lord's day I entered on my seventh year's labor with the church at Millsap. Six years ago we began with 7 members; up to the present we have reached 185. It was in this community I debated six days with W. A. Jarrel, the Baptist champion. As a result, some 20 or more of the Baptist brethren have united with the Disciples, and the church has prospered beyond our most sanguine expectations. We have a good meeting house, meet every Lord's day, and the outlook for the future is very encouraging. Your brother,

H. D. BANTAU.

Weatherford, Texas, January 15th, 1883.

The church at Madisonville is in a highly prosperous condition. They have just closed a meeting with ten accessions—Bro. Harry Hamilton preaching. They have also organized prayer-meeting and Sunday-school. We rejoice to hear through Bro. H. C. Wright of the zeal and earnestness of this little band. The Lord give them abundant success in saving souls, and we wish to say here, that the most telling appeal in behalf of the church, is the godly walk and conversation of its members—living epistles, known and read of all men. Brethren, be ye such.

Bro. G. A. Faris has engaged to preach for the church at Waxahachie, this year, and was to have moved there about the 25th of January. He preaches for that church all his time except two months reserved for protracted meetings. Don't forget us, Bro. F.

Brethren will bear in mind our space is limited to one page, and we do not propose to fill it with endless controversies about things of little importance. We are glad to answer as best we can any queries sent in which are practical, and we are glad the brethren send them, but we want no wrangling or continued controversies about nothing. Make everything sharp and practical.

Speak the truth, and do it in love. Malicious truth-telling is no better than lying.

Market Report.

NASHVILLE MARKETS.

OFFICE OF THE GOSPEL ADVOCATE,
Thursday, February 1, 1882.

Country produce lower, but in good and steady demand. Butter, 10c.; 15 cents for choice. Corn is higher. Wheat and flour unchanged in price. Clover seed, $8.00.

COTTON.

Good Ordinary	8⅜
Low Middling	9
Middling	9⅛
Good Middling	9¾

COUNTRY PRODUCE.

GINSENG	1 00 to 1 25
BEESWAX—Choice	25
DRIED FRUIT—Apples	6 to 6¾
Peaches, halves	6
" quarters	5
TALLOW	7
POTATOES—Irish, per bbl	2 25 to 2 50
" Sweet "	1 50
PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1¾
FEATHERS—Choice	30 to 54½
BUTTER	10 to 15
CHICKENS, hens	25 to 27½
Young Chickens	15 to 20
TURKEYS—Gross, per lb	7½
Dressed, "	12½
EGGS	18 to 19
HIDES—Dry Flint	12 to 15
Dry Salted	10 to 12
Green Salted	7½ to 8
WOOL—Tub Washed	30 to 32
Unwashed, Clothing and Combing	18 to 22
Unwashed Lamb's Wool	none.
Burry One-third less	

FLOUR AND GRAIN.

FLOUR—Superfine	4 25
Extra	5 00
Choice Family	5 25
Fancy	5 50
Patent Process	6 50
BRAN—Loose Car loads, per ton	15 00 to 15 50
WHEAT—New	98 to 110
CORN—Sacked in Depot, white	49 to 52
New, from Wagon, shelled	46
" " " in ear	43
OATS—Sacked in Depot new	48
RYE—From wagon, Seed	60
BARLEY—from wagon	60
HAY—Mixed	14 00
Prime Timothy	15 00
Choice "	16 00

LIVE STOCK.

CATTLE—Best fat Steers, per 100 lb	3½ to 4 25
Best Butchers	3 00 to 3 65
Ordinary thin Cattle	1½ to 2
Sheep, Fat	3¾ to 4 00
" Stock	2¼ o 2¾
Lambs	4½
Heavy Hogs	6 00
Light Hogs	5 75

PROVISIONS.

BACON—Clear Rib Sides	10½
Shoulders	8
LARD—Buckets	14½
Tierces	13
HAMS—"C. C C."	15½
COUNTRY MEAT—Shoulder	10
Clear Sides	11
Hams	12
Lard, from wagon	11
BULK MEATS—Clear Rib Sides	13
Clear Sides	15
Shoulders	11¾

TOBACCO.

Common lugs	4 50 to 5 50
Good lugs	5 50 to 6 00
Low leaf	5 00 to 6 00
Common to medium leaf	6½ to 7½
Good leaf	7 50 to 8 50
Fine leaf	

WHOLESALE GROCERIES.

SUGAR—New Orleans (kettle) per bbl	7 to 7¾
Yellow Clarified	8 to 8¾
White Clarified	8¾ to 9¼
Granulated	9¾ to 10
Crushed and powdered	10½
A Coffee	9¾ to 10
MOLASSES—New Orleans	45 to 58
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	9½ to 10
NAILS—10d	4 0
Horse shoes	5 00
SALT—Seven bushel barrels on cars	1 85
5½ bushel bbl	1 40
LEATHER—Oak Sole	37 to 43
Buffalo Slaughter	27 to 29
Hemlock	24 to 29
In Rough	20 to 24
SEEDS—Herd's Grass	100 to 1 10
Blue Grass	1 25 to 1 50
Clover	8 00
Timothy	2 25 to 260
Orchard Grass	1 40 to 1 50
German Millet, from wagon	1 15
Hungarian and Missouri	None

Home Reading.

For the Gospel Advocate.

BIRDIE'S PET.

BY AILENROC.

[*Continued from Last Week.*]

After awhile Birdie was missing. Her mother searched the house while cook and the nurse girl searched the yard and garden; but no Birdie answered their calls.

"Can it be possible," said Mrs. Stephens, "that she has gone to that grocery again? Ann, run down there and see."

Ann departed in hot haste and presently returned, leading the truant:

"An' it's there I found her, to be sure, a-settin' in a high chair, as large as loife, a fadin' that ugly birrud which is part human, part imp, I'm thinkin'."

"'Shiver me splinters,' says the baste, the same minit I puts me feet to the door, and this child here, begorra, just scramed wid the laughter. Yez ought to hev seen the men standin' and watin' on her, and the man wid but one eye 'twixt him an' heaven must fill her apron wid a bushel o' things, and every mother's son of them must give her some jim-crack or other, and at last I got off wid her, and here she is, and it's sorry enough I am that I had to go to sech a place. I shall confess it to the praste before me conscience can rest asy."

"Are you doin' to punish me, mamma?" said Birdie, seeing her mother look very grave.

"Yes, my daughter; I told you I would if you went back there anymore. Why will you disobey me, Birdie? That is the way bad girls do, and my little daughter does not wish to be a bad girl, does she?"

"No, mamma; but I wanted to see the big bird *so* bad. Why, mamma, he talks; he is better'n our baby to talk to. If you'd go see him, mamma, *I'd* not punish *you*."

When Mr. Stephens returned he held a consultation with his wife, and they decided to make Birdie go without her supper and stay in doors, a prisoner, all the next day.

Birdie looked very sober, but shed no tears; indeed the *thought* of supper was all that hurt, for she had eaten so much at Jim Carter's that she was not hungry in the least.

The next day passed off slowly enough, but on the whole it was light punishment.

Sunday morning came again, and as old Jim bustled around, he muttered:

"I've a good mind to keep shet up to-day, but the boys would laugh at me if I did. Dogged if I hain't a good will to go to church,—wonder what the mighty high and pious folks would say?" and he laughed and winked to himself at the thought.

"Directly he paused, duster in hand. "That was curious what the little one said to me, 'God with me all the time.' If that's so, I guess he has got a good many marks agin me about His day as well as other things. After all, it's a good thing on dumb brutes to have one day in the week to rest, and on folks, too, I reckon. If men didn't have one day set apart, I calculate that they would wear out a heap sooner; but when they want something to recuperate, they know where to come to,—old Jim is reliable."

The old parrot was hung out in the sun; the church bells began to ring; groups of bright-faced children flocked by, followed by their elders; and lastly, holding to her father's hand, went Birdie. Mr. Stephens had a pleasant salutation for old Jim sitting there, spider-like, while Birdie laughed and nodded her bright head many times.

"Howdy, Polly," she said; and Polly, mindful of her sea voyage, responded in a deep gutteral:

"Polly, Polly; splinter my timbers!"

Old Jim heaved a sigh. Somehow it did not make him feel good to see respectable age and joyous youth passing by, on their way to church, and he sitting there, left out entirely. He glanced up at his sign and was struck with a new significance: a bar it was, truly—a bar to all the pleasures of life. The idlers found him dull company that morning, so they all sauntered off.

He did not see Birdie for some days; then she came, saying as she entered the room:

"I've comed again. Ann watches, but I runned away, if I do have to do wivout my supper. Mamma says ladies don't come here, but little dirls can come. Oh! Polly, pitty Polly; let me feed him."

Old Jim placed her in the big chair, and the parrot on the table, where she fed him in an ecstacy—of delight when he accepted a bite, and of fear lest he should take one out of her fingers.

While she was engaged thus, old Jim was making up a packet of sweets such as she loved best, and surprised her by putting it in her apron and saying: "Run along home now, Birdie; your folks don't want you to come here, and I guess they are about right. I like for you to come, but it ain't just the proper place for good little girls like you."

"What for do you stay here then?" she said, her eyes big with wonder.

"Me? Oh, it's my business; I make money."

"Selling good things?"

"Yes,"—and under his breath—"bad things, too."

"Guess I'll go,' said the child, looking at him in doubt. "I loves good people; God loves good people. Bad people don't go to heaven," and then she soberly walked out.

Her father met her, and she told him she was not going there any more; so he persuaded his wife to forgive the small sinner once more.

Old Jim had not seen the inside of a church for many years; all thought on the subject of religion had faded from his mind, but the words of the innocent child struck a chord in his breast which vibrated strangely. "God loves good people, but bad folks don't go to heaven," rang in his ears time and again. He followed a low calling, the lowest almost on earth,—that of making drunkards, and growing rich on the traffic; but all good was not dead in the man's nature, and through his love of pets and a fancied resemblance to his dead sister, little Birdie had found a place in his heart.

Before the next day of rest came around a startling rumor had reached Jim: the minister's daughter lay at death's door with diphtheria. He was so much disturbed that he ran out to hail the doctor to ask after his little patient.

"Scarcely any chance for her," was the answer.

And men wondered after that to see old Jim so forgetful and absent-minded, and old Polly saw what no one else did,—a tear in his eye when he fed the ancient bird.

It was night, Sunday night, and death seemed to hover very near to Mr. Stephens' home. A minister from a neighboring town, hearing of his affliction, had ridden over to offer his condolences, but every word was a stab in place of a comfort.

"My dear sir," he said to the troubled father, "you must not give way so; you *must* practice what you preach. If it be God's will to take your child from you, you can only submit like a man and a Christian. Indeed, it is unmanly to weep. I am shocked at your grief."

"Jesus wept," said Mr. Stephens, raising his pale, tear-stained face. "I am not stronger than my master. Oh! it seems that I cannot give her up—my precious child!"

"Nerve yourself, my brother. You have preached patience and resignation to others; you must not give way."

"I am only a man," cried the stricken father, "and my child is dying—my first-born, my darling daughter."

"Dear, dear, what can I say?" said the Reverend visitor; "he will not listen to reason."

Reason when the heart is breaking, and the floods of affliction are pouring in on the soul!

Just then Ann opened the library door and in a hushed voice announced "some one to see Mr. Stephens," and a man in a big coat came in.

Mr. Stephens looked up. He saw as through a mist, and his ears were filled with the sound of labored breathing in the next room; so he was scarcely surprised to see in the man before him Jim Carter, the bar-keeper. Jim fumbled awkwardly with his hat a moment, then reaching out he took the hand of the sorrowing father within his own, and the man within him spoke, though his sentences were few and disjointed:

"I heard of your trouble, sir, and I were troubled, too; I couldn't sleep last night, and I says to myself, I'll go up, and *anything* I can do, or *anything* I've got, is at your command. If the little angel can just live, it's all I ask, sir. If there is any arrants to run or anything I can *do*, I want to be told of it."

He ceased and wiped away the tears that trickled down his face.

Oh, blessed human sympathy! How it flashes from heart to heart. Mr. Stephens' grasp tightened over the hand of the liquor dealer, and he accepted his offer with thanks, for he knew it came from the heart.

Jim Carter spoke again, after they had sat in silence for some time: "If you've no objection, I'd like to see her again. If she—don't—live—you know, I may not see her any more."

"My friend," said Mr. Stephens, while an expression of heavenly rapture overspread his face, "if she *dies*, I expect to see her again. Oh! blessed be God," he continued, "for the hope that lies beyond the grave. Come, you shall see her," and, opening a door, he ushered old Jim into the chamber where Birdie lay battling for life.

The doctor sat close by, Mrs. Stephens hung over the bed in the agony which none but a mother knows, two kind neighbors sat by the fire, and Ann knelt sobbing at the foot of the bed.

Old Jim felt strangely awed and humbled. The silence in the room was broken only by the suppressed sobs of the mother, and the hoarse breathing of the child who tossed restlessly, with swollen, bandaged throat, upon her fevered pillow.

"Birdie," said Mr. Stephens, and oh! the love and despair in his voice, "here is Mr. Carter come to see you."

She turned her restless eyes, and the feverish lips shaped themselves into a word; but no word came.

"Your friend, Birdie, who gave you so many 'pitties.'"

A gleam of intelligence came into the violet eyes, and she held out one hot and trembling hand, and old Jim took it, scarcely seeing for the tears that blinded him, and bent over the child.

"Pitty Polly," she said, "where's pitty Polly?"

"You shall see Polly to-morrow," said Jim, soothingly, "then you'll get better."

"I is better now," she said, pantingly. "Papa, ask God to make me well again."

[*To be Concluded Next Week.*]

Humors of the Day.

Has any one found how much waterways?

One of the drawbacks of married life is sickness of the little ones For a Cold or Cough you cannot find a better remedy than Dr. Bull's Cough Syrup. Nearly all physicians prescribe it and no family should be without it.

Time works wonders," as the woman said when she got married after thirteen-years' courtship.

A Great Poet

Every man cannot be a poet no more than every sheep can be a goat Neither is it possible to find a medicine in the market that cures so many ills as Swayne's Pills. They make the liver do do its work and being pure vegetable can do no one any hurt Dyspepsia, Sick headache, Jaundice, Biliousness, Congestive Fevers Constipation, Epilepsy, they always hate, and for female irregularities they are unequalled. Remember Swayne's Pills.

The money lender never neglects his business. He takes all the interest he can in it.

New Grocery House.

We take pleasure in announcing to the patrons of the ADVOCATE that our old friends, Alex. Hogan and Jos. B. Hall, under the firm name of Hogan & Hall. have located at 106 Broad st., the Anthony Bros. old stand, where they have opened a very large stock of Groceries, pure Whiskey for medi cal use, and pure Grape Wine for communion purposes, either at wholesale or retail. They also deal in Bacon, Lard, Meal, Flour, Butter, Eggs, and other produce. Give them a call.

When Fogg saw a train on the dress of an old lady he remarked that it was behind time.

Work Without Merit.

A literary opherer some time since endeavored to make an estimate of the number of different books there were in the world and as a resu t of his stupendous undertaking he now announces that in all the private and public libraies of the globe there are only 2,500,000 different volumes. If this same man had devoted that time to hunting up Dyspeptics and sufferers from Dropsy, Sick Headache Co-tiveness Biliousness, and Lost Appetite and sugg sted to them the necessity of using Swayne's Pills his work would have been more meritorious.

Opinion of Eminent Dr. R. S. Steuart,

President Maryland Hospital, Baltimore.

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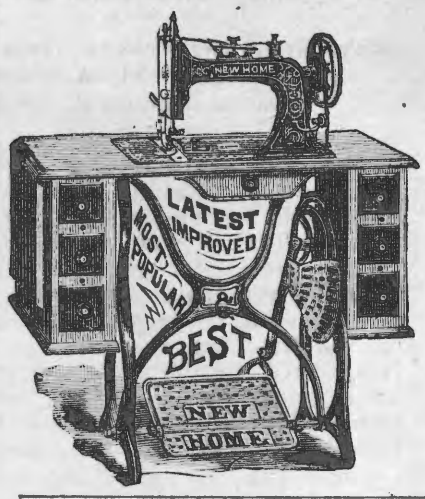

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CINCINNATI, O, Dec. 2, 1882.

Messrs. Editors:

I have, during my professional career of many years' practice, treated a large number of various disorders, of which, perhaps, none have given me more trouble than the mysterious disease known as acute nephretis; and while it may seem strange, it is, nevertheless true, that the physician is generally greatly annoyed by this mysterious trouble, especially when the case is of hereditary origin. It is, doubtless, the first stage of the well-known, but terrible Bright's disease, as the kidneys contain large quantities of albumen.; and while children and young people are especially liable to its attacks, it is prevalent with all classes, and usually continues until late in life.

One obstinate case which came under my observation, was that of a fireman of this city who applied to me for treatment. The case was diagnosed parenchymatous nephritis. The man was twenty-four years of age; plethoric and light complected. He stated that he had suffered from urinary troubles from childhood, and he had "doctored" a hundred times, each time improving some; after which, in a short while he would relapse into his former state of misery. I prescribed the usual therapeutics known to the profession with the same result that my colleagues had obtained. He got better for awhile and then worse again; in, fact, so bad that he had to lay off for some time. He suffered intense pain; so much so that I confess I had to resort to hypodermic injections of morphia. My druggist who knew how disgusted I was with the case, although not willing to desert the man, advised me to try a remedy from which he (the druggist) himself, had derived great benefit. As a drowning man catches at a straw, I prescribed this remedy, not letting my patient, however, know what I was giving him; and, although not a believer in nor a patron of "patent medicines," I must confess that after my fireman had taken one bottle he grew much better. I made him continue its use for a period of two months, with the most gratifying results; it really worked wonders and he owes his cure and present perfect health solely to the remarkable power of Warner's Safe Kidney and Liver cure, the remedy which I prescribed, and he used.

Since the recovery of the man above mentioned, I have given considerable thought to the subject of acute nephritis, or kidney difficulty, and I find that its manifestations are most remarkable. It often appears without any special symptoms of its own, or possibly as a sequel to some other disease. It may be a sequel to scarlatina, diphtheria, and other illnesses, and even arise from pregnancy. The first symptoms frequently show themselves in the form of high, fierce and intense pains in the lumbar region, "the small of the back," troublesome micturitions and frequent changes in the color of the urine which at times diminishes perceptibly. If the urine is entirely suppressed, the case, probably, will terminate fatally in a very few days. Dropsy is a consequence of the suppression of urine, and the severeness of it is governed by the proportion of retention. The nervous system becomes prostrated with subsequent convulsions and irregular circulation of the blood, which, in my estimation, eventually might cause a diseased heart to give out. As I have remarked, in many kidney diseases—yes, even in Bright's disease itself—there is no perceptible pain in the back, and these troubles often assert themselves in various symptoms—for instance, in troublesome diarrhœa, blood poison, impaired eyesight, nausea, loss of appetite, disordered digestion, loss of consciousness, husky voice and many other complaints too numerous to mention. Indeed thousands of people are suffering from the first stages of Bright's disease to-day, and *they do not know it.*

In conclusion, I would like to state that I have, since my success with the fireman, repeatedly prescribed Warner's Safe Kidney and Liver Cure, and if my professional brethren could only be brought so far as to overcome their prejudice against proprietary medicines they would, undoubtedly, find themselves recompensed for their supposed sacrifice of liberty, as well as by the great benefits that would accrue to the world.

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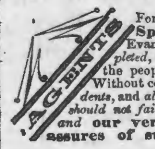

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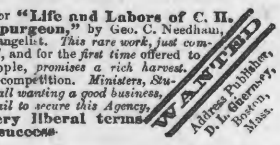

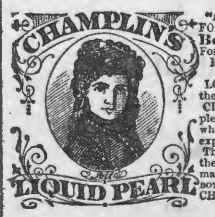

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THE GOSPEL ADVOCATE.

VOL. XXV. NASHVILLE, TENNESSEE, FEBRUARY 8, 1883. NO. 6.

EDITORS:

D. LIPSCOMB, E. G. SEWELL.

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DEBATE AT HORSE CAVE.

Bro. J. S. Sweeney and Dr. Ditzler began a discussion on Thursday the 25th of January, at Horse Cave, Kentucky. They discussed two questions: Sprinkling or pouring water on a person is Scriptural baptism—Ditzler affirmed. Baptism is for the remission of sins—Sweeney affirmed. I do not know that I have given the exact verbiage of the propositions, but our readers will understand the questions. Three days, four hours per day, were devoted to each question. Bro. Cave and I went up and heard the discussion the two last days. We had aimed to hear all the discussion on the last question, but could not get there in time.

There is marked contrast in the appearance of the two disputants. Bro. Sweeney is fifty-one years of age—a man of large brain, powerful physical development, seemingly in fine health, self-possessed, and shows a full confidence in his cause and in his ability to maintain it. He is evidently, a man of strong feeling, but has learned to control himself, to keep cool, and maintain an equanimity and self-possession in trying ordeals. As a debatant he has few equals. He speaks without effort, clearly, distinctly, has great versatility of talent, has almost perfect control of himself, hence great control over his hearers. He has held, we have seen it stated, over a hundred debates—six we believe with Mr. D.—is familiar with the subject, and always has his matter at ready command.

He has evidently learned from practice a lesson that few debatants learn otherwise; that is, to present but few arguments, make these clear and concise, maintain and fortify them well, and stick to them.

In the only regular discussion I ever held, with Mr. Griffin, in my opening speech I crowded as many arguments as I well could. Some arguments are less clear than others. The opponent always selects the weaker for his attack. The maker of the argument, must needs defend where attacked. The result is, the controversy centres upon the weak arguments, and the strong are lost sight of to a great extent. I saw my mistake before Mr. G. got through his first speech, and was careful not to repeat it. If Bro. S. was ever guilty of a similar mistake, he has thoroughly learned the necessity of avoiding it. We mention this as a hint to others.

Bro. S. is a man of much humor, ready at repartee, and can always turn the laugh on Mr. D.

In the discussion of the question we heard, he planted himself on the commission as given by Mark, and stood there, showing that all the teachings and acts of the inspired men of the early church, were under and in pursuance of this commission. They did not preach anything else—they could not do it without transcending or violating their commission, and calling down upon themselves the divine anathema. Well and thoroughly did he maintain his position.

Mr. Ditzler claims to be fifty-two, is of a feeble though tough and wiry look, would be taken for at least fifteen years older. Indeed, he has such an old look, that some suggest—as he lived to be an old bachelor—he got in the habit of discounting his age, and forgot to add it back after he married.

He is a fair speaker, not so self-possessed, nor does he possess the self-control that Sweeney does, although he, too, is the hero of many a hard-fought battle-field—theological. He has read much, possesses a retentive memory, has matters well in hand—ready at command—and is skillful in drawing nice distinctions, and detecting flaws in and throwing doubts over the positions of his adversary.

He is a man of nervous, mercurial temperament; hence his spirits affect his physical condition. When he is fagged and cowed in spirits he shows it quickly in the labored style of his speech. When elated, he speaks with wonderful glibness and apparent ease to himself. As Sweeney made but few points, he had but few points of attack. I do not mean but few passages of Scripture were produced, but they were produced to show their bearing on the one position taken. Ditzler's points were, the commission to Mark is spurious, while *for* in Acts ii: 38, means in *order to*, it connects, "in the name of Christ," which he translates trusting in Christ, and not "repentance and baptism," with "the remission of sins." And then the battle-field argument. He imagined a battle-field with forty thousand wounded, armless, legless soldiers lying around, believing, penitent, crying for mercy, but no preacher to baptize them, and Sweeney's doctrine damns them.

These three points constituted the strength of his arraignment of Sweeney's position. His argument on the spuriousness of the last nine verses of Mark is based upon the fact that in two oldest known manuscripts they are wanting. Second, that a number of critics have considered from the style, especially from the use of certain words, used in these last nine verses, that are not used in any other portion of Mark. Mr. Ditzler's argument on this point always seems to me lacking in candor. The critics who conclude it was not Mark's composition, generally, and I believe universally recognize it as inspired and authoritative, though not written by Mark. He always leaves the impression that they regard it as a spurious and unauthorized interpolation.

Sweeney replies to these allegations, that back a hundred years and more, before these manuscripts were written, numerous translations of the Scriptures were made into different languages, one of them—according to Mr. Ditzler himself—the Peshito-Syriac, was translated and used in the days of the apostles themselves; that these various translations, among people speaking the different languages, having no communication with each other, all have these verses in them, and that they were quoted in writings reaching almost back to the apostles themselves; hence they must have been in the one original copy from which these translations and quotations were made. Beside this, Mark is regarded as merely the amanuensis of Peter in writing this book, hence it is called Peter's gospel by the primitive writers. Peter himself quoted this commission from this his recognized gospel, at the house of Cornelius.

Besides, these manuscripts, written three or four hundred years after the Savior's birth, were carelessly kept, were found among rubbish in the monasteries, one of them may have had the last page torn off and lost, the other copied from it. To bear this supposition out, at the conclusion of Mark on one of these manuscripts, a column is left blank that would about contain the missing verses, as if the transcriber intended to insert them. Then he showed that Mr. Ditzler himself, when it suited his purpose, has called this very commission THE INSPIRED WORD OF GOD, capitalizing the sentence.

He showed that Mr. D.'s translation of Acts ii: 38, did not alter the sense in the least, although the translation was not correct. For one man to tell another who is in poverty and want, to go and cut and haul a third man a cord of wood, trusting that man for the pay, does not mean that he was to trust for or expect the pay without cutting and hewing the wood, complying with the conditions. None could fail to see the application. Bro. S. said, if the men on the battle-field had heard and rejected the invitation of the gospel, they would and ought to be lost. If they had never heard it, and were free from the obligation that hearing imposed on them, they were as safe under his position as under Mr. Ditzler's.

These constitute the main points of Mr. D.'s arraignment of Sweeney's argument. He was evidently hacked, and felt he was doing up-hill work from the time we reached there. His brethren do him a wrong to let him debate and then fail to encourage him with their presence. This must have a depressing effect on a man of his temperament. But few Methodists were present. The interest in the debate seemed intense. Every inch of standing as well as sitting room was closely occupied. Men and women sat and stood for hours with rapt attention. The order was generally excellent. The judgment and sympathy of the audience was marked and clearly with Sweeney. We think the discussion will do good

D. L..

J. C. BRADFORD.

Some time since we gave the above-named Bro. permission to obtain subscribers for the GOSPEL ADVOCATE, allowing him to collect and retain 50 cents on each subscriber, while the subscriber was to send us $1.50, with his receipt for the 50 cents. We did this merely as a matter of sympathy, to help him along. But good brethren have written us that he is so cross and insulting to them and others where he travels, that we hereby announce that we no longer recognize him as agent in any sense for the GOSPEL ADVOCATE.

EDS.

NOTES FROM THE SOUTH.

I have but little to say about our churches South since I last wrote; have not met with a single congregation, and seen but few disciples. Those who are blessed with the privilege of meeting with God's children and attending to the ordinance of the Lord's house every Lord's day, often do not appreciate such blessings until they are deprived of them.

Birmingham is the same bustling, busy city, that I wrote about a year ago. I see much improvement, and houses that are now being built are of a more substantial kind. Several new blast furnaces and rolling mills have been built, and I see signs of prosperity on every hand. New and larger coal fields and iron beds are being developed, new railroads being constructed and projected. Truly it is a *magic city*, and a magic country.

Yet I made inquiry, and could not learn of a single disciple in the city. This should not be. Those who are so fond of sending out missionaries to foreign lands, should remember that the *harvest* is abundant and ripe at our very doors. Why not occupy the field?

At Tuscaloosa I met Bro. Dr. Chisholm and his interesting family. They were anxiously expecting Bros. Harding and Daugherty to hold them a meeting at Northport, just across the river from Tuscaloosa. We have a small but comfortable house of worship in Northport, and as earnest and faithful a little band of disciples as you generally find. They are working. The Lord is on their side (not of the river alone), they have nothing to fear, and everything to encourage them.

I spent some time in Bro. Chisholm's office. He is a scientific dentist, no doubt, as he is president of his State, as well as the United States Dental Associations. Yet I can testify, no matter how much science a man may know, when a tooth is pulled out of the jaw-bone, *it hurts*. Any of our preachers passing through Tuscaloosa, should not fail to stop and see Bro. Chisholm. I made a hurried trip to Meridian, Miss., Selma and Montgomery, Ala.

The country between Meridian and Montgomery is mostly black rich prairie lands. It is strange that these lands that were once thought to be so valuable, are almost deserted now. I saw large tracts of rich land, that before the war was ready sale at sixty dollars per acre, that now could not find a purchaser at ten dollars. I know not why this is, unless it is on account of the unsettled condition of labor, as well as the disposition of the planters to sell large tracts of land instead of dividing the farms into small tracts. The poorer sections of the country are far ahead of the rich lands in advanced farming.

While at Selma I made inquiry for our Bro Kendrick, who had been preaching for the brethren at that place; learned he had gone back to Kentucky. Sorry he could not be sustained in this field of labor, as I know of but few more inviting. Sorry, too, I could not spare the time to go south of this place and see Bro. Barnes; learn he is doing a good work, teaching school and raising up *home preachers*. This, after all, is the surest and best way to convert a country; teach the people and let them *preach the gospel*, and act it out in their lives, and success is sure to follow. But if you have to rely on imported shepherds, as soon as they leave the flock is generally scattered.

I have not much hope of a congregation doing any good until they become self-sustaining and independent of outside help. At Calera I met with a brother from Cleveland, Ohio, who had *united* with the Presbyterians because we had no church there. He had an idea that he ought to belong to some church. He was taking an active part in Sunday-school work and played the organ for them. Shame on such weak-kneed Christians who have not *nerve* enough to stand out against the opposition of the world, and contend for that which they *know to be right*. I do not believe in compromising the truth for social position or any other purpose. If you think you are alone—remember the old prophet—God was on his side, and what need had he to fear? I write this to encourage those who move into new sections, where we have no congregations. No telling the influence of one godly man, woman or child in a community, if they only have a mind to *work for the Master*.

I could give you scores of instances where large and flourishing congregations have been built up, through the work and life of one disciple, and that one sometimes a *little girl*. Never be discouraged; sow the good seed, watch, pray and wait. It may be they will bring forth an abundant harvest long after you have gone to your rest.

In my last notes I gave a short account of Bro. Harding's meeting at Madison, Ala., also of the building of the meeting-house at that place. I should have mentioned several others who were liberal and active in building the house, among them a good sister who now lives at Mooresville, (do not remember her name), also Bro. Hundly of Huntsville. God has blessed him with means, and he is using it for his glory. Possibly the house would not have been built for several years yet, if it had not been for his liberality. May God bless all his dear children who are working for his glory.

V. M. METCALFE.

THE MADISON (Ala.) CHURCH.

Dear Bro. Lipscomb: In the ADVOCATE of January 18th, I have read with interest the articles, "Notes of Travel," by Bro. V. M. Metcalfe, in which he writes lengthily about our new meeting house at Madison; namely, "While at Madison I met with Bro. Dr. Wilson, to whom the brethren at Madison are more indebted for a house of worship than any one else." Also that he "superintended the work, doing a great deal of it himself; and now has the satisfaction of seeing one of the prettiest houses in all that section, and a large congregation of disciples." I regret exceedingly that Bro. Metcalfe has been misinformed in reference to the origin, progress, and completion of our sacred and much beloved house of worship. Complimentary, however, to Bro. Wilson, I will state that he and his sisters have furnished us one hundred dollars towards building the house that cost us nearly nine hundred dollars, including the lot. Bro. Wilson also left his home in Kentucky, came among us, and has done much in his zealous and ardent way in harmonizing and keeping together our little band of brothers and sisters. In a word, we all appreciate him very highly, and regard him as a pure Christian gentleman. But in justice to many of our brothers and sisters who contributed freely, and who labored daily in erecting our little house, I must state that Bro. Wilson was not in Alabama from the commencement to the completion of our meeting house. In conclusion, I sincerely hope that Bro. Metcalfe will find out and so report all of the co-workers in this little temple of God, and render merited honor to whom honor is due.

Yours fraternally,

O. M. HUNDLEY.

SUNDAY-SCHOOLS.

I met with a good sister not long since, who told me she "did not believe in the Sunday-school." I asked her for her reasons for not approving of so good a work, when she gave as the the main objection: "That almost all the innovations are introduced into the church through the Sunday-School." This, with some other objections, were so presented by her as to show that there is need of some reform in much of the Sunday-School work of the present.

We suppose no one will deny that the church not only has a right to teach, but is also under obligation to teach the Scriptures to all within its reach. Neither is it doubted that the church has a right to do this teaching on Sunday. But a question of importance is, who does this teaching? In many instances it is not the elders, nor the older members, but to the contrary, often the inexperienced. And what is still worse, I have often known men who are not members of the church—made no pretensions to be religious—acting as superintendents and teachers in these Sunday-Schools.

Now do you not know (I speak to elders) that the teaching the child receives in the Sunday-School will go with it into the church? If the child has been taught in these schools to stand in prayer will it not expect to continue the practice in the church? If the rising generation are taught to sing frivolous songs in concert with the organ, is it not only a question of time when they will bring it into the church?

And so with any error that may be thus impressed upon the mind of the young. The objections offered, while they are real and serious in many instances, are not objections to the Sunday-School, but grow out of the neglect of the Sunday-Schools by the churches. To the elders of the churches, let me say, have you a Sunday-School?—that is, are you doing all in your power to teach the Bible to the children of your neighborhood? If not, see to it at once. If you have such a school see that it is under the watch care of the church. I believe such a thing as a Sunday-School organized separate, apart and independent of the church, is wrong. It should be a church school. If it is separate from the church, the majority able to do what they please by vote, can have a *cantata*, a fair, etc., you may expect the same in the church by and by. Let us look after this more carefully. It is a lamentable fact, so far as my observation extends, that but few of the most zealous members of the church take any part in the Sunday-School. And generally those most interested in the Sunday-School, take but little interest in the church-meetings. The Sunday-School should be the church at work.

C. W. SEWELL, Jr.

Mooresville, Texas.

WASHINGTON'S MORALITY.

Some think that we meant by what we said, that Washington was a habitually profane man. This is not the history we have of him. Mr. Beecher says of him, "he swore like a trooper." We believe this gives a wrong impression of him. He was a man of equanimity of temper—was gentlemanly in his habits, and only was guilty of profanity under high excitement. His gambling was for small sums, and was done probably as pastime and not for the sake of gain. While we think the semi-deification of any man is hurtful, yet we wish to do justice to all.

D. L.

Flattery is a false coin which has circulation only through our vanity.

WHY PRAY?

NUMBER ONE.

"What is the Almighty that we should serve him? and what profit should we have if we pray unto him?" Job xxi: 18.

The question, why pray? was asked in the days of Job by those who said unto God, "Depart from us, for we desire not the knowledge of thy ways." It is now asked, not in the same spirit, however, in many places by Christ's professed followers. The prayer system of conversion, so commonly taught and so contrary to the Bible, has caused many to go to the other extreme, and even to question the efficacy of prayer. This, to my mind, is a very dangerous position, and *condition* for a child of God.

This subject embraces many important and interesting features, but we only wish to notice three great and imperative reasons why we should pray: 1. God commands it. 2. He promises to answer. 3. Our entire dependence upon God.

That God commands his children to pray, none doubt. Jesus taught his disciples to pray, in Luke xi: 1–2, xviii: 1–8, 1 Thess. v: 17, 1 Tim. ii: 1–8, and numerous other passages. This is a sufficient reason for praying, when viewed properly; that is, when we remember that upon obedience to God's commandments rest exceeding great and precious promises. The promise resting upon this commandment is, "whatsoever we ask we receive of him, because we keep his commandments and do those things that are pleasing in his sight." 1 John iii: 22.

But some positions are taken disparaging obedience to this command. It is argued that prayer affects only ourselves. God is unchangeable, and only answers through fixed laws; these laws are unchangeable, and therefore our prayers do not move God. The conclusion of the whole matter is simply this, we will receive what we pray for, whether we pray or not. Jesus says pray for our daily bread, but that bread will be received just the same if we do not pray. But it is said "our prayer's reflex influence upon ourselves, causes us to work harder for bread, and thus the prayer is answered; the more we pray the harder we work." Yes, this last is true. Prayer has an influence over him who prays and those who listen to the prayer. So Paul wanted to be understood when he prayed that congregations might be edified. 1 Cor. xiv: 15–17. But this influence is most certainly commensurate to our faith that God answers.

What is the Almighty that we should pray unto him? Were he a stone or an idol, I would believe prayer does not move him. But he is not a stone; not inflexible. Such a thought drives life from religion and lays it, a cold, lifeless, formal something at our feet, and our prayers rise no higher than our lips. But God is tender, merciful and good. The Lord is merciful and gracious; slow to anger and plenteous in mercy. He will not always chide; neither will he keep his anger forever. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth so great is his mercy to them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame, he remembereth that we are dust. Psalms ciii: 8–14. He cares for sparrows, and clothes lilies with beauty, and much more does he care for his children. He numbers the hairs of their heads. God is love; he sympathizes with us. His magnanimous heart is touched at our infirmities. He bends the heavens in mercy, and whispers in accents of tenderness and love, as to Abraham of old, "I am thy shield, and thy exceeding great reward." It is to this Being we take everything in prayer. This is the One to whom we lift up our hearts, and pour out of the soul's deep devotion, gratitude, thanksgivings and praise, acknowledging entire dependence upon him, confessing our many sins, and asking real temporal and spiritual blessings in the name of him who said, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in his Son."

Think of an intelligent man praying earnestly for what he knows he will receive whether he prays or not! The position is absurd, to say the least of it. If this position be true, there is certainly no need of prayer. You had just as well pray to the moon as to God. No Christian would pray to an idol. Why? Because the idol has no power to answer. But if this position be true, your prayer will move an idol as soon as it will God. If the reflex influence is the only efficacy of prayer, you had as well pray to an idol as to God. Suppose you pray to your gate-post to give you daily bread, to forgive your sins, to help you live the Christian life. It will do just as much good as to ask the same of God, if prayer affects you only. Prayer only affects us as we believe it moves God. Make him obdurate and I had as soon pray to the heathen's god.

People who take this position say they can't see how God can answer prayer and not change his laws or work a miracle. We walk by faith, not by sight. There is a world of things we can't see how God brings about. Are you going to reject everything *you* cannot see into? God says he will answer prayer offered according to his will, and his word produces faith, so we believe it and pray. God has said nothing about being unable to answer a prayer without working a miracle or changing nature's laws. He says he *will answer* and that is enough for all who believe him. I believe what he *has said* sooner than something he has never said. God says he *will*, and man's ignorance says he can't answer all acceptable prayer, unless he breaks laws six thousand years old. I had rather believe then that he will do a miracle and change *every law* in nature to answer prayer, than to believe he can't do and will not do what he says. And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us; and if we know that he heareth whatsoever we ask, we know that we have the petitions that we desired of him. 1 John v: 14–15. I would like to emphasize the expressions *anything* and *whatsoever*.

What are nature's laws and where are they from? I think it is safe to say that nature's laws are to man nothing but his weak conception of how nature is governed. Nature's laws to the evolutionist are those laws which evolve a higher order of things from a lower. Natural laws to the geologist prepared the earth during the long pre-Adamic ages for man's habitation. Natural laws to the ancients held the earth still, and rolled the sun and stars around her. Nature's laws to us roll the earth around the sun every year. So man's conception of these things forms for him his natural laws. If his conception is perfectly right, then he understands the law, or the power which produces the effect. We may safely say that God's word is natural law. For he spake and it was done, he commanded and it stood fast. Ps. xxxiii: 9. His word is the power or law which upholds and sustains all things in the amplitude of his creation. Heb. i: 3.

To us natural laws send the rain, snow and frost and in turn remove them. God's word is his law. "He sendeth forth his commandment upon earth, his word runneth very swifty. He giveth snow like wool, he scattereth hoar-frost like ashes. He casteth forth his ice like morsels, who can stand before his cold? He sendeth out his word and melteth them. He causeth his wind to blow and the waters to flow." Ps. cxlvii: 15–18.

Here the Lord tells us his word is that law that melts the frost, snow and ice. It does not occur to me that God has wound up the universe like a machine, and has taken his seat somewhere afar off, to watch it run down. But "he maketh the clouds his chariot, he walks upon the wings of the wind." "He rides in the whirlwind and the storm, and the clouds are the dust at his feet." He sends forth his angels ministering spirits, ministering to those who are heirs of salvation. "His kingdom rules over all," working all things together for good to those who love him.

All that is necessary, it seems to me, to understand how God answers prayer without working a miracle is to recognize the superiority of mind over matter. Mind controls matter. Compare the world to-day with what it was when Noah came out of the ark, and you see the effect of mind upon matter. God is superior to the universe and controls it. The steam engine, with its long train of cars ladened with millions of pounds or burden of human freight, is a massive thing. It goes dashing along like a living being at the rate of forty miles an hour, capping the rivers, dividing the hills, piercing the mountains, roaring like thunder, and belching forth smoke and fire and steam. Thus rapidly the passengers are drawn along, and yet not one is disturbed. They read, they converse, they quietly sleep. Why? They recognize mind's superiority to matter. There is an engineer controlling the engine. The engine controls the cars, the lever the engine, the engineer's arm the lever, his mind the arm. One little thinking apparatus governs the whole mass. Take the man out of the engine and start it going and mark the change! All is confusion and consternation! Why? The influence of mind over matter is lost. God's hand is on the lever governing the universe, his mighty mind superior to matter.

Again, the cars come bounding along at usual speed, the engineer's hand on the lever, and eye on the track. A man petitions the engineer by a wave of his hand to stop and take him on. But how can it be done? It is nothing but natural laws at work producing this rapid motion of the car, and they cannot be changed. To change natural laws is to work a miracle. The engineer cannot do that, so the car must go rolling on forever. But no, the man's petition is granted. The engineer's mind acts, his arm moves, the lever works just a little valve, the car stops, and the man enters. No law has been broken, no miracle performed. One law simply operated upon another, checking its influence, and mind upon both. God, superior to all matter and all laws controlling matter, is behind these laws, and, modifying and annulling the influence of some by the power of others, can work through them and grant petititions offered according to his will. We pray for our daily bread. We do not expect it rained down like manna, yet God works in those laws and uses those means providing bread and answers the prayer. No miracle is performed. God can and does overrule the laws which produce bread, and none is made. What inflexible law was it, made six thousand years ago, which caused the scanty harvest of 1881 and the very abundant one of 1882? Did God make a notch in the very beginning in nature's great wheel to cause the drought of '81? Is it not better to see him as he is, superior to all, overruling all, and working all things together for the good of his people?

E. A. ELAM.

Lebanon, Tenn., January 23, 1883.

NOTES FROM THE SOUTH.

We have a small congregation as before stated at this place, and some noble members. This place is at present the home of Bro. A. C. Henry, and likely to be his permanent home. The cause here is growing, though prejudice is strong yet. We preached four times here last week to very attentive audiences, and had one addition from the Freewill Baptists. We hope that there will be a large congregation built up here in process of time. From here we went to Valhermosa Springs, eighteen miles away, where we have a congregation numbering fifty or more, and doing well, so far as we could learn. We were there only one day, and preached only one time. But we were never more hospitably treated anywhere than while in their midst. Bro. Henry preaches for them at this place once every two months, and has a good hearing, as he holds a tender place in the affections of the members, and stands deservedly high with all. This is a good section of country, and has good society, and many clever people.

We went from here to Apple Grove, some eight miles distant, but still in Morgan county. There was once a flourishing congregation at this place, and was as a city set upon a hill that could not be hid. But from some cause or other they have grown a little cold, and are a little in the background. But we hope there is still enough of life left to revive, and do the first works and become a power for good in that community again. There are some noble souls there that never can give up the cause of truth, they love it too well. And we shall expect to hear favorably from them after awhile. We preached twice at this place to small audiences, as the appointment was not very well known. But those in attendance seemed deeply interested, giving most profound attention. We were pleased with our visit to that place, and if the brethren there will do like Abraham of old, prove their faith by their works, Apple Grove will again bear much fruit in that community that will ripen in eternity. From there we returned toward Somerville, county seat of Morgan county, stopping on Tuesday night at Woodland Mills, with Mr. Winfrey, whose wife is a live, active member of the congregation at Valhermosa. We spent three very pleasant nights during the trip with them, and were made to feel very much at home by their kindness to us.

We reached Somerville by 11 o'clock on Wednesday and preached there one discourse in the Methodist meeting-house, which they kindly tendered. We have a few members here, but no organization, and no house of worship. But we were glad to see the few there anxious to have preaching, and to increase their strength and we hope they will make arrangements with Bro. Henry to stop and preach for them on his trips to Valhermosa. If they will, it will greatly aid them as we think, to build up there; for Bro. Henry preaches the *word* faithfully and plainly.

We have thus far visited and preached at seven different points in North Alabama, at most of which there are congregations, though some of them small. But altogether we have quite a number of disciples in this part of the State. There is scarcely a neighborhood in which there are not some disciples to be found. There is certainly a bright future for the cause in this section, if the members and congregations will only shine as lights in the midst of a sinful world. The success of the cause here like all other places where we have members, depends largely upon the lives and behavior of these members. If they will let their light so shine that others may see their good works, they also will glorify the Father in heaven.

Then, brethren, be sure that you do not let this opportunity slip. We have never traveled among a people more hospitable and kind than those of North Alabama. And we have been thus encouraged by receiving a good list of subscribers to the GOSPEL ADVOCATE. And this we are sure will aid them in the work of edification, and spreading the truth among their neighbors. It is very encouraging in traveling up and down the country, to find in almost every nook and corner of the land disciples that love the Master and his cause. It indicates what a wonderful influence the Bible, the word of God, is having upon the hearts and lives of the people. This sacred book is civilizing, purifying, elevating and ennobling humanity. It is making good husbands and wives, affectionate parents and children, bright and happy homes, where love and kindness dwell. It is truly refreshing to find such influences at work in the land. Unbelievers may reject and refuse the Bible if they will. But it is a plain, open truth that this grand volume has done and is doing more to adorn and ennoble human character, and to make society pleasant and enjoyable than all the other influences of this world a thousand times told. I am cheered by these influences wherever I go, and am made to thank God and take courage at the influence of his holy word. Godly men and women are like beacon lights wherever found, shining out to lighten up the pathway of a benighted world around them, moving and leading them onward and upward toward a home of everlasting bliss beyond.

Then let all the people of God love and appreciate the Bible more and more, read it more and more, live it more and more, and talk it more, and sound it out till none may be left in darkness and death. There is light enough in the word of God to lighten every man's pathway through life, and into the realms of the blessed if they will only walk in it.

Hartselle, Ala. E. G. S.

TO UNCLE MINOR.

Dear Uncle Minor: You requested the children from various towns to write, but never said one word about the country children. I hope you will not object to a letter from a little country girl. Your advice in your last letter was very good, and I will try and profit by it. We go to Sunday-school at Riggs' X Roads. I study the *Sunday-School Standard*; I like it very much, there are so many nice pieces in it. Mrs. Sutton is my teacher; we like her very much indeed; we are sure to find her in her place every Lord's day. Papa takes the ADVOCATE; I like to read it very much, especially the home reading and the little folks' letters. I hope you will write often; I like to read your kind letters. I am afraid my letter is already too long, and will be thrown aside.

Yours affectionately,

ANNIE C. BELL.

The changes that mark or unmark a man are not the changes of stature, or position, or circumstances, or any thing else that can be seen outwardly; but the subtle changes that begin, silent and unnoticed, in the hidden chambers of the man's consciousness, where, formless and vague, lies the material out of which motives are shaped.

Glory is like a circle in the water which never ceases to enlarge itself, until by broad spreading it disperses to naught.—*Shakespeare.*

We are no longer happy so soon as we wish to be happier.—*La Motte.*

Obituaries.

On the 24th of January, at the residence of Bro. Dr. Macon near Huntsville, Ala., at 9 o'clock P. M., Bro. Joseph Wheeler of Jackson county, breathed his last, in the fifty-fourth year of his age. His remains were brought to Huntsville yesterday, and sent up on the evening train to Scottsboro. Bro. Wheeler had been in delicate health for two years, and had come to Dr. Macon's for medical treatment. Although he died away from wife and home, he was with those who loved and nursed him tenderly. Dr. Macon and his noble wife, assisted by the brethren of Oakland church did all they could for our brother. Bro. Wheeler was a faithful and true servant of Christ, rich in good works and the grace of God. "Blessed are the dead who die in Christ."

A. F. M.

With sad hearts we chronicle the death of our beloved infant child, which sad event occurred on the morning of December 1, 1882. Little Willie D. (for such was his name) suffered for nearly nine weeks with pneumonia. At first we thought he would be spared to live with us, but as his sufferings grew more intense, we saw that he would soon be taken from us, which he was, and transplanted with the angels above. Our sweet child was permitted to stay with us the short space of nine months and fifteen days, when the angel of death came and claimed it for his own. With broken hearts we followed our babe to its last resting place, where we laid its sweet remains in the cold grave at Ebenezer church, there to await the resurrection morn. I am glad that our Savior has said, "Suffer little children to come unto me, for of such is the kingdom of heaven." Now we ask the prayers of all true Christians in our behalf, that we may live more circumspectly before God, that we may strike hands with our sweet child,

"Where angels bright, wear crowns of light,"

Hustburg, Tenn. W. D. & ALICE O. GWIN.

Whereas, it has pleased Him who doeth all things well, to call away from this land of sin and death, our beloved sister, Ella Srygley, wife of our former pastor, F. D. Srygley, therefore, be it resolved,—

First—That we, the congregation of disciples at Paris, Texas, of which she was a member, remember her gentle, unassuming, sweet Christian spirit, by which she endeared herself to all who knew her.

Second—That while we reverently bow to the will of an all-wise Father, we deeply deplore the loss of our beloved sister.

Third—That we extend to our much loved brother and former pastor, F. D. Srygley, our heartfelt sympathy in this time of his deep affliction, and pray to our Father in heaven to sustain him in his sore trial.

Fourth—That a copy of these resolutions be sent to Brother Srygley, also to the GOSPEL ADVOCATE, and the *Old Path Guide* for publication.

E. L. DOHORTY, }
W. H. SLUDER, } Elders.

KISS ME GOOD BYE, DEAR.—That is the phrase heard in the hall-way of many a home as the man of the house is hurrying away to exchange daily labor for daily bread. Sometimes it is the wife who says it, sometimes infant lips prattle the caressing word, holding a sweet flower face for the kiss that is its warm sunshine of life, and the strong man waits a moment to clasp his treasure and is gone; and all day he wonders at the peace in his heart: at the nerve with which he meets business losses, or bears business crosses. The wife's kiss did it, the baby's kiss did it; and he realizes that it is not wealth or position or luck that makes our happiness, but the influence we bear with us from the presence of those we love.

A KNABE IN THE WHITE HOUSE.—There was seen yesterday at Messrs. Knabe & Co.'s factory a magnificent concert grand, just finished by them for the presidential mansion. President Arthur, who is a thorough connoisseur of music, in selecting a piano for the White House decided in favor of the Knabe Piano as his preference and ordered accordingly the instrument referred to. It is a concert grand of beautiful finish in a richly carved rosewood case, and superb tone and action—an instrument, worthy in every respect of the place it is to occupy. It was shipped to its destination yesterday.—*Selected.*

Tender-heartedness, flowing out into practical beneficence, is the world's want; it is the Divine response to human selfishness; it is, in a word, Christ's life.

It is better to need relief than to want a heart to give it.

ITEMS FROM THE DEBATE.

There were quite a number of teaching brethren at Horse Cave, in attendance upon the debate. Bro. J. B. Briney was Sweeney's moderator; a genial, social man, who enjoys a joke and a good, hearty, side-splitting laugh as well as any man we know. He preached an excellent discourse Tuesday night, on the time of setting up of the kingdom. Dr. Ford, a dignified and fine-looking specimen of the Methodist preacher, was Mr. Ditzler's moderator. Elder Nat Terry, the Baptist preacher who recently debated with Bro. Briney, at Cave City, was presiding moderator. Bro. McDiarmid, office editor of the *Christian Standard*, was in attendance. We learn he preached an excellent discourse before our arrival. Bro. Wm. Sweeny, an older brother of J. S., is now the teacher at Cave City and some surrounding points. Bro. Homer Wilson, of Northern Kentucky, Bro. W. W. Tyler, Bro. Meeks, of West Tennessee, Bro. Carter, of Lafayette, and a number of young brethren, some of whose names we cannot now recall, were present, as well as the two old veteran brothers Smith of Horse Cave and Dry Fork. Bro. U. Wright had been present before our arrival. There were many brethren and sisters, not teachers, that made it a pleasant and agreeable visit to us. The only drawback was the many. The much work put in rendered it impossible to enjoy the company of any one as we would have liked.

AS IT SHOULD BE.

Elder Terry and Bro. Briney, who recently debated, are evidently very warm and cordial friends since the debate. It made them respect and esteem each other. Among gentlemen seeking the truth, this should always be the result of such discussions.

Bro. Briney and Bro. Sweeney are each booked for another debate soon.

Horse Cave was the former home of Bro. Sam. A. Kelley, deceased. Many kind remembrances are told there concerning him. His family were inquired after with much interest. Sister Kelley keeps a boarding house at 58 South Summer St. Brethren visiting the city ought to remember this and aid her by stopping with her while in the city.

D. L.

WHY DON'T YOU ANSWER MY QUERY?

Some inquiries have reached us regarding queries, and some complaints. As a general rule, we try to answer all questions of a practical nature, that do not involve personalities. But frequently questions are asked that involve personalities in regard to difficulties in churches that we cannot undertake to answer. Sometimes questions are asked on such a way as to amount to a personal criticism on some one's character or life that we do not think proper to have anything to do with. Then again, questions sometimes pour in upon us to an extent that we cannot give room to answer all, nor time to write the answers, if we could publish them. We, therefore, are compelled to do what we think best at the time. Sometimes we can answer all that come, and sometimes we cannot. If all understood what it is to edit a paper, they would not complain. So send on your queries, and we will answer them if we can, provided we think best to do so; and if we cannot, there is no harm. But let no one think he is designedly neglected.

EDS.

A few years ago a country bookseller sent to Chicago an order for 'Six Primitive Christianity.' An answer was sent back in solid seriousness, "No Primitive Christianity to be found in Chicago."—*Exchange.*

General News.

Severe cold weather is reported in the northwest and east. The ice gorge at Niagara, just below the falls, is fifty feet in height and two miles in length. The Potomac river has been frozen over at Washington, for the first time in two years.——The night clerk of the Newhall House at Milwaukee testified that he had an hour and a quarter in which he might have notified the guests, but he consumed it in saving his papers. ——A reduction of letter-postage to two cents is now practically accomplished. Both branches of Congress have authorized it, and it only remains to fix a date on which the new rate shall take effect. The House proposed Jan. 1 next, while a Senate amendment suggests July 1. The latter day, being the first of a new fiscal year, would seem to be the more appropriate. The only ground on which further postponement is urged is the importance of allowing the department ample time in which to work off its stock of three-cent stamps and stamped envelopes.—— The long expected treaty that is expected to do away with the absurdities that exist between the United States and Mexico has been completed at Washington by the three gentlemen assigned by the two Governments to the duty, and is in the hands of the Secretary of State.——The great bridge which is to connect the cities of New York and Brooklyn will, it is now announced, be ready for public uses about the 1st of August next. The event will be becomingly celebrated by the two cities in a grand popular demonstration.——Lieut. Flipper, the colored officer who joined the Mexican army, has been promoted to a brigadier.——The Macon *Telegraph and Messenger* says Georgia is steadily gaining as a gold-producing State.——Eulogies of the late Senator Hill, of Georgia, were delivered in the Senate on the 25th ult.——A negro, recently convicted in the Criminal Court in Baltimore of beating his wife, which by an act of the last Legislature was made a misdemeanor punishable with not exceeding forty lashes, was publicly whipped on Monday, after serving a term of sixty days in prison. This was the first whipping under the new act. ——The Delaware and Hudson Company's mine in the Second Ward of the city of Wilkesbarre, Pa., caved in on Jan. 24. The mine is filled with gas and cracks are visible on the surface in every direction, comprising an area of nearly forty acres, most of which is covered by buildings. It is thought that the props put in the mines some years ago to sustain the roof have rotted away, though some miners contend that the accident is the result of pillar-robbing. The inhabitants have all moved their property to a safe distance and that part of the city situated immediately over the mine is now deserted. The damage done is estimated at $30,000. An attempt was made in the course of the week to ascertain the cause of the trouble but without results.——The frightful railroad accident on the Southern Pacific was caused by the criminal carelessness of the conductor and his subordinates, who do not seem to have realized the danger or their responsibility. ——The bill for granting a pension to the children of Christopher Carson, late Lieutenant-colonel and Brevet Brigadier-general of the U. S. A., has been introduced in the House by Delegate Luna, of New Mexico. It is for the relief of the sons and daughters of the once famous "Kit Carson," who are poor, and now live in Las Vegas. The mother is dead, and the oldest daughter, Teresino Carson Allen, is a widow. The petition for a pension bears the signatures of the most prominent citizens of Las Vegas.——A Roman Catholic priest has returned a stolen watch to its owner at Vincennes, Ind. It came into his hands from the thief in the confessional.——Maria Sanders, on marrying John Beabout, aged 84, at Ashland, Ohio, received a present of $100,000 in real estate. She says, however, that it is a love match.——The men who bought the Philadelphia exhibition building for $97,000 have sold the iron alone for enough to much more than repay the investment, and will clear about $350,000 on the speculation.——One of the surviving "Forty-niners," Levi Farnsworth, of Jonesboro, Me., returned to his old home a few days ago after an absence of thirty-three years. He sailed for the Pacific coast in November, 1849, leaving behind him his wife and six children, all of whom were living to greet him on his return except one daughter, who died twenty years ago.——The Marquis of Lorne, who arrived in Washington last week, attended the session of the Senate and that of the House on January 27. He was entertained by the President at dinner on the following day. He passed through this city on Tuesday on his way to Canada.——It is said the ice harvest along the Hudson River will be nearly 3,000,000 tons, one of the largest crops ever taken from the Hudson. The ice is of the best quality. ——The remains of the three-year-old son of the late Dr. S. Hason, of New York, were cremated in the Lemoyne furnace at Washington, Penn., on January 26. This was the sixteenth cremation that has occurred there.

FOREIGN.—The heaviest floods in the British lake district for twenty years now prevail. Lakes Derwentwater and Bassenthwaite now join, and a portion of Keswick is submerged.——Arabi's wife does not accompany him to Ceylon, but is living at a Paris hotel, and intends soon to take up her residence permanently in the Champs Elysees.——The steamer "Agnes Jack," bound from Sardinia, was wrecked on Saturday last, near Swansea, England. The witnesses of the disaster, who were unable to render any assistance, saw the crew, numbering twelve men, swept one by one from the mast. The steamer was out of the reach of rockets and unapproachable by boats. All hands perished, including the captain, who, it is believed, stripped for the purpose of swimming ashore.

The Silver Toned Church Bells made since 1844, at the Old Established Baltimore Bell Foundry, by J. Regester & Sons, are daily being demanded throughout the entire country. At any of the great exhibitions or fairs, they have not been excelled, and their rich, mellow, far reaching tones are now heard in nearly every city in the country. This is a more effective evidence of their superiority than all the *so-called* commendatory letters and references (of Bells sold, etc) promulgated by many of the Cheap Bell Founders of the present day. A fine descriptive circular and prices of these Church Bells, will be sent free to any one contemplating the purchase or gift of a Bell, by addressing Baltimore Bell Foundry, Baltimore, Md.

It is the men who have a future, and who know what that future is, that can give that future to others. Unbelief does nothing for a man or nation; faith does every thing. "Thy faith hath saved thee," is as true of a nation as of a man. —*Horatius Bonar.*

To be angry is to revenge the faults of others upon ourselves.

A willing helper does not wait until he is asked.

KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

CALLING PREACHERS.

A number of articles have been written recently in our papers on calling preachers. At this season of the year the churches are frequently much troubled about securing "pastoral care," and the preachers about finding suitable places. A good deal has been said about preachers candidating churches. As the verb candidate is not to be found in the edition of Webster's Unabridged, lying before me, it is necessary to obtain its meaning from the connections in which it occurs in these contributions to the religious press, and from the facts in the case. From an examination of these sources, I conclude that to candidate a church is to seek for the position of "preacher in charge."

It is thought to be exceedingly reprehensible in a preacher to seek this place when another man is comfortably ensconced in it; and to the credit of the ministry, be it said, such a thing rarely occurs among us. If, however, a desirable church,—i. e., one that has wealth and liberality enough to support a man comfortably, happens to be without a "preacher in charge," a "pastor," (and, by the way, the latter word is rapidly growing in favor among the leaders in this restoration,) it cannot find Sundays enough upon which to hear the trial sermons the place-seekers are anxious to deliver. But, so provokingly crooked is human nature, the churches are not apt to want the services of any of these hungry hunters for homes; they are almost certain to desire and to seek after some one who is "settled in a pastorate." They seem not to think it is wrong for them to covet the shepherd of another flock; though, that it is exceedingly sinful for the preacher to endeavor to dispossess his brother of his place, all are agreed.

It is frequently the case, also, that the members of the congregation find much difficulty in agreeing among themselves upon some suitable person to take charge of them. The following note, which was addressed to Bro. Allen, of the *Old Path Guide*, sets forth some of these troubles. The note reads thus: "The question, how shall we call a preacher? is just now agitating our church. Some say the elders should do it; others say it should be done by a vote of the church. Will you please give me the Bible authority for calling a preacher, and the scriptural method? Some of our people will be satisfied with nothing else, and I am not certain they will be with that." It was signed by "A Member."

When my eye fell upon this communication in the *Guide*, I hastened to read Bro. Allen's reply, with no little interest, for the same question had, but a little while before, been given to me. The inquirer was by no means satisfied with my answer, as I was constrained to tell him there is no scriptural authority for calling preachers, and, of course, nothing in the Bible about the method; that the whole procedure is post-apostolic. Doubtless it is the same individual who inquires of Bro. Allen. The note itself is sufficient evidence to me of that. The following is the answer of the *Guide* in so far as the question of authority is concerned:

"We know of no direction in the word of God, either by precept or example, for a church calling a preacher to labor for them, and hence, nothing as to the method. The fact is, in that age, churches seemed disposed to send out preachers, rather than to call them in. Yet, we find that the New Testament churches were not without preaching, both by elders and evangelists; and he who now preaches for a church must labor in one or the other of these capacities. If he is called to labor as an elder, he should be set apart to that work by the congregation which he is to serve, as the New Testament directs. If he is called to labor as an evangelist, we think a church has the privilege of calling one to aid it in this work, as we find churches thus aided in New Testament times. The length of time that a church may employ this kind of help, depends on the kind and amount of work to be done.

Thus we reason from general principles, in the absence of an express statement as to the "calling of a preacher." But the absence of specific direction is not necessarily the absence of divine authority. In the work of the church there is much that we are *privileged* to do, not specifically enjoined. This is the authority of permission; and it holds good when it infringes upon no divine law. Hence, the authority we have a right to demand, depends on the *class* of things to which an act belongs. This distinction demands much more attention than it has received from a large class of brethren."

Be it observed that Bro. Allen frankly admits there is "no direction in the word of God, either by precept or example, for a church calling a preacher to labor for it, and hence, nothing as to the method." That is, God does not require churches to call preachers; nor did the churches of apostolic times do so, in so far as the Holy Records show. Hence all this trouble about calling preachers; all the strifes, alienations and bickerings; all of this trotting of preachers across the stage to show their gaits, good qualities, etc.; indeed all of these abominations connected with changing "pastors," which so stir the souls of some of our scribes, grow out of a custom concerning which the Bible is silent. God has not demanded it at our hands.

"But," says Bro. A., "the absence of specific direction is not necessarily the absence of divine authority. In the work of the church there is much that we are *privileged* to do, not specifically enjoined. This is the authority of permission; and it holds good when it infringes upon no divine law."

How can we have divine authority for that concerning which the divine oracles say nothing? How can we do a thing in the name of Christ—that is, by the authority of Christ—when he has given us no instructions upon the subject whatever? The brother who wrote to Bro. A. called for the "Bible authority" for calling preachers. It seems that some of the members of his congregation are unwilling to act in the service of Jesus without seeing his instructions, lest they should be of that class who serve in vain, following the traditions of men rather than the commandments of God.

Bro. A. tells him, in reply, there is no command for it, there is no example of it; he states as the fact in the case, that "in that age, churches seemed disposed to send out preachers, rather than to call them in"; but, strange to say, he then intimates that there is divine authority for it, "the authority of permission." This authority of permission, it seems, is the right to do anything that "infringes upon no divine law."

So argues the infant sprinkler, and so the brother who favors the use of the organ in the worship, and so these blessed brethren up in Iowa, who have gotten up among themselves a sort of Methodist Conference, and who innocently inquire, "Why may we not adopt the Methodist plan in expediences, and still preach the gospel as we have done?"

But Bro. Allen will reply, that the Lord has instructed us to baptize believers, and that we are not to add the words "and infants" to the command; that he has told us to sing, and that we must not add, "and play upon the instrument"; that we must not add to the word of God.

Just so; and God has commanded the elders to feed the flock; he has made them the teachers of the congregation.

I knew a negro man to receive a most fearful flogging once, for going out into the field to work with a fork, instead of taking an ox team for hauling, as he should have done. Some of the hands were cocking up the hay, others were loading it upon wagons, and hauling it into the barn. Said the overseer sternly, "You should have done your own work, and not another man's." It is true, and no man among us dare deny it, that God has set the overseers in the congregations as the leaders, teachers and rulers. It is also true that, as a rule, they do not teach; they have been supplanted almost exclusively by the preachers. Thus is God's commandment made of non-effect.

Bro. Allen says: "We find that the New Testament churches were not without preaching, both by elders and evangelists." The statement is true enough, if we substitute the word teaching for preaching. It is not proper to talk about "preaching to churches"; preaching is for the world, teaching for the church. The misuse of the word was probably brought about by the incorrect translation of Acts 20: 7, and by the custom of having preachers to become pastors. It is true that in apostolic times, evangelists organized churches and kept an oversight over them, till overseers were developed among them. It is also true that these overseers then took the oversight, and became the teachers of the flock.

It ought to be so now. The elder was sometimes also a preacher; he labored in word (preached) and doctrine (taught); but it does not appear that he was at one time an overseer of one congregation, and then of another, and then of another, and so on, after the manner of these modern pastors. Such a thing as calling a pastor was not known. Pastors were developed, not called; and there were a plurality of them in every church.

Furthermore, every one of them had to be a teacher. The doctrine of ruling elders and teaching elders is a modern invention. The overseer, the Scriptures say, *must be apt to teach*. Every overseer must be a teacher, and the man who has not this qualification, cannot fill the place. Paul, in the 20th chapter of Acts, tells the elders, all of them, to feed—i. e., to be pastors to—the flock.

Our churches, then, when they are scripturally organized, will have a plurality of pastors or teachers to every congregation. Nor will there be any calling or changing of pastors. The overseer will continue in his work till he dies, or by some means becomes disqualified for the place.

Why did not Bro. A. name the passage of Holy Writ that permissively authorizes the calling of preachers?

If we will do for our children half as much as we wish our parents had done for us, the rising generation will have abundant reason for gratitude.

Good temper is like a sunny day; it sheds a brightness over everything; it is the sweetener of toil, and the soother of disquietude.

Civility is in itself a fortune, for a courteous man always succeeds in life, even when persons of greater ability sometimes fail.

You cannot dream yourself into character; you must hammer and forge yourself one.

THE NORTH-EAST IOWA CHHRISTIAN ASSOCIATION.

In times of trouble Isaiah, ch. 20, vrs. 11, 12, says: "Watchman, what of the night?" The watchman said, "The morning cometh and also the night; if ye will inquire, inquire ye; return, come."

This language is now significant. Our plea caused a bright morning to dawn; but the smoke that John saw arise in his vision, still rises, and has blinded in part some of our so-called Bible men. What is our duty in the matter? Clearly it is, let all the true Bible men rally, and stand as a Roman phalanx, bristling all around with the sharp point of God's two edged sword, thus as the Roman army we shall be invincible. Then the sun of righteousness will shine on us with healing in his rays. Let all Bible men write and preach for the supremacy and all-sufficiency of the Bible.

That association in Iowa is only the cropping out of centralism that has been in some quarters for a long time. A president of Oskaloosa College made a speech years ago to the same effect—stating no one should belong to the ring unless he paid at least five cents. I said, that was the cheapest going to heaven I ever read of. Now at Lexington babies bought membership, and men of the world are permitted to get in.

All this from our professional preachers. But all can see that money is at the bottom. All means a reproduction of the church of the clergy, which is so thoroughly exposed in the *Christian Baptist*. Their movements make one think of an anecdote of an old man who said to his sons, "Money we must get, fairly if we can so get it, but money we must have at all events." So they can make fairs, lotteries and juggle sinners out of their cash. Now, they sell a place in what they call Christian work to outsiders, just to get money, for they think money will hire preachers to advocate their unscriptural moves.

D. B. Ray once said to me, "One of your brethren said: Your brethren are in favor of the Episcopal form of church government." I said, to my sorrow, I know some are. So it is proven. Now, those of our members who will so lead on, will be a show off to themselves. Then I hope the advanced liberal Baptist and our true Bible men will unite and let the unsound of both sides go off. In one of the ring meetings in Illinois, I said their course would end in centralism. One said, that is what we desire. The same preacher said he agreed with *Ecce Homo*. That is that Christ was not conscious of his divinity till he received the Holy Spirit at his baptism. But we, no doubt, have good brethren in favor of societies and conventions who honestly think they can thus advance the cause of Christ. I ask those brethren to remember Uzza was in good earnest in putting forth his hand to steady the ark. But he fell dead for his offering aid to God. So the Iowa brethren may think they can steady God's ark, the church, by their unscriptural moves. But I ask them to remember that God said to Daniel, "To obey is better than all burnt offerings, and to hearken is better than the fat of rams." But have patience, brethren—you do injury. For since brethren have gone to doing things outside of God's commands, the sects have become encouraged and strengthened, and last year have had great ingatherings.

"They who keep the law condemn the wicked." So they who break the law encourage them. But Mormonism, adventism, sanctificationism, spiritualism, woman's rights, free love and all such, started north of Mason's and Dixon's line. I warn my good brethren north to be on the alert. Let us preach Christ, and give no heed to other plans of reformation. Suppose your preaching, what you call temperance, does away with ardent spirits, will that make all men honest and put down extortion? In 5th ch. of Gal., Paul puts down a list of damning sins. He begins with adultery. Let us begin, then, and go down the line. When preachers take time from preaching and lecture on other subjects, it makes some think that the gospel or the power of God is in part a failure.

It hurts religion for preachers and professors to exhibit a want of common sense, and ride hobbies. They now say good red wine with a body will not do in the sacrament. It might make drunkards. Silly! silly! Hence they use stuff that no more resembles His blood than cider,—wrong. If the wine used at Corinth had not a body, how did they get drunk? Paul did not condemn the wine, but the drunk. At Pentecost the Jews said the apostles were full of new wine. If new wine would not make them drunk, why so say? Paul told Timothy to take a little wine. Why? Because much makes drunk. I fear not to do all God's commands.

JAMES L. THORNBERRY.

CHURCH NEWS.

"Protracted meeting held by Bro. P. C. Mason assisted by G. W. Williams, embracing 3d Lord's day in September. Result, 11 additions, 7 by confession and baptism, 4 by fellowship. Three additions by the writer at Hopewell, two by confession and baptism, one by fellowship"—Elijah Kelley, Sr., Antoine, Pike Co., Ark.

"Bros. C. N. Sparkman and W. B. Godwin, pupils of Mars Hill College, had quite an interesting meeting at Boston, their home congregation, during Christmas week. Two additions and brethren encouraged was the result of the meeting. These young brethren have not been in the work very long; but we hope they will not be discouraged in their first labors for the Master, if they should be so unfortunate as to meet with disappointments. May the Lord bless their labors.

"Notwithstanding the cold, rain, mud, snow and ice, which we have had in this month, I have been able to meet with brethren every Lord's day. The 1st Lord's day I met with the brethren at Sunnyside. This is a young congregation just organized last fall; but the brethren are trying to keep house for the Lord the best they know how, when they have no preacher. The 2nd Lord's day we met a few brethren at Methersda. We had preaching at the schoolhouse in the morning, and at old Bro. Charles Smithson's at night, as he was too feeble to attend church in the morning. We think *much* good can be accomplished, at this place, by having regular preaching. The 3d Lord's day I met with the brethren at Hill's Chapel. The brethren have had some *good* preaching at this place; but I am sorry to say, the cold weather, and perhaps other things, prevented them being at church on the day the Lord appointed for his people to meet. Last Lord's day we met at Baxter's schoolhouse. The brethren there are greatly pleased with the preaching of Bro. Wm. Lipscomb, Jr."—F. C. Sowell, Brentwood, Tenn.

We appreciate no pleasures unless we are occasionally deprived of them. Restraint is the golden rule of enjoyment.

Men seldom improve when they have no other models than themselves to copy.

ELDER SETH SPARKMAN.

Editors of Gospel Advocate:—At our prayer-meeting this evening, we had elder Seth Sparkman, of Boston, Tenn., congregation, to give us a talk on the second coming of the Savior. By way of introduction, he said: "Nearly 52 years ago he made confession of the Savior in this house, and the few that were called disciples then and members of the church of God, now are all gone. At that time it was said by the denominations, and enemies of the disciples that this thing was a heresy, and would soon die out; and while he was sorry to know that most all his old brethren had died or gone, he was proud to say that the enemies and opposition to the church had gone also—that the opposition had come into the church and was working with it, or had moved away; at any rate it looked to him as if the whole neighborhood was favorable, and that the Christians had but little opposition there now; and that he had not done as much in teaching as he might have done: had regarded himself a learner."

He likened the second coming of the Savior to a friend that would be at your house on a given day. Said he, "You would have everything in order that day, and be anxiously looking for that friend." Just so, he said, we should have everything ready, whether living or dead, to meet the Savior at his second coming.

It was not the intention of the writer to give our old brother's full sermon, but to call the attention of the readers of the GOSPEL ADVOCATE to some facts in regard to Bro. Sparkman, that they may take fresh courage, to press on in the Christian life.

He has passed his 86th year, and for 52 years he has been a constant reader of the Bible, and a great fire-side talker. It matters but little with him what the subject in conversation is, he can soon find or make a chance to wedge in something about the Bible or the Christian religion—it has been his thought, his theme, and now, in his old age, reading without glasses, he expounds the Scriptures to the brotherhood as though he was in the prime of life. If dotage should ever come upon him, the Bible and religion will be the last thing that will go. So much, then, for these things to be constantly upon our minds. So, brethren, take courage and press on.

M. L. BOND.

Leiper's Fork, Jan. 28, 1883.

WHY AM I NOT A CHRISTIAN?

1. Is it because I am afraid of ridicule?

"Whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed."

2. Is it because of the inconsistencies of professing Christians?

"Every man shall give an account of himself to God."

3. Am I not willing to give up all to Christ?

"What shall it profit a man if he shall gain the whole world, and lose his own soul?"

4. Am I afraid that I shall not be accepted?

"Him that cometh unto me I will in no wise cast out."

5. Is it for fear I am too great a sinner?

"The blood of Jesus Christ His Son cleanseth us from all sin."

6. Is it because I fear I shall not "hold out?"

"He that hath begun a good work in you will perform it unto the day of Jesus Christ."

7. Am I thinking that I will do as well as I can, and that God ought to be satisfied with that?

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

8. Is it because I am postponing the matter, without any definite reason?

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T POE, LONGVIEW, TEXAS
TO WHOM ALL CORRESPONDENCE RELATING TO
THIS DEPARTMENT MUST BE ADDRESSED.

THAT STATE MEETING.

I know that we, as a people, are not doing much in the way of spreading the gospel. It does look as if something should be done; and often brethren say, "let us have any plan that will spread the gospel abroad," etc. But this is not right. "*Any plan*" will not do; only God's plan will do. His plan is to perpetuate and spread the gospel—the church—just as he extends his work in nature.

There is a close analogy between the natural and the spiritual. There is a natural way for the extension of God's work in the physical realm, and so there is in the spiritual. God does not send men abroad over the earth to scatter acorns, that the earth may be full of oak trees. The slow process of centuries is left to do the work, by each tree in turn throwing off acorns, and establishing in a given radius or circumference, itself being the center, a number of other oak trees like itself.

So God has, no doubt, designed the church to scatter the good seed, the word, all round itself, to build up in reach of itself other congregations; to nurture and train these to manhood in Christ, and then these, in turn, to do the same, until the uttermost corners of the earth have been reached, and the world converted.

There is none of this in a "State meeting." Nor is there much of anything else.

Now, I do not like to be forever pulling down, and never building up. I know that those who dare oppose "State meetings" will be accused of pulling down all the time, but never building up; but I have here offered the plan which is undoubtedly the scriptural one, because practiced by the apostles and first Christians, and which, if followed, would build up the cause in the earth faster than all the conventions, synods and conferences ever held.

But our brethren say this is too slow. How do we know it is too slow? Did the Lord command us to convert the world in just so many years? Not at all. What then? "If ye love me, keep my commandments." Very well; but what shall we do to get all men to come speedily to a knowledge of the truth? He answers, "sow the seed, and wait," for "so is the kingdom of God, as if a man should cast seed into the ground; and should sleep and rise, night and day, and the seed should spring and grow up, he knows not how, * * first the blade, then the ear, then the full corn in the ear." Mark 4: 26-28.

Sow the seed; that's our business; God gives the increase. We don't know what shall prosper, whether this or that, but we must do our duty towards all that are near us, sow the good seed, wait and watch for the full corn in the ear; but patiently labor and wait.

The church is more to blame in this plan business than the preachers. Preachers are not the originators of this evil. It has its cause, its seed germ further back than that, and if this reformation shall wake up at last and find itself fettered and bound down by the clergy, they can blame none but themselves for the evil. I believe the whole secret lies in a failure to properly sustain preachers who are willing, and who do, devote their whole lives to preaching the gospel. Among the hundreds of preachers now in this State, but few—perhaps not ten—are entirely and properly supported by the church. Why? Is it wrong for the church to support the preachers in the field? If not wrong, then it is right. Now, if right, why do we not do it? If wrong, why do we not cease to encourage them by holding out to them the prospect of support, and thus keeping them in the field? Come, now, if it is wrong to support the preachers in the field, let us rise up and drive them from their work at once, and drive them into some useful secular employment. But if right to support them, let us get about it, and do it. Give them a comfortable support and then they will not be continually seeking out new plans to draw their support from us.

Preachers must eat, and they are expected to wear good clothes. They have families, many of them, and these must be clothed, fed and educated. If the preacher gives all his time to preaching, the church must see that all these necessities are provided for. If she does not, the preacher must either turn to some secular employment to support himself, or he must devise some plan to draw from the church the support which is withheld from him. Now, how can we support the preacher? There is scarcely a congregation but *could* support a preacher in the field constantly, *if they would.* If every member were taught to lay by him in store, as the Lord prospers, on *every* first day of the week, there would be enough and to spare. Not as brethren give now, grudgingly and stingily, but according as the Lord prospers. Some have gone so far from human plans that they have run clear past the Lord's plan, and positively do nothing.

I have said so much because I know there is a plan of operations laid down in Scripture, and because I know but few have tried its merits, and hence refusing to learn the Lord's plan, an effort is made to organize a human plan. But—Alabama!

We know two men who will agree to pay Bro. G. L. Surber ten dollars each, per annum, to labor in San Antonio in building up our cause there. Who next? Ninety-eight more wanted. Don't all speak at once, now, there are many other noble outlets for money, and if you can't all help Bro. Surber in this noble enterprise, you can have opportunities in other directions. Send on your names now; send to me or to Bro. Crawford, Dallas. If sent to me, I will forward name on to proper place at the right time.

North Louisiana is calling for help in preaching all the time. Have we no one who can occupy that field? Bozier and DeSoto parishes need missionary work. Won't some of our fat preachers, our salaried men, go out there and preach a few months? Won't some congregation send its preacher there for a month?

Laurence W. Scott baptized a young man in the ice at Moore's Springs, Lamar county, Texas, last week.—*Christian Messenger.*

We rather think this an unscriptural baptism. Down here we baptize altogether in water. We have never yet found authority in the Bible for baptizing a man in the ice. We cut through the ice, if necessary, and baptize in water.

I expect to preach at, or near Grand Cane, La., on Wednesday night, March 7th, next, the Lord permitting. Hope to meet all the brethren near there at that time and place. Will brethren see that a good club of subscribers for the ADVOCATE is gotten up and ready for me at that time?

Bro. G. A. Harvey had one addition to the church on the first Lord's day in January.

THE TRUTHS WE HAVE.

Whether it is wiser to be forever seeking new truths, or to lay hold of those we have, and, by a close application, adapt ourselves to the teaching, and uplifting influence of the same, we shall not now attempt to argue; but one thing is evident: the religion of to-day is largely prospective in its life and benefits to mankind. Theologians are continually delving for new truths, while passing by, unappropriated, the rich wealth which lies upon the surface. These are too common. We must dig deeper and deeper in search of the great "nuggets" that lie farther down. The idea seems to be, that the practical, common-place teaching of Scripture is in danger of being exterminated by infidels and skeptics, unless we can find some great and astounding truths to support these. We respectfully submit, that enough lies on the surface of all Scripture teaching to feed and sustain the masses, and that if no other great truths should be discovered, the truth we do know, the truth we do possess, may be enjoyed to the upbuilding of our true manhood in Christ. The people are what their teachers have made them. Preachers have fed the public so long on sensationalism, fine spun theories, in endeavoring to reach great truths which may astound the hearer, that the hearers have come to look for and expect no other. Men occupy their pew in church now as they do their box in the theatre. They go to church for the same purpose that they go to the theatre,—to be *entertained* for awhile, not to learn the practical truths of Scripture that they may *do* them, but for one hour to be entertained with music and an excellent essay, or an oration from the speaker. And the preacher who is most tragic in rendering his piece, like the actor upon the stage, will draw most hearers. Preaching is losing its power over the masses for good, and the reason is, that by a lifeless, insipid style of preaching, the masses have been taught that it is only intended for their entertainment, not for their instruction in righteousness to thoroughly furnish them unto all good works. The most powerful preaching in former days consisted in plain, pointed, and practical truths, which were aimed at, and by earnestness driven into the hearts of the hearers, and so forced them up to a higher and purer life.

We need a return to primitive simplicity in teaching. We need give ourselves but little trouble to sustain Christianity; if we preach the gospel, it will sustain itself.

TAKE HEED.

There is a beautiful and masterly blending of the hortatory, admonitory and the argumentative in Paul's writings. Note the conclusion of the 15th chapter of 1 Corinthians. After that masterly argument in proof of the resurrection, culminating in that grand apostrophe to death, he thus concludes: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as you know that your labor is not in vain in the Lord." Note also the gentle strain of pathos sounding low and sweet throughout this fine burst of logical melody; as, "Else what shall they do who are baptized for the dead, if the dead rise not at all?" "And why stand we in jeopardy every hour."

But the conclusion is, in most cases, an exhortation to steadfastness. As much as to say, "All this so glorious, so true, so desirable, will be naught to you, unless you be faithful to the end." Paul was not a fatalist. Not one sentence did he ever pen that can be called the seed thought of Calvinism.

The Hebrew letter opens with a fine argument, showing the super-excellency of the New Cove-

nant, based upon the superiority of our Law Giver over those of the fathers. After the *quod erat* of this is reached, and that beautiful touch of poetic sympathy is thrown in, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" he then gives this strong exhortation: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." The Revised Version is better on the last clause, "lest at any time we drift away from them." And here is the great need to-day. There is danger of our drifting away from those things which we have heard. They remain just as the Holy Spirit by those holy men of old gave them, but man is restless and unsteady. The apostle admonishes, in another place, that they be not among those who draw back to perdition.

Man is so fond of change, is so restless, so imaginative, that it is difficult for him to be held to the "old paths." An unconquerable love and loyalty for the truth are the safeguard. These destroy the monotony of oft repeated round of duty, sweeten and freshen every recurring obligation, and find the soul's best recreation in doing the Heavenly Father's will.

They that endure to the end shall be saved. Take heed, hold fast, stand in the gospel by which ye have been saved, press forward to the goal for the prize. A. C.

ITEMS, PERSONALS, ETC.

Men are compelled to "walk circumspectly," just now—the ground is covered with sleet.

E. G. S. has returned from Alabama, in fine health and spirits, having enjoyed a pleasant and successful trip.

Our list is steadily climbing up, and we are confident of a large increase. To our many friends who have worked so diligently for the ADVOCATE, we are grateful, and hope the new fields into which they have sent it may bring forth a hundred fold.

Bro. R. Wallace Officer's address is changed from Gainesville, to Paris, Texas.

Bro. L. S. Barrett has removed from Chattanooga to Franklin, Tenn.

POSTPONEMENT.

Bro. L. H. Stine writes from Franklin, Tenn., February 2:

As the house of worship of the Christian Church at Franklin will not be ready for occupancy by February 15th, in consequence of bad weather, and there being no suitable place accessible to us to hold our meeting, it is considered advisable to postpone our co-operation meeting till a more convenient time. Due notice will be given, when we hope to have many of our brethren with us.

Bro. Will C. Corbin died at the residence of his father-in-law, Mr. H. T. Arnold, near this city, Saturday, Feb. 3, after lingering more than a year in a low stage of consumption. He leaves a wife, almost crushed by the blow, and a large number of friends who had learned to love him during his residence in Nashville. The last years of his life were devoted to preparation for eternity, and he died with a bright and confident hope of heaven.

The teachers' edition of the Hymn and Tune book is out, and for sale at this office. It is near the size of the old Harp of Zion. Price, single copy, 90 cents; per dozen by express, buyer paying charges, $9.00; by mail, per dozen, $10.50.

The Rugbeian, a good-sized, creditably printed and edited weekly, is published in the interest of the Rugby English Colony, of East Tennessee. Price, $1.50 a year.

The note edition of Popular Hymns will not be out, we are told now, until the 1st of March. Please be as "aisy" as you can, though we acknowledge the continued delay is trying to all who have made orders.

Sister A. S. Davis sends in thirteen dollars and sixty-five cents from the church at Lebanon, Tenn., for the Pickens family. Why not *every* church do as well as this, and make up a fund that will amount to something. If this cause is worth giving to at all, it is worth giving to liberally.

Send to Bro. S. R. Ezzell, Mineral Springs, Howard county, Ark., and get a copy of the "Great Legacy," third edition. Sent by mail, for $1.50.

Major A. J. Goodbar and family have removed from Nashville to St. Louis. They will be greatly missed in the business and social life of this city.

"Harrison, the boy preacher, has converted 1,000 persons at Decatur, Ill., and a grand jubilee will be held Feb. 8." So says a newspaper reporter. Now if *God* would only convert 1,000 sinners, there would be a "grand jubilee" in Decatur, and in Heaven too.—*Southern Broadaxe.*

Good for the *Broadaxe!*

Dr. W. H. Hopson has resigned as pastor of the church at Palmyra, Mo., and he and his wife will soon make this city their home.

We may all profit by keeping in mind the words, "Let us speak well of each other; when we can't, let us not speak at all." The *Independent* has heard of a woman who evidently had rather slander a neighbor than not, but doesn't consider it exactly safe to do so:

She was asked what she thought of one of her neighbors of the name of Jones, and, with a knowing look, replied: "Why I don't like to say anything about my neighbors; but as to Mr. Jones, sometimes I think, and then again I don't know; but, after all, I rather guess he'll turn out to be a good deal such a sort of a man as I take him to be."

A new five-cent piece, larger than the nickel now in circulation, is being coined at the Philadelphia mint. It is nearly as large as the twenty-cent piece, and the designs on both sides are an improvement. But the increased size will not make them any easier to get hold of.

A brother in Williamson county, Tenn., sends five dollars for Bro. Barnes. Now let at least one hundred follow his example.

Nashville had a destructive fire early Sunday morning. B. G. Wood, J. M. Carsey & Co., Dudley Bros. & Lipscomb, Deihl & Lord, Byrne Bros., and several others, were the sufferers. Twelve or fourteen horses were burned in a livery stable, where the fire originated. We are glad to say that the loss of Dudley Bros. & Lipscomb will be but slight, as they were insured.

A young man, named Traughber, was hung in Taylorsville, Ill., last week for the unprovoked murder of a farmer whom he met in the road. Traughber had for years been stuffing his mind with flash literature, and was ambitious to become a noted "bandit" after the order of the James boys, whose history he had actually gotten by heart. He and a chum got on a spree, and boasted, as they had frequently done, that the world would yet hear of them, that their deeds would "eclipse anything in the annals of crime." The farmer was bantered for a horse trade, and, refusing, the young desperado shot him dead. His companion in crime was sentenced to the penitentiary for life, and Traughber met his death on the gallows in such abject fear that his legs refused to support him.

Market Report.

NASHVILLE MARKETS.

OFFICE OF THE GOSPEL ADVOCATE,
Thursday, February 8, 1882.

Cotton dull and unchanged. Country produce at this writing (Tuesday) is scarce, and good prices are paid. Flour firm and higher. Live stock unchanged.

COTTON.

Good Ordinary	8⅜
Low Middling	9
Middling	9⅛
Good Middling	9¾

COUNTRY PRODUCE.

GINSENG	1 00 to 1 25
BEESWAX—Choice	25
DRIED FRUIT—Apples	6 to 6¾
Peaches, halves	6
" quarters	5
TALLOW	7
POTATOES—Irish, per bbl	2 25 to 2 50
" Sweet "	1 50
PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1¾
FEATHERS—Choice	30 to 54½
BUTTER	10 to 15
CHICKENS, hens	25 to 27½
Young Chickens	15 to 20
TURKEYS—Gross, per lb	7½
Dressed, "	12½
EGGS	23 to 25
HIDES—Dry Flint	12 to 15
Dry Salted	10 to 12
Green Salted	7½ to 8
WOOL—Tub Washed	30 to 32
Unwashed, Clothing and Combing	18 to 22
Unwashed Lamb's Wool	none.
Burry One-third less	

FLOUR AND GRAIN.

FLOUR—Superfine	4 25
Extra	5 00
Choice Family	5 50
Fancy	6 00
Patent Process	6 75
BRAN—Loose Car loads, per ton	15 00 to 15 50
WHEAT—New	98 to 110
CORN—Sacked in Depot, white	49 to 52
New, from Wagon, shelled	46
" " " in ear	43
OATS—Sacked in Depot now	48
RYE—From wagon, Seed	60
BARLEY—from wagon	60
HAY—Mixed	14 00
Prime Timothy	15 00
Choice "	16 00

LIVE STOCK.

CATTLE—Best fat Steers, per 100 lb	3½ to 4 25
Best Butchers	3 00 to 3 65
Ordinary thin Cattle	1½ to 2
Sheep, Fat	3¼ to 4 00
" Stock	2¼ o 2¾
Lambs	4½
Heavy Hogs	6 00
Light Hogs	5 75

PROVISIONS.

BACON—Clear Rib Sides	10½
Shoulders	8
LARD—Buckets	14½
Tierces	13
HAMS—"C. C C."	15½
COUNTRY MEAT—Shoulder	10
Clear Sides	11
Hams	12
Lard, from wagon	11
BULK MEATS—Clear Rib Sides	13
Clear Sides	15
Shoulders	11¾

TOBACCO.

Common lugs	4 50 to 5 50
Good lugs	5 50 to 6 00
Low leaf	5 00 to 6 00
Common to medium leaf	6½ to 7½
Good leaf	7 50 to 8 50
Fine leaf	

WHOLESALE GROCERIES.

SUGAR—New Orleans (kettle) per bbl	7 to 7¾
Yellow Clarified	8 to 8¾
White Clarified	8¾ to 9¼
Granulated	9¾ to 10
Crushed and powdered	10½
A Coffee	9¾ to 10
MOLASSES—New Orleans	45 to 58
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	9½ to 10
NAILS—10d	4 0
Horseshoes	5 00
SALT—Seven bushel barrels on cars	1 85
5½ bushel bbl	1 40
LEATHER—Oak Sole	37 to 43
Buffalo Slaughter	27 to 29
Hemlock	24 to 29
In Rough	20 to 24
SEEDS—Herd's Grass	100 to 1 10
Blue Grass	1 25 to 1 50
Clover	8 00
Timothy	2 25 to 250
Orchard Grass	1 40 to 1 50
German Millet, from wagon	1 05
Hungarian and Missouri	None

Home Reading.

Rest.

The day is ended. Ere I sink to sleep,
My weary spirit seeks repose in thine;
Father, forgive my trespasses, and keep
This little life of mine.

With loving kindness curtain thou my bed,
And cool in rest my burning pilgrim feet;
Thy pardon be the pillow for my head—
So shall my rest be sweet.

At peace with all the world, dear Lord, and thee,
No fears my soul's unwavering faith can shake;
All's well, whichever side the grave for me
The morning light may break.

For the Gospel Advocate.

BIRDIE'S PET.

BY AILENROC.

[*Continued from Last Week.*]

Down on his knees dropped the father, and the others followed his example. When old Jim knelt by the bed and buried his face in his hands, it seemed to him, as he afterwards expressed it, that he entered on a new existence; certain it is that it was a new *experience*, to find himself bowed before God, and following every word uttered by the agonized father. Mr. Stephens poured out his soul in prayer. Humble and heartsore he began, triumphing in Christ he closed, and as they arose from their knees they saw that Birdie was sleeping quietly.

All night old Jim remained in the library, pondering his past life; he felt his condition as he never had before. If death should come to him—he shuddered at the thought; if trouble came he could not go to God with his afflictions as Mr. Stephens did. "Not as I *am*," he said, "but I can reform and I will." When the east began to grow rosy with the dawn, Mr. Stephens came out of the sick room with a hopeful look, and whispered that she was better—then Jim Carter took his leave.

When Birdie awoke from a long and restful slumber, she saw on a table the familiar cage; while through the bars peeped the wondering eyes of the—to her—wonderful bird. She broke into a faint laugh, and through the long hours of her convalescence petted Polly to her heart's content.

One day Jim Carter came and had a long conversation with Mr. Stephens.

"You see, sir," he said, "I have a mind to change my way of doing business. I've a notion to quit the place where women and children can't come, and open a store that they *can* come to. Bless you, sir, I am ashamed to think—and I never looked at it that way till lately—that I've followed so low-down a calling that nobody but men, and the bad, low-down kind at that, can come where I keep. I thought I would talk to you about it, as you are the father of that dear child, who has said things to me that set me to thinkin'."

"Out of the mouths of babes and sucklings," said Mr. Stephens, with thankful heart and tear wet eyes; but seeing old Jim staring he said:

"You are right, Mr. Carter; I honor you for what you have said, and will render you every assistance in my power. You can sell eatables, and make a good living without trafficking in liquors."

Great was the wonder when it was noised abroad that Jim Carter—wicked Jim Carter—had shut up his saloon for good; had given his precious pet to a sick child; had gone into the family grocery business; a business where good women and good men, pure young girls and innocent children might come.

Another surprise awaited the town. Jim Carter went to church; Jim Carter, whose feet had not crossed the threshold of God's house in long years, went to church. He went again and again; the man's heart within him was melted—won by the sweet, simple truths of the Bible, and with the courage of a soldier he gave in his allegiance.

Again a startling rumor filled the town; old Jim Carter had joined the church; was baptized, and clothed in his right mind, sat around the Lord's table with his brethren.

"He will not hold out," said one sneeringly. "He's been too bad a feller to change out and out, and I'll bet that he'll be keepin' grocery open on Sunday by another year."

"I think he is a converted man," said another, "I'll tell you why. Ned Parker died a drunkard. Jim is sending his children to school. Yes, sir, Jim Carter's got money put aside for his old customers to draw on when in need. He gives away provisions every week to the poor souls that *he* has helped to injure, and he works in a quiet way to get men to give up whisky. Whenever a man's religion gets down into his *pocket*, I think its got a hold deep enough to do good."

Jim Carter did hold out faithful. He lived long the honored friend of Mr. Stephens and his wife, and trusted and respected by his fellow citizens. But between the one-eyed ex-sailor and beautiful Birdie there always existed a sincere friendship, and pretty Polly, their joint possession, lived to a *green* old age.

THE CROW TRIBE'S LOST DOGS.

A few weeks ago, while X. Beidler was at Junction, which is on the Northern Pacific Road, about a mile and a half west of the Big Horn Tunnel, a lot of X.'s people, the Crow Indians, took it into their heads that they would like to have a railroad excursion to visit some of their relatives down near Mandau. So X., and two or three other near friends of the Crows, went to work, and, by a liberal use of the telegraph, soon effected arrangements for railroad transportation of the Indians, and two box-cars were placed at their disposal. Into these cars about thirty families were crowded, and the excursion moved off. Each family had an average of ten dogs, and, as no means were provided for the transportation of the canines, these faithful servants of the Crow tribe (about 300 of them) were compelled to walk. They managed to keep up with the procession until the Big Horn Tunnel was reached, and, when the "fire-wagon" darted into the tunnel, the canines struck over the hill, with the purpose of heading the train off on the other side. When they reached the opposite end of the tunnel, however, the Indian excursion had already passed and gone out of sight like an odoriferous dream. But the dogs, supposing their masters were still in the big hole, remained there for several days, patiently peering into the tunnel-opening. A week or so after, the Crows came back, but found that their dogs had disappeared. Some had died from too much lead in the blood, some had passed, broken-hearted, down the ringing grooves of change, and others had disappeared on general principles. The Indians had staid away until the last dog died, or nearly so.—*Helena Independent.*

TWENTY YEARS TO COME.

Every now and then somebody who rises to make a speech asks the audience where they will be a hundred years hence. The question is full of suggestions, but often it is asked in a mournful way, and with some feeling of regret that we shall be gone by that time.

Let us hope that a hundred years hence we shall all be in heaven rendering our Maker a more complete and joyful service than we can ever hope to render here.

But let us ask about where we shall be and how we shall be doing twenty years hence. We may all be dead. The probability is that many of us will be living. To look twenty years ahead seems to some people, especially to the very young ones, a long, long while. For some who are in middle life to look back upon years twenty seems like only a few weeks.

Here is a boy of fifteen. He is stroking his downy cheek, and wondering when he will have a crop of whiskers. At thirty-five he will probably look back with a feeling of amusement to the day when he first privately borrowed his father's razors. He will be the father of a family, let us hope; healthy, happy, prosperous. Or, perhaps, he will be a nervous creature, prematurely old, broken down in health, with a constitution shattered by bad habits and vainly attempting to be restored by alcoholic medicines.

The youth of twenty looks with earnest longings to the time when he shall just double his age and be in the very prime of life. That time seems a great way off. It is hurrying along and will soon be here. The young man who takes good care of the wonderful "temple of the Holy Ghost" in which God has put him will have a hopeful outlook for forty.

Fifty-year-old men seem to some of our boys "old fellows." Some are very old at fifty. Most of them are the men who began in youth to use tobacco and wine and beer, and to treat themselves badly. A man at fifty ought to be capable of enjoying life to the fullest extent, and of accomplishing an immense amount of work. The young man who is thirty to-day may make his "semi-centennial" delightful or otherwise, according as he takes care of himself. There are men at thirty who think themselves so strong that they can freely indulge in all manner of excesses.

And so it is as we look into the years beyond, which seem to belong to the old men. It seems hard to realize that the beardless boy of fifteen may become the white haired and wrinkled patriarch of seventy-five. Three twenties will do it, unless death steps in to prevent. On the way in which young Mr. Fifteen spends his present birth-day greatly depends the way in which he shall spend his seventy-fifth. If he sets out for a "fast life and a jolly one" he may run through his store of nervous energy so that at twenty-five or thirty he will be a wreck. If he makes the best of what God has given him, he may enjoy a healthy and hearty prime, and a royally delightful old age.

There are wealthy old fellows of seventy, as cross as crabs, as savage as bears, as irritable as porcupines, who might have been grandfathers had they been careful and temperate in youth. Nobody loves these gouty old persons. Longing relations are only waiting till they shall step out and leave their goods to be divided. In the youngster of to day we see the grown man of thirty, the mature merchant or lawyer of fifty, and the grandfather of seventy. Boys, be careful of your nerve-power during the years of growth. Preserve as a precious gift every function God has given you—brain, nerve, muscle. You will want them all in the years to come, and you will want them in good order. On the condition in which you are when you arrive at manhood depends much of your happiness or misery for twenty, forty, or sixty years to follow.—*Temperance Banner.*

Conscience is the voice of the soul; the passions are the voice of the body.

Humors of the Day.

A statistician has estimated that courtship average three tons of coal each.

"'Tis more brave to live than to die." Therefore don't wait till a slight Cough develops itself into consumption but secure a bottle of Dr. Bull's Cough Syrup at the small outlay of 25 cents, cure your Cough and live on happily.

In a horse-car: "Campbell, my dear fellow, don't show good breeding toward the ladies, or folks will think you came from the country"

Living High.

Æsop the poet, once paid $400,000 for a dinner and Caligula, the cruel, wasted the same enormous amount on a supper. Marcus Antonious owed $1,500,000 on his election March 15, and paid it off on March 17. He afterwards cleared $720,000,000. These are all well enough for historical facts, but what we want to get at is to tell you that Swayne's Ointment is the most reliable remedy for itching piles and skin diseases extant. It never fails.

When you see a prominent citizen, a bright and shining light in society and an energetic man in business, and all that sort of thing, pause in the middle of the sidewalk and gaze about him with a glassy look in his eye, you needn't think of apoplexy and paralysis. He is simply trying to remember an errand his wife told him to do.

A Great Blunder.

A person who suffered horrible from Piles and skin Diseases, hearing of a noted physician in Germany who invaribly cured these diseases, crossed the ocean for treatment. He was permanently cured after a short sojourn. He found subsequently that the salve used to perform the cure was the same article that is sold in this country under the name of Swayne's Ointment. His anger, when he discovered his great blunder, can easily be imagined.—*Times and Gazette.*

New Grocery House.

We take pleasure in announcing to the patrons of the ADVOCATE that our old friends, Alex. Hogan and Jos. B. Hall, under the firm name of Hogan & Hall have located at 106 Broad st., the Anthony Bros. old stand, where they have opened a very large stock of Groceries, pure Whiskey for medical use, and pure Grape Wine for communion purposes, either at wholesale or retail. They also deal in Bacon, Lard, Meal, Flour, Butter, Eggs, and other produce. Give them a call.

Opinion of Eminent Dr. R. S. Steuart,

President Maryland Hospital, Baltimore.

"* * * I have used Colden's Liebig's Liquid Extract of Beef and Tonic Invigorator for more than a year. It combines the virtues of *food* and *tonic* in a *remarkable* way, and I am satisfied has *saved life* when *no other* medicine could do so" (Remember the name, COLDEN'S—*take no other.*)

AGENTS can now grasp a fortune. Outfit worth $10 free. Address E. G. RIDEOUT & CO., 10 Barclay St., N. Y.

"When a 'oman finds out dat her best fren' ain't got a good character she tosses her head an' says that she never did like her' no how, but when a man learns dat his best fren' has been sent to the penitentiary, he says: 'Poo' 'feller, I always did like him.' Dat is de difference 'twixt de friendship ob a man and a woman."—

Dr. BULL'S COUGH SYRUP

For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Croup, Influenza, Asthma, Whooping Cough, Incipient Consumption and for the relief of consumptive persons in advanced stages of the Disease. For Sale by all Druggists.—Price, 25 Cents.

Boots and Shoes.

We would respectfully call the attention of the public to our new and complete stock of Ladies' and Gents' Custom-made Boots, Shoes, Gaiters, Sandals and Rubbers. Also, to Trunks, Valises, Umbrellas, etc.

W. A. WRAY,
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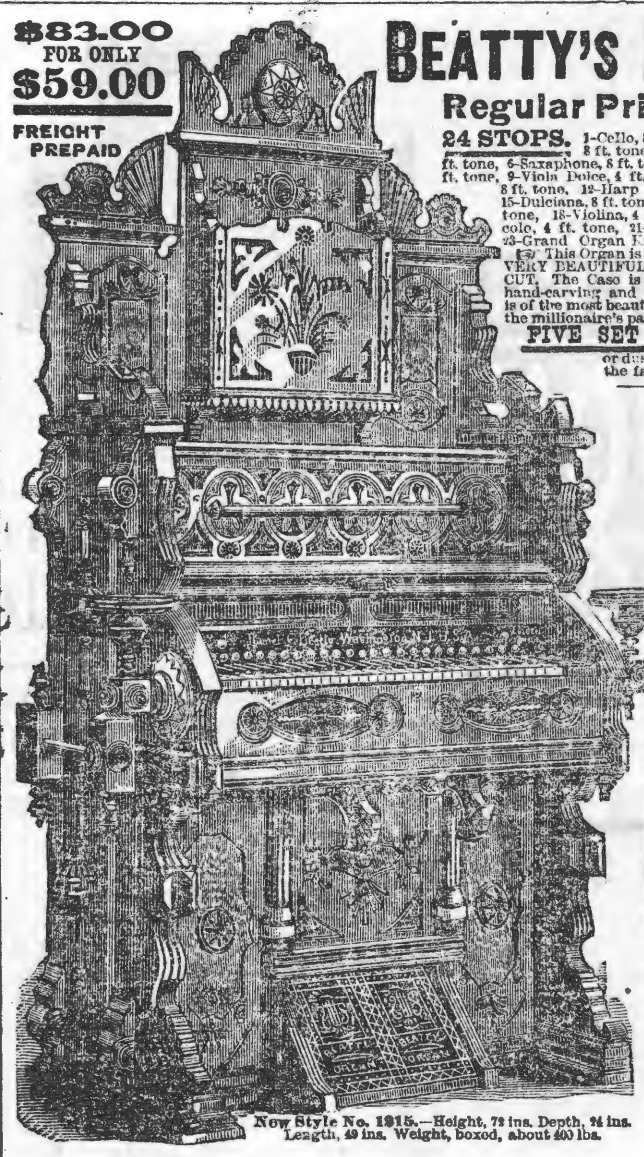

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THE GOSPEL ADVOCATE.

VOL. XXV. NASHVILLE, TENNESSEE, FEBRUARY 15, 1883. NO. 7.

EDITORS:

D. LIPSCOMB, E. G. SEWELL.

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NOTES FROM NORTH ALABAMA.

After leaving Somerville, Alabama, as mentioned in our last, our next stopping place was Danville, between Hartselle and Moulton, and about nine miles from the former place. There are a few members living near Danville, whose membership is in Cedar Plains congregation, some seven miles from there. Bro. P. L. Orr who lives near Danville, is truly a godly man as we think, and is a host, in defense of primitive Christianity, as are many that we met in North Alabama. We delivered one discourse at Danville, to a very attentive audience. This place is far enough from Cedar Plains to build up a new congregation, and perhaps in time this will be done. Danville is a village, surrounded by good lands, and an industrious people, so far as we could judge in our short visit. Our aged brother Jacob Creath once preached here a week.

The next day we went to Moulton, where there is a small congregation, stopping a few hours at Bro. J. W. Preuit's between Danville and Moulton. Bro. Preuit is a live, earnest disciple, belonging to the congregation at Moulton. At this latter place there has been a congregation a long while. Bro. T. Fanning once had a debate at this place, with a man by the name of McMillan, a Pedo baptist, which is spoken of by the people there to this day. Bro. Fanning mainly built up the congregation there so far as preaching is concerned. Bro. J. M. Pickens also in later years, did much preaching here before his entrance into politics, and before his untimely and unfortunate death. The brethren there speak of him as a master workman while he gave himself to the work of preaching. What a pity that such a man should be lost to the cause of truth so early in life. Bro. Pickens' debate with Jacob Ditzler is still vivid in the memories of the brethren in North Alabama, as a grand triumph of truth over error. The brethren at Moulton have a good and comfortable meeting-house, which by some little timely repairs will serve them a long while to come. The cause there is not so prosperous as it once was, but still there is leaven enough to leaven that whole community, if the brethren will be faithful and let their light shine, and not allow the salt to lose its savor. Bro. J. H. McDonald, a very prominent member, is also probate judge at Moulton, and often in feeble health. But we hope the brethren there will struggle on, and not allow the light of Christianity to go out after shining so long. We preached two discourses here to small, but attentive audiences. Moulton is in the midst of a good farming community, so far as the lands are concerned, but labor is scarce and hard to control, and on this account the farming is not what it might be.

From here we went to Landersville, some seven miles or nearly so, from Moulton, but in the same county, Lawrence. Landersville is a small village surrounded by a fertile country. The farms here are not so large as in many places in North Alabama, and as a consequence there are more people within a given district. The brethren here have a house of worship, and so far as we could tell by a short visit and in rainy muddy weather, are doing well, and the truth is shining brightly through them. We met here our aged brother J. W. Srygley, uncle to the preachers F. B. and F. D. He, in the providence of God, had much to do in building up the cause in this section of country. For a long time he stood almost or entirely alone. But he was never ashamed to own his allegiance to Christ, nor to plead his cause. Now he has brethren and sisters all around, and is still battling for victory over error and sin. He certainly has now great reason to thank God and take courage.

Dr. G. W. Bowling here is also a good worker in the Lord's vineyard, and many others, with whom we did not become so well acquainted, as our stay there was short. Brethren, persevere, and success will crown your efforts.

From this point we turned homeward, where we found all well. Our trip as a whole was a pleasant one. We found many active and zealous members in North Alabama, who are spreading around them the light of heaven's truth. The trip was also successful in increasing our subscription list in the entire section traveled over.

E. G. S.

JUST OUT.

D. M. Breaker's tract, setting forth the difference between himself and the Baptists, has just been issued by the Standard Publishing Company of Cincinnati, Ohio, a copy of which is on our table. Bro. Breaker, it will be remembered, recently came from the Baptists, and united with the church of God at Chattanooga, Tenn., and in this tract gives the prominent reasons that led him to take this step. We hope the brethren will take pains to circulate this tract among the Baptists, especially where Bro. Breaker is known, and wherever they think there is an opening for it to do good. It shows up forcibly some of the errors of the denominations on the mourners' bench, and the abstract work of the Holy Spirit. and of getting religion or direct pardon before baptism. The tract can be had from the publishers at ten cents each, or $1 00 per dozen. Send for them and distribute them.

EDS.

Sad and decadent is the history of any people who have forgotten how to sanctify marriage, and whose children go to records of divorce instead of the records of marriage to find their fathers and mothers.—*Horace Bushnell.*

THE IOWA MOVEMENT.

The attention of the readers of the ADVOCATE has been called to the above named subject by Bro. Harding. It is, no doubt, apparent to the mass of intelligent and thinking of them that it is a fuller development of co-operation meetings, Missionary societies, and the like. We have cause to be warned of the danger of departure from the Lord's appointed institutions. The advocates of human plans for the spread of the gospel have disclaimed any intention of establishing any organization to govern the local churches. Admitting their sincerity, which I do not question, how and by whom shall bounds be set that shall determine how far it is "expedient" to go? If those who go before have the liberty without a Bible precept or example, to go to a certain point, why may not those who follow go farther? If to the one it is "reasonable," why not to the other?

It seems that the editor of the *Standard* has been forced, as it were, into controversy respecting this move. He preferred, he tells us, leaving those engaged in it to learn from experience that they have fallen into error. This, to the writer, seems a strange view to be taken by one of Bro. E.'s ability. Certainly it was not the course pursued by the apostle who said, "Cease not to warn every one night and day with tears." It would be a strange policy to allow a burglar to enter one's house before making any resistance, and let him remain, having ample opportunities to destroy the household. He speaks of heated discussion arraying brethren in hostility not favorable to reach conclusions. But can we not reprove, rebuke, exhort with all long suffering and doctrine without heated controversy?

He says: "We deem it unfortunate that, just as our brethren over the country are wheeling into line for the prosecution of the great work of spreading the gospel, they should be met with an attempt to establish a central organization to exercise authority over the churches."

Why unfortunate, especially to the society brethren? How can they fail to see that this is a partial fulfillment of the prophecy of many of the best and most faithful of those engaged in the effort to restore the ancient order of things?

P. W. H.

The Rev. Mr. Northcott, pastor of the Third Congregational Church of Toledo, got his pay weekly, and the treasurer of the church always handed over a lot of mutilated coin that had come from the contribution box. As bar-rooms were the only places where that sort of money was taken at par, Mr. Northcott objected so strenuously that he finally brought upon himself the hostility of the church, and now he must go.—*N. Y. Sun.*

Plain staightforward morality and every-day righteousness are better than all emotion and all dogmatism and all churchism, says the world, and Christianity says much the same; but plain straightforward righteousness and every-day morality come most surely when a man is keeping close to Christ—*Maclaren.*

Love the Scriptures, and wisdom will love thee.—*Jerome.*

"THE HEART OF CHRISTIANITY."

An article with the above heading has been handed us, with the request that we examine it. The article is from Lyman Abbott. It is too long to copy, and only a few things in it that deserve notice. The writer puts down *love* as the heart of Christianity, but fails to give fully the development of love. He says some very good things on the subject, and even intimates that love must result in following Christ, as directed by the Bible. But he presents the matter in such a confused way that the ordinary reader would not catch it. He speaks of the matter so loosely as to leave the impression that all that love demands can be done outside of any church organization, and in this makes a wrong impression regarding the great principle of love. Love is not an abstract something that can be cultivated to perfection by itself or without reference to doing the commands of God. Every one that seeks to make the impression that the matter of love for Christ can be fulfilled without obedience to the gospel, and an entrance into the church of God, and a faithful performance of duty after entering, makes a false impression.

Christ said, "He that hath my commandments, and keepeth them, he it is that loveth me." And again he says, "If a man love me, he will keep my words." These passages show how our love must manifest itself; that is, by obeying the word of the Lord. After a man believes the gospel, he is required to repent. This is one of the commandments of the Lord. Every one, therefore, having this commandment before him, and refusing to obey it, proves that his love for the Lord is not genuine. The Lord also commands confession of his name. And the man that truly loves him will do it, while every one that refuses to do so, shows plainly that he does not love the Lord in a Scriptural sense. The Lord also commands those that would be his to be baptized. The man that refuses to do this need not pretend to make any claim of love to Christ. For he himself says if a man love me he *will* keep my words. All the impulse of soul that a man can cultivate in a whole lifetime will avail him nothing unless he also spends his life in doing the Lord's will, doing his commandments.

Much of the sentimentalism of modern revivals is just of this character. Those who carry them on, make the impression upon those under their influence, that they can love the Lord with all their hearts, be saved from their past sins, and ultimately be saved in heaven without obeying the command to be baptized, and without being in the church at all. This is especially the teaching of all such revivalists as Geo. O. Barnes, the mountain evangelist. But the trouble in the whole matter is, that this whole system of things teaches men to disregard the commands of Christ, while the love that Christ himself presents and requires leads men to cheerfully and gladly do all that the Lord requires. And every man that does what the Lord commands, will be in the church, because the doing of these commands will put him there. A man cannot obey the commands of Christ and not be a member of his church, of his body. You may as reasonably say that the man that constantly abuses his wife, and never provides anything for her support and comfort loves her, as to say a man loves Christ that will not be baptized, will not do what he commands. The very thought is absurd. Everybody knows that a man that has any true love for his wife, will do all that he can to make her comfortable and happy. And upon the same principle, every man that loves Christ will do all he can to please him, which is to do his commandments. And when a man has obeyed the gospel, has believed it with all his heart, has repented of his sins, and upon confession of the name of Christ, has been baptized into him; he has but begun the great work of love that is necessary to take him to heaven. He must continue learning and doing the practical work of the church as long as he lives. And whenever he ceases, and gives up that work, he proves that his love for Christ and his cause has died out, and he is but a fit subject for destruction, unless he will renew his first love.

True love for Christ will keep a man at work for him, will keep him doing his commandments, as long as he lives. A claim of love for God and for Christ, that does not lead a man into full obedience to the requirements of the gospel, is a mere impulse or sensation, a mere excitement of passion, that will leave men worse than it finds them. Hence these great revivals that pass over our land, and claim large numbers of converts and yet leave them out of the church of God, work a blight upon the cause of truth wherever they take place. They deceive men and palm off a mere impulse, a mere excitement of passion on the people in place of that true love for the Lord that will dedicate men to his service for life. We have no sympathy with anything called the love of God, or love to God, that does not lead men right along into the doing of what the Lord requires, both in obeying the gospel and doing faithfully the requirements of God through life.

John says, "For this is the love of God, that we keep his commandments." No man therefore, need claim in the sight of heaven that he loves God, unless at the same time he is striving to do the Lord's will, what he has commanded. We would rejoice if all men would love the Lord in such a way that it would lead them into obedience to the word of God. But away with any sort of sentimentalism that makes a man believe that he is on the road to heaven while he ignores a full obedience to the gospel. Paul teaches plainly that they that do not obey the gospel, will be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. The man that refuses to repent and be baptized, refuses to obey the gospel. And not only that, but he refuses the steps by which he is to be adopted into the family of God, refuses to be a child of God, and thus fails to become an heir of God, and fails of the inheritance that is in reserve for the people of God, for those that become children and heirs.

E. G. S.

SENDING A SWORD.

BY REV. H. A. SAWTELLE, D.D., KALAMAZOO, MICH.

The Prince of peace is Christ; and the event of his coming made angels declare peace on earth among men of God's good pleasure. His peace he left with his disciples, giving it to them not as the world giveth. Yet this is far from being the whole truth in relation to Christ's office and effect in the earth. He came indeed to cause the very peace of God, sooner or later, to reign in many hearts, and to spread blessings of peace among the nations. But not only peace. As he said to his disciples, to whom he was announcing trials, contentions and persecutions, "Think not that I am come to send peace on earth; I came not to send peace, but a sword." Not merely peace, and often not first that, but also a sword, symbol of piercing, and fighting and division. The inevitable effect of implanting a principle or a word of Christ in a sinful earth, or a sinful heart, is the sword; and oftentimes the fermentation, contention, bitterness, is in order to peace. Marah is before Elim; the warrings of the desert before blissful Canaan. In the words of another, "The first coming of Christ always brings war, whether to the individual soul or to the community. War is the stalk, peace is the ripened grain." Christianity is a principle which, like leaven, gains its possession and spreads by agitation. Like a sword it cuts its way ever through a resisting medium. It acts on a mass foreign to itself; it acts radically, without truce or compromise. It cuts to the quick; pierces pride; crosses old will. And so the whole Christian life, within and without, in this old world, is a fight; nevertheless a good fight. Send the word of Christ with power into a heart heretofore hard and sinful, it cuts and afflicts, and slays as the thrusting of a sword. It pierces even to the dividing asunder of the soul and spirit, and of the joints and marrow. It is that arrow sharp in the heart of the King's enemies, whereby the people fall under him. Well was it illustrated in the conviction of Paul, whom the commandment slew, and in the experience of the pentecostal multitude, who, pricked in the heart under the Spirit-empowered preaching of Peter, agonized for relief. Implant the principle of grace in the individual heart, how soon an inward warfare begins. The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary one to the other. I begin to delight in the law of God; another law in my members wars against the law of my mind. The fight within one's self has begun. There emerges also a contention with spiritual adversaries, who are the exasperated foe of Christ and all belonging to Christ. Nor has the sword of persecution ceased to be evoked against the name of Christ. At some time, from some source, he shall feel the shaft of ridicule, hatred or contempt; and be conscious of an opposition that cuts to the heart. How often the clear-cut religion of Christ, the old crossing gospel faith, has brought the sword of division into families and households, and among familiar friends. "For I am come," said Jesus, "to set a man at variance against his father, and the daughter against her mother; and a man's foes shall be they of his own household." Many times has the adoption of a cross-bearing faith of Baptists cost just this variance, division, opposition or warfare in relation to loved kindred and companions. And it has pierced like a sword. Christ and his doctrine will evermore awaken antagonisms in this world. It was so when he was on the earth. So is it to-day. So shall it be to the end of time. Christ teaching love, bearing ill, and blessing the needy, has the tolerance or admiration of all; but Christ, dying to propitiate God, teaching high doctrines and requiring exact obedience, is still an offense. The preaching of this Christ is a sword in the world. "I am not come," says our Lord, "to make all around smile assent and feel at ease; I am come to speak a word that has edge to it and arouses hostility; pierces through delusions, overturns old notions, crosses prejudices, humbles pride, creates new positions, makes revolutions. This the ploughshare, the fire, the sword, the divider in the earth."—*Watchman.*

If we do not know what the sorrow of penitence is, we have been living only on the surface of life, unmindful of its deep realities, unconscious of its grander glories.—*Bishop Huntington.*

God gives effectual relief in the best way, though not in our way.—*Henry.*

Nobody can come between us and God but ourselves.—*Maclaren.*

IN MEMORIAM.

Having seen a short notice of the death of Sister Mollie Harris, of Lincoln county, in the ADVOCATE of Jan. 18th, by L., and feeling that more than a passing notice is deserved, I beg permission to say a few words in behalf of this devoted lady, and to extend the hand of earnest sympathy to the bereaved, while in the deep water through which they are called upon to pass.

Honorable mention is made of many good women of New Testament time, and some of the Mary's have followed the dear Savior from the cross to the sepulchre; were the last to leave the cross and the first at his last resting-place on earth. Hence were first to announce the Savior's resurrection.

Our dear sister preached her faith in a risen Redeemer by a devoted life, earnest, fervent and ever ready to do her part. She loved the cause, and as an evidence, would save something every year out of her own earnings for the cause, to help send the bread of life to others. Sister Mollie became a member of the church of God at Fayetteville soon after the war, and spent more than half her days in the vineyard. In the organization of the church at Friendship, moved her membership to this place, making a worthy member in this little band. "Blessed are the dead that die in the Lord. Yea, saith the Spirit, and they shall rest from their labors and their works do follow them." May her earnest life and bright hope stop the tear of grief of the bereaved, and their bruised spirits have the oil of consolation poured in upon their sorrowing minds to the sanctification of their souls. May the dear children be taught the lesson that Sister Mollie so well knew, and be comforted in the hope that their dear mother has been called to fill her place in the great spiritual house above. May her husband and only sister prepare to meet her above, where God will wipe away all tears. Farewell, dear sister, until the resurrection morn.

HENRY.

Petersburgh, Tenn., Jan. 30, 1883.

Died, of consumption, at the house of her father, in Robertson county, Tenn., Dec. 19, 1882, our beloved Sister Luella F. York, worthy consort of Dr. T. A. York, and daughter of Brother and Sister C. A. and M. E. Binkley.

Sister Lue was born Feb. 15, 1857; reared by a fond and loving parentage, who endeavored to raise her in the nurture and admonition of the Lord. She received religious impressions quite early in life, and united with the Methodist church, of which her father and mother and the family generally were members; but on the 6th day of Nov., 1878, under the preaching of the lamented J. M. F. Smithson, she threw off the yoke of bondage and all uninspired forms of church government, and confessed her faith in Jesus, and with our own hands we planted her in the likeness of his death, to rise from the baptismal font cheered by the bright and glorious hope of his resurrection—thus leaving relatives, friends and the world behind her, she entered the one body, setting an example which was soon followed by her father, mother and two sisters. Thus this happy family were united in the bonds of purest Christian love.

On the 3d day of Oct., 1880, she was married to Dr. T. A. York. With the prospect of a brilliant future before them this happy pair entered upon the duties and responsibilities of real life. But Oh! sad to tell, consumption, the fell destroyer of the human family, was secretly preying upon her body and sapping the vitals of her physical existence.

On the 24th day of Aug., 1881, little Cora, a tranrient little visitor of angelic purity and beauty, came to chase away the shadows, gladden the heart and make happy the home of an afflicted mother; but alas! she was a flower too precious to bloom long on earth, but was soon borne away by the pale messenger across the dark river, and as the stem may wither and die when the flower is rudely plucked from it, so when the ruthless hand of death had snatched little Cora from her maternal embrace, she faded like a rose before the icy breath of autumn, and soon followed her babe to a premature grave. But, thanks to him who giveth us the victory through Jesus our Lord, the bright angel of hope stood by her and gave her strength to bear her sorrows, bereavements and afflictions with Christian fortitude.

On the 19th day of December, that dreary month when death is written upon the face of all nature, she laid down the weapons of her warfare at the feet of Jesus and died as she had lived, in faith, hope and love, aged 25 years, 10 months and 14 days. Two days later her remains were carried to the church in Coopertown, Tenn., where she was wont to worship, and in the presence of a sorrowing audience the writer conducted the burial services. Her body was then lowered into the grave beside her babe. In peace may their ashes sleep until the trump of God shall awake them.

She leaves a sorrowing husband, father, mother, one brother and four surviving sisters, many relatives, and the church of God to mourn her loss; but our sorrow is the Christian's sorrow, for we have the Christian's hope.

"Friend after friend departs,
Who has not lost a friend?
There is no union here of hearts,
That finds not here an end."

Doubtless Brother and Sister Binkley feel keenly the force of these words, for one by one the ties that bind them to earth are being severed. First, little Mollie was taken, then Cora and Lizzie, two darling little treasures, left earth, as it were, to accompany each other to the better land. These were followed by Sister Lue.

Take courage and be faithful, dear brother and sister—as your earthly ties are severed they form stronger attractions for you on the evergreen shore of fadeless glory; and to the bereaved husband we would say, if you desire to meet your beloved wife and darling babe in that goodly land where the wail of mourning is never heard, and no sad farewells are spoken, obey God and keep his commandments, for this is the whole duty of man, love, honor and obey the blessed Savior, and all will be well with you. Finally, may the blessings of God our merciful Father rest upon us all and guide us in the path of duty, and when the turmoiling scenes of this fleeting life is o'er, give us an abundant entrance into the everlasting kingdom of Jesus Christ our Lord. Amen. W. B. WRIGHT.

Coopertown, Tenn., Jan. 28, 1882.

Fell asleep in Jesus, at his residence in Carroll county, Tenn., May 29th, 1882, Bro. Wm. D. Hastin, son of A. and E. Hastin, from abscess of lungs. Bro Hastin was 53 years, 8 months, and 9 days old. He was married to M. E. T. Francisco, March 11th, 1852. He leaves a wife and five children, besides numberless brethren and friends, to mourn his departure. Was a member of the church of Christ.

In his youth and early manhood he very seldom had the pleasure of attending the church of Christ; but by the careful teaching of pious parents, in childhood, carefully compared with the Bible, also constant reading of the GOSPEL ADVOCATE, he learned the gospel plan of salvation. He determined to obey. There was no congregation nearer, so he and his wife went to his father's in Marshall county, Ky., sixty miles distant, reached there November 8th, 1872, confessed the Savior the same night, and on the following day was buried with the Lord in baptism, by Bro. J. F. Mecoy. In the fall of 1876 he procured the services of Bro. G. W. Luckey, of Paris, Tenn., to preach (having no church). Bro. L. preached in his house at night, and in the grove near by on Lord's day. At the first appointment he and wife were the only members present. He thus continued to have preaching three years, until 1879, then *he*, assisted by a brother and neighbors, built a church near his residence, and in the following summer a little band of eight members organized as followers of Christ, one-half of which were his family. Up to the present time, thirty-seven more have taken up the cross.

From the time that he became obedient to the faith, he is said, by all that knew him, to have been a most consistent and worthy follower of the meek and lowly Jesus. Some months previous to his death, he and all his friends saw that his earthly home was slowly but surely approaching its dissolution. But, with the faith and hope of a brave soldier of the cross, he could look forward to a home, not made with hands, eternal in the heavens. He seemed perfectly conscious, and several times expressed himself willing to die; called all of his family, relatives and brethren around him, told where he desired to be buried—at the church, also desired Bros. Mecoy and Hill to deliver his funeral sermon, admonishing the brethren not to let the cause go down at Union Hill, the name he gave the church; begged his bereaved family not to weep for him, for he was going to rest, but to live so as to meet him in heaven, for all of his children are in the kingdom of Christ, except one. He gave them all the parting hand of Christian love, pointing them to the Lamb of God. After thus talking he sweetly passed over the river of death. We miss his bright smile and the cordial grasp of his hand in our meeting, but we know he hath preceded us only a little. His funeral sermon was delivered on the 2nd Lord's day in last August, by Bro. J. R. Hill, standing only a few steps from where his mortal form was wrapped in the silent tomb. His earnest solicitations have not been in vain; they have meeting every Lord's day, and his remaining family stand as shining lights in the house of God. May the good shepherd watch over them, and may they all be able to walk in his footsteps as he walked in the footsteps of Jesus.

SUDIE E. PINCKLEY.

Hollow Rock, Tenn.

GOING BACK.

Poor human nature ever yields to the flesh, unless an effort is made to subdue the weakness of the latter. The conflict between the flesh and spirit must be waged; and the spirit must triumph, or we have no promise of reward. When two contestants enter the lists, the one who conquers wins the prize. Paul took the race course of Greece, as a figure to represent the Christian race. We are told to "lay aside every weight, and the sin that doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus," etc. Heb. 12: 1–2.

As the Grecian runner looked to the goal, so the Christian should look to Jesus. In the running, the weights must be laid aside,—the flesh must be overcome. The besetting sin is likely impatience, as the next clause tells us to run with patience; or, in other words, by running patiently we lay aside the sin that besets.

The question is asked, "Having commenced in the Spirit, are we made perfect in the flesh?" It is a sad sight to see the once zealous disciples growing cold, and yielding to the flesh as they grow old. It should be our every desire to grow nearer to God.

In order to avoid the sad calamity of becoming indifferent, we should be watchful and prayerful. No diligence should be spared. The Scriptures set forth abundant remedy in these passages: "Work while it is day," "Work out your own salvation," "Let us go on unto perfection," "If you love me keep my commandments," "Do good unto all men," "Pray without ceasing," "Visit the widow and orphan in their afflictions, and keep yourself pure and unspotted from the world," "Love thy neighbor as thyself."

J. W. CALDWELL.

TRUE COURAGE.—The bravest boys are not always those who are ready to fight. Here is the story of one who showed the right spirit when provoked by his comrades:

A poor boy was attending school one day with a large patch on the knee of one of his trowsers. One of his schoolmates made fun of him for this, and called him "Old Patch."

"Why don't you fight him?" cried one of the boys. "I'd give it to him if he called me so."

"Oh," said the boy, "you don't suppose I'm ashamed of my patch, do you? For my part, I'm thankful for a good mother to keep me out of rags. 'I'm proud of my patch for her sake.'"

This was noble. That boy had the courage that would make him successful in the struggles of life. We must have courage in our struggle, if we hope to come out right.

KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

THE CHURCH OF GOD AT VALDOSTA, GA.

About the time the Campbells began to make their plea for union among Christians, the public mind seems to have been ripe for a religious revolution; for a turning away from the unprofitable and divisive speculations of men to the pure word of God. The people, having been wearied by the conflicting doctrines and practices of the kingdom of the clergy, were turning, or were ready to turn, to this clear fountain of truth, that they might drink and cool their feverish brains from its health-giving waters. The reformatory movement did not originate in Virginia; it began almost simultaneously in many places.

The church at Valdosta was founded by Christian Herman Dasher, whose parents left Salzburg, Germany, and came to this country to escape the persecutions of the Roman Catholics. They were Lutherans. Christian Herman was christened in his infancy and brought up in the Lutheran faith. When, however, he arrived at manhood, and began to be impressed with the importance of uniting with the church, and of living the Christian life, he was perplexed by the existence of so many churches, and by the publication of so many doctrines. Fortunately, instead of becoming an infidel, as so many do, under like circumstances, he turned to the Holy Scriptures for light. He soon became satisfied that immersion is baptism, that affusion is not, and that therefore he ought to be immersed. But he could not go with the Baptists, as he could not tell the experience which they required; he had seen no marvelous sight, nor had he heard any inexplicable sound; he was by no means sure "that God had for Christ's sake pardoned his sins," though he did not then understand the doctrine of baptism for remission, as he afterwards did; nor did he think God demanded any such experience as a pre-requisite to baptism and church membership; he desired most ardently to become a Christian, believing in his heart that Jesus is the Son of God, the Savior of sinners, and being perfectly willing to take him as his guide and master. But there was no preacher within his circle of acquaintances who would immerse him upon the confession of such a faith; all demanded that he should profess to have experienced a mysterious and miraculous work of the Spirit within him, in taking away his heart of stone and in giving him a heart of flesh.

Providentially, about this time, while he was most earnestly engaged in studying the Bible, and in talking to all those whom he met about its wonderful and beautiful revelations, he was thrown into the company of a Mrs. Threadcraft, of Savannah. This lady informed him that in her city was a Mr. S. C. Dunning, a gentleman who had formerly been a Baptist minister, but who had recently seceded from that body, because he did not believe it taught and practiced according to the scriptural requirements. In this secession, he had been accompanied by eight or ten others. The lady furthermore informed him that this Mr. Dunning understood the Scriptures as he did, and that at his hands he could obtain baptism upon a simple confession of his faith in Jesus as the Christ, the Son of God. Whereupon, Mr. Dasher promptly rode to Savannah, not more than fourteen miles distant from his home, and was baptized by Bro. Dunning.

Immediately after returning home he immersed his wife, his wife's sister and her husband. These "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and in prayers," meeting every Lord's day in the house of Bro. Dasher. The little church grew and prospered, being occasionally visited by Bro. Dunning, who assisted in building it up by his teachings and exhortations. This was in the year 1819, four years before Alexander Campbell began the publication of the *Christian Baptist*.

Sometime after this, Bro. Dasher removed from Effingham county, to Lowndes, near where the town of Valdosta now stands. He was accompanied in this removal by several other members of the congregation. In this new field he continued the work of preaching and teaching, publicly and privately, as long as he lived. His own house was a place for the assembling of the saints while he lived, as up to the time of his death (which occurred in 1866) there had been no public meeting house erected.

The church at Valdosta owes its existence, under God, chiefly to this man, whose children, grandchildren and relatives are, for the most part, the leading members of it to this day. The congregation, though small, (it numbers something less than one hundred,) is very devoted. It is composed almost entirely of young and middle-aged people. The young men, as well as those more advanced in years, are prompt and ready in conducting the services, and in filling their places in the meetings. A body of ladies more excellent, devoted and true to the Lord, or one better versed in the Sacred Writings, I have not found. For many years the church did without the labors of any regularly employed speaker, edifying themselves in love. Then for a while they deviated from this rule, employing brethren to speak for them regularly. But they did not continue this course long; it proved to be unsatisfactory, and they returned some time ago to the more primitive way.

I desire to enforce one lesson which is so happily set forth in the history of this church; viz., the importance of meeting on the Lord's day to "break the loaf." The matter is so grievously neglected. In Greenville, Ky., we have ten or twelve brethren, noble and true, in many respects most exemplary, but who had never been accustomed to meet on "each first day of the week," previous to a series of meetings which I conducted for them last year. Then the matter was talked about, and the importance of it insisted upon. What they have done since, I do not know. But it would please me very much to learn that they are not disregarding the word of the Lord in neglecting the assembling of themselves together. I would then know also that my labor among them had not been in vain.

The brethren in Southern Georgia are much more prompt and determined in meeting on the Lord's day to break the loaf than they are in some sections of Kentucky, if I can judge correctly from what I have seen and heard. At Thomasville there is a little band of six or eight disciples, which continues steadfastly in these meetings. Though they have not succeeded in doing much in saving the people about them, if they hold out faithful unto the end, they argue, they will save themselves; a consummation for which it behooves them to labor and pray.

Jesus says: "Where two or three are gathered together in my name, there am I in the midst of them" If there be not more than two disciples within reach of one another, they should not fail to meet to study the Scriptures, to join together in songs and prayers, and to show forth the death of Christ till he comes again by attending to the supper. Those brethren who neglect this surely are not guiltless before God, for they are living in persistent and continued disregard of at least two of his commandments.

It is commonly supposed by those who favor the use of organs in the worship, and who are endeavoring to introduce them, that if the opposition on the part of "the old fogies" could be broken down, there would be no further trouble; that the music would then be delightful, and that it would be conducted without a discordant note. That this would not be the case is evident from the following facts:

The Methodist church at Madison, Ala., has had quite a quarrel among its members about the organ. All of them agree that it may be used in the worship, but the question, "Who shall perform upon it?" has caused no little disturbance. For awhile the machine stood silent during the meetings, and the conflict waxed warm. How the matter has resulted, I know not. A precisely similar difficulty was experienced in one of the sectarian churches of Valdosta, Ga., and another one of like nature at Thomasville, in the same State. At Cynthiana, Ky., however, the instrument was stopped in a more novel and less wrathful way. The young lady who performs was in attendance at a ball on the prayer-meeting night. How thankful our good brethren of Cynthiana ought to be that it is not customary to have balls on Sunday morning. It is not so bad to have the music spoiled on Wednesday night, but how could their æsthetic souls bear such a thing on Lord's day morning?

Just here a new phase of the organ trouble arises: if the congregation has two members who are able and willing to perform, they are liable to fall out, and to divide the church into two parties, thus perpetuating trouble; if it has only one who can play, she may go to a ball.

Bro. Harding: You say "what the Scriptures teach we should teach, what they require we should require of men;" that "we should neither teach nor require anything else." What Scripture teaches that we should receive members into the fellowship of the congregation by extending to them the right hand? A SISTER.

The custom of receiving people to membership in the church by giving the "right hand of fellowship," is not required by the Scriptures. It is a traditional custom which we inherit from the Baptists, I think. I will have something more to say about it in another paper.

The meeting at Valdosta continued through twenty-nine days, with two meetings per day, and resulted in the addition of five to the congregation,—three ladies and two gentlemen. Of these, three were by confession and baptism, and the others from the Baptists. Our audiences were not large, but very attentive. The prejudice in Southern Georgia against the Disciples seems to be very great. Fortunately, it rained almost daily during our meeting, and, as a consequence, we did not feel so badly about the small attendance. It is more than probable that the hearing would have been but little, if any, better had the weather been ever so favorable. So we were thankful for the rain.

My correspondents may address me for a month from this date, February 14th, at Germantown, Mason county, Ky.

ITEMS, PERSONALS, ETC.

An exchange, speaking of a sermon filled with quotations, wittily says: "We shall not advocate bouquet discourses, where nothing but the culling, the tying, and the string, are the preachers."

Bro. Jacob Creath is eighty-five years old. He has been confined to his house by sickness recently, but is better now.

Jas. J. H. Gregory, Marblehead, Mass., sends his illustrated catalogue of vegetable, flower and grain seeds. Will be sent free on application to the above.

We are sorry to learn that Brother William Grigg, of Wilson Co., died a few days ago. We cannot give the circumstances of his death. We suppose some one of his acquaintances will write an obituary of him soon.

We announce the death of the wife of Bro. Jos. Mays, of this city, Tuesday morning, Feb. 13, of pneumonia. She was the daughter of Bro. Jos. Carl, of Williamson county, and had only been married a few months.

The Methodist paper of this city complains that the singing among their people has greatly deteriorated during the last forty years, "mainly owing to the fact that our singing has so largely ceased to be worship, and become a mere performance." There is warning in this.

Miss Carrie, daughter of Bro. W. J. Sowell of Maury county, Tenn., died in Murfreesboro, Tenn., last week. We take the following from a letter from her brother, F. C. Sowell:

"My dear sister Carrie has been taken from us and carried to her sweet rest, where angels will be her associates. We hope to meet our youngest sister again in that home which Jesus has gone to prepare for his children."

The first number of the *Chinese American*, edited by Wong Ching Foo, is to hand. It is printed in the Hebrew-looking characters of the Chinese language, and published by the "Enterprise Publishing Co.," New York City. Like the Hebrew language, it has to be read backwards—that is, the first page takes the position always occupied by the last page of an English newspaper. The large Chinese population in America would seem to justify the venture.

MARRIED.

At the residence of the bride's father, near Collierville, Tennessee, on the 10th of January, 1883, Mr. John H. Locke to Miss Fannie B. Gifford. Also, on the 4th day of February, 1884, Mr. F. A. Locke, to Mrs. E. A. Stark. These two gentlemen, father and son, are useful and efficient members of the church of Christ—Bro. F. A. Locke, an elder in his congregation. A few years ago, it was the pleasure of Bro. W. F. Mitchell to perform the ceremony which inducted the two ladies into the name of Christ, and at the above dates into the name of Locke. It is to be hoped, (though the contrary is not at all feared,) that they will wear their new names with honor and pleasure, and as they are a happy family upon earth, may they so perform their Christian duties as to be a happy family in heaven. *

In the Christian church at Springfield, Missouri, January 24th, 1883, Dr. M. Ney Smith and Miss Gertie M. Berry, Elder J. Z. Taylor, of Kansas City, officiating. The groom is the oldest son of the widely known Mrs. Dr. Augusta Smith, a name familiar with the readers of this paper. The bride is the youngest daughter of Elder Jesse H. Berry, of Springfield, Mo. The young couple start on the voyage of wedded life, under favorable auspices, and the kindest wishes of their many friends in all parts of the country go with them.

General News.

State Treasurer Vincent, of Alabama, has followed the example of Polk, of Tennessee, and become a defaulter to the amount of $227,000. He lost it in cotton speculations, it is supposed. ——The Ohio River is higher than it has been for many years, and is causing enormous loss of property. Ten miles of the river front of Cincinnati are overflowed, and thousands of people are being driven from their homes.——At Burlington, Vt., during a snow-storm, several peals of thunder occurred, accompanied by flashes of lightning.——The New York Department of Building is compelling hotel proprietors to provide fire-escapes.——A test case where a "bucket" shop had attempted to prevent the Western Union Telegraph Company from withholding dispatches was on the 3d, at Chicago, decided against the shop.——The Assistant Secretary of the Interior has decided that the marriage of a soldier's widow does not vacate the claim of the orphans of the deceased soldier to pensions.—— It is estimated that the liabilities of Senator Ferry and his brother, whose firm has failed, at Grand Haven, Mich., will amount to several hundred thousand dollars.——On Jan. 31, about three miles from Crested Butte, Col., occurred one of the most disastrous snowslides ever known in the Rocky Mountain regions. Late in the night thirty men, employed in the Howard F. Smith Anthracite Coal Mine, were startled from sleep by an ominous rumbling noise, and almost instantly the avalanche was upon them. The building in which they were sleeping was crushed to atoms, and the human occupants hurled down the mountain side. A rescuing party started out from Crested Butte as soon as the news was received, and after several hours' indefatigable labor, the men were all recovered. Philip Carmin, Logan Inman, Louis Richards, Wm. Moore, Charles Betts, J. J. Raymond and one other, name unknown, were found dead. Eighteen others were wounded, several fatally. All of the company's expensive machinery was destroyed. A passenger train, the day before, when within six miles of Crested Butte, divided, the engine going ahead to clear the track. When four miles from where it left the coaches, the engine was struck by a snowslide and ditched, and is now under about twenty feet of snow. A wrecking engine, which left for the scene of the disaster could not get nearer than two miles of the coaches, and returned for provisons for the starving passengers.—The opinion is expressed at Milwaukee that but for the obstruction by telegraph wires to putting up escape ladders at the Newhall fire, one-half of the victims might have been saved.——The Union Iron and Steel Company's mill at Bridgeport, Ill., was closed last Friday, throwing two thousand men out of employment. Judgments amounting to $1,066,802 were entered against the company in the United States Court at Chicago.——The explosion of a keg of powder in a hotel at Muncie, Ind., fatally injured the landlord and wrecked the house. J. Keener, the landlord, died, after acknowledging he caused the explosion in order to commit suicide. Large sums of gold coin which he had hidden have been found.——The St. Ambrose Protestant Episcopal Church of New York was entered last week by thieves, who fled on being surprised. The carpets, paintings, and communion service had been packed, ready for removal. ——Mrs. J. C. Green has given to the New York Chamber of Commerce the sum of $57,000, the income of which is to be distributed among unfortunate merchants who have been members of the Chamber.——The committee investigating the city water-supply of New York has decided that a new aqueduct is necessary and should be commenced as soon as possible. A discussion of plans has, therefore, already been begun. The committee was influenced in its decision by the testimony of Dr. Chas. F. Chandler, president of the Board of Health, who said he considered a new aqueduct an absolute necessity.——A young woman in Bradford county, Pa., went before a Justice of the Peace with the man of her choice and several witnesses, and made herself a wife, satisfactorily to herself, by a simple promise of fidelity, claiming nothing from her spouse as a legal right, and insisting upon no ceremony. There were no vows given under the form of the law, and no pledges. The Justice took no part in the marriage, but sat in the room only as a witness.

FOREIGN.—A solemn warning printed on fine vellum reached the Czar and Cabinet, claiming universal suffrage, the right of the people to own land, freedom of conscience, the press, public meeting, etc. If these demands are not granted before the coronation of the Czar, the revolutionary committee send warning that violence will be threatened.——The low-lying portions of England and Ireland are being scourged by the floods.——Great distress prevails among the poorer Europeans at Alexandria. The heavy losses caused by the bombardment and pillage of the city and the utter stagnation of business are the chief reasons for the present condition of the place. The distress is increasing, and it is evident that the Khedive's Government will have to take immediate steps for the prevention of wide-spread destitution.——The coffee crop of Costa Rica is estimated to amount to about 135,000 quintals, which is less than fifty per cent of an average year.—All Prussian barons on or before the first day of April next will be required to vindicate their right to their titles, for the reason that within the past two centuries many abuses have grown up. It is said to have been proved that, in a number of cases, second, and even younger, sons and daughters of baronial families have assumed the title when it legally belonged only to a father or an elder brother. ——London, Feb 2.—The British schooner Rare Plant, from St. Johns, N. F., Jan. 8., has arrived at Liverpool with a cargo of oil. She encountered terrific weather on the 16th ult. A portion of her bulwarks and rails was carried away. The safety of the vessel is attributed to the fact that small bags of oil were towed over the stern, thus preventing the sea from breaking over the vessel while she was running before the wind.

New Advertisements.

Chisholm & Crosby advertise a large lot of grapevines for sale.

CHINA.

Hicks, Houston & Co., lead the trade in their line in our city. The finest goods will be found in this house, at reasonable prices. Call and go through their immense stock, containing toilet sets, vases, glassware, etc.

THE BIG FISH.

Find him, on page 109, and go to Paschall, Fall & Co., for fishing tackle, and hardware of every description. They are entitled to the patronage of the readers and friends of the ADVOCATE, as they have been regular patrons of its columns for years. Besides this, they are clever gentlemen, and we take great pleasure in recommending them.

HOGAN & HOPKINS,

Dealers in fine and medium boots and shoes, ask to be remembered, No. 20 Public Square. They will tell you the truth about their goods.

Our friend J. W. McCullough, dealer in

LUMBER AND BUILDING MATERIAL,

Is prepared to fill orders for every description of dressed lumber, doors, sash, blinds, etc., and we are safe in saying our readers will not find a more reliable and honorable gentleman in business transactions than he. Send to or call on him for estimates.

WHY PRAY?

NUMBER TWO.

God is moved by prayer.

Of course it is not affirmed that God has promised to answer all prayer. He has not. Notice the fact that Jesus *taught* his disciples to pray; not only did he teach them to pray as a duty, but he also taught *how* to pray. Matt. vi: 5–14. So we must learn how to pray and pray accordingly. God does not promise to answer unconditionally. He never made such a promise. "Hear ye him. The Lord is far from the wicked, but he heareth the prayers of the righteous." Prov. xxviii: 9. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John iii: 22. "And this is the confidence that we have in him, that if we ask anything according to his will he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." 1 John v: 14–15. "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil." 1 Peter iii: 12. These passages are not only full of God's promises to answer prayer, but they contain the conditions upon which he promises to answer, viz: Do righteousness, hear the law of Christ, keep his commandments, ask according to his will. Pray outside of these conditions and God does not promise to hear.

God may not give his children everything they ask of him, especially in the way they think he will. They may frequently ask for what is not best. We should rejoice to know that an all wise and good Father withholds what is injurious to his children, and grants them such things as are for their real good. Sometimes they may ask amiss and receive not. James iv: 3.

We have clearly seen, if Scriptures mean anything, that God commands his children to pray, teaches them *how* to pray and promises to answer. But does prayer move God? It certainly does, or he would not answer. Answer to prayer is a blessing from God upon the condition of prayer; that is, prayer is the condition. Is not this answer to prayer simply a reflex influence upon ourselves? No; it comes from God. Let us notice a few passages where effect upon God is evidently declared. Repentance and prayer are conditions of pardon to erring children of God. Acts viii: 22; 1 John i: 8–9. God does not promise to forgive his children before they ask him, before they pray for forgiveness. When they comply with the conditions he forgives, he is moved. The Lord declared that Ninevah should be destroyed. But the inhabitants repented, "and God saw their works, that they turned from their evil ways; and God repented of the evil that he said that he would do unto them and did it not." Jonah iii: 10. Did their actions move God! He did not destroy the city; why not? Because the inhabitants repented. The law of pardon to an alien sinner is to obey the gospel. Acts ii: 32–38. Those who do not obey must be lost. 2 Thess. i: 7–9. "God is angry with the wicked every day." But the wicked man hears and obeys the gospel. What then? He is pardoned of all his past sins. God is angry with him no longer. God loves him, and into his gracious arms receives him.

Is God moved? When Christ confesses before his Father all who confess him on earth, and when angels rejoice over one sinner that repents, we can't think that heaven is unmoved and untouched by human action. Let us make an application now: The child of God sins; for his sins he must be punished, if not forgiven. The Father's condemnation rests upon him in his guilt. But he confesses freely and is pardoned; before prayer he was under condemnation, after prayer he is free—is pardoned. Who pardons? God. Then prayer moves God to pardon his children. Suppose the erring child's prayer to have no effect upon God, only a reflex influence upon himself—then he must go forever unpardoned, he must be lost.

God has commanded prayer to be made for people whom it is impossible for the prayer to affect, and when no reflex influence upon the offerers of the prayer can effect an answer. "Finally, brethren, pray for us that the word of the Lord may have free course and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men, for all men have not faith." 2 Thess. iii: 1–2. What reflex influence could this prayer have on these brethren away off from Paul, unable to deliver him from the cruel power of wicked men? What influence could it have upon unreasonable and wicked men—men without faith—especially when they knew not it was offered? Who delivered Paul? Who is it that overrules wicked men, working out all things for the good of his people and for his own glory? Who heard the unceasing prayers of the church in behalf of Peter in prison, in the power of unreasonable and wicked men, and sent an angel to deliver him? When Paul and Silas prayed and sang praises in the dungeon, who was it that shook the foundation of the prison and loosed every man's bands? Who said to Cornelius thy prayers and thy alms have come up as a memorial before God? It was he who was moved by the prayers of the Thessalonians to deliver Paul from wicked men. Read Eph. vi: 18–19; Phil. i: 19; Hebrews xiii: 18–19; 3 John ii.

Jesus, when he foretold the destruction of Jerusalem, told his disciples to pray that their flight be not in the winter. Matt. xxiv: 20. Hundreds of years before, God had said he would bring against Jerusalem a nation from afar, a nation of unknown language, of fierce countenance, swift as the eagle flieth, regarding neither the old, nor showing favor to the young. Deut. xxviii: 84–52. Now this nation is about to come and Jesus says to the disciples, pray God that he bring it not in winter. What reflex influence could this prayer have on the offerers of it to effect an answer? None in the world. What influence could it have on these fierce and plundering Romans who regarded neither the old nor showed favor to the young? None; and especially when they knew not such prayer was offered. It would have been sheer mockery for Jesus to have commanded such a prayer unless he knew God would be influenced by it, as he was. He who overrules armies and foretold Jerusalem's destruction answered the prayers of the humble disciples and sent the Romans in the spring. But I am told all of these examples are miracles. What if they are? They clearly show that prayer is efficacious with God. But these are no more miracles than he is doing every day for his beloved. He is to-day overruling wickedness, and delivering his children from unreasonable men without faith. He controls every nation on earth to-day as much so as he did the Romans, and every army as much so as he did that army. It is to us but a natural occurrence that Cyrus should attack Babylon, or Titus Jerusalem. Yet God overruled those armies to work his purposes. Likewise he overrules the bloody war-god to-day in all his destruction. We are to-day commanded to pray for rulers and governors together with all men. 1 Tim. 2: 1–2. Why? That God may so overrule them to the making of such laws as will enable his children to "lead quiet and peaceable lives in all godliness and honesty." "The powers that be are ordained of God." By him kings reign and princes decree justice. The blessed angels are as much God's messengers of mercy to-day as when they were sent to answer prayer in the days of Peter and Paul. They encamp around about him that fears the Lord. Ps. 34: 7. They are ministering spirits sent forth to minister for the heirs of salvation. Heb. 1: 14.

Prayer affects nature's laws, howsoever unchangable they may be. If there are any unchangable laws they are those laws which produce seed-time and harvest. Yet we are to pray for daily bread—why? Because God overrules nature and executes her laws. Unchangable laws should produce unchangable harvests. We sow and cultivate, but God gives the increase or withholds it as he pleases. We may sow and toil early and late, but if God makes the heavens brass, where will be the increase? Elias prayed, and the clouds withheld their rain for three years and six months. He prayed again and it rained; James 5: 16–17. This is given as an example of the *effectual* fervent prayer of the *righteous availing much.* And also, "I have withholden the rain from you when there were three months to the harvest; and I caused it to rain upon one city, and I caused it not to rain upon another city: one piece was rained upon and the piece whereupon it rained not withered. * * * I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig-trees and your olive trees increased, the palmer worm devoured them;" Amos 4: 7–9.

These verses need no comment. These are all not unnatural occurrences, yet God said he did them. We have just such now. It rains on one country and does'nt on another. Grasshoppers and army-worms destroy our crops. Where do they come from? God sends them all just as it pleases him. While God has changed the patriarchal dispensation for the Mosaic, and the Mosaic for the Christian, yet he has never changed his absolute control over all nature, and his faithful promise to hear his children when they pray. Paul prayed for a prosperous journey over the sea to Rome—Rom. 1: 10. Did not he know better than this? His prayer could not move an unchangable God to control *unchangable* laws of nature fixed four thousand years previous! Yet God heard his prayer and landed him in Rome. It is true there was a great storm, and the ship was lost, yet it was because the crew hearkened not to Paul. Still in the midst of the wind and angry waves God said to Paul through an angel, "Fear not, Paul, thou must be brought before Cæsar;" and God stayed the mad storm-king in his fury, and out of it all brought good. Hezekiah was sick unto death and he wept and prayed, and God heard and added fifteen years unto his life; Isa. 38: 1–8. Was he going to get well any how? God had said he must die. His prayer moved God, and fifteen years longer did he live. John prayed for Gaius' health, 3 Jno. 1. We pray for health and strength, we pray for the sick, and as God heard and healed Hezekiah, he may hear and heal us.

"What a friend we have in Jesus,
All our sins and griefs to bear,
What a privilege to carry
Everything to God in prayer."

E. A. ELAM.

Lebanon, Tenn., Feb. 6, 1883.

Bring all things, as thou mayest, nigh to God; let them not bring thee away from Him.—*Dr. Pusey.*

AN EXPLANATION.

I have received from Bro. Butler a letter, claiming I have done him injustice, that I have abused him before my readers, in my notices of him. He says, "Of one thing am I confident, that when the books are opened at the last day, it will appear that that article, however untrue and unfortunate, was written in a kindly spirit to the person it criticised, without a single feeling of discourtesy or ill-will." I accept all this as true without waiting "for the opening of the books." Indeed, I never called it in question. I said not a word about Bro. B.'s motives; I supppsed they were good. Many men think it proper and right to excite prejudice against one whose position they are criticising. Frequently from force of habit they do it, without any special purpose.

The first I heard of his notice, an old subscriber to his paper, an elder, said, "Bro. Butler says you think yourself too big to be an elder," or words to that effect. I was not hurt nor mad, but Christians ought to be courteous. I have become too much accustomed to being misunderstood and misrepresented to be annoyed by such things.

I see Bro. B. has challenged Rowe, McGarvey, Hobbs, and myself in particular, and the world in general, for a discussion. It seems I am the only one that treated him with the courtesy of a notice, and he compares me to the "Pope." Then as I understand him, "I am too bigoted for an elder," and now in his last he compares me or my way to a turkey buzzard and its way. Yet I believe he thinks himself a courteous Christian elder. While I give him credit for good intentions, I must decline any discussion with him until he ceases the use of all such personalities.

If I am a Pope, if I am bigoted, if my ways are like the turkey buzzard's, I do not see how it affects the question he desires to discuss. He propounds a series of queries that ought not to bother a twelve-year-old child, and I have seen no effort to prove the assumption on which he builds his theory, to-wit: That there were local churches in cities or country, that had, and it was intended they should have, no elders of their own.

D. L.

JOTTINGS FROM SOUTHWEST ARKANSAS.

Bros. L. & S:—The GOSPEL ADVOCATE stands high among the lovers of the truth in these parts. Our State meeting was a grand success, and there was no legislation and no violation of the Scriptures. "Old fogies" and all were harmonious in the work.

The outlook over the State is much more promising than ever before. Every disciple in Arkansas is earnestly requested to contribute at least one dollar during the ensuing beginning year, Jan. 15, 1883, for evangelizing in the State, and to remit the same quarterly to the corresponding secretary, Bro. J. H. Hamilton, of Little Rock. Will any true Christian neglect this rare opportunity of doing good? All speak at once.

Southwest Arkansas is a very promising field for labor. Although there are some four or five hundred disciples in five counties comprising my field, the major portion of it is very destitute of a true knowledge of the ancient gospel.

Good, comfortable houses of worship are few and far between, which has been a great barrier to my success since the cold weather began. Still we have been plodding along over the field since the 12th of last August about as follows, viz: Discourses preached, 99; different places preached at, 19; additions, 15; days' work 108; miles traveled, 1,625; legacies and charts distributed over the field, over one hundred. I now have the 3d edition of the Great Legacy and a good supply of Charts, both large and small ones are about ready for distribution. Legacy, price, $1 50; large muslin Chart, $1.00; small paper Chart, 12c in postage stamps. In hundreds of instances they have proven good seed to sow in the field, especially in new ground, and are well adapted to every variety of soil.

All things favorable, I may make a tour to your State latter part of next summer. Success to you in your laudable efforts.

S. R. EZZELL.

Mineral Springs, Ark. Jan. 30, 1883.

CHURCH NEWS.

"I have been in Wilson county five weeks. Have been preaching mostly for the congregations. They will send me to destitute places when spring comes. I am doing all I can to get an interest among the brethren. The body without the spirit is dead. I have found many good brethren. Some do not meet on the first day of the week, and I am told there are just a few who do not believe we are commanded to meet every Lord's day. Those who believe this do not read the ADVOCATE, do not hold family prayer, and, I fear, have but little of the spirit of Christianity. If brethren loved the Lord as they should, they would not ask how *seldom* can we meet to commune with God, but how *often* does he allow and require. They can easily find God *allows* and *requires* us to meet on the first day of every week. There is a protracted meeting now going on at the Methodist church. The preacher last night suggested that denominational walls be torn down until we have a good meeting. If they would throw them down and get on the proper platform,—Bible, and Bible alone,—then never set them up again, it would be a good thing for this town. But the suggestion is nothing like that; they will take the material and go back into these walls and go to fighting each other as before. There is no good in such union, and very little *union* in it."—F. B. Srygley, Lebanon, Tenn., Feb. 6, 1883.

"Elder J. Harding, of Franklin, Ky., commenced a series of meetings here on the 4th Sunday of January. He and his daughter, Sister Stella, have succeeded in working up a lively interest in the church, and notwithstanding the bad weather, the congregations have been good and on the increase. To date there have been two baptisms with four candidates for to-night. Bro. Harding and the brethren are looking for great results."—B. J. Ellis, Bowling Green, Ky., February 5th, 1883.

A judge, in remanding a prisoner called him a scoundrel. The prisoner replied: "I am not as big a scoundrel as your honor," here the culprit stopped, but finally added—"takes me to be." "Put your words closer together," said the judge.

Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the back and vigor in the body.—*Dr. Franklin.*

Character is higher than intellect. A great soul will be strong to live as well as strong to think.—*Emerson.*

There are more people who can forget themselves than govern themselves.—*Ruskin.*

SIXTH EDITION OF TRACTS RECEIVED.

The 5th edition of card tracts, containing 16,000, did not last long. About one-half were given away to destitute fields. No cry for a gift of tracts is unheeded; the prime object of the Christian Sower Tract Fund is to furnish such. A new edition, of 14,000, has just been received. Still another lot of 14,000 has been ordered to meet the rapidly increasing demand. There is no money on hand to pay for this seventh edition. Who will help? You cannot make a better investment of gospel money. Think of the good that is being done. 20,000 have been put to work during the last thirty days. Many testimonials have been received certifying to the value of these tracts. Much more could be done if I had the means. We very much need such a fund, and then to increase it till it can give away thousands of dollars worth of tracts every year.

Some think this *Fund* is controlled by the South Kentucky Missionary Association. This is a mistake. It is an effort of my own to try to arouse a deeper interest in tract work and make an effort to supply destitute fields. I am self-appointed trustee, president, vice-president, secretary, treasurer, and executive committee, and call upon all to help me by contributing to the work. Tracts free to those unable to buy, and 50 cents per hundred to those who are able. The Fund now owns seven kinds. Evangelists should go well supplied. A dollar bill may be trusted in a well-directed envelope; smaller sums in postage stamps. "Awake thou that sleepest!"

Address J. W. Higbee, Madisionville, Ky.

HINTS TO PREACHERS.

Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short preface and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave yourself out of the pulpit and take Jesus in. Defend the Gospel, and let the Lord defend you and your character.

Do not get excited too soon. Do not run away from your hearers. Engine driving-wheels whirl fast on an icy track, but when they draw anything they go slower. It takes a cold hammer to bend hot iron. Heat up the people, and keep the hammer wet and cool, do not bawl and scream. Too much water stops mill wheels, and too much noise drowns sense. Powder is not shot. Thunder is harmless. Lightning kills. If you have lightning you can afford to thunder. Do not abuse the faithful souls who come to meeting on rainy days because others are too lazy to attend. Preach the best to the smallest assemblies. Jesus preached to one woman at the well, and she got all Samaria out to hear him next time.

Do not repeat sentences, saying, "As I said before;" if you said it before say something else after. Do not end sentences, passages of Scripture or quotations with "and so forth;" say what you mean and stop. Leave out all words you cannot define. Stop preaching and talk to folks. Come down from your stilted ways and sacred tones, "and become as a little child." Tell stories; Jesus did, and the common people heard him gladly. Relate your experience; Paul did, and you can hardly do better than he. One fact that you have seen or felt is worth a bushel of mouldy ideas dug out of mouldier books. Change the subject if it goes hard. Do not preach till the middle of your sermon buries the beginning and is buried by the end. Beware of long prayers, except in your closet. Where weariness begins, devotion ends. Look people in the face, and live as if you are not ashamed of them.—*Evangelist.*

TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T POE, LONGVIEW, TEXAS
TO WHOM ALL CORRESPONDENCE RELATING TO
THIS DEPARTMENT MUST BE ADDRESSED.

BAPTISM—WHAT MR. WILSON THINKS OF IT.

I have clipped the following from the *Church Union*, a paper published in New York, ostensibly to expedite the union of all churches into one, regardless of what is taught and believed in either. Thos. J. Melish, once a member of the Church of Christ, then a Baptist, and, as I believe, now a High Church (broad guage) Episcopalian, is one of the editors of the above paper. But that our readers may see what sort of mortar is worked into the wall of this great union, we quote:

"The baptism of water is a ceremony or rite, which may be changed or dispensed with altogether. The baptism of fire is a condition or state which may be variously modified according to circumstances. The baptism of the Holy Spirit is a principle, which is the foundation of all Christian virtue, and is indispensable in all ceremony of grace, and hence it is called the *one baptism*, without which the baptism of water would be a useless rite and the baptism of fire a merciless punishment. Whatever efficacy there may be in the baptism by water of a religious character, and whatever spiritual benefit accrues from the baptism of fire, are obtained through the baptism of the Holy Spirit, which quickens and sanctifies. Jesus said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." To be born of the water and of the Spirit is to be born from above—to experience a heavenly birth. Baptism by water entitles one to all the rights and privileges of the church, but nothing short of a spiritual birth qualifies us for the kingdom of heaven. On the day of Pentecost, Peter said to the people who inquired what they must do to be saved, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Ghost." Baptism by water cannot wash away sin, or is it a condition of forgiveness, or of the gift of the Holy Spirit, as is evident from the case of Simon the Sorcerer, who, after being baptized with water, was still in the gall of bitterness and the bonds of iniquity, and had need of repentance that his sins might be pardoned; or in the case of Cornelius and his friends, who received the Holy Spirit by the hearing of faith before they were baptized with water. In Galatians iii: 26–28 it speaks of, "For as many of you as have been baptized with water have put on Christ." The apostle does not mean to assert that as many as have been baptized with water have put on Christ. This would not be true, for many put on a profession of discipleship by baptism by water who never put on Christ, and, like Simon the Sorcerer, have neither part nor lot in the matter. But he means that as many as have been "baptized by one Spirit into the one body" have put on Christ. In 1 Peter, iii: 21 is the baptism which saves us defined. It is not baptism by water, not an external ablution, which is outward and reaches the body only; but a spiritual baptism, which reaches the conscience and purges it from guilt.

The one baptism which is the work of the Spirit of God, through the truth, by which we are born of God, is conversion or regeneration, and whoever is regenerated shall be saved, whether he is baptized or not with water. But to be baptized with water is one of Christ's ordinances, and though it is only a ceremony it should never be neglected. He has commanded it and made it obligatory upon all nations to become his disciples through baptism by water. Though thousands have been saved without it, no one has ever yet been saved without baptism by the Spirit. There has been a great deal of unnecessary strife about the modes of baptism by water. It is not of so much importance how, when and where we are baptized with water, as that we should "keep the unity of the Spirit in the bond of peace." All who have been baptized with one Spirit are members of Christ and of one another, whether they have been baptized with water or not. The spiritual baptism is the one essential to salvation necessary to Christian oneness and communion. Nothing else will avail without this—no mode or form has any efficacious validity, and with it any mode or form will suffice. The outward rite without the inward grace is nothing; but the inward grace will avail without the outward rite. Love is the essence of true religion, for love is the fulfilling of the law, and love knows no bar to communion but the want of love. Peter says: "See, then, that ye love one another with a pure heart." Whatever differences there may be of nationalities, or caste, or sex, or condition, we are all, if we are true believers, baptized by one Spirit into one body, and none can say to the others, "I have no need of you." Exclusiveness is anti-Christian. The baptism of the Spirit renders all believers one. If we then are baptized of the Spirit, born of the Spirit, led of the Spirit, we should be one by a Divine nature, one by a loving faith in Christ, and one in communion with one another. If we desire this baptism, God is willing and ready to bestow it upon us—for he is more willing to give us the Holy Spirit than we are to give good gifts to our children."

JOHN G. WILSON.

I make this long extract to show the brethren a specimen of the stuff sectarians feed their sheep on. Of all the jumble, bosh and nonsense I ever saw, this beats all. There is but one clear idea set forth in the whole thing, and that one the writer himself failed to see: that is, that he knows no more about the things of which he writes than an alligator does of philosophy. He says: "The baptism of water is a ceremony or rite, which may be changed or dispensed with altogether." The baptism *of* water. Who baptizes water? The Lord did not. He commanded that his disciples, believers, should be baptized. Not a word about baptizing water, wood, or fire. This baptism,—the baptism of penitent believers *in* water,—cannot be changed or dispensed with, without incurring the displeasure of Him who made it a test condition to all who would become his followers. No man can dispense with it, without depriving himself of the "gang plank" which leads into the ark.

Like all others who love creed more than they love God's word, he has poor old Simon the Sorcerer still in the *bonds* (plural) of sin, after his obedience to the gospel. He actually fails to notice the fact in the account, that it was *the thought of his heart* (that of buying the power to confer the Holy Ghost) that Peter condemned. Peter said not one word about his *sins*.

Again, he says: "The apostle does not mean to say that as many of you as have been baptized *with* water, have put on Christ." Well, who says he did? The New Testament does not say so. Who does say so? Nobody. The Book says, "As many of you as have been baptized *into Christ*, have put on Christ." Does Mr. Wilson deny that a man can be in Christ, without putting on Christ? Oh, no; he would say, "if a man is in Christ, he has put him on." *Adzactly*, as old Bro. Ben Parker used to say, that is just what Paul says. He states the fact that as many as have been *baptized into Christ*, have put him on.

But our learned doctor does not seem to know that for more than 1800 years there has not been a single baptism of the Holy Spirit. No man has been permitted, in all this time, to speak and to preach the gospel in any other tongue than that he had learned. But back there, in the infancy of the church, before the New Testament was written, and for the perfecting of saints, and for bringing the church up to the stature of a perfect man in Christ, the baptism of the Holy Spirit was manifest on two occasions, and only on two, in all the history of the world; and all who received it on either occasion spoke with other tongues languages which they had never learned. Baptism of the Spirit—the cause—would produce the same effect—speaking with tongues—now, or in any other age in which it should come.

He talks glibly about "the outward rite, and the inward grace," etc., as if a man could have all his religion *inside*. Do we go inside of a tree to get fruit, or do we look outside for it? What do I care for all the "inward grace" that ever inspired a Whitfield, a Wesley, or a Wilson, if that "inward grace" does not lead them to obey God? If it does not produce pure and undefiled religion, which, James says, consists in visiting and helping the widow and the orphan, I would not give an untimely fig for millions of it. "Inward grace" indeed. The man who does not observe God's outward rites, has no "inward grace"; he has inward rebellion and selfishness enough to damn him, if he does not submit to God's rites.

"Exclusiveness is anti-Christian," he says. Ah! indeed. We should open our arms and receive this dear teacher, of course. We should shelter the little rebel, and then let him betray and ruin the whole camp, eh? Thank God, the time has come when men, all men, may read the truth for themselves. We are not dependent upon such befogged teachers as the above specimen presents, but may receive our lesson directly from inspiration. Keep up the Bible classes, brethren; you see how blind even the *teachers* of sectarianism are. Push the study of the Bible into their ranks. Knowledge giveth light, and they need light. I venture the assertion, that there is not a ten-year old boy or girl in one of our Bible classes in Texas, and who has been there for one year, but could write a more scriptural and a more sensible article than this of Mr. Wilson's. *Doctor* Wilson, I suppose they call him. He ought to be dubbed doctor, for if he has not doctored the gospel on the baptism question until an apostle could not understand him, then I am mistaken. But enough. *Adios*, doctor.

New Publications.

We have received a handsomely bound volume from Funk & Wagnalls, 10 and 12 Dey Street, New York, "The Early Days of Christianity." It is a volume of 670 pages at the marvelously low price of 40 cents in paper, 75 cents in cloth binding, and contains all the matter of the original five dollar edition. Of it the *New York Tribune* says:

"It describes the deeply interesting events of the early days of the Christian church, and the state of politics and society in which the church grew up. An account is given of the lives and writings of the three pillar apostles, St. Peter, St. James and St. John, with an explanation of their epistles and of the Apocalypse. The social and political conditions of the Roman Empire, and the relation of the church with it, are treated with Canon Farrar's well-known learning and eloquence.

"The glowing and rapid style for which Canon Farrar has been so much admired, carries the reader easily through the difficulties of textual criticism, and nothing in the work is more remarkable than the happy combination of minute scholarship with the graces of a literary method, and at times the rhetorical fervor of an advocate."

We have not had time to examine the work, but we do not doubt from the learning of the author and the notices we see of it, that it is a valuable aid to the understanding of the Scriptures. We will give our judgment more specifically, when we have had time to examine it.

We have received from John B. Alden, 18 Vesey Street, New York, two numbers of a semi-weekly magazine, called "The Elzevir Library."

It is intended that each number shall contain a complete literary gem, a characteristic specimen of the best product of the brain of the author who is represented. The numbers taken together will form a unique cyclopedia of choice literature. The one hundred and four numbers will contain not less than 2912 pages, and that number of pages will be sent for two dollars. Subscriptions will be received for any separate numbers. Each number is complete in itself. The two numbers before us are: No. 2, "The Burning of Rome: Early Christianity," by Canon Farrar, 22 pages, two cents per single copy; and No. 4, "The Life of Washington Irving," by Stoddard, 70 pages, four cents. The pages are small, but with close and clear print. It is a good opportunity for cheap but elevating literature. Address the publishers.

Also from Funk & Wagnalls, New York, "The Life of Cromwell," by Paxton Hood, in paper cover, 288 pages, price 25 cents. This is the first volume of the Standard Library, 1883. This is an effort to publish good, substantial matter at cheap rates, to drive out the trashy and corrupting literature. We have not had time to examine this book with care, but from a peep into it, and from the subject chosen, as well as from acquaintance with many former publications of this same house, we feel free to commend it as an interesting book, giving a healthy tone and cultivating a taste for the real in life. We think the publishers should be encouraged. D. L.

"The Celestial Symbol Interpreted; or the Natural Wonders and Spiritual Teachings of the Sun as Revealed by the Triumphs of Modern Science." By Herbert W. Morris, D.D.

The design of the author of this book is to draw an analogy between the natural sun in its varied and wonderful power and influence in the natural world, and the Sun of Righteousness, the Son of God, in his wondrous offices, power and influences as the Redeemer of sinners. The book contains many things that are really interesting and beautiful. While the author gives many things regarding the physical world that are interesting and valuable, he takes special pains to exalt and magnify the character and work of the Son of God. As the sun literally is the great source of light and heat and vegetation, and of the seasons, and is the great center of attraction and power in our solar system, so the Son of God is the great center of light and power, and of goodness and mercy in the spiritual world. He very beautifully presents this analogy in most things, and in the main, these are unobjectionable. In comparing ether and the Holy Spirit as the mediums through which light is conveyed both in the natural and spiritual world, he gives the common abstract spiritual influence theory, as preparing the minds of man to be reached and influenced by the word. But aside from this we have noticed nothing to object to. The book is in short chapters, and very readable. We suppose it is to be sold by agents, as no price is given. The volume contains about 700 pages, in good paper, well bound in sheep or library style, and will be a good book for agents, if the price is not too high. Send to J. C. McCurdy & Co., publishers, Cincinnati, Ohio, for full information.

"A Hand-Book of Literature, English and American. Historical and Critical, with illustrations of the writings of each successive period. By Esther J. Trimble, late Prof. of Literature, State Normal School, West Chester, Pa. Price, $1.50."

This book gives brief specimens of the leading writers, both in prose and poetry in England, and also of America, and gives a brief account of the leading men of the two countries, in the different periods given. The book is an interesting and valuable one to any that wish to inquire into the past history of both England and America, and well worth the money asked for it. Send to Eldredge & Bro., Philadelphia, Pa.

"Cyclopedia of Religious Literature, volume third, containing the Early Days of Christianity. By F. W. Farrar.

This volume is on our table, and upon examination we find it a readable and interesting volume of over 700 pages, giving a brief account of the first persecution, of the writings of the apostles and early Christians. In discussing the epistles, he assigns the authorship of the letter to the Hebrews to Apollos, instead of to Paul, as has been generally done. The price of the book as compared to its value is very low, sixty-five cents. Send to John B. Alden, New York, for it, and you will find it more than worth the money asked. E. G. S.

DEATH OF W. C. CORBIN.

As already announced in the ADVOCATE, the above fell asleep in Jesus, Feb. 3d, 1883, carried off by that dread disease, consumption.

He was born in Alabama Jan, 21, 1853, and spent all his early life in that State. After he grew up, he moved with the family to this city, where he has since lived. About four years ago he took membership with the congregation of disciples in Edgefield, from which time to his death he has been a faithful member. On the 30th of Nov., 1879, he was married to Sister Mattie Arnold, a most exemplary member of the same congregation, with whom he lived happily the rest of his days, and by whose pure and upright life he was greatly assisted and encouraged in living the Christian. From the time he took membership in Edgefield to his death he felt and manifested deep interest in the cause; but more and more so as time passed on, and he approached nearer the end of his life.

We visited him several times after he was weakened too much by the disease to attend meeting, and found him perfectly calm and undisturbed as to his future, seeming to realize that his stay here was short. He, like others, dreaded the thought of leaving his companion and friends behind, but dreaded it not for himself. And such are the consolations that every Christian has a right to at life's close, who lives right. We know his bereaved wife feels deeply his loss, and in this we deeply sympathize with her. But on the other hand, she sorrows not as others who have no hope. And in this bright hope of the future, we rejoice with her. Besides his wife, he leaves a father, two sisters and one brother behind, while a tender Christian mother has preceded him to the better land, where all may after awhile meet, if they like he, will be faithful to the end, where parting and sighing shall be no more. E. G. S.

We have but chewed the husks of religion, which are often bitter, and have never eaten the kernel until we feel that there is nothing in our power that we would not do for God, and nothing in our substance we would not give to Him, and nothing in ourselves that we would not consecrate to Him.—*Spurgeon.*

No revolution would be so tremendous as one which should subvert the family or seriously impair its constitution. The family is even of more importance than the State; the family may regenerate the State, but the State cannot regenerate the family.—*Goldwin Smith.*

To take up the cross and follow Christ is an old condition of discipleship, but it is a condition which has not changed with changing time.—*Dr. Raleigh.*

Market Report.

NASHVILLE MARKETS.

OFFICE OF THE GOSPEL ADVOCATE,
Thursday, February 15, 1882.

Nothing important to note in cotton. Country produce steady and unchanged, excepting eggs, which are lower. Flour firm and unchanged. Wheat higher for strictly fancy grades. Live-stock is slightly advanced.

COTTON.

Good Ordinary	8½
Low Middling	9⅛
Middling	9⅝
Good Middling	9⅝

COUNTRY PRODUCE.

GINSENG	1 60 to 1 25
BEESWAX—Choice	25
DRIED FRUIT—Apples	6 to 6¼
Peaches, halves	6
" quarters	5
TALLOW	7
POTATOES—Irish, per bbl	2 25 to 2 50
" Sweet "	1 50
PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1¾
FEATHERS—Choice	30 to 54½
BUTTER	10 to 15
CHICKENS, hens	25 to 30
Young Chickens	15 to 20
TURKEYS—Gross, per lb	7½
Dressed, "	12½
EGGS	22
HIDES—Dry Flint	12 to 15
Dry Salted	10 to 12
Green Salted	7½ to 8
WOOL—Tub Washed	30 to 32
Unwashed, Clothing and Combing	18 to 22
Unwashed Lamb's Wool	gone.
Burry One-third less	

FLOUR AND GRAIN.

FLOUR—Superfine	4 25
Extra	5 00
Choice Family	5 50
Fancy	6 00
Patent Process	6 75
BRAN—Loose Car loads, per ton	15 00 to 15 50
WHEAT—New	90 to 115
CORN—Sacked in Depot, white	49 to 52
New, from Wagon, shelled	46
" " " in ear	43
OATS—Sacked in Depot new	48
RYE—From wagon, Seed	60
BARLEY—from wagon	60
HAY—Mixed	14 00
Prime Timothy	15 00
Choice "	16 00

LIVE STOCK.

CATTLE—Best fat Steers, per 100 lb	4 50 to 4 75
Best Butchers	4 00 to 4 25
Ordinary thin Cattle	2 00 to 2 50
Sheep, Fat	4 00 to 4 50
" Stock	2 75 to 3 00
Lambs	4 00 to 4 75
Heavy Hogs	6 00 to 6 10
Light Hogs	5 75

PROVISIONS.

BACON—Clear Rib Sides	10½
Shoulders	8
LARD—Buckets	14½
Tierces	13
HAMS—"C. C. C."	15½
COUNTRY MEAT—Shoulder	10
Clear Sides	11
Hams	12
Lard, from wagon	11
BULK MEATS—Clear Rib Sides	13
Clear Sides	15
Shoulders	11¾

TOBACCO.

Common lugs	4 50 to 5 50
Good lugs	5 50 to 6 00
Low leaf	5 00 to 6 00
Common to medium leaf	6½ to 7½
Good leaf	7 50 to 8 50
Fine leaf	

WHOLESALE GROCERIES.

SUGAR—New Orleans (kettle) per bbl	7 to 7¾
Yellow Clarified	8 to 8¾
White Clarified	8¾ to 9¼
Granulated	9¾ to 10
Crushed and powdered	10½
A Coffee	9¾ to 10
MOLASSES—New Orleans	45 to 58
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	9½ to 10
NAILS—10d	4 0
Horse shoes	5 00
SALT—Seven bushel barrels on cars	1 85
5½ bushel bbl	1 40
LEATHER—Oak Sole	37 to 43
Buffalo Slaughter	27 to 29
Hemlock	24 to 29
In Rough	20 to 24
SEEDS—Herd's Grass	100 to 1 10
Blue Grass	1 25 to 1 50
Clover	8 00
Timothy	2 25 to 250
Orchard Grass	1 40 to 1 50
German Millet, from wagon	1 15
Hungarian and Missouri	None

Home Reading.

For the Gospel Advocate.

For Nought.

All day a mother, with aching feet,
  Went busily to and fro;
From the first faint dawn of morning light,
  'Till the twilight's fading glow.

The tired little ones, at her knee,
  Have whispered their evening prayer;
And she, with a loving, good-night kiss,
  Has consigned each to God's care.

Then, sinking down in a chair to rest
  For a moment, lost in thought,
She musingly said, with deep regret,
  "My work, to-day, counts for nought!"

How often we hear the words uttered
  By those who, in dull routine,
Tread wearily, day by day, twelve hours,
  And oftener dull sixteen.

And is it *for nought* that fair young souls,
  Untainted by sin's foul breath,
Are led to Life's everlasting stream,
  Instead of th' abyss of Death?

Oh! Christian mothers, to us this charge
  By the Lord himself was giv'n,—
And no higher Master or mission
  Exists in the earth or heav'n.

Then let us awake to its grandeur,
  And place on the heavenly stair
Little feet, and climb just beside them
  'Till life ends—then meet Up There.

L. B. H.

DIDN'T THINK.

Opening the door of a friend's house one day, I made my way through the entry to a small back court, where Ned, the only son, was crying bitterly.

"Ah, Ned, what is the matter?"

"Mother won't let me go fishing. Harry and Tom are going to the harbor, and I want to go." Here Ned kicked his toes angrily against a post, to the great danger of his new boots.

"Whose little dog is this?" I asked, as a brown spaniel came bounding up the garden walk.

"It is mine," cried Ned in altered tone. "Didn't you know I had one?"

"No, indeed. What a fine fellow. Where did you get him, Ned?"

"Father bought him for me. He is so knowing, and I teach him many things. See him find my knife;" and Ned, wiping away his tears, threw his knife into the clover. "There, Wag," said he, "now go and find my knife." Wag then plunged into the grass, and after a great deal of smelling and wagging, he came triumphantly forth, and brought the knife to his young master.

"Give it to him," said Ned, pointing to me; and Wag laid it at my feet.

"This is a knife worth having," said I; "four blades."

"'Tis a real good one," said Ned; "father gave it to me on my birthday; and he gave me a splendid box of tools, too." Ned looked up brightly and quite forgot his crying.

"Let me think," said I. "Was it this knife that you hurt your foot so with?"

"Oh, no," cried Ned, "that was done with the ax; but I've got well now."

"I was afraid you would be laid up all the spring."

"Well, it was mother's nursing, the doctor says. Mother and father took great care of me. It was lonely staying in the house so; but mother used to leave work and read to me, and father often stayed with me.

"I should think you had very kind parents, Ned." The boy looked down on the floor, and a slight pout puckered his lips. "I suppose there are none who have your interest and happiness so much at heart."

"But I want to go fishing," muttered Ned.

"And can't you trust them, Ned, and willingly agree to their wishes? You may not know the reason why they object to your going; but from all your experience of their kindness and wisdom, are you not sure that they would not cross your wishes without good reason for doing so? And, surrounded as you are by so many proofs of their love, will you sit there and murmur and cry, and fill your heart with angry and stubborn thoughts, because of one little denial of your wants? Is this not a poor and ungrateful return for their kindness? It is little enough that a child can do for a parent, and that little he ought to do most cheerfully. I suppose the best return a child can make to parents is a cheerful obedience. How small that seems! And will you grudge giving that, Ned?"

Ned looked sober. Tears started in his eyes. "Oh, sir," said he humbly, "I didn't think of all this—I didn't think of it."

"Didn't think" is at the bottom of a great deal of our ingratitude and murmuring against both our earthly parents and our Father who is in heaven.—*Children's Friend.*

A Battle With the Bees of the Buttes.—For nearly fifteen years past a colony of bees have had their quarters in a large cave situated on the highest bluff of the Buttes. They have occupied the place so long that the rock is generally known as "Bee Rock." It is located about a half mile northwest of South Butte, and stands alone at the head of an extensive and picturesque glen. The rock is about 50 by 100 feet at the base, and is from one to six feet wide on top. To reach the top from three sides it is necessary to climb a perpendicular wall from 150 to 200 feet in height. The top is accessible at only one point, and there by crawling through a crevice barely wide enough for a man to pass. Then a bridge 20 feet long and one foot wide has to be crossed. It is about 400 feet from the bridge to the ground beneath. On the 16th of last month a party of men living in the neighborhood of Pennington went to the place, determined to rob the mammoth hive. They were supplied with powder, fuse, drills, bars, etc., with which to assail the stronghold Few of the invaders had nerve enough to cross the bridge, but three of them got over all right and fired a blast. The result was a cloud of bees that made them retreat. Next day the assault was renewed, and after a lively battle of three hours the bees were defeated. The dead bees filled three grain sacks to overflowing. The cave was then blasted open, and the party found a solid mass of honey in the comb two and a half feet thick. The expedition was a success, but many of the participants paid dearly for their victory.—*Gridley (Cal.) Herald.*

Sacred Animals in India.—In every large city there are walled tanks where sacred crocodiles await the contributions of the pious. In Benares they subsist upon the rent of a real estate legacy, and occasional donations of the wealthy produce merchants. But even the poorest of the poor contribute to the support of the sacred baboons. The bhunder-baboon and the Hanuman (*Cercopithecus enteius*) have every reason to regard themselves as the primates of the animal kingdom, and man as an humble relative, gifted with certain horticultural talents for the purpose of ministering to the wants of his four-handed superiors. Northern India is dotted with *mahakhunds* of monkey farmers, where thousands of long-tailed saints are provided with shelter, respectful attendants, and three substantial meals, on the sole condition that they shall renounce their sylvan haunts and bless the neighborhood with the influence of their holy presence. Sick monkeys are sent to the next bhunder-hospital, generally a well endowed and well managed institution, with a special *dehavadar* or responsible major-domo. The little town of Cawnpore has eight such infirmaries, Benares twenty or twenty-five, some of them with a sub-division for incurble and chronic dyspeptics!—*Popular Seience.*

THE QUEER LITTLE ANIMALS THAT SLIDE DOWN-HILL.

Jack and his friend Larry were making their way through the woods one winter afternoon to look at a rabbit trap that Jack had set a few days before. As they reached the edge of a little pond they saw something that made them stare at each other with open-eyed astonishment.

At a little distance from them, on a bank slippery as glass, were three small animals which they had never seen before, sliding down-hill on their stomachs, with their short legs stretched straight out behind. They seemed to be taking turns like boys on a sliding pond. They would crawl up to the top of the hill, and then go flying down on to the ice and into a hole caused by the escape of the air. This they repeated continually, and seemed to be enjoying themselves immensely.

Jack was the first to speak. "Isn't that most extraordinary?" he said, laughing; "and if I am not crazy, those two little fellows at the top of the slide are certainly quarrelling about whose turn comes next, just as Joe Dempsey and Pete Crane were doing the other day."

At that moment Larry reached out and broke a twig to get a better view of them. It made a loud snapping noise, and away went the three little creatures down the slide into the water, and that was the last to be seen of them.

"Why didn't we shoot them?" said Jack.

"I never thought of it," said Larry.

"Nor I," said Jack, and they both laughed to think how stupid they had been.

"I wonder what they are! We must hurry home, for it is getting late, and tell Grandpa. I have no doubt but that he will be able to tell us all about them."

On reaching home they found the old couple sitting down to tea, not knowing when the boys would be home. They told Grandpa all about it.

"Now what do you call these little animals?" asked Larry.

"Why," said Grandpa, clearing his throat, "they are otters. They must have been young ones that you saw. The old ones grow sometimes to be five or six feet long from the nose to the tip of the tail; but they are very sly and are very difficult to catch. They are very expert swimmers, and are always found where there is plenty of trout and salmon, which they feed upon.

"Old trappers say that they are the wisest of animals, being even more sagacious than the fox. I have trapped them; and disguise your trap as you will, the chances are that they will find it out, and get the bait without springing it. They will sometimes even drag it a considerable distance, chain and all. The young ones are very playful, but the old ones are always on guard to protect them and give the alarm when danger is near.

"Their skins are very valuable, owing to the beauty and fineness of the fur, and the growing scarcity of the animals. Large sums are paid for the skins, which vary in quality, some being much finer than others. Many an otter-skin have I sold, and for a good price, for in my young days they were very plenty in this neighborhood. Get that book upon the shelf there back of the clock; it is very much worn, but it will tell you all about the otter family, and to-morrow I will take out my rusty old traps and see if I can't catch one for you."—*Harper's Young People.*

Holiness is not to be measured by perfect joy, but by perfect resignation.—*Mrs. Fletcher.*

Feebleness of means is, in fact, the feebleness of him that employs them.—*John Foster.*

Humors of the Day.

An English physician says that a woman who has a great secret and dare not to tell it, can be made really ill by keeping it.

Decided steps ought to be taken to cure a Cold or Cough at once. We should recommend Dr. Bull's Cough Syrup. This valuable medicine is indorsed by the physicians and you can rely on its doing the work every time.

The Germans are not so very far out of the way after all in calling death 'Tod." Tod has been the death of a great many people.—*The Judge.*

The Liquor Question.

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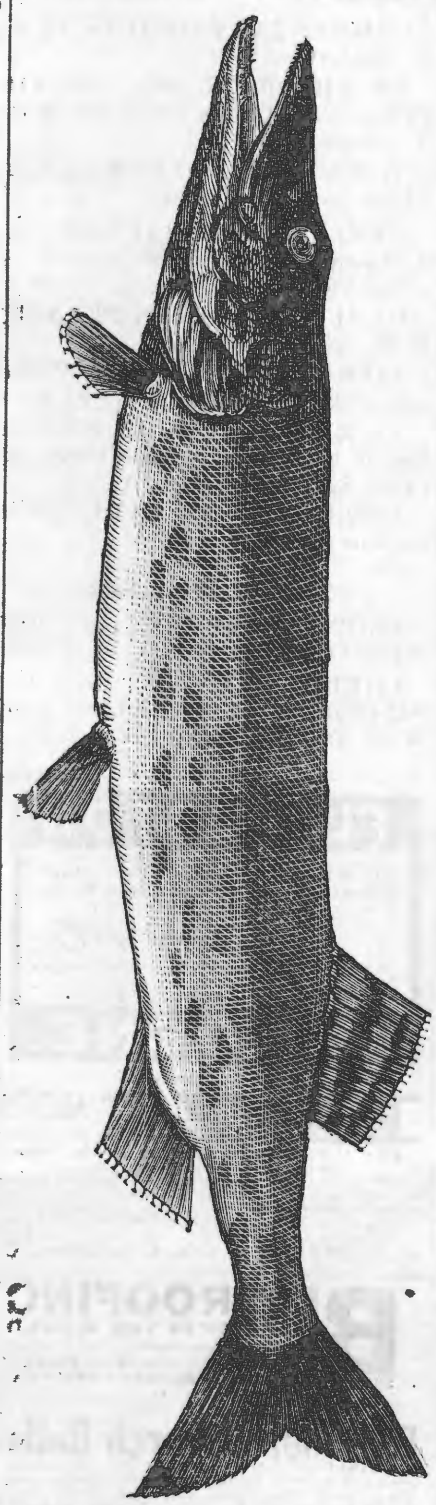

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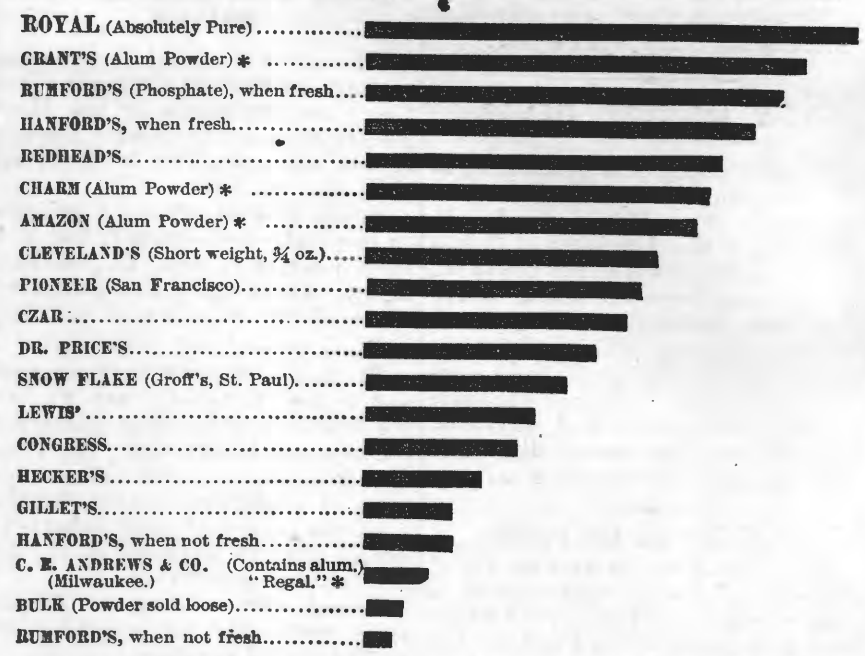

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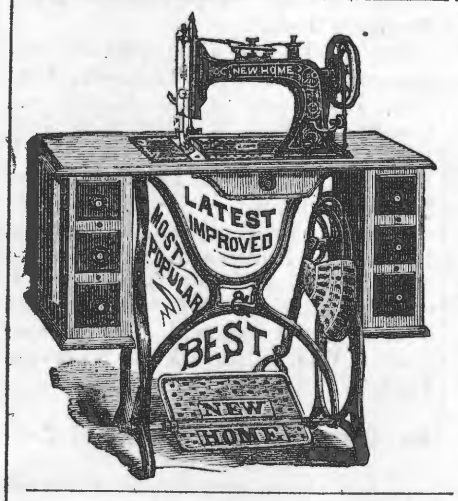

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THE GOSPEL ADVOCATE.

VOL. XXV. NASHVILLE, TENNESSEE, FEBRUARY 22, 1883. NO. 8.

EDITORS:

D. LIPSCOMB, E. G. SEWELL.

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THE REVISION OF HUMAN CREEDS.

I see from my papers that the revision of human creeds is under discussion among the Eastern doctors. I will offer a few thoughts on the same subject while it is being discussed.

In the early days of our efforts in Kentucky to restore the Bible, the creed question was all the go. It was discussed on all occasions. One church thought that the creeds then in use were too coarse and rough, and that they ought to be refined and polished, so as not to offend polite people, and they accordingly appointed a certain man to perform this task; which he did; and before he read it to the church, he read it to one of the members of the church, and asked him what he thought of it. Calling him by name, he told him if he had only put into it one or two more short articles it would have been the prettiest and nicest creed that he had ever heard read, and he praised it until he excited its author's vanity to the highest pitch, and he insisted that he should name the articles that he had left out of it, which would have made it so complete and beautiful. After much persuasion, he told him if he had only said that the men at the meeting-house door should take off their hats and make a bow, and the women make a courtesy, it would have been complete. This suggestion so wounded his vanity that he did not offer it to the church for her approval.

These two articles are just as necessary as any two that were ever put into a human creed. These two things the boys and girls had to do when I was a boy and went to school; we bowed at the school-house door every morning to the master.

On one occasion, while I lived in Kentucky, in the early times of our efforts, I was preaching in Madison county. One day in a large company at dinner, Bro. Thomas Bronson and a young Presbyterian locked horns on the creed question, and the young Presbyterian proved too hard for Bronson. He said to him, "you have a creed as well as I." I was sitting next to Bronson, who turned to me and whispered, "Bro. Creath, how shall I answer him?" I told him to say "yes, I have a creed, but my creed was made in heaven, and yours was made in Westminster in England." "Yes, yes," says he, "I'll never forget that; I'll never forget that."

All young converts will do well to remember that the New Testament came from heaven, and all human creeds come from earth. All human creeds say that our creed is the only infallible creed; theirs are all fallible. Our creed is inspired, theirs are not inspired. Ours is the oldest creed in existence; it was read, believed and obeyed by the old Christians and martyrs before a human creed existed. The old Christians were united, holy and happier with our creed than they have ever been with human creeds.

The only way to prevent divisions among the people of God, is to speak as the New Testament speaks. 1 Cor. i: 10, "That there be no divisions among you, speak of spiritual things in the words of the Holy Spirit." 1 Cor. ii: 1-13, 2 Tim. i: 13, "Hold fast the form of sound words." Human creeds are only necessary to distinctive sects; they can no more exist without creeds than the kingdom of Christ can exist without the New Testament, than the States can exist without their constitutions. No sect that has a creed can be the church of God.

I shall here offer a somewhat new argument against human creeds; it is this: It is well-known that Martin Luther affected the reformation of the sixteenth century by advocating and establishing the all-powerful principle of private judgment in matters of religion, the right to think and judge for oneself in religious matters. If every person is the judge of his own faith, then creeds are incompatible with the right of private judgment. Whoever receives a creed dethrones this supreme reason which the Saxon reformer so gloriously crowned. If reason has to receive her doctrine, her worship, her creed from others, she is no longer supreme, she is no longer free; thought is no longer emancipated, no longer permitted to wing her way to the higher heavens to view with scrutinizing eye the mysteries which Catholicism conceals from her children, to sound the depths in which no eye dares to plunge, to reject the authority of ages, the teachings of doctors, bishops, clergy and Popes, and to believe whatever she might deem proper. Whoever has a creed has clipped the wings of reason, he drags her from the heights to which the reformer had raised her, and ties her down to the bed of Procustes. If she attempts to stir, the creedmakers charge her with disobedience, and denounce her as heretical and infidel.

The Papists say that private judgment produced all the sects. Is there not authority in all creeds? The authors of them say that the spirit of God guides the decisions of the Church. Whoever has a creed has broken the left arm of the reformation, private judgment, Papists build on traditions and the Bible, and Protestant sects on creeds and the Bible. Try our creeds by the Bible, but then be sure to try the Bible by our creeds.

Yours truly,

JACOB CREATH.

What I most value, next to Eternity, is time —*Madame Swetchine.*

Nothing is so reasonable and cheap as good manners.—*Cervantes.*

PERSONAL.

Bro. Lipscomb: I send you a copy of the *Christian Preacher* to call your attention to F. M. Green's denial and acknowledgment of baby membership in the Lexington Convention.

J. L. THORNBERRY.

We have not seen the article of F. M. Green; had not heard of it until the reception of the above notice. The *Christian Preacher* gets to our office so irregularly, the number sent by Bro. Thornberry has not reached us.

In last week's *Old Path Guide* we see a notice of the article from Bro. Robert Graham, president of the Bible College. From this article we gather that F. M. Green denounced the GOSPEL ADVOCATE as "misnamed," and that "J. A. Harding is one of the liars who oppose missionary societies." We need not say to our readers that Bro. Harding is a truthful, devoted evangelist, that does more missionary work in a year than F. M. Green or men of his caste do in a lifetime. Bro. Graham expresses surprise at the course and vulgar denunciation of Green. He certainly has not read the emanations of Green for the last year or two. He has habitually defamed those who oppose these societies, in a manner that determined us never to notice him again. A number of the articles against the *Review* were published in the *Apostolic Times*, signed "Zadoc." Others were short defamatory articles of the ADVOCATE, in his missionary journal. Bro. Graham says: "J. A. Harding is one of the most popular evangelists in this State, is known and loved as far as Detroit, Michigan * * * I know enough of him to justify me in saying he is an estimable man, a sincere Christian, and a formidable antagonist. As to his truthfulness, in every application of that term, he is the peer of any of us." The pretence for Green's denunciation we do not understand, as Graham says: "The convention at Lexington admitted infant members on the payment of so much money," and says, "Green admits it did." Where, then, the complaint? Bro. Graham says Harding was not there. In this he is mistaken. Harding asked the question to which the response was made. Graham writes as the friend of the *Standard* and the missionary societies.

Since writing the above, we have received the paper sent us by Bro. Thornberry, and read Green's article. He makes almost precisely the same statement that Bro. Harding does of what was done, and only says it was done "facetiously." Webster defines "facetiously," "merrily, gaily, wittily, with pleasantry." But was it done truthfully? If so, Bro. Harding is no liar. The statement of Green is a gross outrage upon Christian decency and truthfulness. He undertakes to show that children could not be constitutionally members of the society. Bro. Harding has done the same thing to show the reckless violation of both the teaching of the Bible and their own constitution, in their efforts to get money. We may have something more to say of matters connected with these another week. D. L.

There is but one road to lead us to God—humility; all other ways would only lead astray, even were they fenced in with all virtues.—*L'Abbe Boileau.*

LESSONS OF THE HOUR.

Our people have been shocked, and shocked again by the dishonesty of men in high offices, first in the person of one bearing an honored name and high office in our State of Tennessee, followed by one highly honored and bearing the same office of trust in Alabama. It is not our purpose to indulge in any moral platitudes over the matter; and while we have no sympathy with the disposition to palliate or excuse the crime because the men have occupied a so-called high social position, are themselves polished and cultured, as these terms are used, and have families that feel keenly the disgrace and shame of their dishonesty, we yet wish to say that others and many professed Christians are to blame for these crimes. So far from having any sickly sentimentalism over their exalted positions, we say the greater the intelligence, the more exalted the position, and the higher the culture, the less excuse for the crime and the severer the condemnation that ought to rest upon them. If the poor negro just out of slavery, which had been a stepping-stone from a more brutish degradation in his native home, ought to be punished for his petty thefts to supply the cravings of his appetite or to protect his body from cold, the white man of better opportunities deserves a severer punishment, deserves less sympathy. Still less does he who is educated and polished, with all the opportunities of moral culture deserve sympathy, but a severer punishment. The fact that he is of an honored family, with family pride as an incentive to a noble and honorable life makes him the less excusable, the less deserving of sympathy, the more deserving of severer punishment. While we have none but feelings of sympathy for those of his family and friends who have not been guilty of leading him forward in the course, these feelings ought to be no more sacred to just persons than the feelings of a true wife or children or other relatives and friends of the humblest laborer in the land.

It is a maudlin and corrupting sentimentalism, that could punish the poor negro, and not punish these high officials seventy and seven fold.

While this is true, these instances of dishonesty are the outgrowth of principles and practices that are fostered in society and in many instances encouraged by Christian men and women. One of these is the frenzied haste to get rich—the unwillingness to await the sure rewards of industry and economy. It is a frenzy that has taken possession of the minds and hearts of all classes of our people, men, women and children. The anxiety for riches, for money to spend, drives the people to adopt means of raising it that are of more than doubtful morality.

Labor is slow, is plodding; it is disreputable because slow. But it is the only possible way to permanent prosperity. Gould, Vanderbilt and other money kings grow rich in a few years by gambling—not card-playing or horse-racing—but by manipulating and dealing in stocks. They bet what stock will or will not be worth one, two, six or twelve months hence, and then undertake to manipulate the prices by all manner of intrigue to correspond to their bets. Because now and then one of these gamblers become enormously rich, there is a rage for stock gambling, "dealing in futures," and some church members engage in the gambling.

It is no better than card-playing, and the worst kind of trickery in the playing. But men forget that when one gains one hundred thousand dollars at this, as at all other kinds of gambling, one thousand persons lose their all, are brought to poverty and want. The wealth of Gould or Vanderbilt represent the losses, the poverty, the pinching want of millions of their fellowmen. When one makes millions in this way, ten thousand lose their all. All speculation (I use the term as distinct from legitimate trade) more or less, is of the essence of gambling. It does not make through production or barter that is beneficial, but when one makes, hundreds are impoverished. All who encourage this speculative tendency, encourage the spirit of gambling, make men reckless, lower the standard of morality, discourage patient and persevering industry, and cultivate the spirit as well as create the surroundings that tempt to dishonesty.

All men engaging in gambling, seeking wealth through speculation, without honest industry, over-anxious for sudden wealth, create the surroundings that led the treasurers of Tennessee and Alabama to violate their trusts and steal the funds of their States. It does not render these men less guilty of theft; it does involve many others as morally guilty in the matter.

This disposition to make gain without labor, is permeating all departments of society. The churches foster the spirit; they gamble in their fairs and festivals for money to carry on church purposes. It is a sad degradation of the religion of Christ that its professors subsidize it to the base ends of encouraging gambling and make it responsible for the thieving of the country. Yet it is sadly true.

Another great help to this work of demoralization, is the extravagant habits of dressing and living adopted by what calls itself "society," coupled with a moral cowardice, that is ashamed to own the true condition that persons are in, and the courage to conform to that condition.

Money is regarded as essential to happiness, so many have not the courage to acknowledge their poverty. They must dress and live as the rich. There is no comfort in the dress and living of the rich above that of those of moderate means or even the poor, save as the gratification of pride makes comfortable. A good housewife once said to me, "I find it much harder to satisfy my pride than my appetite at the table."

So it is of dress, of our home surroundings. All ought to seek to be comfortable; all parents ought to furnish wholesome, palatable and attractive food to their families. They ought to make their houses and surroundings comfortable, and attractive. They ought to dress comfortably, tastefully and neatly. These are all within the reach of very moderate means, when the means are husbanded and used for these ends and not for mere show or for gorgeous and extravagant display. Especially is it true that there is no comfort in aping the rich by those not possessed of riches. The struggles of poverty, too cowardly to wear its honest garb, to appear rich bring anything else than comfort. Often a gorgeous or showy turnout is an advertisement read by those who think, of home discomfort, of pinching want where generous plenty should abound, of hard and scant living without home comforts, of the trials and self-pinching of the mother, of the struggles, perplexities and make-shifts of the father, and the general discomfort of home-life, to the family. Take some of the reports under the head of "society matters" in our daily papers, and every sensible man knows that the expensive dress of the wife or daughter is at the expense of home comfort to the family, and the credit and solvency of the father. These demands of the family to live beyond their means often drives the father to speculation, gambling, thieving, to supplement the failure of his legitimate business to supply these demands.

It is a hurtful source of crime. Pleasure and comfort can be had with small means as ready as with large means, if our tastes are properly cultivated, and if we have sufficient courage to appear just what we are. Cowardice in this matter leads to hypocrisy, false pretenses, dishonesty. When a man's family, in efforts to make a false show and to live beyond its means, drives him to wrong-doing to sustain them, they share his guilt and justly bear his shame. Wife and daughter not infrequently make husband or father steal. But every one that encourages the extravagant and showy style of living, that lacks moral courage and moral honesty to live within his means, that makes home uncomfortable, pinches and scrimps in private to make a show in society, creates the fashion and feeds the demand that makes speculators, peculators, gamblers and thieves. They are morally responsible for the fruits that their lives bear. How many church members are guilty in these matters and help to make men and women hypocrites and dishonest? Let us learn that God's laws are true and cannot be violated without suffering the penalty.

D. L.

EDITORIAL BREVITIES.

REVIVALISM.

Our neighbor, the *Christian Advocate*, says—"When anything save a simple desire to save souls enters into a revival effort, the Holy Spirit will be withdrawn from it, and human folly made manifest." A part of this little extract we understand very well, and endorse it, and that is, that human folly will be made manifest, when any other purpose fills the mind of the preacher than that of saving souls. And doubtless very many of the popular revivalists of the day are just of that sort. But then, what does he mean by the Holy Spirit being withdrawn? Does he mean that the Spirit of God in some form separate and apart from the word of God is present in revival meetings? If so, how is that fact to be learned? The word of God does not promise any thing of the sort, and there is no account in the word of the Lord that the Spirit ever did work that way, since time began. Where, then, are we to learn anything regarding it, since the Bible is silent on it?

CREEDS.

The subject of creeds is receiving considerable attention now among creed men. In the *North American Review* for Jan. are some things that plainly indicate a growing want of confidence in human creeds. Lyman Abbott, Newman Smyth and H. W. Beecher are speaking out. While they are not yet out of the fog, and still think that some sort of creeds are necessary, they want them modified, and simplified. This shows they are not satisfied with creeds as they exist now. Abbott and Smyth both see clearly that union among Christians never can be while creeds exist. It would be too much to expect that creeds will all go down, or that any of them will go down at once. But it is a favorable symptom, at least, to see leading men on the creed side of the question becoming dissatisfied with them, and admitting that the great ends of Christianity can never be attained through them.

UNIVERSALISM.

Universalists claim it is time for them to plant their standard in heathen lands. We raise the question, why should they make any effort to establish their doctrine anywhere. If they are right, the world is just as well off without knowing it as they can possibly be by knowing it. Besides, a conviction of the truth of Universalism, is not likely to make men any better in this life,

but rather the reverse. Why, then, sacrifice money and life to do a thing that can result in no possible good? There is good reason to sound out Christianity everywhere; but none for sounding out Universalism. Christianity being true, everything depends upon understanding it, and observing its precepts. A man may reject Universalism and be saved; but if he reject Christianity he will be entirely lost. One may be a Christian, and do all that Christianity requires, and know nothing about Universalism. Hence, that *ism*, like all other side tracks, is worth nothing, but is only calculated to lead men to lose their souls. E. G. S.

Opposition to Christian truths frequently comes into the church without changing its character. The church becomes popular: the opposition to the truth enters the church, but is just as much opposed to the truth in the church as it was when out of it. Opposition to truth is much more effective in the church than it is out of the church. The trouble with many of our popular churches is, the opposition is within, not outside of the church. In the church, it brings innovations, departures from the truth—establishes error within the citadel of the church, and introduces strife and division in the church of God. It is by no means always a good indication when opposition without ceases. It is as true to-day as it ever was that, he who would live godly in this world, must suffer persecution. Sometimes the persecution is from without. It is sad when it is from within.

RE-BAPTISM.

The question of re-baptizing persons baptized by Baptists, Methodists, and others, is started. A man or a church that would refuse to fellowship an individual that said he had been baptized to obey the Lord, no matter who baptized him, would assume a fearful responsibility. One who would require anything as a condition of baptism not required by the Holy Spirit, assumes a fearful responsibility. But we do not believe the discussion of this question ever convinced any one. We have two or three articles on hand now, enough to overrun Bro. P.'s department, and we simply give timely notice that we cannot give much space to the discussion.

Opposition is dying out around our old churches—what becomes of the churches, then? Are they growing, are they increasing in piety and holiness, in zeal and devotion? Are they directing their energies in purifying and elevating the character of their members, in making them more honest, more upright in their walks, more charitable and self-sacrificing to aid the needy, and to spread the gospel abroad? Or are they settling down into a Laodicean lukewarmness, and indifference, losing their interest in the religion of Christ, indifferent to the welfare of the poor and needy, and careless as to whether those sitting in darkness ever hear the truth of the gospel? The dying out of opposition is frequently the test of real devotion to God. From partizan zeal, when opposition is rife and bitter, our zeal as church members may be kept alive. When opposition ceases, then the question comes, have we love to God and men—in other words, have we sufficient genuine religious zeal in our hearts to keep us alive as Christians and as churches? If our zeal is simply of the character that is kept alive by sectarian opposition, it is sectarian and not Christian zeal. Let us look well to our true condition and see whether we be children of God in truth.

D. L.

THE CONGREGATION AND ITS WORK.

NUMBER 3.

Having found that the care and oversight of the congregation devolves upon the elders, and in as much as the efficiency of each congregation depends greatly upon those who lead, I shall, in this and another paper, try to set forth more fully their duty and work.

The names by which they are designated in the Scriptures give an insight into their work. Besides elders, they are called bishops, overseers, shepherds and teachers. Bishops and overseers, because upon them devolves the duty of ruling, guiding, and overseeing those who are committed to their care; shepherds, because of the shepherd's care they exercise over their flock; and teachers, because it is their duty to instruct those over whom they have the watch care. I shall first take up their work

AS OVERSEERS.

Paul, to the congregation at Corinth and also at Ephesus, compares the body of disciples there to the human body. While the body is one, there are many members. Some are comely, and some are uncomely. Upon some we may bestow more abundant honor, and upon others less honor; yet every member, whether comely or uncomely, is essential to the perfection of the body. All members have not the same office. The eyes are for seeing, the ears for hearing, etc. A body all eyes, ears, feet, or hands, would be a monstrosity. No less so would be a body with eyes to hear with, hands to walk with, etc. As in the human body, so in the congregation. All members have not the same gift and are not adapted to the same work, though all are necessary to the symmetry and perfection of the congregation. To see that each particular member does the work and fills the place for which his gifts qualify him, is the duty of the overseers.

In our country are large factories, having a great number of laborers under a superintendent or overseer. In these factories the material is taken in its rough or crude state, and passes from hand to hand, until it comes out the finely polished machine, or beautiful fabric. To do this, there must be division of labor. Some workmen will develop an aptitude for one work, and some for another. Some will display skill in shaping wood, some iron, some as painters, and so on. The overseer's duty is to study the capacity of the laborers placed under him, and put them to the work for which their endowments fit them, and then keep them employed. He is the best superintendent who is most successful in this work. Because a man has great physical strength, and wields easily the ponderous sledge, it does not follow that he will be equally successful in the finer work of ornamentation. A good superintendent will make no such transfer of work.

Leaving the factory and coming to the congregation, we find a great variety of work to be done, and a great diversity of gifts among the members, and, as in the one, so in the other, the best results are attained by putting each member to the work for which his gifts qualify him. He is the best overseer who is most successful here. In this there is room for great wisdom and sound discretion. The labor should be apportioned. The members of our body gain strength by exercise, and are liable to become feeble for want of it. The same rule applies to the members of the congregation. Spiritual strength is developed by spiritual exercise. I verily believe more members sicken and die from a want of something to do, for which they are adapted, than any other cause. Let me admonish our elders to look over the field, see what needs to be done, and enlist all in work for which they are capacitated. Let no one feel that no responsibility rests upon him, that there is nothing for him to do. He is not the best overseer who does the most of the work. Here many otherwise efficient elders greatly err. They do everything; the praying, reading, singing, visiting the sick, and erring, and even act as sexton. This may all be very well for the elder, but is not best for the congregation. Here another caution needs to be given. Sometimes elders, realizing that growth comes from exercise, decide to enlist all in work. And how is it done? By requiring every brother to conduct the worship on Lord's day, regardless of his capacity, and insisting on his making a speech of some sort. A body all tongue is unnatural. While it is all right to try men so as to learn their gifts, yet it is a fact that in almost all congregations there are many good men who have no talent for this work, and cannot do it to edification. They may have capacity for other work equally as important to growth and development as leading in public worship.

In worldly business, we do not take a man because he strikes well on the anvil and put him to work on the delicate machinery of a watch. Let us exercise the same common sense in spiritual matters. Let us have a division of labor, and when each has found his place, let him feel that as much depends upon him, and his work is just as essential to the well being of the congregation, as any other. Will overseers look at the matter here presented? Remember you are to "watch for souls," and you will have to give an account of those committed to you. In my next I shall look for the duty of elders as shepherds and teachers.

J. D. FLOYD.

Flat Creek, Tenn.

PICKENS ORPHAN FUND.

Bros. L. & S.: Below I submit a statement showing the amount received by me for "The Pickens' Orphan Fund," giving names, so all can see that amounts have been received:

E. J. Oden	$20 00
A. A. Oden	10 00
Frank Johnson	50
Wm. Cooley	50
H. J. Baker	1 00
A. W. Rankin	1 00
J. L. Echols.	1 00
Jonathan Ford	5 00
J. E. Lee	5 00
Friends of Humanity (Whistler, Ala.)	17 00
A Friend (name not given)	2 00
Ira F. Collins	1 00
F. Howard	1 00
T. B. Larimore	5 00
V. M. Metcalfe	1 00
W. Hunt	1 00
Jacob Creath	1 00
W. H Hopson	1 00
R. B. Saffrens	1 00
Mrs. J. A. Bright	2 00
Milton McDonald	50
Through the Gospel Advocate	24 00
T. B. Buford	1 00
Total	$102 50

We want to raise a fund whose net earning or interest will help to supply sister Pickens' necessities, and also to give her something that she can rely upon for the education of her dear little children. We hope our brethren and sisters will help us liberally now in this good work, and we can soon place this annual income within their reach. We will give through the ADVOCATE the names and amounts sent us. The circumstances connected with the life and death of the lamented Bro. J. M. P., are well known, and we deem it sufficient to say that those left behind need our assistance, and they need it now.

A. A. ODEN, Sec. and Treas. P. O. F.

If God's Spirit will abide with thee, all things will be easy from the spirit and love. For there is nothing which makes the soul so courageous and venturesome for anything as a good hope. *Chrysostom.*

KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

THE RIGHT HANDS OF FELLOWSHIP.

"And when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision." Gal. 2: 9.

This passage is the only one in the New Testament in which the expression, "right hand of fellowship," occurs. The phrase, "right hand of fellowship," does not appear in the revised version at all. The word hand is in the plural in Gal. 2: 9.

The apostle Paul, shortly after his conversion, leaving Damascus, went away into Arabia; whence he returned to Damascus. Then after three years he went up to Jerusalem to visit Peter, with whom he tarried fifteen days. While on this visit he saw James, the Lord's brother. Then he went into the regions of Syria and Cilicia. Up to this time he had no personal acquaintance with the churches of Judea; only they had heard with delight that, "He that once persecuted us now preacheth the faith of which he once made havoc." Then after fourteen years he went up to Jerusalem again, taking Barnabas and Titus with him. This is the visit mentioned in the 15th chapter of Acts, during which the Gentile question was fully discussed by the leaders of the Jerusalem church, and was finally settled by the apostles themselves. As Paul and Barnabas were about to leave, Peter and James and John, who seemed to be pillars, gave to them the right hands of fellowship, that they might go unto the Gentiles. Although a number of other brethren left at the same time, (see Acts 15: 22), it does not appear that it was necessary to give to them the hands of fellowship.

We have now before us the teaching of the Scriptures on the subject under consideration, and we see clearly enough that our practice is not justified by it. There is no Biblical authority for receiving members of the church into the fellowship of a congregation by giving the right hands of fellowship. There is not the slightest intimation that the custom is apostolic. The passage in Galatians might, by some, be supposed to favor the idea that we should dismiss members in good standing, who desire to remove to other localities, by extending to them the right hand, but certainly no manner of twisting can extort from it the doctrine that we are *to receive* members in this way. In Acts 2: 41, it is said: "They then that received his word were baptized: and there were added unto them in that day about three thousand souls." In the 47th verse it is said: "And the Lord added to them day by day those that were being saved."

From these verses it seems that people were added to the congregation by being baptized, or rather in being baptized, and that the Lord did it. The true church book, the Lamb's book of life, is kept up above. He whose name is not found recorded in it, in the great day of the revelation of God's righteous judgments, will be cast into the lake of fire. He whose name is written there, is a member of the body of Christ, and, by virtue of this union, is in the fellowship of any congregation of disciples with which he may meet.

The custom of receiving disciples into the membership of the congregation by giving the right hand of fellowship, like every other unauthorized practice, is fraught with evil. It is not an unusual thing to meet members of the church, who claim that they are not members of the congregations with which they meet, and within whose bounds they reside. They have their letters in their pockets, or they have never moved their memberships, they tell us. They deny the right of the elders to take oversight over them, and refuse to co-operate with the church except in so far as it seems good to them. The church also agrees to this, and though such members be ever so disorderly, they are allowed to go on in their way without a word of reproof, or an effort to save, because forsooth, "they do not belong to our number." No matter how unworthily they may walk, the fellowship is not withdrawn from them; they are permitted to come on, Lord's day after Lord's day, to the table, without having their consciences stirred within them by a sense of their guilt.

The improper use of letters, referred to some time since in the ADVOCATE in a communication from the senior editor, is a result of this traditional custom. Letters were used simply to introduce Christians to other Christians; the idea did not obtain in the primitive church, that a man might call for a letter, put it in his pocket, and remain a member of the church, but not of any local congregation, even though there be such a congregation in the town in which he lives. These evils grow out of what appeared to be a nice, convenient and innocent unauthorized custom. I am more and more inclined to say with South, "There is not any action that a man ought to do or forbear, but the Scripture will give him a clear precept or prohibition for it," especially as one far greater than South has said: "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." Who has the right to demand of us, in the service of the Lord, that which he has not demanded? Who has the right to prohibit that which he has not forbidden? We should return resolutely to apostolic teaching and practice. We hold strong vantage ground as long as we can say, "That which we teach, we can read in the very words of God; that which we do was done by the apostolic churches and primitive Christians"; but as soon as we begin to teach for doctrine the commandments of men; as soon as we begin to heed the voice of tradition, we lose our power; we are as Samson shorn of his hair. Let us, then, dear readers, be jealous for the Holy Scriptures. What is not taught therein by precept, or by approved example, or by a *necessary* inference, is not taught by the Heavenly Father at all, and hence we are under no obligation to regard it. He who does the things required by the Scriptures, and who refrains from doing the things forbidden therein, will be saved.

SHOULD UNBAPTIZED SECTARIANS

BE CALLED UPON TO LEAD THE PRAYERS OF THE LORD'S HOUSE?

Nothing seems to me more inappropriate. That these people are not in the kingdom of God is evident to us, as Jesus has said, "Except a man be born of water and the Spirit he cannot enter into the kingdom of God"; that they are not in Christ—have not put him on—is equally clear, since Paul has said, "For as many of you as were baptized into Christ did put on Christ"; being out of Christ there are for them no promises of spiritual blessings found in the Bible, for it is written, "how many soever be the promises of God, in him is the yea." They are unpardoned and have not received the Holy Spirit; they are not members of the family of God, but are "separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of promise." Is it not strange then, that the saints should desire to call upon them to lead the prayers in the public meetings?

But it is argued, "they are so good, they are living up to the light which they have, their educations and surroundings are such that they can not understand the will of God in this matter, and hence they are innocent in his sight." I reply, we cannot know these things to be true. If they are living up to their light, if they cannot know the truth, if they are innocent in the sight of God, we cannot know it. On the contrary we have the very best of reasons for believing the reverse of things to be the truth.

If any one is anxious to do the will of God but cannot understand it, even when it is read and explained to him, it is because God either could not or would not make it plain enough to be understood by the honest seeker for the right way. I cannot believe either of these hypotheses to be correct. If a man does not understand the baptismal question, in this country, it is because he will not, not because he cannot understand. It is not the Lord's fault; he made the matter plain enough. These people are in the wrong, because they listen to men rather than God, a thing we are all prone to do, and than which nothing can be more dangerous; for "if the blind guide the blind, both shall fall into a pit." The apostle Paul himself would not call upon men to follow him except as he followed Christ. Let us then preserve our consistency, and not call upon them whom we do not consider members of the church, to lead its meetings.

MISCELLANEOUS

A spruce and conceited young Mr.
Fell in love with another chap's sr.
With his sweet little cane,
At the end of the lane,
He met and he fain would have kr.
But he trod on her train,
At the end of the lane,
And a slap on his face made a blr.

—*Selected.*

An opening for boys—a hole in the ice.

It is not what you see that makes you popular among your friends; it is what you don't tell.

Better be driven out from among men than to be disliked of children.—*Dana.*

Every man desires to live long, but no man would be old.—*Swift.*

The word "impossible" is the mother tongue of little souls.

A profound thinker always suspects that he is superficial.

A preacher who was not well acquainted with the elocutionary art placed the inflection on the wrong word, following the literal Italic in 1 Kings, xiii: 27, and read: "And he spake unto his sons, saying, Saddle me the ass. And they saddled *him*."

The next time we visit Cairo we may see at the Boolak Museum the blue larkspur, the blue and the white lotus, the orange-colored safflower, the yellow flowers of the *Acacia nilotica*, the blossoms of the water-melon now extinct—flowers three thousand years old, which garlanded the royal mummies found at Deir-el Bahari last year—with their hues as brilliant, we are told, as those of to-day, arranged for the museum by Dr. Schweinfurth.

A man in gaping dislocated his jaw. A surgeon restored the bone to the proper position and made his charge, which the man thought too high

and refused to pay. The surgeon changed the conversation and soon told his best story. The patient laughed so heartily that the bone became again dislocated, and the surgeon reset it after receiving payment in advance.

It is not often that pink coats are seen within convent walls, but the other day a fox was run to earth and killed in the garden of a convent near Brighton, in England, dedicated to the Sacred Heart. The reverend Mother, highly indignant, came out and remonstrated with the sportsmen, and especially with the sportswomen, sternly refusing to be appeased by their profuse apologies. One man suggested "sending the old lady some game" to appease her! —*Ex.*

Several curious incidents are told about the survivors of the chimney catastrophe at Bradford, England. A girl of thirteen, who was taken to a hospital, when asked her name, replied "Five minutes past eight" (the time of the accident). Two hours later, in response to the same question, she said, "Two pence three farthings"; and again, an hour afterwards, "Forty-five." A few minutes later she was able to give her real name and after that rapidly improved. A boy suffering from concussion of the brain remained motionless in a curled-up position for thirty-six hours, he finally became conscious and in all respects entirely sensible, except that he had no recollection of the accident or even of the events which immediately preceded it. He knew where he lived and where he worked, but did not remember going to work that morning.—*Ex.*

Don't Kill the Toads. Boys, remember this: "Don't kill the toads, the ugly toads that hop around your door. Each meal the little toad doth eat a hundred bugs or more. He sits around with aspect meek until the bug is neared, then shoots he forth his little tongue like lightning double-geared. And then he soberly doth wink and shuts his ugly mug, and patiently doth wait until there comes another bug.—*Rome Sentinel.*

Ye carefulle manne he taketh ye umbrelle ye firste daye and it doth not rayne. Ye seconde daye he alsoe taketh it and neither doth it rayne or snowe. Then he becometh wearye of totinge ye umbrelle aboute soe manye dayes for naught, and on ye thirde daye he leaveth it at home. Then surelye after he getteth down towne ye raynes descende and he wandereth about wette to ye skynne. Ye nexte daye he surelye forgetteth notte ye umbrelle, but it doth not rayne at alle. Soe he leaveth it in ye corner of ye strange office he has visited, and ye nexte manne who comes, perceiving ye umbrelle lonely and forsaken, taketh it.

At the recent fire in the Cambridge, Mass., carshops one of the engineers wanted help in raising a ladder, and, seeing a man standing on the sidewalk, near by, he called to him: "Here, you, give us a lift." The man responded with alacrity; and a moment later, when the engineer took a better look at him, he discovered that his assistant was President Eliot, of Harvard University. An apology was begun, but the President graciously declared it was all right and he was only too glad to be of any assistance.

A new rival brass band was hired to play at the funeral of a Connecticut deacon. They were playing a slow and solemn dirge at the grave, when suddenly the trombone man shot out a blast that started the hearse horses and broke up the whole procession. The leader, turning upon him fiercely, asked him what he was doing that for. He answered, with a smile: "Wall, I thought it was a note, and it wan't nothing but a hoss- ; but I played it."—*Independent.*

Obituaries.

The subject of this sketch, Sarah P. Redditt, was born in Sumner county, Tenn., December 23d, 1888, where she lived for sixty-six years, until 1872, when she removed to the residence of her son (A. J. Redditt) at Carthage, Tenn. Here she remained until her death, which occurred on the 17th of November, 1882. For more than fifty years she lived a consistent member of the M. E. Church South, and upon October 1st, 1879, she was buried with her Savior in baptism by the writer. Although for six years afflicted with paralysis—most of the time perfectly helpless—yet she bore her sufferings with Christian fortitude, frequently expressing a perfect willingness to be absent from the flesh but present with the Lord. She leaves many friends who mourn after her, but they sorrow not as those who have no hope. May God help us to so live that we may meet her again where there will be no more parting.

RUFUS GREEN.

Enon College, Tenn.

In the deepest feelings of bereavement, have we to record that one pure spirit has taken its flight to its heavenly home. Julia Ligon, daughter of James and Alice Ligon, and granddaughter of Judge James E. Rice, of Clarksville, Tenn., departed this life in her sixteenth year, on the 2d day of February, 1883. About a year since, under the preaching of Elder J. W. Johnson, she became a firm believer in the Son of God, and was baptized into Christ. She was indeed remarkable for her loving and prompt obedience to her parents, and her Christian patience, in all her sufferings, being delicate all her life from an attack of scarlet fever. She was kind, affable, and greatly beloved by all who knew her, especially by her schoolmates, who when they learned that it was probable she was dying, burst into tears and entreated their teacher to dismiss them, for they could not study while thinking of their dear schoolmate Julia. She was the last of three lovely girls that her parents have had to give up within a few short years. This is truly sad to loving, doting parents, yet the true Christian heart yields to the dispensations of a wise Providence. Should we not in bright hope say rejoicingly,

Happy soul, thy days are ended,
All thy suffering days below!
Go, by angel guard attended,
To the arms of Jesus, go!
Waiting to receive thy spirit,
Lo! the Savior stands above!
Shows the purchase of his merit
Reaches out the crown of life.

Rescued from all earthly cares
Which afflict maturer years,
Happy child! So early blest,
Peaceful in death's slumbers rest,
Till the Savior bids thee rise,
With his ransom'd in the skies.

B.

By request of "those who loved her most," I undertake the solemn work of writing an obituary notice of our dear Sister Ella, wife of F. D. Srygley, and daughter of A. M. and Mollie L. Parkhill, who at Savannah, Tenn., January 7th, 1883, left the storm-swept shores of time, to be "forever with the Lord." Bro. Srygley writes: "Dear Ella left us and her suffering, for Jesus and his glory, at 8 P. M., January 7th. She died as she lived—patient, without complaint, full of faith and hope and love. She continued her labor of love to the end; only the day before her death, she proposed to assist me in getting off my manuscript for the *Guide*. We all think she knew the end was near, but hoped to save us the pain of what she thought would be a revelation. It was just like her; she always wanted part of my troubles and all of her own." Our sister was born May 20th, 1863. While she was a little child, her parents moved to Mars' Hill, where she was educated; where, at the age of twelve, she obeyed the gospel; and where she was married, December 15th, 1878. It is natural to magnify the virtues of a departed loved one; but in this case there is little danger of doing so. From the cradle to the grave, Ella was good; in lamb-like meekness, dove-like innocence and modest sweetness, she was the peer of the purest pilgrims of earth. It is hard for him who was her teacher, neighbor and friend, to realize even while writing these lines that she is gone—that he can see her no more in this world—that the chilling, resistless, mysterious tide of the deep, dark, dreaded river, whose turbid waters wash the shores of both fleeting time and vast eternity, rolls between her and him. The time seems so short since she was his pupil—a sweet little child; since he baptized her—a devout little girl; since he pronounced her "wife"—a modest, graceful, beauteous bride! But she is gone—to live forever in that "better land"—that bright abode—that blessed home—that blissful world where death is unknown, where friends never part; where eyes never weep, where cheeks never fade; where hopes never wither, where hearts never bleed—

"Where life is a treasure sublime."

Oh! that we may all so that that delightful, deathless land may be our eternal home!

T. B. L.

Poverty is the load of some, and wealth is the load of others, perhaps the greater load of the two. It may weigh them to perdition. Bear the load of thy neighbor's poverty, and let him bear with thee the load of thy wealth. Thou lightenest thy load by lightening his.—*Agustine.*

If you would learn self-mastery, begin by yielding yourself to the One Great Master.—*Lobstein.*

Rest! We shall rest in eternity.—*Arnauld.*

General News.

There is little improvement in the Ohio River. It has been higher than ever known. The towns and cities along its banks are in a deplorable condition. About three thousand people have been driven from their houses at Newport, Ky. ——The town of Florida, Ohio, on the Maumee River, is reported to have been entirely submerged by the flood.——Serious apprehensions of a disastrous overflow of the Mississippi River are entertained.——All but four of the United States Navy Yards will be closed next month.——The rightful residents of Indian Territory have forwarded to Washington the names of 2,400 intruders.——It is reported that nearly 2,400 carloads of corn are snow-bound in the West, on their way to Chicago.——In tearing up the floor of a mail car at Wilmington, Delaware, thirty-seven letters were found, posted in 1871.——On Tuesday evening, 6th inst, while officiating at a marriage at Peru, Ill., Rev. George F. Bronson, pastor of the Congregational church of La Salle, fell dead at the feet of the couple, just as he pronounced them husband and wife.——The *Inter-Ocean* says: "The present four thousand saloons of Chicago pay each fifty-two dollars for license—a total of $208,000—as the price of the privilege of robbing society of one hundred million dollars a year, to say nothing of thousands of human lives and blighted souls."——It is announced by a Chicago Exchange that a practical plan has been perfected for laying telegraphic and telephonic wires below the surface, and a company is about to begin the laying of wires in this manner in that city.——One hundred and forty registered letters were stolen from a pouch in the Cedar Rapids, Iowa, Union Depot one night lately.——The last spike in the great Southern Pacific Railway, connecting the Gulf of Mexico with the Golden Gate, was driven January 12, and through trains now run from New Orleans to San Francisco.——The payment of the last quarterly installment to Captain Eads for the jetties has been suspended.——A family of nine persons has been discovered in Mason county, Ill., whose total weight is 2,467 pounds. The father weighs 480 pounds.——There has been a wonderful sleet-storm in Toledo, Ohio. It began on Saturday, Feb. 2d, raining and freezing on a deep snow and the icy ground. On Sunday there was a general glare of ice covering everything on which rain could fall. By Monday it was intensely cold, and the crust was so hard teams were borne up on it. In many cases the fields and streets were almost as level as a lake, and afforded nearly as fine skating as the river. ——A correspondent of the Chicago *Tribune* telegraphs, as the result of a trip through Central and Southern Ill., that the peach crop through Central and Western Illinois and part of Missouri is practically wiped out, but that in the southern part of the State the buds are all in excellent condition of all varieties of fruit.

FOREIGN.—Gladstone will prolong his stay at Cannes until his health is re-established. He will be absent until the opening of the Commons. The British steamer Kenmare Castle foundered in the Bay of Biscay.——There is a prospect of serious riots in London at the opening of Parliament to grow out of the Bradlaugh demonstration.——One hundred and fifty bodies are reported to have been stolen from the Montreal cemeteries this winter. One-half, it is said, were sent to the States.——Henry Prouse Cooper, an American who insisted on wearing female attire in public, has been arrested in London.

Bear the cross! Far heavier is self.—*Fenelon.*

THE DESIGN OF BAPTISM.

That baptism has a design is manifest in the fact that it is a command of Christ. What, then, is it for? One design ascribed to it is the securement of forgiveness and salvation. This is the position held by the great body of Christians known as "Campbellites," "Disciples," or "Christians."

A friend has furnished me with a number of tracts, which are being circulated by the brethren of that persuasion in our town. One of these is devoted to the discussion of this topic. In it I find this proposition: "Baptism is the third of three Gospel requirements or conditions to which jointly is annexed the promise of remission or salvation. The others are repentance and faith, which baptism is designed to embody, express and consummate."

Further on we read: "Baptism is not a change of heart; it is not a sign of remission of sins; it is not for the remission of the Christian's sins; it is for, in order to, the remission of the sins of the believing, penitent alien's sins." I am not sure that I understand what is meant by the term "alien" in this connection, but I assume that the expression is equivalent to the penitent believer who is unbaptized.

The question discussed I deem an important one—one about which correct views should be entertained, especially on the part of those who are concerned to know the way of salvation, touching, as it does, the most essential and important question that can concern a human being, "What must I do to be saved?" A mistake here is most likely to be a fatal one. I regard the position unscriptural, false and highly dangerous. I take issue squarely with the author of this tract, and affirm, in opposition to him, that the Scriptures nowhere teach, that baptism is a condition of pardon or salvation, as are repentance and faith.

1. If it were true that baptism is one of three conditions to which jointly is annexed the promise of remission, then, I submit, there could be no salvation without baptism. That there can be no salvation without the exercise of repentance and faith is conspicuously evident in all the teachings of the Scriptures.

The Savior said, "Except ye repent ye shall *all* likewise perish," and, "He that believeth not shall be damned." The absence of either repentance or faith is then fatal to the soul, and if the promise of remission is made jointly to repentance, faith and baptism, the same result must follow the absence of baptism. In that case it would not do to say, that should the believing penitent die before the opportunity for being baptized has been embraced, God will accept the will for the deed and number him among the justified. God, we are assured, will not accept the will for the deed in regard to repentance and faith, and if baptism be a condition of remission the same must hold good in regard to it. But where, in the word of God, do we read, "Except ye be *baptized*, ye shall all likewise perish?" where, "He that is not baptized shall be damned?" In the absence of such Scripture, how are we to believe that baptism is a condition of salvation equally with repentance and faith? The idea is absurdly false.

2. It may be laid down as a rule, to which there is not an exception in all the Bible, that where salvation is promised a person or affirmed of him on certain conditions, though it may depend on more conditions than those named, it can never depend on less. Now let us try the proposition we are controverting by this rule. Is it true, that in no instance in the New Testament, we can find salvation promised or conferred on less than faith, repentance and baptism conjoined? Turn and read Matt. 9: 2–6. An invalid sick of palsy is here brought to the Saviour for healing. "And seeing their faith, he said to the sick of palsy, Son, be of good cheer; thy sins be forgiven thee." Turn again, to Luke 7: 47–50. Here our Lord addresses a woman who "was a sinner:" "Thy sins are forgiven; * * * thy faith hath saved thee; * * * go in peace." Here are two instances (and I might mention others) in which we see how Jesus forgave sins. It is undeniably true, that he did confer pardon without baptism. In the case of the woman that "was a sinner," the evidence of her penitence is plainly manifest in what she did. She was therefore a penitent believer—"*a penitent believing alien*"—and as such she was forgiven. These facts settle questions as to the relation of baptism to the remission of sins. Our Savior himself here illustrates the way of forgiveness and forever sets at rest the question as to its conditions or means, by bestowing it on a penitent believer. If then, the rule we have laid down be true, and if, as we have seen, the Savior actually bestowed forgiveness on the two conditions of penitence and faith, then it follows that baptism is not a condition of pardon.

3. But it may be asked, what is to be done with those passages which seem to affirm a connection between Christian baptism and the remission of sin? The following passages have been cited as teaching that baptism is essential to remission: "John did baptize in the wilderness and preach the baptism of repentance for (*eis*) the remission of sins." Mark 1:4. "Repent and be baptized every one of you, in the name of Jesus Christ, for (*eis*) the remission of sins." Acts 2: 38. "Arise and be baptized and wash away thy sins." Acts 22: 16. "The like figure whereunto baptism doth now save us" 1 Peter 3: 21.

If this question could be decided as judicial questions are often settled, according to the "weight of authority," the solution would be easy. Aside from the passages I have quoted, the New Testament everywhere affirms, in terms most explicit and unambiguous, that sin is pardoned and the sinner saved without baptism. I quote a few passages from the many that bear on this point:

"As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up; that whosoever believeth on him might not perish but have everlasting life." "He that heareth my word and believeth on him that sent me, hath everlasting life and shall not come into condemnation; but is passed from death unto life." John 5: 24. "He that believeth on him is not condemned; but he that believeth not is condemned already; because he hath not believed on the name of the only begotten Son of God." "Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16: 31. To him (Christ) give all the prophets witness, that through his name whosoever believeth in him shall receive the remission of sins. "For by grace are ye saved through faith." The New Testament abounds in similar passages, affirming that sin is remitted through *faith* without baptism.

The few passages that are claimed as teaching baptismal remission must be interpreted consistently with the far more numerous passages that teach salvation by faith, or we must admit that the Scripture contradicts itself. But this cannot be. A satisfactory explanation of the phraseology employed in these passages is found in the fact that the New Testament writers were accustomed, in speaking in the dialect in which the Scriptures were written, to speak of a rite as accomplishing that of which it was merely symbolical or declaratory. This is of frequent occurrence in the ritual phraseology of the Levitical law. In the 13th and 14th chapters of Leviticus, we have the law concerning the cleansing of lepers. If the priest was satisfied that the leper was free from disease, it was his duty to pronounce him clean. And if he should pronounce him clean by the terms of the law, he was required to "cleanse" him. An example of this is recorded in Mark 1: 40–44. We here read of a leper who came to Christ and was immediately cleansed. Yet our Savior commanded him to go show himself to the priest and offer for his cleansing the things required by the law of Moses. Now, it will be observed that the same terms were employed to denote the act performed by Christ and that performed by the priest, and yet, they were totally different in design and effect. The leprous man was *really* cleansed by Christ; he was ceremonially cleansed by the priest. By the act of the former he was made whole; by that of the latter he was restored to the privileges from which he had been deprived by his disease. Now, it is in this sense that baptism is said to be for the remission of sins. As Christ cleansed the leper and sent him to the priest to be ceremonially cleansed, or in other words, in order to have the fact of his cleansing certified and formally declared, so the sinner who is cleansed through faith in the blood of Christ is commanded to be baptized and wash away his sin. Paul's sins were really pardoned when he believed on Christ; they were symbolically washed away, when he was baptized. There is a real remission of sins when faith receives Christ; there is a *symbolic*, a *formal*, a *declarative* remission in baptism. The multitude to whom Peter preached on the day of Pentecost were really forgiven when they repented and believed. Their sins were symbolically remitted when they were baptized (*eis*) into the name of Christ. That (*eis*) in this passage does not mean for, in order to, is evident from parallel passages, in which it occurs. Take for illustration, Matt. 3: 11: "I indeed baptize you with [in] water (*eis*) into repentance." John certainly did not mean the idea that he baptized the people in order that they might repent, which would be his meaning if (*eis*) is to be translated for, in order to. He only meant to say that he baptized into a declarative state of repentance, i. e., that he baptized those who had repented. So Peter meant that the penitent, believing Jews should be baptized, not in order to obtain the remission of sins, but as declarative of remission already experienced. So when baptism is said to save us in 1 Peter 3: 11, it only saves us in symbol, that is, by representing the resurrection of Christ. We are saved *really* by the resurrection of Christ and *in figure* by baptism, which emblematically sets forth his resurrection.

To those, who hold that in the passages under consideration baptism is so connected with forgiveness, that there can be no remission of sins until one is baptized, I would respectfully ask, is it not dangerous and wrong to build huge inverted pyramids of doctrine upon forced interpretation, that is in direct conflict with the whole tenor of Scripture teachings. The whole system of Campbellism rests on these few passages; and in order to make sure of the foundation of their fabric they are under the necessity of showing not merely that they *may* mean what is claimed by them, but they *must* have that meaning. I am certain that this cannot be done, and I trust I have demonstrated this to the satisfaction of all unprejudiced minds in what I have written.

J. M. PHILLIPS.

THE DESIGN OF BAPTISM.

REPLY TO J. M. PHILLIPS.

The above, in the *Alabama Baptist* of January 25th of this year, has been sent us for review. We publish the whole article, so that they can have no room to make any cry of misrepresentation. The writer, as will be seen, was reviewing tracts published by those he is pleased to call Campbellites or Disciples, but is kind enough to call them a "great body of Christians." We do not propose a minute examination of all that is said in the above, as our space will not allow. But will cover all the ground by a few general points. We shall not attempt a defense of the tracts alluded to, but only a short criticism upon the statements of the writer.

And first, we repeat a rule that he admits is universal in its application: "It may be laid down as a rule to which there is not an exception in all the Bible, that where salvation is promised a person or affirmed of him on conditions, though it may depend on more conditions than those named, it can never depend on less." We accept this rule as true, and by it we will try brother Phillips.

In the commission as given by Mark, our Savior says, after commanding the gospel to be preached to all, "He that believeth and is baptized shall be saved." Here two things are specifically named, and promise of salvation to him who has done them. These two conditions as named, are faith and baptism. Whatever else these may include does not matter just now. These two are mentioned, and salvation promised to him that shall have done them; not one, but both of them. Here there are two conditions named, and salvation affirmed of him who has done them. According to his own rule, therefore, both these conditions must be complied with. No matter how many more may be necessary, these two are mentioned, and salvation is not promised upon less.

Faith being admitted by all as to its importance, we need make no argument upon that. But baptism is mentioned in precisely the same connection as faith, and whatever is affirmed here of faith is also affirmed of baptism as to results to the individual. He that believeth *and is baptized* shall be saved. *And* here connects the two verbs *believeth* and *is baptized*, and they cannot be separated without destroying the sentence. Salvation then, according to brother Phillips' own rule cannot be reached until both these conditions have been complied with. We are truly glad that he has furnished us with this rule. Had we laid it down first, he might not have accepted it. But as he has laid it down himself, surely he will not go back on himself. And unless he does, he is bound to admit that here is one passage that places baptism as a condition of pardon. He must either admit this, or deny his own rule that he says "has not an exception in all the Bible." By his own rule, then, every word that he has said against baptism as a condition of pardon is thrown to the ground, and we might here close the argument, and the importance of baptism as a condition of pardon be forever established.

But here is another instance. Peter by the Holy Spirit said in Acts ii: 38, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost." Here are also two conditions specified, and pardon promised to him that does them. Repent is one; no sinner therefore, can be saved, without repentance. Baptism is the other, and according to the rule of Bro. Phillips, no one can have the promise of pardon till this is also complied with. From the construction of the sentence, baptism is as certainly a condition of pardon as repent, for they are inseparably connected as conditions upon the doing of which the same end is to be obtained, which end is remission of sins. Here again he has to deny his own rule, or yield that baptism is a condition of pardon as certainly as repentance. From this there is no escape.

But from these two passages three conditions are found, upon the doing which pardon or remission of sins is definitely promised; faith, repentance and baptism. While other things may be necessary, it is certain these are, for they are specifically named as conditions, and no one can reach the promise of pardon without complying with them. And this needs no further argument than the application of brother Phillips' rule. These conditions are specified, and therefore must be complied with, or the promise will never be reached. The Lord through the words of the Holy Spirit has placed these conditions in his holy word, and no man has the right to change or interfere with them as brother Phillips has done in the above article. He admits faith and repentance, and by the same rule he must, he is bound to admit baptism as a condition with the other two. There is no escape.

But he tries to find comfort in the fact that it is nowhere said he that is not baptized shall be damned. And yet he knows that that much is virtually said in the commission in Mark. He that believeth and is baptized shall be saved. But to supply necessary ellipses, he that believeth not, and is not baptized shall be damned. But it would be useless to express all that, for faith as a condition of pardon comes before baptism, and without faith nothing else, neither repentance nor baptism would be of any avail. Faith is one of the conditions of pardon, and it cannot be dispensed with and pardon obtained. And as it comes first and is necessary to make the other two available, a failure to comply with this, the first one, would necessarily make the others of no avail, and hence no need to mention baptism, which without faith could be worth nothing. But virtually, it is there.

We wish now to add another feature to the rule laid down by brother P., which is this: The fact that only one condition may be expressed in any one passage does not annul any condition expressed elsewhere to the same end. In the two passages we have quoted above the three conditions, faith, repentance, and baptism are placed before the promise of pardon, and upon the doing of which by the sinner, the promise is made to depend. And if he could find a thousand passages where only faith is mentioned, and upon it the promise of pardon given, these would not set aside either repentance or baptism. And again, if a thousand could be found where faith and repentance were both mentioned as conditions with pardon promised upon the doing of them, this would not set aside baptism, because it is elsewhere given as a condition, and by his rule, "to which there is not an exception in the Bible," baptism must be regarded as one also. And upon the same principle, when we find passages, which we do, some of which are quoted in the foregoing, in which baptism only is mentioned, and the promise of pardon given upon the doing of that, we must not conclude that faith and repentance are not necessary. And yet we may just as well say that, as for him to say that baptism is not necessary. The same rule that will set baptism aside, will also set faith and repentance aside. Ananias said to Saul, "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Here baptism is mentioned, but faith and repentance are not. Shall we therefore set them aside? By no means, for they are both mentioned elsewhere, and must both come in according to the infallible rule. When Christ said, "as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whosoever believeth on him might not perish, but have everlasting life," all that is mentioned elsewhere as conditions is included here. Repentance is elsewhere mentioned as a condition of salvation in other passages, and hence it must come in also, upon the same principle. And not only that; but in this passage *everlasting life* is the thing promised. Hence everything upon which everlasting life depends is included also. "Faithful continuance in well-doing," is necessary to eternal life, and hence that is included in this passage in the third of John.

Therefore, by the same stroke that Bro. P. sets baptism aside by this passage, he sets aside repentance, and the entire Christian life which the word of God requires of the child of God in order to an entrance into heaven. Such procedure will entirely destroy the Bible. Precisely the same is true of all the other passages he quotes, in which faith is mentioned, where repentance and baptism are not. Every time that he gets baptism out of these passages, he gets repentance out at the same time. But he says that the "New Testament affirms, in terms most explicit and unambiguous, that sin is pardoned, and the sinner saved without baptism." This is what brother Phillips says, but the word of God says no such thing. That there are passages that speak of salvation through faith, where baptism is not mentioned, all will admit. But there is no passage that says sin is pardoned and the sinner saved *without* baptism.

This is simply what he *thinks* about it, not what the Lord says. If men would only tell what the Lord *says*, instead of telling what *they think*, all could understand the truth. If Bro. P. would only stick to his rule, he would never say that again. He gives some instances where Christ pardoned men before his death. If he would study how to rightly divide the word of truth he would not bring up such cases now. The plan of salvation by which we are to be saved was not then provided. The blood of Christ by which we are to be saved was not then shed, and no man could then be saved as sinners are now to be saved, as set forth in the last commission of Christ to his apostles after he rose from the dead. Neither could they then be saved as sinners must be now. Men never were saved as now, till Christ ascended, and the Holy Spirit descended upon the apostles to inspire them for the work of preaching the gospel to every creature. On the day of Pentecost men were saved as now, for the first time in the history of the world. But since then, none have been saved any other way. As well talk about slaying a sin offering now, by which to obtain pardon, as to talk of direct pardon from Christ without faith, repentance, and baptism. Both were in force then, while salvation by the last commission of Christ was not. But now salvation by this commission is in force, while pardon through sacrifice of animals and by the direct power of Christ, are not. We, therefore, are required to come to the preaching of the apostles under their last commission as directed by the Holy Spirit, and not to animal sacrifices, nor to direct pardon by Christ, while on earth, and before his death. We are now saved by the "New and living way, which he hath consecrated for us through the vail, that is to-day his flesh."

But he also introduces and misapplies the case of the leper, where Christ said to him, after he

was healed, "Go show thyself to the priest, and offer for thy cleansing the gift that Moses commanded for a testimony unto them." In this he entirely overlooks the fact that the healing is one thing, and the cleansing from the impurities of the disease is another. The offerings here directed never were for the healing of the disease, but for cleansing from the uncleanness of the disease. And these offerings for the cleansing were never to be offered until the disease was healed. The law is given in Lev. 14. There it says, "And the priest shall look upon the leper, and if the plague be healed, then he shall offer," etc. The healing first, and then the offerings for the cleansing. So it was in the days of Christ; the healing was done by Christ, but the cleansing had to be done by the offerings of the law. Hence the meaning is, offer for, that is, *in order to*, thy cleansing, the gift that Moses commanded. This harmonizes with repent and be baptized for, in order to, remission of sins.

But he also says, that the sins of the multitude to whom Peter preached on the day of Pentecost were really forgiven when they repented, and symbolically forgiven when they were baptized. This, again, is what brother *Phillips thinks* about the matter, and not what the word of God says. There is not a passage anywhere that says so. We cannot accept it upon Bro. P.'s declaration. Besides, if baptism is for *declarative* or *symbolic* remission, so is repentance, because both repentance and baptism are for the very same thing, and cannot be separated. And this would destroy his argument, to say the least of it. But finally, his own language, whether he intended it or not, concedes that people are baptized *into* the name of Christ There is no salvation in any other name, and hence we must be in Christ before we can have pardon. To say that we enter *into* the name of Christ by baptism, is virtually to admit that we are not pardoned till baptized. Because out of him there is no pardon, and, according to this admission, not in Christ till baptized into him. This admission just yields the whole ground that we claim, and we do not care to say more.

We hope that if the *Alabama Baptist* sees proper to notice this, they will do as we have with them,—publish our entire article in their paper.

E. G. S..

TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T POE, LONGVIEW, TEXAS TO WHOM ALL CORRESPONDENCE RELATING TO THIS DEPARTMENT MUST BE ADDRESSED.

PRAYER—DOES IT CHANGE GOD?

We would like the advocates of the "mourner's bench" system to tell us, if they can, why they propose to convert men and women through prayer. They first secure the mourner, and then proceed to petition God, with prayers long and importunate, to pardon the mourner's sins. Now, we would like to ask some of our "mourner bench" advocates a few questions, and Peter enjoins faithful and true Christians to be ready to give an answer, a *reason* for the hope within, so I suppose men should have a reason to give for all they do religiously. But query:

1. Has God required this kind of mediation at the hands of the church, or is Christ alone Mediator between God and man?

2. Is not our Heavenly Father always *willing* and *ready* to save sinners,—to pardon them and make them new creatures in Christ?

3. If you answer yes to second query, then what? Do you not commit a farce when you pray him to do just what he is willing and desirous of doing?

4. Is it God you would change by your prayers? Do you regard him as angry, and then suppose that your petition pacifies him, and, at *your* request, he pardons another?

Now, we would be glad to have all honest-minded advocates of this system to consider these things.

The Bible teaches us that God is unchangeable; that he loves the world, and would save it. We, of course, do not want him to change from this. We want him to go on loving; and if any change is to be made, ought not that change to be made in man, who is sinful and sinning? Now, what change ought to be made in man? First, he should hate sin and turn away from it; he should also love God. Then, instead of stopping and looking for, and expecting, a blessing, where God never promised it, should he not turn away from his evil ways and seek a better life? Where can this be found? Not in prayer. There is but one prayer adapted to the penitent sinner; that is, "Lord, what wilt thou have me to do?" The answer is found for all such in God's word. See Acts 2: 38; last part of 8th chapter of Acts, etc. Now, if he follows this course does he not follow the divine plan? If he follows the divine plan is he not safe? Can you, in any case of conversion recorded in Acts of Apostles, show that prayer was offered by any apostle, or Christian preacher, as a part of, or condition to the pardon of an alien, a penitent sinner, not in the kingdom of Christ?

WHAT THERE IS IN A NAME.

I. B. Link, of the *Baptist Herald*, lately wrote and published an article to show "what there is in a name," but concluded by telling his readers there is nothing in it. Let us see if there is not something in a name. Suppose brother Link's wife should conclude to call herself after John Smith, Bro. L.'s gardener, or Tom Jones, his field hand. Suppose she should persist in calling herself Mrs. Smith, instead of Mrs. Link, how would he like it? Would it make any difference to him? Again, if Bro. L. had to take a note of hand, payable twelve months after date, for the sum of one thousand dollars, would it make no difference whose name was attached to it? Would he take the name of Bill Snipes, the street beggar, as readily as he would that of Jay Gould, or Vanderbilt? Not a bit of it. He would be very careful about getting the right name here. Why? Because dollars and cents are at stake. In religious matters there are no dollars at stake; only an interest in an eternal inheritance, that's all. Now, we intend to show there is *much* in a name, in religious matters, as well as temporal affairs, and that a right to possess the eternal inheritance at last will depend upon the name we wear. So our readers may expect a commencement of a series of articles on this subject next week.

THE ATONEMENT AS APPLIED TO INFANTS.

I was once asked by a good Baptist brother, many years ago, to write out what I knew on the above subject, and he would publish it. I promised him I would, and just then I *knew* that I knew a *great deal* on the subject. I went home, got out writing material, and headed a sheet of fool's cap, as I have this,—"The Atonement as Applied to Infants." Now for the start; the pen was ready, the article headed, etc. But somehow the ideas would not come. One hour passed, and I had not written a line. I put away my writing material, and determined I would study the matter up a little. I knew all about it, of course, but somehow I could not start off. Well, I let that subject rest about one year, when I again headed a sheet as above, and started off. I wrote two lines and a half, laid down my pen to think awhile, and, after another year, resumed my pen to say, "the premise is wrong." The atonement, I found, is not applied to infants at all. I found they did not need it. Only sinners need atonement, and infants are not sinners. The only thing infants need is a resurrection, and that is secured in Christ. But the resurrection is not the atonement. The atonement must be made previous to the resurrection, or it is never made at all. I then wrote these views out and sent them to the Baptist brother for publication He returned my article, endorsed, "While your views on this subject are in the main correct, if I should publish them, I should have more than forty replies in less than a week, taking issue with you." The good brother is still publishing the paper, and is yet creed-bound so he cannot, he dare not, publish the whole truth.

A FEW THINGS TO THINK ABOUT.

If the Mosaic law ceased with the death of Christ, and the new law, or dispensation, began only on Petecost after the death of Christ, what law was in force, by which men might be saved, during the interregnum of more than forty days?

If Christ, "in the days of his flesh, offered up prayers and supplications with strong crying and tears, unto him that was able to save him from death, and was heard," etc., (see Heb. 5: 7-8), what death did he fear? Was it the death of the cross? Did he come to that *hour* upon the cross, and then pray to be delivered from it, when he expressly says he came to give his life there? Did he pray the Father to keep him from the end of his mission? Let the reader turn to Heb. 5, and think this over, and let his mind revert to Gethsemane, and while he calls up the scenes of that last night there, he may get a clue that will unravel. Heb. 5: 7.

If Revelations (the book so called) is a hidden mystery, not to be understood, why did John say, in the beginning of it, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things which are written therein." If we cannot understand, how can we keep these things? Stop and think.

INFLUENCE OF EARLY ASSOCIATION. — The power of early association, in the formation of character, is often alluded to by writers on the subject of the human mind, and it is one which it is of the highest importance that every mother should understand. A great part of the influence which every parent exerts upon a child is an insensible influence, which, at the time, the parent does not perceive. It is the influence of circumstances by which associations of good or evil nature are fixed in the mind, in almost indelible characters.

"I think I may say," writes Locke, "that of all the men we meet with, nine parts of ten are what they are, good or evil, useful or not, by their education. It is that which makes the great difference in mankind. Little or almost insensible impressions on our tender infancies have very important consequences, and there it is, as in the fountains of rivers, where a gentle application of the hand turns the flexible waters into channels, that make them take quiet country courses; and, by this little direction given them at first in the source, they receive different tendencies, and arrive at last at very remote and distant places. Imagine the minds of children as easily turned this way or that, as water itself."

From the intimate and almost indissoluble combinations, which we are led to form in infancy and early youth, may be traced many of our speculative errors, many of our most powerful principles of action, many perversions of our moral judgment, and many of those prejudices which mislead us in the conduct of life. By means of judicious education, this susceptibility of the infant mind might be rendered subservient not only to moral improvement, but to the enlargement and multiplication of our capacities of enjoyment. Our daily experience shows us how susceptible the tender mind is of deep impression; and what permanent effects are produced on the character and happiness of individuals by the casual associations formed in childhood.

ITEMS, PERSONALS, ETC.

Can you tell a phone when you see it?(!)

A man who swore four times in the Newport (Ky.) postoffice, was fined four dollars the other day. We could put our finger on more than one man who would be financially wrecked, if there was a law in this State against profanity.

A woman was offered a sealskin cloak if she wouldn't speak for an hour. At the end of seven minutes she exclaimed, "Mind, it's got to be a $250 one!"

A charitable movement is that being now agitated in Nashville, to establish an asylum where virtuous and destitute women and children can be temporarily housed and cared for. Frequently young girls are left completely alone and without relatives, or any occupation for support, and stand in great peril of losing their character among the temptations of the city. Strangers also, who, from ill-health and poverty, are unable to continue their journey, and families suddenly reduced to want, are to be included. It is to be hoped the movement will be a success.

Miss Lotta, the seventeen-year-old daughter of J. T. Gallaway, of Baltimore, has renounced Christianity, and has become a proselyte to Judaism. She takes the name Rebecca Lilienthal from the name of the Rabbi from whom she received instruction. She has also renounced her parents, who are said to be strict Methodists.

Our Baptist brother Griffin, with whom Bro. D. L. debated at Gallatin, Tenn., called at the ADVOCATE office, Monday. He is an entertaining talker, full of anecdotes and fun. He is stopping in Nashville for a time.

As a great favor to us, please patronize our advertisers, and always state that you saw the advertisement in our columns.

We commend the really excellent, practical articles of Bro. J. D. Floyd, on "The Congregation and its Work," to the elders, deacons and members of every church where the ADVOCATE goes.

Five dollars and thirty-five cents more are to hand, from Lebanon, Tenn., for the Pickens fund. It is due to sisters Cartwright and Robinson, of that place, to state that this and also the amount reported two weeks ago, was raised by their personal efforts.

Please refer to the card of the well-known and reliable house of B. S. Rhea & Son. We are proud to number them among our advertisers, and our farmers and merchants who have not already done so, will find it an advantage to make their acquaintance.

Bro. P. C. Breeden sends five dollars for J. M. Barnes, from two sisters at Hunt's Station, Tenn. Also, Bro. W. L. Hill, of Murphree's Valley, Ala., sends eight dollars for the same.

Read Bro. J. B. Armor's announcement of Red Brazilian Artichokes for sale.

A good man has passed away, in the person of Bro. E. Roth, of Mt. Pleasant, Maury county, Tenn., who died of pneumonia, January 26th, 1883, leaving a wife and five children.

We were happy to see the face of Bro. Geo. A. Reynolds, of Columbia, Tenn., just returned from a visit to St. Louis, Mo., on business.

The Hon. James G. Blaine is a Catholic. His daughter, an Episcopalian, was married last week to Col. Coppinger, of the U. S. Army, who served in the army of the Pope before coming to America. Miss Blaine joined the Catholic church in order to marry him. He is twenty-five years older than his bride.

Burdette, of the *Burlington Hawkeye*, says: "My son, when you hear a man growling and scolding all the while because, as he says, Moody gets $200 a week for preaching Christianity, you will observe that he never worries a minute because Ingersoll gets $500 or $1,000 a night for preaching Atheism."

The truth of the doctrine of *purgatory* as held by the Roman Catholics, is about to be tested in the courts. A man in Australia left $7,000 to be used to deliver his soul from that alleged state of existence, and the executor declines to pay the money without legal proof that it has been really earned.—*Christian Intelligencer.*

There were two additions to the Edgfield church, by baptism, last Sunday.

We were pleased to have a visit from Bro. Robt. M. Young, of Mt. Hope, Ala., this week. He was in our city on a business trip.

With next week's issue we will begin to insert our advertising pages in the body of the paper, thus giving the great advantage of having the reading matter *begin on first page*, instead of having a cover of advertisements.

J. R. Bradley has forwarded two dollars from the church at Bakerville, Tenn., to Mr. Joseph Gibbs, Lawrenceburg, Tenn.

TEMPERANCE COFFEE HOUSE,

No. 27 North College St., where gentlemen and ladies can get a nice meal for 25 cts; can get soup and bread, or a cup of good coffee and bread for 5 cts. We ask our readers to give this house a call when they wish to get a meal or lunch in the city. One of our good sisters of this city is matron in the house.

LOOK OVER IT.—It is said that John Wesley was once walking along a road with a brother, who related to him his troubles, saying he did not know what he should do. They were at that moment passing a stone fence to a meadow, over which a cow was looking. "Do you know," said Wesley, "why the cow looks *over* that wall?"

"No," replied the one in trouble.

"I will tell you," said Wesley, "because she cannot look *through* it; and that is what you must do with your troubles; look *over* and *above* them."

Depend upon it, in the midst of all the science about the world and its ways, and the ignorance of God and His greatness, the man or woman who can say, "Thy will be done," with the true heart of giving up, is nearer the secret of things than the geologist or theologian.—*Geo. Macdonald.*

Love is the light by which we see God, by which we understand his Bible; by which we understand our duty, and God's dealings in the world. Love is the light by which we understand our own hearts, by which we understand our neighbors' hearts.—*Charles Kingsley.*

The silence of the soul speaks to God.—*Bossuet.*

Market Report.

OFFICE OF THE GOSPEL ADVOCATE,
Thursday, February 22, 1882.

Cotton is dull and nominal. Country produce, especially dried fruit, in excellent demand. Dried apples, bring as high as 8 cents; eggs still lower. Flour is higher. No change to note in wheat.

COTTON.

Good Ordinary	8½
Low Middling	9⅛
Middling	9⅝
Good Middling	9⅞

COUNTRY PRODUCE.

GINSENG	1 00 to 1 25
BEESWAX—Choice	25
DRIED FRUIT—Apples	7 to 8
Peaches, halves	6
" quarters	5
TALLOW	7
POTATOES—Irish, per bbl	2 25 to 2 50
" Sweet "	1 50
PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1¾
FEATHERS—Choice	30 to 35
BUTTER	10 to 15
CHICKENS, hens	25 to 30
Young Chickens	15 to 20
TURKEYS—Gross, per lb	7½
Dressed, "	12½
EGGS	17
HIDES—Dry Flint	12 to 15
Dry Salted	10 to 12
Green Salted	7½ to 8
WOOL—Tub Washed	30 to 32
Unwashed, Clothing and Combing	18 to 22
Unwashed Lamb's Wool	none.
Burry One-third less	

FLOUR AND GRAIN.

FLOUR—Superfine	4 25
Extra	5 00
Choice Family	6 00
Fancy	6 25
Patent Process	7 00
BRAN—Loose Car loads, per ton	15 00 to 15 50
WHEAT—New	90 to 115
CORN—Sacked in Depot, white	49 to 54
New, from Wagon, shelled	47
" " " in ear	46
OATS—Sacked in Depot new	48
RYE—From wagon, Seed	60
BARLEY—from wagon	60
HAY—Mixed	14 00
Prime Timothy	15 00
Choice "	16 00

LIVE STOCK.

CATTLE—Best fat Steers, per 100 lb	4 50 to 4 75
Best Butchers	4 25 to 4 50
Ordinary thin Cattle	2 00 to 2 50
Sheep, Fat	4 00 to 4 50
" Stock	2 75 to 3 00
Lambs	4 00 to 4 75
Heavy Hogs	5 90 to 6 10
Light Hogs	5 50 to 5 65

PROVISIONS.

BACON—Clear Rib Sides	16½
Shoulders	8
LARD—Buckets	14½
Tierces	13
HAMS—"C. C. C."	15½
COUNTRY MEAT—Shoulders	10
Clear Sides	11
Hams	12
Lard, from wagon	11
BULK MEATS—Clear Rib Sides	13
Clear Sides	15
Shoulders	11¾

TOBACCO.

Common lugs	4 50 to 5 50
Good lugs	5 50 to 6 00
Low leaf	5 00 to 6 00
Common to medium leaf	6½ to 7½
Good leaf	7 50 to 8 50
Fine leaf	

WHOLESALE GROCERIES.

SUGAR—New Orleans (kettle) per bbl	7 to 7¾
Yellow Clarified	8 to 8¾
White Clarified	8¾ to 9¼
Granulated	9¾ to 10
Crushed and powdered	10½
A Coffee	9¾ to 10
MOLASSES—New Orleans	45 to 58
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	9½ to 10
NAILS—10d	4 00
Horse shoes	5 00
SALT—Seven bushel barrels on cars	1 85
5½ bushel bbl	1 40
LEATHER—Oak Sole	37 to 43
Buffalo Slaughter	27 to 29
Hemlock	24 to 29
In Rough	20 to 24
SEEDS—Herd's Grass	100 to 1 00
Blue Grass	1 25 to 1 50
Clover	8 00
Timothy	2 25 to 2 50
Orchard Grass	1 40 to 1 50
German Millet, from wagon	1 05
Hungarian and Missouri	None

Home Reading.

TOM SAWYER AND HUCKLEBERRY FINN.

These are prominent characters in the writings of Mark Twain; and they are not altogether unnatural. The great humorist is the most correct delineator of character of any writer belonging to his school. I taught a boy in Pennsylvania, who is very correctly represented by Tom Sawyer; and I knew a man in the same State, who was developed from just such a boy as was Huckleberry Finn. Tom Sawyer was accustomed to attend Sunday-school and church in company with his brother and sister. They attended because of their love for the institutions; but Tom attended for stronger reasons. On one occasion a prize was to be given. Tom wanted it; not because of what it was intended to represent, but because of the glory that went with it. The person who had the greatest number of yellow tickets was to have the prize. So Tom went to work, bought up a sufficient number of tickets to secure it. He was a good politician. When the prize was awarded all were surprised to see so unworthy a candidate receive it as was Tom Sawyer. The superintendent was in as much trouble as the rest; but Tom had the tickets, and was entitled to their full value. He was elevated to a seat with the visitors, and introduced to Judge Thatcher. The judge made a speech, spent the greater part of his time in complimenting Tom. He thought he would show off still further by asking Tom a few questions. Now, Thomas, give us the names of the twelve apostles? Tom was silent. Thomas, who were the first two that were appointed? Tom said nothing. The superintendent spoke up, Thomas, don't be afraid, answer the gentleman. Tom still held a quietus upon his tongue. The lady present, then, said, I know you can tell me the names of the first two disciples? Tom felt that he must answer, and replied, David and Goliah!

Tom was required to remain at church after Sunday-school. The minister was very long and tiresome in both his prayer and sermon. Tom did not have any special relish for either: but he had reasons for enduring both. Tom, however, employed his time, as he thought, to the best advantage. He had brought a beetle to church with him in a percussion-cap box. He was playing with it, and it fell into the aisle. A vagrant poodle dog came along and took hold of it; but he soon let it fall, yelping and flirting his head. The neighbors placed their faces behind their fans, and shook with inward joy. Tom enjoyed it, and thought it was not so bad to be at church after all. The dog soon forgot the beetle, and sat down on it. Then, there was a wild yelp, and the poodle went sailing up the aisle in great agony; the yelps continued, and so did the dog. It is said that Tom Sawyer gave up his wild ways, when he reached maturity, and became a useful man. This is, however, the exception, and not the rule; for, as a general thing, bad boys make bad men.

In conclusion, we must say a few words about Huckleberry Finn, the associate of Tom Sawyer. He was the son of a drunkard, and had no protector. He wore the cast-off clothing of full grown men; his hat was a vast ruin; his coat when he wore one hung nearly to his heels, and had the rearward buttons far down his back. One suspender supported his trousers, and the seat of his trousers hung low. The fringed legs dragged in the dirt, when not rolled up. The boys were forbidden to play with him, and this was Tom's reason for making him an associate. Huckleberry remembered his father's sad example, learned self-reliance, and became a good and sober man.—*J. W. Lowber, in the Word and the Work.*

HOW TILLY HAPPENED TO GET A VALENTINE.

"I'll send you a valentine, now see if I don't, Mary Libbey, just the very worst and hatefulest one I can buy."

"I don't care," Mary screamed back, "I won't open it."

Mary Libby and Johnny Ladd had been neighbors and schoolmates ever since they were big enough to go to school, and were usually great friends. What was the matter to-night?

Well, to begin with, Mary had laughed at Johnny about a hole in his coat, and he said that was n't any worse than it was to have red hair. Now Mary's hair was red, and she took fire as quickly as though Johnny's remark had made it blaze. She said Johnny was a bad boy, and then he said she was another, and so they quarreled till the roads separated.

But when Johnny's anger had cooled off, and he tried to tell his mother what kind of a valentine he meant to send Mary, he found there was not much reason to give for it. His mother had no idea but he was going to send a nice, pretty one, as he usually did. So Johnny concluded he had better, after all.

The next night after school Mary called as usual at the post-office to get the mail. The postmaster's eyes twinkled as he handed her out a big envelope, addressed in a round boyish hand to Miss M. A. Libby, the hateful valentine that Johnny threatened her with the night before, of course!

Quick as a flash there came into Mary's mind a way to get rid of it There was another M. A. Libby in town; to be sure no one thought of her name as beginning with M, for she was always called Tilly, but that was short for Matilda. She was some older than Mary, her people were poor, and she did not come to school all the time, because she had so little to wear.

To-night she was right there in the post-office, and Mary put the big envelope into her hands. "This must be for you," she said.

"O, I don't believe it is!" cried Tilly.

"But don't you see?" said Mary. "The last name is spelt without an *e*, I spell mine *with* one, and you don't, so of course it means you."

Tilly hugged the precious thing, and ran home in a maze of delight. Such a sensation as there was in the log cabin when she opened the envelope, and the beautiful valentine, all gilded and scented, with wreaths of roses, fleshy cherubs, and tender lines of poetry, came to light. It seemed to the Libbys like a gift from a fairy land.

The next morning, when Mary came into the school-room, a knot of girls gathered around Tilly, were listening to her glowing discription of her valentine. Mary paused only to hear her tell of the "sweet babies," and hear her repeat one or two of the gushing verses, then she walked away.

And two resolutions she made, "I'll never let Johnny know but what I got his valentine, and I'll never quarrel with him again."—*Youth's Companion.*

Snow.—There is something really charming in a country-house after a great snow-storm, in the sense of snugness that it brings, the tucked-up feeling, as if it were indeed a fleece of wool that compassed us about and kept us warm. In a soft room, lifted above the drifts forgetful of the real source of heat, we look out upon the white, padded windows, the soft, supine heap, and imagine that it is this that warms and soothes us. A night passes, and the winds blow and beat upon the house, and the "rain into a fleece of wool" has fallen and made valleys of mountains and empty spaces of our padded casements. Snow is beautiful, like some people, in its own place. It holds its birthright high among the immortals. It is spoiled by collision with mundane and artificial things. On the mountains is it not ever beautiful? On the fields, the meadows, the trees, the walls, untouched, it is a living beauty. But in cities, where the masses of human kind must trample it down, push it, crush it, blacken it, mob it, where an armed force with pickax and shovel must fall upon it and beat and grind it out of existence, it is an ugliness, a blot, a degraded pearl of great price.—*Harper's Bazar.*

TOMMY'S DREAM.

One cold stormy night, mamma Ray sat in Tommy's bedroom, by the low trundle-bed. Tommy's curly head was pressed against her shoulder as he listened, while she told him of a good, kind man who was kind to all dumb animals. This man spends his time and money in trying to make those who are cruel to their horses, cows, dogs, or donkeys, feed them enough, and cease their beating the poor things. She did this because her seven-year-old son teased Bow-wow and Furry-purry, to see them bark and fight. The dog and puss were good friends, only when Tommy set them to quarreling with each other. Sometimes he pulled the wings from butterflies and grasshoppers, and stuck pins in them.

When she ceased Tommy said "Now I lay me down," and she tucked him snug and warm in between the soft woolen blankets, and kissed him good night. Some way, Tommy could n't go to Shut-eye Town as soon as usual. He kept thinking of poor Goldie and Perky, the pet canaries that were his care. Mamma would not buy the golden beauties until Tommy said he would feed them every day. And now two days had gone by and he had not given them seed or water; mamma's talk made him think and sleep wouldn't come easily. Some time in the night he heard a tiny, sweet voice say:

"Perky, I can not live without food or drink, and must leave you, dear brother. We have been happy birds, and you will miss me sadly. If Tommy had only given us seed or water, even a few crumbs of cake I saw him cram down his throat to-day, I need not die."

"Yes, Goldie, he likes to skate and coast too well to feed us. I fear I shall follow you."

"Good-bye, dear Perky," sighed Goldie, and he lay upon his back, his claws in the air, dead.

"O mamma," screamed Tommy.

Mrs. Ray thought he had the croup, and ran to the low bed.

"O mamma, Goldie talked out loud about me, and then he died."

"O, O! let me see the cage." He was so troubled that she brought the birds to him, and, sad, sad to tell, poor Goldie really was dead, and the seed-cup was empty.

It was three hours until morning, but mamma made a fire, took Tommy in her arms, and soothed him with mother talk until daylight came. She had Goldie stuffed and put in a glass case for Tommy's birthday present.

Perky, ever after that, was well fed, and grows plump and saucy; and Tommy never teases animal or insect now. He believes that Goldie really talked, and that he heard his voice; nor will he believe it was only a dream. He often asks Perky about it; but coax as he may, with sugar or strawberries, Perky only looks wise, and trills as loud as he can his clear, sweet song. He answers not a word, nor will he show any grief for the loss of his mate, Goldie. If he gets lonely he does not tell Tommy about it.—*Ella Geurnsey, in Western Christian Advocate.*

Humors of the Day.

The proper way to warm the house is to keep the cellar coaled.

Now they speak of Crude Petroleum as a remedy for Consumption; better not try it, but take Dr. Bull's Cough Syrup,—the standard Cough Remedy of our age. It is agreeable to the taste, never fails to cure, and costs only 25 cents a bottle.

When a convict's watch runs down it does not necessarily follow that his time has expired.

Beauty in a Paragraph.

Beauty, though it be only skin deep, is a tremendous lever in its effect upon humauity. The monarch and the peasant bow down alike in homage to it Every man admires beauty and it is the duty of every wife to make herself look as beautiful as possible, especially before her husband. Pimples and blotches often disfigure what would otherwise be a beautiful face, but in such cases Swayne's Ointment for skin diseases will eradicate the evil.

Handsome tidies are placed on satin-covered sofas, not so much as a guarantee of good faith as to cover up the spot that is worn through.—*Puck.*

Great Things of the World.

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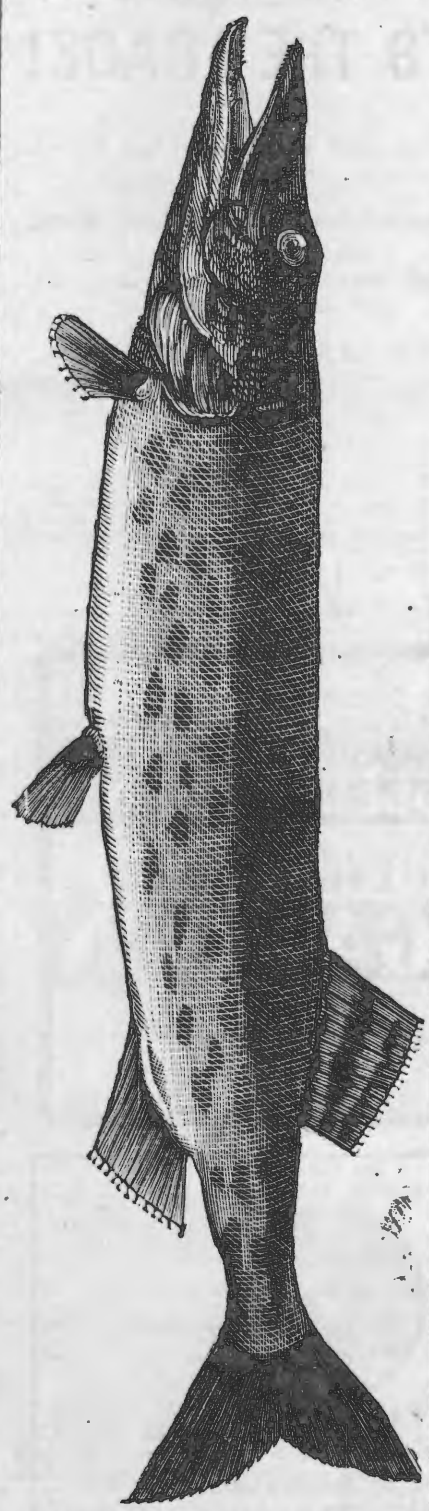

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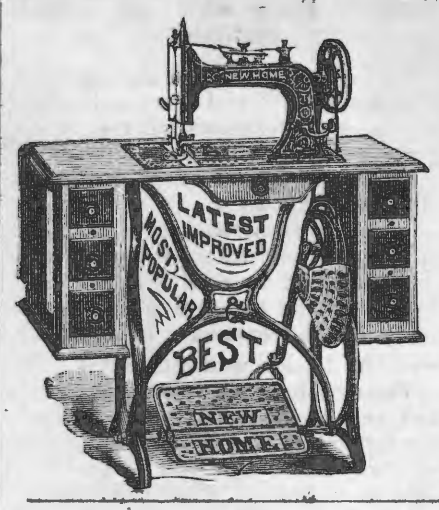

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VOLUME XXV., NUMBER 9. } NASHVILLE, TENNESSEE, MARCH 1, 1883. { $2.00 YEARLY IN ADVANCE POSTAGE PREPAID.

EDITORS:

D. LIPSCOMB, E. G. SEWELL.

As We Make It.

There is many a rest on the path of life,
If we would only stop to take it,
And many a turn from a bitter land
If the querulous heart would take it.
To the soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green, the flowers bright,
Though the winter storm prevaileth.

Better to weave in the web of life
A bright and golden filling,
And to God's will bow with ready heart
And hands that are swift and willing,
Than to snap the delicate, innate thread
Of our curious lives asunder.
Than blame heaven for the tangled ends,
And sit and grieve and wonder.

THE RESTITUTION OF ALL THINGS.

Bro. Lipscomb: Will you please give us an article on the subject of the "Restitution of all things," as spoken of in Acts iii: 21. Also your views of the teaching of the 16th chapter of Ezekiel from 48th verse to the close of the chapter. It is claimed by some of our good brethren that this 16th chapter of Ezekiel teaches that the Sodomites will be restored from the grave in a sinless state of human perfection, as Adam was before he fell, and that they will be privileged to hear the gospel, and in case of their continued and perfect obedience, they will be rewarded with eternal (human) life. I think something from you on this subject, through the ADVOCATE, would do good in our community.

Camanche, Texas. N. A. BOSTICK.

The Scripture, Acts iii: 20, revised, reads: "Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come times of refreshing from the presence of the Lord, and that he may send the Christ who hath been appointed for you, even Jesus, whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets, which have been since the world began. Moses indeed said, A prophet shall the Lord your God raise up unto you from among your brethren like unto me; to him shall you hearken in all things whatsoever he shall speak unto you. And it shall be that every soul which shall not hearken to that prophet, shall be utterly destroyed from among the people."

The restoration here spoken of occurs after the blotting out of sins, and after the times of refreshing that come from the presence of the Lord. These must take place that he may send Christ (a second time.) Before that sending the heavens must receive him, until the restoration of all things. Of this restoration God spake through his prophets, "from the beginning of the world." He then instances Moses as particularly speaking of that restoration when he said, "A prophet shall the Lord your God raise up," etc., but evidently the work of restoration begun by this prophet, is not completed until "every soul which will not hearken unto him shall be cut off from among his people." In other words, until the rebellion against God is destroyed from among his people. He says then, Samuel and the prophets which followed after foretold these days. It seems to me in general terms the restoration here spoken of, is the full and complete restoration of the authority of God on earth, and of the earth to its normal condition in the universe, under the laws of God.

Christ began that work by the battle in the grave with the usurping tyrant, by his triumph over him. He put in operation the kingdom which, under the ministry of the Holy Spirit, like the little stone cut out of the mountain without hands, "will fill the whole earth and will destroy all the kingdoms, but it will stand forever."

Christ has been received into heaven, until the time of this restoration. Then will he come again as he went away in the clouds of heaven, to receive his kingdom, which when "all rule and all authority and power shall be abolished, when all his enemies, even death the last enemy shall be destroyed," then he will deliver up the kingdom to the Father, "that God may be all in all."

We have spoken in general terms and in Scripture language, because we do not trust ourself to convey ideas outside of the words of the Scriptures upon unfulfilled prophecy.

We are not half so wise as those friends who can take a dark prophecy like that of Ezekiel xvi: 48, and without any interpretation of it by the Holy Spirit, tell what it means, build a theory upon it, contradicting a number of Scriptures that are not prophetic, and that are simple and clear, and make a sensation as discoverers of something new.

We have had but little inclination to try to interpet prophecies of this kind, or to try to satisfy persons disposed to leave the plain and practical Scriptures of truth for the hidden, the mysterious, and the impracticable. Suppose the idea presented as derived from these prophecies be true, what is there in it to benefit a living mortal? Somebody anxious to excuse himself for sin here, anxious to persuade himself that he may live in rebellion against God here on earth, and then find another chance in the world to come, may draw an inference from it that if these Sodomites enjoy a chance, I may too. But can that do any man any good? It may encourage him to sin, to live a life of rebellion against God. But no interpretation of Scripture that encourages or excuses man in this course, is rightly interpreted.

No inspired man of God ever found or presented excuses for man remaining in rebellion against God. Every word spoken by God was intended to make man cease his rebellion, to cease it to-day, to hear his call now, "to-day if you will hear his voice, harden not your hearts," and if he refuses to hearken now, to leave him without excuse in his condemnation.

When any one finds himself construing Scripture in a way that excuses men for disobeying God, he may know he is perverting those Scriptures. He is not led by the Spirit of God: he is no true friend of God or man in that work. Every word ever spoken to man, every act of dealing with man on the part of God, has had one prime, leading object, that is "To destroy all rule and all authority and power on earth," to destroy man's self-will and make "God all in all."

All interpretation of Scriptures out of harmony with this is a perversion of the Scriptures of God. All loopholes made to allow man to escape his responsibility to prompt obedience to God, is the work of the evil one.

We hardly think it worth while to say a word in reference to the Scripture referred to. There is nothing in it that justifies the conclusion. Indeed, the Holy Spirit says, "Christ brought life and immortality to light through the gospel." If so, they were not revealed before Christ came; if so, they are not foretold in the Old Testament. If so, this Scripture cannot mean what it is here interpreted to mean.

This Scripture was intended to show that Judea was acting as bad as was Samaria or Sodom, with much better advantages. That Judea must suffer as they suffered, that under the existing covenant Judea must be destroyed. But that God remembered the fidelity of Judea in the persons of its first representatives, who were faithful; and a new and an everlasting covenant would be made with her, and in this new covenant the daughters of Samaria and Sodom would share with the daughters of Judea. That new covenant was developed in Christ, the daughters of Samaria and Sodom, that is, of all the nations of the earth were to be participants in the new covenant, with the daughters of Judea. There is not the most distant allusion to the future state of any one.

The only trouble we apprehend is, the daughters of Sodom were all supposed to be destroyed. But then Sodom in prophecy came to be applied to every nation or people who was punished for rebellion against God. Judea herself was called Sodom, and Israel Gomorrah. Isaiah i: 10. Egypt was called Sodom. Deut. xxxiii: 32. Ezekiel in this very chapter shows that he did not refer to the Sodom that was burned up, but he says, verse 49: "Thine elder sister is Samaria, she and her daughters dwell at thy left hand, and thy younger sister that dwelleth at thy right hand is Sodom and her daughters." Then the Sodom and her daughters here spoken of, was coexisting with Judea and Samaria, while the real Sodom was destroyed before Israel or Samaria were born.

It is a weakly development of Christianity, that diverts its own attention and the attention of the world from the salvation of those now going down to hell, to speculations concerning how the Sodomites can be saved, how men once condemned by Almighty God can escape that condemnation. Speculations whose only influence is to destroy men's sense of obligation to hearken to and obey God through his Son. All such speculations are sinful.

D. L.

ENCOURAGING WORDS.

Brethren L. & S.: The ADVOCATE comes always on time. It is a welcome visitor in a western land. Send it on; it makes us better; it is truly the gospel advocate, and has no superior in the world. I send you the names of two new subscribers; wish I could send you two thousand, for we need just such a teacher in every house west of the great Mississippi. A prominent M. Baptist rode thirty miles a few days ago, to talk to me for one hour about the *one church*, and he and his wife have since joined the Christian church. I have a letter in my pocket from him stating the same. May God bless the ADVOCATE and all its readers. I have many excellent meetings.

Your brother in hope of heaven,
A. J. SMITHSON.

Billings, Mo., February 18, 1882.

Correspondence.

The church at Salem, Louisa county, Va., has undergone many changes in the last six years. Alexander Bagby, one of the best of elders, has passed away from earth; others, too, of the older members are sadly missed: while Brother John Walton, now in his seventy-ninth year is too infirm to attend church. Many of the younger members are much inclined to worldly pleasure, and Zion here languishes. Brother Dr. Williams, of Hanover county, a man of unquestioned piety, preaches monthly for the congregation, and with much acceptance. But no preaching by a visiting brother, however eloquent, can take the place of the elder's work. It may be a great auxiliary to the work of the eldership, and in turn be as greatly helped, but the distance at which he resides, his attention to his own domestic affairs, etc., preclude the possibility of his ability to accomplish the work needed in all our congregations. He is necessarily ignorant of the true condition of the members; this however becomes the ground of his popularity with that church, as he can but speak in general terms, having no particular knowledge of the conduct of the members. Here I am reminded of the fact that it is very different with the home preacher, who, while he reproves, rebukes, and exhorts with all long suffering and doctrine, has often to bear the mortification of seeing his kindest admonitions passed with the coolest indifference, and he himself is looked upon as one that troubleth Israel, instead of being loved for his work's sake.

The prosperity of any congregation depends not upon wealth, nor upon social position, nor yet upon numbers, (unless of the proper stamp), but upon the intelligence, piety, and liberality of that congregation. The elders who watch for their souls are in a great degree responsible for the possession, by the members, of these characteristics of a Christian congregation. Are the members lacking in knowledge of the truth and religious interest? The elders have not given themselves to the study of the word and to prayer. Are the members lacking in Christian sympathy and fellowship? The elders never visit the sick of the flock nor seek the wanderers from the fold. Are the members worldly-minded? The elders set the example of lives almost wholy devoted to secular interest. Are the members illiberal and covetous? The elders often discourage every effort to arouse the church to the work of the contribution as required in the New Testament. But to dwell upon the decline of Christianity at any given place, is calculated to cast a gloom over our spirits, especially when we think of the self-sacrificing men of God whose faithful warnings have so often been heard in these places. Yet we should not despond—rather let us revert to those assurances of holy writ, which become the foundation of a most cheering faith. "All things shall work together for good to those that love God." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," and many such oracles. The candlestick at Salem may be removed, but it will shine with undiminished brilliancy in many other places. The Bagbys, the Waltons and Meredith's must all lay down their armor, but many valiant soldiers will rush into the ranks to fill their places. Elijah, one of God's great prophets, was taken from earth in a chariot of fire, but his mantle with a double portion of his spirit fell upon Elisha. Stephen, full of faith and of the Holy Spirit, the wisdom of whose words was unanswerable, fell in the midst of his usefulness, a martyr for Christ, but from the ranks of his persecutors young Saul was converted, who more than filled his place. The Jews by their rejection of Christ, brought salvation to the Gentile world. There is no doctrine more clearly revealed in the Bible than this: that all the reverses, bereavements, afflictions and trials in this life to the faithful become in God's providence the ground of their riches and joy. To the worldlian's mind this seems impossible, but the eye of faith discerns it in many a precious promise. In hope of immortality,

GRANVILLE LIPSCOMB.

Louisa Co., Va., January, 1883.

EXPLANATORY.

Bro. Butler of the *Apostolic Church* thinks I have done him grievous wrong, in saying I understood him (the printers made me say understand) to insinuate that I thought myself too big for an elder. I published his disclaimer of such an intention, and told him I fully accepted it. Before his disclaimer I understood that as his meaning, since it I understand it is not. But here is the connection in which he uses language that I so understood. Bro. Butler says, "We hold that the elders, since the apostles, are the chief ministry of the New Testament. It would never enter our mind that Bro. Lipscomb, with all his experience and life-long study of the word, would be *too* learned, and *too* efficient as a teacher and ruler, to be an elder in the church at Nashville. When a man gets too big for the eldership, the problem is, what to do with him! We know no higher position, none more responsible. We assume that elders should be rewarded, so that they may devote their time to the work. Bro. Lipscomb in answer to Bro. Lauderdale, agrees with this so far as the reward is concerned."

This we believe gives the connection so that our readers may see the force of the sentence. The italicised words and the exclamation point, the entire absence of any connection with or bearing it had on the subject, led me to believe it was intended as a cut at me. I knew there was no ground for it, but he had in the preceding paper insinuated that I was a "Pope," with just as little occasion.

But when Bro. Butler made the disclaimer, although I could see no possible object in the sentence, I fully accepted it, and said so; I was sorry I had misinterpreted him and would have let it pass, but in the next paper, he likened me to the buzzard, noticing the most offensive matter. I could have easily replied, the buzzard noticed the offensive matter because he liked it, I because I disliked it; but I thought the whole thing uncalled for, intended only as an odious and offensive comparison, and while I took not the least offence at it, I mentioned it only to see if we could not attain to a more courteous and dignified style in discussing religious questions. I suppose I am sensitive, too quick to notice things of this kind. My observation of others has led me to say, a man quick to take offense, is apt to give offense. I guess from my experience, I am no exception to the rule, as I have been unfortunate in my writing, in giving offense. In preaching and in personal intercourse with men, I have had no trouble on this score.

But I know that discussions in which one brother calls another "Pope," compares him to a "turkey buzzard," and bandies epithets, must degenerate into unprofitable personalities. We have started out to avoid these in the future, and will admit no articles in which they occur. If it creates a little friction and hurting to get at this in the beginning, the end will be all the better.

D. L.

PASSING THOUGHTS.

Bro. Bond tells us what our aged Bro. Sparkman says of the opposition to the truth now, as compared with half a century ago, in the neighborhood of Leiper's Fork, Williamson county, Tenn. What Bro. S. says of that neighborhood is literally true of almost every neighborhood in Middle Tenn. We believe there is scarcely a neighborhood in which, if the distinctive teachings of the Bible are presented kindly, on the points that have given greatest offence, that a single objection will be filed against them. The victory, so far as a mere mental acquiescence in the truth is concerned, has been complete and final. We have recently in neighborhoods in which our teaching has never been heard, presented what is regarded by my own brethren as extreme, to-wit: "There is not a spiritual idea or influence or thought in the world that does not come to men through the revelations of the Spirit as recorded in the word of God," and not a dissenting voice could we hear of.

But, brethren, the people are not obeying the teaching of the Spirit, are not becoming Christians. Many with a careless indifference remain nominally in the churches where they are. But those churches are lifeless. Others convinced yet give but little attention to religion. Why is this? The churches of Christ themselves are lifeless. Their moral tone is frequently not high. I mean they tolerate things in their members that are not good morals. They get up parties in the church, divide and quarrel, and destroy the life and activity of the church by little jealousies.

Christ died, shed his blood to cement in one brotherhood all who should believe in him through the words of his apostles. But those who claim to believe in him, divide, rend asunder the church cemented by this blood. I am not speaking of denominational divisions, nor did the Savior speak of them, but of division and strife and animosities in the local churches. These come from our selfish feelings, our unwillingness to forbear one another in love. To convert the world now, is needed not so much logical argument (though this is not to be neglected) as righteous and holy living—uprightness and justice in our lives, kindness and charity toward the helpless, earnestness in giving our means and talents to help men and honor God. Without these, our arguments and our Scripture quotations are meaningless and void. The world needs to be shown now that the church is in earnest in its faith in God through Christ.

D. L.

"As thy days, thy strength shall be." It is first the promise for strength according to our need. There are days of darkness. There are days of weakness, and it is the promise of strength. There are days of what we call prosperity, and we need a strong hand to hold us calm and steady and true. For oftentimes the most dangerous trial is when we seem not to be tried at all. But in them all the anchor of the promise still holds—"As thy days, thy strength shall be." —*Ex.*

"The life of Christanity," said Luther, "consists in possessive pronouns." It is one thing to say, "Christ is a Savior;" it is quite another thing to say, "He is *my* Savior and *my* Lord." The devil can say the first; the true Christain alone can say the second.—*J. C. Rile.*

The company in which you will improve most will be least expensive to you.—*Washington.*

KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

INCONSISTENCIES.

We hold, and the Bible does most assuredly teach, that a man must be born again in order to enter into the church, the kingdom of God; that to be born again, one must (1) believe "with the heart" that Jesus is the Christ the son of God, and (2) that he must be immersed "into the name of the Father, and of the Son, and of the Holy Spirit." It is evident, then, that he who does not believe Jesus to be the Christ is not in the kingdom. It matters not how good he may be; how benevolent, how charitable, how gentle, how refined, how moral; he may be ever so much devoted to the Old Testament Scriptures, and he may speak ever so highly in praise of the New; he may be ever so diligent in walking in accordance with the teaching of the New, because he thinks its precepts are in themselves good; but if he does not believe that Jesus is the Christ, he is not in the kingdom of God.

It is equally true and equally apparent that except a man be immersed he cannot enter into the church, the kingdom. For Jesus said, "Except a man be born of WATER and the Spirit, he cannot enter into the kingdom of God." That to be born of water is to be immersed, as I have said, we have no doubt. It is, furthermore, well understood among the pleaders for restoration, the restoration of apostolic teaching and practice in the churches of the Lord, that the Lord's supper was given to the disciples, to those in the fellowship; and in all the Sacred Writings there is not an intimation that any except the members of the body of our Lord were encouraged to partake of it. It is written, (1 Cor. 11: 28), "But let a man prove himself, and so let him eat of the bread, and drink of the cup," (*revised version*), but these words are written to the followers of the Lord, and not to worldlings. Is it argued that a man may not know that it is his duty to be immersed? I reply that it may be said with even greater plausibility that a man may not have what he considers sufficiently strong and abundant testimony to produce faith in the Lord Jesus as the divine Son of God. There seems to me to be a better excuse, if there be any difference, for the man who believes not, than there is for him who believes, but who refuses to obey this first command to the penitent believer. It is agreed by all those for whom I am writing this, that God has made it the duty of the penitent believer to be immersed. Now, I cannot think he has made it the duty of any man to do that which he *cannot* understand to be his duty. Especially does it seem hard to think he would make compliance with such a duty a condition of salvation.

No, indeed, if a man *cannot* believe, or *cannot* understand about baptism, he can be saved without them, on the principle that accountability is commensurate with ability; and hence he does not need the church, nor the Lord's supper, any more than he does faith or baptism. Are we not palpably inconsistent in writing or encouraging those who have not believed, or have not been immersed, to partake of the loaf and cup? Do we not sin when we in any wise countenance them in doing so? These questions cannot be answered negatively by one who understands that the supper was given to the church, and that the new birth includes faith and immersion.

Then another question arises: Ought we to call upon unimmersed persons to lead the prayers of the Lord's house? Here again the sin of inconsistency lies at our door. He who is not a member of the church is certainly not a proper person to lead it in this most important part of the worship. His prayers are an abomination to the Lord. "Ministerial courtesy" has caused a great deal of folly and wickedness. Sectarian preachers, who not only refuse to obey the commandments, but who are constantly engaged in endeavoring to keep others from obeying them, in obedience to the behests of "ministerial courtesy," are taken into the pulpits and held up before the people as leaders of the true Israel of God. "He that turneth away his ear from hearing the law, even his prayer shall be an abomination," says Solomon; then he tells about the doom that shall befall him who "causeth the righteous to go astray in an evil way," (see Proverbs 28: 9–10). "We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth," said the man who had received his sight, after washing in the pool of Siloam. His doctrine is true; it is expressed repeatedly in one form or another in the Holy Scriptures "But," it is often said, "we must not judge the hearts of men. This preacher's heart, although he is an infant sprinkler, may be right in the sight of God." Do I judge the heart? Do not you do it rather? Jesus says, "By their fruits ye shall know them." I see the man's fruit. He neither obeys the Lord, nor is he willing that others should do so; but you say, "Although he is living in continual disobedience, leading others also in the same evil way, his heart is right, and I will treat him accordingly." Do you not make yourself a judge of the thoughts of the heart? We can hear what a man says, and we can see what he does, but we cannot know the thoughts and intents of his heart, only as they are thus expressed. Hence he said, "By their fruits ye shall know them." When a man obeys the commandments, and strives to induce others to walk in the same way, we have good reason for supposing that he is upright in heart. If he does not, we certainly have good reason for doubt. In apostolic times there were those who "by their smooth and fair speech" beguiled "the hearts of the innocent;" and it seems the world is not altogether free from such men now. See Rom. 16: 17–20. I have been led to write this by the remembrance of a prayer, which I heard several days ago, delivered by a Pedobaptist preacher, in one of the meetings of the brethren. It was somewhat surprising to me that he was called upon. The prayer itself was irreligiously long, full of repetitions, and contained many sentences evidently intended for the people, and not at all appropriate to be presented to the Heavenly Father.

I could not call upon such an one. I would be afraid the Lord would be disgusted, and that he would not pay any attention to the prayers. Let us be consistent, brethren, and call upon church members only to conduct and participate in the ordinances of the Lord's house. The children of the Lord are priests, and every one of them may officiate in the sanctuary, may offer spiritual sacrifices unto the Father. But, if we may learn a lesson from the type, the Aaronic priesthood, the church, the royal priesthood, alone has this right. The history of the doings and end of Korah, Dathan and Abiram, (Num. 16: 1), is suggestive. Though not of the priestly family, they desired the priesthood, and presumed to offer incense unto the Lord. Then his wrath waxed hot against them, and their end was terrible. People who have not been born again, and who are, therefore, not of the priestly family, have no right to officiate in the services of the Lord's house, and we become partakers of their sin when we aid or encourage them in doing so.

We should also remember the fate of Nadab and Abihu, (Lev. 10: 1), the sons of Aaron, who, though of the proper family, were consumed by the Lord in his anger, because they had dared to endeavor to improve upon his prescribed worship by offering strange fire before him. The priests are to conduct the services of the Holy Place, and they are to observe the way prescribed. Let us, therefore, when we come together, "continue steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers;" "singing and making melody with the heart to the Lord."

We are now having a most interesting and profitable meeting at this place, Germantown, Ky. It has been progressing for a week. Bro. West, who labors for them regularly, speaking on two Lord's days of each month, began the meeting on last Sunday. On Wednesday I joined him. The church at Germantown is one of the oldest in the State, and has had, at one time or another, the assistance of nearly all the strong men who have labored in the State. The meeting-house is large and comfortable, and we are having it well filled, night after night, with most attentive audiences. The contrasts are very striking between the state of affairs here and at Valdosta, in southern Georgia, whence I came to this point. There we sat in the meeting-house with the doors open, the windows hoisted, the shutters being closed to keep out the rays of the sun, fanning most diligently on account of the heat: here the ground is covered with snow, and the cheery coal fires are by no means neglected. But in another respect the contrast is even greater: There we are few in numbers and are comparatively unknown: here we are *the* people; there our audiences were quite small: here they are overflowing. I sometimes wonder where all the people come from that attend our meetings in Kentucky. But never can I forget the devotion of the little band at Valdosta to the Lord Jesus, nor their kindness to me for his name's sake. May the Lord reward them according to their deeds of loving kindness. One's realization of what heaven will be grows stronger and clearer as he thinks of dwelling with such people in the presence of the Redeemer forevermore.

We received two confessions here last night, the first fruits of the meeting. We hope that the harvest may be a bountiful one.

I learn from an article written by Bro. Graham, which appeared in this week's issue of the *Old Path Guide*, that Bro. F. M. Green published in the *Christian Preacher* a rough, unkind criticism of my report of the Lexington convention. That article has created no small stir in the camp of the advocates of these human societies. Judging from the fierceness with which they write, they are more ashamed of what they did up at Lexington, and more troubled about how to get over the effects of their work, than I had supposed they would be. I thank the Lord that he led me to that convention, and thus gave me an opportunity to expose its rottenness. I would like to see Bro. Green's article. Will not some brother who takes the *Preacher* send me the number containing it? It may need some attention at my hands.

I take occasion at this time to express publicly to Pres. Graham my thanks for his kind and fraternal defence of me. I can even be thankful that Bro. Green's article was published to the world, however unkind and unjust it may be, since it has been the means of drawing forth the one from Bro. Graham.

THE CONVERSION OF CORNELIUS.

SERMON 13.

In this sermon we propose to examine the conversion of Cornelius and his household; and as they were the first Gentiles that were converted under the preaching of the apostles, we desire to be very careful in examining it: for we are satisfied that it is not well understood in this age, and many seem to think they were not converted as the people were on the day of Pentecost. Many teach that Cornelius and his kindred and friends were converted by a direct outpouring of the Holy Spirit upon them, and that, therefore, *all* Gentiles must be converted in that way; and in view of this, we will submit a few facts in reference to the great scheme of redemption provided by our Lord Jesus Christ for the fallen race of men.

We find from the plain teaching of the Bible that it was for all nations. The promise made to Abraham embraced all nations. See Gen. 22: 15–19: "And the angel of the Lord called unto Abraham out of heaven the second time, and said, by myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing, I will bless thee; and in multiplying, I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my name." And this promise referred to Christ as the seed through whom the blessing was to come. Gal. 3: 16: "Now to Abraham and his seed were the promises made. He saith not and to seeds, as of many, but as of one, and to thy seed which is Christ." From this we learn that the blessing was to come to all nations through Christ, and when Christ came to provide the blessing he died for all. 2 Cor. 5: 14–15: "For the love of Christ constraineth us because we thus judge that if one died for all, then were all dead. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again." And after he died and rose again, he embraced all nations in his last commission to his apostles. Matt. 28: 19: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." Mark 16: 15: "And he said unto them, Go ye into all the world, and preach the gospel to every creature: he that believeth and is baptized shall be saved, but he that believeth not shall be damned." Luke 24: 46: "And he said unto them, Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." And he put no difference between these nations. Acts 15: 7–10: "And when there had been much disputing Peter rose up and said unto them, Men and brethren, ye know how that a good while ago God made choice among us that the Gentiles by my mouth should hear the word of the gospel and believe. And God which knoweth the hearts bear them witness giving them the Holy Ghost even as he did unto us, and put no difference between us (the Jews) and them (the Gentiles) purifying their hearts by faith." Rom. 10: 11: "For the Scripture saith whosoever believeth on him shall not be ashamed, for there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him." 1 Cor. 12: 13: "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." And all nations were under sin. Rom. 3: 9: "What then? Are we (the Jews) better than they (the Gentiles)? No, in no wise. For we have before proved both Jews and Gentiles that they are all under sin." v. 23: "For all have sinned and come short of the glory of God."

From these Scriptures we learn certain great facts that we should bear in mind while examining the conversion of Cornelius. First, that the salvation presented in the gospel of Christ is for all nations, is for all the world, and that Christ provided salvation for all when he died for all, when he, by the grace of God, tasted death for every man. Heb. 2: 9. "And when he gave himself a ransom for all." 1 Tim. 2: 6. "And when he by his own blood entered into the holy place not made with hands, and through the eternal spirit offered himself without spot to God" Heb. 9: 11–15. Second, that in salvation there is no difference between the Jews and Gentiles: that they have "all sinned and therefore all need salvation," and the commission which we have already cited shows that they are all to be saved alike, that they are all to believe the same facts and obey the same commands, and that they all have the same promises.

From the testimony now submitted, we come to the conclusion, yea, are driven to the conclusion, that whatever the apostles required of sinners in one nation, they required the same of sinners in all nations. They had but one gospel to preach in all the world, and that one gospel contained the same conditions for all the world; therefore, whatever was necessary to the conversion and salvation of sinners in one nation, was, and is still necessary to the conversion and salvation of sinners in all nations. With these premises laid, we are ready to take up the conversion of Cornelius, and examine it, and compare it with the other conversions recorded in Acts of Apostles. Acts 10: 1–7: "There was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian band; a devout man, and one that feared God with all his house; which gave much alms to the people and prayed to God always. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him and saying unto him, Cornelius; and when he looked on him he was afraid, and said, what is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa and call for one Simon whose surname is Peter. He lodges with one Simon, a tanner, whose house is by the seaside. He shall tell thee what thou oughtest to do."

In this, we have first the character of Cornelius given. And from it we learn that a man may be a devout man, and may fear God and give much alms to the people, and may be a praying man, yea, he may keep up a regular course of prayer, and yet not be a saved man. But why not? Because these are not the conditions upon which the Lord has promised salvation to alien sinners under the gospel dispensation, as we shall show before we are done with this investigation. In the next place in the Scripture above cited, we have the visit of the angel to Cornelius, which told him where Peter was, directed him to send for him, and promised him that he (Peter) would tell him what he ought to do; or, as Peter states it, Acts 11: 14, "He shall tell thee words whereby thou and all thy house shall be saved."

From this we learn that Peter was to set forth in words what Cornelius was to do to be saved, and that, therefore, there was something else to be done beside what he had already done, before he could be saved. But the next question is, will Peter, with his present convictions, go with the men into this Gentile's house? The Lord knew that he would not, and while the men were on their way the Lord went to work with Peter to convince him that it was right for him to go. He first showed him a vision, a great sheet let down from heaven, wherein were all manner of four-footed beasts of the earth, and creeping things, and fowls of the air. And he heard a voice saying unto him, Arise, Peter, slay and eat. But Peter refused, although he was very hungry; and I think the reason is that he saw nothing on that sheet that the law permitted a Jew to eat. While he thought on the vision what it should mean, the men that were sent from Cornelius arrived and inquired for Peter. "Then the Spirit said to him, Behold, three men seek for thee: arise, therefore, get thee down and go with them, doubting nothing: for I have sent them." This removed all his doubts and misgivings, and prepared him to go. Hence he arose and went to the house of Cornelius. And after Cornelius had related the vision of the angel to him, "Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons. But in every nation he that feareth him and worketh righteousness is accepted with him." Peter was now convinced that the Gentiles had a right to the gospel of Christ; that the middle wall of partition between Jew and Gentile was now broken down, and that there was now no difference between them, but they were all to be saved through Christ alike. He then began and preached to them the facts concerning Christ; his life and miracles, his death, resurrection and ascension to heaven, and said, "To him gave all the prophets witness that through his name, whosoever believeth in him, shall receive remission of sins." But another question comes up at this point. Will the Jewish disciples permit the Gentiles to be baptized into the church with them? The Lord knew that with their present convictions of right they would not. There were six of them here, who had accompanied Peter from Joppa. So the Lord went to work to convince them that the Gentiles had a right to the blessings of the gospel of Christ equal with the Jews. Hence the record says, "While Peter yet spake these words, the Holy Ghost fell on all them that heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God. Then answered Peter, Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we? And did the Lord succeed in convincing these six brethren? Yes, the Lord's plans never fail. So they did not forbid water, and "Peter commanded them to be baptized in the name of the Lord." And after this, Peter and these six brethren went to Jerusalem. "And when he was come they that were of the circumcision contended with him, saying, thou wentest in to men uncircumcised, and didst eat with them." Acts 11: 2–3.

So we see that the church at Jerusalem was not yet convinced that the Gentiles had a right to the gospel, for they thought Peter had done wrong in going among them, and eating with them. Hence they contended with him. How then was the church at Jerusalem convinced that

(*Continued on page* 438.)

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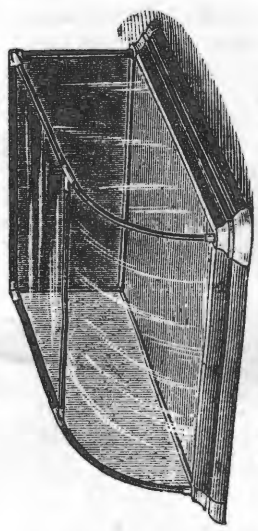

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THE GOSPEL ADVOCATE.

NASHVILLE, TENNESSEE, MARCH 1, 1883.

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EDITORIAL BREVITIES.

ARE CHILDREN BORN SINNERS?

All that part of the religious world that teach the doctrine of hereditary total depravity answer yes. And they seek to prove it by a passage in 51st Psalm, where Danvid says: "Behold I was shapen in iniquity, and in sin did my mother conceive me." But this passage does not express what they claim. To express what they claim for it, it would have to read thus; behold I was shapen iniquitous and a *sinner* did my mother conceive me. This is what all believers of hereditary depravity teach. But every reader can see at a glance that the verse as David gave it teaches just the reverse. Whatever the passage does teach about sin in connection with David's origin, it does not place sin upon him; it places it back behind him, and in no sense indicates that he was born a *sinner*. But in the New Testament we have two instances in which the Savior speaks out, and tells exactly the condition that *little* children are in before God. When Jesus saw that his own disciples had fleshly, selfish notions regarding his kingdom, he took a *little* child, and placing it before them said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Again, "Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven." These passages were spoken directly of *little children*, and tell exactly their standing before God—*of such* is the kingdom of heaven. Little children, therefore, are innocent and pure, so far as sin is concerned, just precisely the opposite of the teaching of hereditary total depravity. Yea, more; one of these passages teaches that the *little child* is an example of innocence and harmlessness back to which grown up people have to come before they can enter the kingdom of heaven. Hence children are *not born sinners*, and all who teach that they are, contradict these plain passages of the word of God.

BE YE ALL OF ONE MIND.

This is a divine command of God to his children, but is very far from being obeyed by all that call themselves children of God. Yet it was certainly given to be obeyed. And the very fact that God gave it is evidence that it *can* be obeyed. God would not command a thing to be done that is beyond the reach or power of his people to perform. Hence the thing commanded can be done wherever those calling themselves the Lord's people will be submissive to him in all things. But short of entire submission to the word of God in all things will never accomplish this end. So long as men make creeds and confessions of faith for the government of the church, prescribing in these what shall be done and how it shall be done, and churches embrace and act upon these, it is impossible that there can be any such thing as union among those claiming to be Christians. Because no one human creed can be made that all will accept and adopt. Every party will have its own creed, and these will necessarily differ, and so long as different people follow different creeds, there will be religious differences and religious parties. The people calling themselves Christians or disciples of Christ are a unit all over the world, so far as becoming a Christian is concerned. Go east or west, north or south, to the old world or the new, and you find them preaching the same gospel to aliens, and the same conditions upon which remission of sins may be obtained by alien sinners. But in some of the practical work of the church there are differences among these people. And why is this so? Simply because some are not satisfied to do all things just as the Lord directs. In the matter of making Christians, all are willing to preach and practice the Lord's word, and hence all preach and practice alike. When it comes to the practical work of the church, some want a missionary society, and some do not, some want one kind of society, some another. And so it turns out that they have societies that differ as widely in some particulars from each other as they differ from those that reject all organizations. And those that build up and manipulate these societies are the very men that manifest the most vindictive and bitter spirit of all others, and they by bitterness widen the breach made by the introduction of these plans and organizations. And while this state of things exists, obedience to the above command is impossible. Disciples of Christ will differ as widely from one another when they begin to make human plans and constitutions to be governed by in any work of the church, as they differ from other creeds. These human plans, constitutions and organizations are only creeds upon a small scale, and will produce the same sort of results, only possibly on a smaller scale, as are produced by larger creeds. Therefore if disciples of Christ are to be one in all things, it will only be accomplished by following the word of the Lord in all things, and repudiating human wisdom and human plans of every sort in the government and work of the church. Whenever this is done, all will be one, as Christ and the Father are one, and the prayer of Christ will be answered and the command of Paul obeyed.

BUT SPEAKING THE TRUTH IN LOVE.

One of the leading characteristics of the religion of the Savior is love. Love combines kindness, gentleness and meekness toward all. When we speak of the errors or faults of others, love requires that we do it in kindness. It is one thing to speak the truth, and sometimes a very different thing to speak it in love. I have heard the truth spoken in such a way as to indicate bitterness on the part of him who spoke, and a manifest want of love and respect for those who were supposed to stand in opposition to it. This sort of manner almost invariably gives offence. This is too often the case with young preachers. They are so anxious to drive conviction to the hearts of people that they often go beyond the spirit of love and gentleness to do so, and by going a little too far, miss their object entirely. Love does not require that we shall fail to speak the truth, but on the other hand requires that we *shall speak* it. Nor does love require that we shall fail to point out errors and faults in others. Nay, rather it requires that we shall do so. But this must be done also in love. Paul said to Timothy, "Reprove, rebuke and exhort with all long suffering and doctrine." This reproving must be done in a spirit of *long suffering*; that is, of gentleness, tenderness, not allowing ourselves to become excited and saying hard things, or saying anything in a harsh way. Even the truth may be harshly spoken. Hence the command to speak it in *love*. When the plain truth of the Lord's word is spoken in love, then if any offense is the result, the speaker is in no way responsible for that offense, provided he was prudent as to the time and place it was done. But if the speaker uses harsh or sharp expressions outside of the truth, or speaks the truth in a harsh manner, and thereby gives offense, he is then personally responsible for that offense, and thus makes himself guilty of violating the command to speak the truth in love, and creates difficulties in the way of accomplishing good. This principle is as true in teaching the practical work of the church, as in preaching to aliens or opposers of the truth. E. G. S.

We said a sinner cannot be conscious of the forgiveness of sins, because consciousness informs us only of our mental states. Forgiveness being God's act in pardoning a sinner, and not a mental state, of course the sinner cannot be conscious of forgiveness. Still he may know it, if he is forgiven. And he knows it just as the criminal knows the Governor has pardoned him—by verbal communication, not consciously, or by mere feeling.—*Old Path Guide*. That is a lovely specimen of Campbellism. The editor proceeds to demonstrate that we know whether we are pardoned by examining the Scriptures and seeing whether we have *obeyed*. Do and live is the idea. —*Baptist Reflector*.

Well, yes; a servant of God in the old time, Joseph by name, said, "This do and live." Gen. xlii: 18. Moses said, "The Lord commanded us to do all these statutes * * * that he might preserve us alive." Deut. vi: 24. Solomon said he was taught, "Keep my commandments and live." Prov. iv: 4. Jeremiah said, "Obey, I beseech thee the voice of the Lord * * * and thy soul shall live" Jer. xxxviii: 20. Ezekiel said, "If the wicked turn from his sin and do that which is lawful and right * * * he shall surely live, he shall not die." Ezek. xxxiii: 4.

The Baptist told the multitudes who waited on his ministry what they must do. The Savior said: "He that doeth the will of my Father, shall enter the kingdom of heaven." Matt. vii: 21. "This do, and thou shalt live." Luke x: 25. "If ye keep my commandments ye shall abide in my love." John xv: 10. "Ye are my friends if you do whatsoever I command you." John xv: 14. He said to Saul, "It shall be told thee what thou must do." The Holy Spirit told Saul what he "*must do*" to wash away his sins. He told the Pentecostians what they "must do" for the remission of sins. He told the jailer what he "must do," "and thou shalt be saved." He said "In every nation he that feareth God and worketh [doeth] righteousness shall be accepted of him." "Do and the God of peace shall be with you." Phil. iv: 9. "Charge them that they do good * * * that they may lay hold on eternal life." 1 Tim. vi: 12.

James said, "Be ye doers of the work, * * * a doer of the work, this man shall be blessed in the deed." Peter said, "If ye do these things ye shall never fall." John, "Blessed are they that do his commandments, that they may have a right to the tree of life."

In deed and in truth every word spoken by God to man, has taught, "Do and live; fail to do and die." It only cautions, "Be careful to do the works of God, not those of men; and whatever thy hand findeth to do, do with all thy might."

D. L.

The Church at Pulaski.

There are about sixteen or eighteen who meet every Lord's day, or did meet, so long as we had a place of worship: but now, we have not even that, as we could not pay a very high rent, and so we are just thrown on the mercy of the city for a place to worship our God; and, oh! you cannot imagine *how* hard it is to live a Christian under such circumstances as these. When Bro. Srygley came to hold us a meeting during the last week, the members of the C. P. Church were kind enough to lend us their house, and we appreciated it very highly indeed. It seems hard to be compelled to depend on others when we have *so* many churches that are able to help us up if they only would. We have never asked for help, because so many know our condition, and have never made an effort to sustain us, except to send us a big preacher occasionally, who does not stay long enough. We have struggled on and on, just barely living, as it were. I ask, almost in despair, what are we to do? Will *no* one take up our case and enlist other soldiers to aid us in the fight? It is so weary fighting alone, but we have such a grand consolation in our blessed Bible, without which we would have thrown down our arms and given up the battle long ago. Your sister in Christ, EMMA JOLLEY.

Pulaski, Tenn., Feb. 22, 1883.

We publish the above although we think it was written for our eyes only. We feel an interest in seeing the church in Pulaski built up. It has never been our fortune to preach in Giles county. But we believe the cause can be built up there as elsewhere. We believe the brethren ought to and will help in the work, if the brethren there will work in harmony with them, and will themselves persevere. We publish the above as showing their true condition. This is a necessary start toward helping them: I mean a knowledge of their true condition. We commend them to the help of Christians. D. L.

Brethren, Take Notice.

We announce with great pleasure that Brother W. H. Hopson, late of Palmyra, Mo, is now permanently located in this city, with his son-in-law, R. L. Cave, and permits us to announce that after he has time to rest awhile—say about the first of May—he will be ready for work. He desires to spend a good part of his time in general evangelizing work. Any congregation desiring meetings can address him at this city, care R. L. Cave. Or perhaps he might be induced to visit one or more congregations, convenient of access, monthly. His health has greatly improved, and he looks to be able to do good work. EDITORS.

"Yes," said the wood dealer, "I prefer to sell wood to men who do their own sawing. You can't convince a man who has worked all day at a wood-pile that there isn't a full cord of it."—*Boston Post.*

A board full of nails is the worst we ever saw.—N. Y. News.

Direct Prayers.

The late Dr. James Hamilton had a capital illustration of how general prayers and "oblique sermons" fail to satisfy the soul in the emergencies of life. A Scotchman who had but one prayer was asked by his wife to pray by the bedside of their dying child. The good man struck out on the old track, and soon came to the usual petition for the Jews. As he went on with the time-honored quotation, "Lord turn again the captivity of Zion," his wife broke in, "Eh! mon, you're aye drawn for the Jews; but it's our bairn that's deein." Then clasping her hands, she cried, "Lord help us, or give us back our darling, if it be thy holy will; and if he is to be taken, oh, take him to thyself." That woman knew how to pray, which was more than her husband did. An "oblique sermon" is not a prayer. If persons who lead in prayer had as vivid a conception of what they want, and as earnest a desire to get it as this poor woman, would there be so many complaints about long prayers as we hear?—*Observer.*

The Grave.

Many years ago a young student, now in heaven—having left on earth a beloved and eminent name—found himself in Germany with a letter of introduction to the illustrious Professor Tholuck, under whom he was going to study. Arrived at the professor's house, he found that he was out, but in the *Friedhof*—the Court of Peace—as they call what we in England name the graveyard, where he was conducting a funeral. Thither the young man followed him with his letter. As he drew near the grave the very first words he heard the great sage utter were singular in their beauty, loveliness and revealing light: "The grave, my friends," he said, "is a very small hillock, but we can see farther from it, when standing on it, than from the highest mountain in the world!" —*Ex.*

Beware of hasty words. The old Quaker's rule, to count a certain number before speaking, is a good one. You may apologize for a word hastily spoken, but you can not recall it, and frequently you can never fully repair the mischief you have done. St. James says, "If any man offend not in word, the same is a perfect man, and able to bridle the whole body." Very few of us are perfect according to this standard. Speech is one of man's noblest gifts, but it is shamefully abused. Be careful what you speak, and how, and when, and where.—*Ex.*

An Ohio fellow kissed his girl in the ear and the concussion broke the tympanum. He should have kissed her in the mouth and merely broke the silence of the early morning hours.

A lemon from Florida, weighing over three pounds, has been on exhibition in Boston. It's sour opinion that such a lemon is worth squeezing. —*N. Y. News.*

The mother of Josh Billings is ninety-two years old. She evidently resolved to live until her son learns how to spell.—Norristown Herald.

The man who was "largely instrumental" was probably of mechanical turn of mind.—Boston Transcript.

MEAT MADE CHEAP.

An Item of Interest to the Farming Community.

Permit me to call the attention of the public to the Agricultural report for 1879, pages 490 and 491, upon the subject of the Red Brazilian Artichokes; and for the benefit of those who have not access to the report, I will state that the lowest yield is 500 bushels, and the largest 4,000, and nearly all agree upon upwards of 1,000 bushels per acre. Try them and be convinced; one among the best things ever introduced into the agriculture of the South. One acre in artichokes is worth several acres in corn, and are no trouble in harvesting for hogs. All stock relish them, and, when served as Irish potatoes for the table, are excellent, and are ready for use from November until the following spring. Such persons as have made the experiment assure me that the artichokes improve rather than impoverish the land. I do not expect all to plant them next year, on account of the difficulty of obtaining seed, but a few in different localities can afford to pay a good price for enough seed to make a start, and be able to furnish to their neighbors at reduced prices, get their money back, save several acres for other purposes, and realize a most profitable crop. I have tried them on a small scale for two years, and believe the statement in the report nearer true than most persons will be inclined to believe until they make the experiment. I will be able to furnish seed to any who may wish them at $5.00 per bushel, delivered at Holly Springs and Ripley, for shipment by railroad. Plant one eye to the hill, three feet apart; cultivate as corn. Orders solicited. J. B. ARMOR,

Hickory Flat, Benton Co., Miss.

References:—R. F. Manier, Toon Station, Tenn.; B. W. Lauderdale, Bailey, Tenn.; T. B. Larimore, Mars' Hill, Ala.; W. A. Crum, Ripley, Miss.

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The morals of our schools are good, and we are thankful to say we have the reputation of sending young people away much improved. The President from time to time delivers lectures of a practical nature, bearing upon the subject of good behavior, a sample of which appeared in the ADVOCATE some months ago.

Young men wishing to prepare more thoroughly for preaching will receive special attention.

Those who attend our school and come by rail, will be carried out to Highland Home free of charge, if they reach the terminus on Saturday the 28th of October. At any other time it will cost one dollar and ten cents. We have made arrangements with W. V. Bell to take out all who call on him. Address,

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OUR COMING "STATE MEETING."

Bro. Poe: I like the tone of your article in the Texas Department of the GOSPEL ADVOCATE concerning that "State meeting"; it has the ring of the true metal. But while your pen is running its serpentine course along the lines of the paper, setting forth, in such strong terms, the sound ideas and true methods of spreading the gospel; there are hundreds of disciples in Texas, sitting around their hearthstones talking about "our next State meeting." The last one (at Ft. Worth) adjourned to meet at Ennis, in July, I believe. Hence it is a foregone conclusion that we are to have another State meeting. For what shall we meet? To re-enact the work (?) of the past?—*i. e.*, debate about plans and methods? If so, let's invite some of the experienced ecclesiastical pugilists to attend. If our purpose is to put out and sustain an evangelist, let those who intend attending talk the matter up in their congregations, and let each congregation send a representative, either one of its members or an epistle setting forth what they want done, and how much of it they will do. In this way the *churches* are represented, and that method of the preachers pledging for the churches will be done away with. The congregations who have to maintain the evangelist, if one is sent, have a voice in the matter; the work will go smoothly on, and that custom of *speechifying*, so common at these meetings, will be supplanted by listening to the will of the several congregations who desire to co-operate in this work, when stated by the delegated authority, or read from the letters sent up. It is presumed if any congregation desires to work in this meeting they will state it, and this is by far more satisfactory than to have to pay the amount pledged by some preaching brother who gave the pledge under the enthusiasm of the meeting. The State meeting is not my ideal of co-operative work, but since "it must come when it will come," would it not be better to be prepared for the work when it does come? I make these suggestions for the benefit of those who are looking forward to that time as a season of—well they differ.

Waxahachie, Texas. G. A. FARIS.

This letter is good and timely. Bro. Faris strikes the key-note to scriptural work here. *Let the churches have a voice*; let *them* say what *they* want the preachers to do. Let the preachers remain, now and forever, the servants of the churches. Each congregation desiring to enter this co-operation work can send their delegates to say by letter, or verbally, what they will do. In this way the work of the churches can be brought to a common center, and the preachers directed by the churches, instead of the churches being directed by the preachers. Any co-operative work for spreading the gospel, done by the *churches*, we can endorse; not because we can work "any plan, or no plan," just as it happens to suit others, but because we think the co-operative work of the churches scriptural and right. We are anxious that the churches should take hold of this matter in earnest, and that they keep the leading lines in their own hands. We will get this matter right after awhile, perhaps. We want all the light we can get along here, for we are anxious that all we do shall be in accordance with the Master's will, that it may have his blessing.

COWARDLY CHRISTIANS.

If any people on earth should be brave and courageous, it should be those who have taken the word of God as their only rule of faith and practice. A man, and especially a preacher, who is afraid to declare the whole truth, for fear of offending some unbeliever, is not fit to preach or teach at all. Jesus and the apostles did not compromise truth, no matter how flatly it might contradict cherished theories. The Jew and the Pagan alike believed in his own cherished religion, but neither was left to rest in his errors, with the assurance that "one church is as good as another," or that "there is nothing in a name." Paul never dared to tell his hearers that he "*preferred immersion*, but if others chose to be sprinkled, he had no quarrel to make with them about it," etc. Yet we have some who do; poor, puny, whining fellows, who desire the praise of men, more than to please God. Men without any fixed principles, carried about with every tide of public opinion, and caring for nothing so much as the praise of men. These tear down more than they build up. They are traitors, and should be held in contempt by every true and brave soldier. There may be *some* excuse for men acting in this way, when they are ignorant, but when men of learning stoop thus to court favor with the sects and the world it is contemptible.

To stand in the pulpit, and preach for the praise and glory of men, rather than the conversion of souls, and the praise of God, loses for such an one the respect of all true Christians. Away with all such cowardly work. If a man has a message from heaven to dying men and women, let him stand up bravely and tell it. Let him be in earnest about it, and if he preach the truth which God gave to be preached, and preach it with that earnestness which becomes the messenger of heaven, he will be successful. No matter whether he be a "mountain preacher," or a lawyer, doctor or farmer, he will succeed if in earnest.

Brethren should see that the preachers boldly proclaim the truth, and when they compromise it for popular applause, they should withstand even a Peter, because they are to be blamed. See Ezek. iii: 2–6. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, that you should earnestly contend for the faith which was once delivered unto the saints." Jude iii.

A man who writes a long tirade of abuse against God and Christ and the Bible, and then asks me to read it, is like a man who should write out a long string of abuse against my mother, and then expect me to read and believe it. Every good and perfect gift cometh down from the Father of light. It is in God we move and have our being. His eye sees, and his hand guides. Through his mercy, civil and religious liberty are mine, and through these two great blessings innumerable other blessings flow. Shall I stop then to hear a *fool* say "there is no God?" I could as consistently hear his abuse of my own mother, and I am determined to hear neither.

Through the preaching of Bro. John S. Durst, of Leona, *twenty-seven* Methodists were immersed, and *seven* Baptists received into "the one fold," during last year, besides many from the world.

Let our preaching brethren give attention to the destitute places. Go into "the dark corners," where no preachers usually go, and you will be surprised to see how gladly the people will receive the gospel.

LECTURES TO YOUNG PREACHERS.

Bro. Clark Braden will commence a series of lectures for young preachers at Add-Ran College, April 14th, and continue them daily for two weeks. Tuition fee, $5.00. From what we know of Bro. Braden as a lecturer, this will be a rare treat, and no one who can spare the time, should fail to attend. Besides, all who attend these lectures will have the pleasure of being at the Commencement Exercises of Add Ran College, at which time and place Bro. W. K. Homan is to deliver the Annual Address for the College. This itself will no doubt pay you to go. Add-Ran promises us a feast of fat things this year. Put our name on one seat with the boys, or if seats are all taken there, with the other side—provided the girls don't object. If so, remember us at table.

Bro. Poe: I take the GOSPEL ADVOCATE, and see you have a page therein devoted to the cause in Texas. Now, I was principally raised in Texas, and don't live far away now. I am a member of Christ's church; hold my membership with the Union Hill congregation, which meets every Lord's day. But we have no preacher. We have a good Sunday-school, and are able to keep house for the Lord; but we can't preach the gospel in the surrounding country, where it is *much* needed, and where much good might be done. We are poor, and not able to do much, but we are willing to do all we can. I thought by writing you this, that some of your Texas preachers might be willing to come to see us and help us out in the work, as we have a good field for a good worker. I think a good man could be supported in Bossier Parish, as an evangelist, and would ask some of the preaching brethren of Texas to correspond with us, addressing James Gleason, M. C. Cavitt, J. M. Mading, or myself, at Rocky Mount, La., stating size of his family and amount that would be necessary to defray his expenses, and he can hear from us immediately. The country is high and healthy, good water and timber, and composed of average intelligent people. Who will apply first?

Yours for the cause of Christ,
H. H. MONTGOMERY.

P. S.—Would be glad if any of the preaching brethren would pay us a visit. H. H. M.

Bro. Poe: I suppose you will not object to a poor North Alabamian having a word to say in your Texas department. Although I am not in Texas, I am a well-wisher to Texas, and especially to the Texas department of the GOSPEL ADVOCATE. I have a good many acquaintances among the brethren in Texas. I wish to encourage the brethren to take the G. A., and aid all they can in the Texas work. There is Bro. T. G. Nance, formerly of Giles county, Tenn., but now of Grand View, Texas, also R. W. Officer, who is for the Bible alone. Let us hear from you, brother Tom. Also Bro. Davy Mills, formerly of N. Alabama. Where are you, Bro. Mills? Come out boldly, brethren, and oppose all innovation, salaried preaching, and unscriptural co-operation Let us be what we say to the world—the church of Christ.

Athens, Ala. T. L. WEATHERFORD.

Bro. Poe: You ask for postal card reports. A small congregation on Spring Creek, Harris county, Texas, sent me over to the southeast corner of Montgomery county, called the Big Thicket, to develop my talent. I preached four months,—August, September, October and November, 1882; had nine additions; baptized eight; preached at fifteen different places or appointments; rode over 100 miles a month.

Your brother in Christ,
JOHN T. BRILL.

F. A. BADGER, DENTIST

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ODD FELLOWS' TEMPLE,
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Nashville, Tennessee.

NON-RESIDENT NOTICE.

(In Circuit Court—February Rules, 1883.)

Carrie L. Webster vs. Edward Webster

In this cause, it appearing to the Clerk from the allegations in the bill, that the defendant is a non-resident of the State of Tennessee, so that the ordinary process of law cannot be served upon him; therefore, orders that publication be made in the Gospel Advocate, a newspaper published in Nashville, Tennessee, once a week for four consecutive weeks, requiring the defendant, Edward Webster, to appear at the Courthouse door in the city of Nashville, on the

4th Monday in February, 1883,

Then and there to plead, answer and demur to Complainant's bill, or the same will be taken for confessed, and the cause set for hearing ex parte.
J. E. ALDRICH, Clerk.
By H. C. HUDSON, D. C.
M. R. Priest, Solicitor for Complainant.

NON-RESIDENT NOTICE.

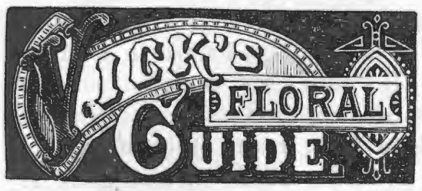
(Circuit Court—March Rules, 1883.)

Henry Smith vs. Elizabeth Smith.

In this cause it appearing to the Clerk from the allegations in the bill, that the defendant is a non-resident of the State of Tennessee, so that the ordinary process of law cannot be served upon her; therefore orders that publication be made in the Gospel Advocate, a newspaper published in Nashville, Tennessee, once a week, for four consecutive weeks, requiring the said defendant, Elizabeth Smith, to appear at the courthouse in the city of Nashville, on the

1st Monday in March, 1883,

then and there to plead, answer or demur to complainant's bill, or the same will be taken as confessed and the cause ordered set for hearing ex parte.
Witness, J. E. ALDRICH, Clerk
By H. C. Hudson, D
J. W. Baker, Solicitor for Complainant.
February 2, 1883.



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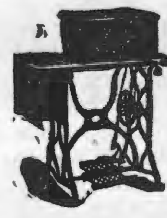

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For further particulars address,

Prof. A. T. SEITZ, President,
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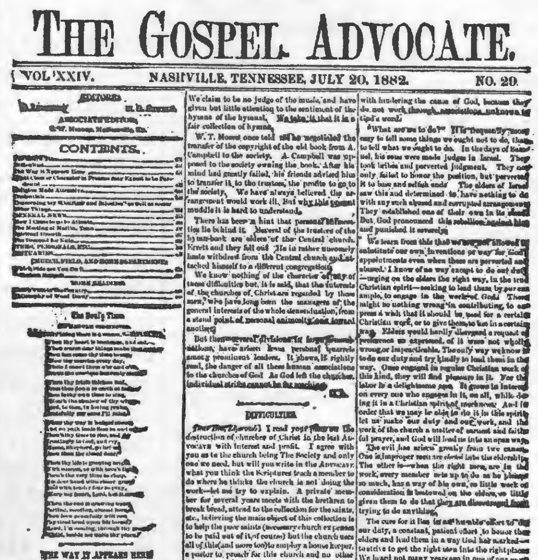

THE GOSPEL ADVOCATE.
VOL. XXIV. NASHVILLE, TENNESSEE, JULY 20, 1882. NO. 29.

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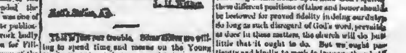
CUT PRICES  The Famous LIVERMORE STYLOGRAPHIC PEN at **$2.00**

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(*Continued from page* 132.)

the Gentiles had a right to the gospel? The record says, "Peter rehearsed the matter from the beginning, and expounded it by order unto them." He told them that he was in the city of Joppa praying, and that he saw a vision, a great sheet let down from heaven having on it all manner of beasts and fowls and creeping things, and that a voice said to him, Arise, Peter, slay and eat. But he refused, saying that nothing common or unclean had at any time entered into his mouth. But the voice said, what God hath cleansed that call thou not common; and that this was repeated three times. He then rehearsed the coming of the men from Cesarea, the Spirit bidding him to go with them nothing doubting, and said, Moreover these six brethren were with me, and we entered into the man's house. He also rehearsed the vision that Cornelius saw in his house, of an angel that told him to send for Peter. And he said, "As I began to speak the Holy Ghost fell on them as on us at the beginning. Then remembered I the word of the Lord how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us who believed on the Lord Jesus Christ, what was I, that I could withstand God? When they heard these things, they held their peace and glorified God, saying, then hath God also to the Gentiles granted repentance unto life." Acts 11th chapter. We now see that the church at Jerusalem was convinced that the Gentiles were entitled to all the blessings of the gospel of Christ equal with the Jews. And after this no true disciple among the Jews ever opposed the gospel being preached to the Gentiles. But from that time on the apostles and evangelists preached to the Gentiles as much as they did to the Jews.

J. L. SEWELL.

(*To be continued next week.*)

General News.

Great damage from the overflow of the Mississippi was feared, as the lowlands are already under water. The levees, however, have not yet given way, and by constant watching and repairing the danger may be averted, as the Ohio is falling, and the Mississippi is now stationary. ——A large number of convicts who were working on the levee at Helena, Ark., last Saturday, killed their guard, and escaped. The convicts compelled seventeen negroes who were working near, to change clothes with them.——At New Haven, Conn., a sleigh containing four persons was run into Feb. 22, by an express train from New York. Three of the occupants were killed. The engineer is said to have failed to blow the whistle——Mrs. Mary B. Young proposes to erect and finish at her own expense an educational institution in Fall River, Mass. The gift is valued at $500,000.——The Alabama Legislature has increased the school appropriation $100,000, and will also give $60,000 to the university and $30,000 to the Agricultural College.——Large quantities of hay have been shipped over the Union Pacific for feeding cattle-herds upon the Platte Valley ranges, and those in Western Wyoming where the grass is snowed under. Trains on the Denver Short-line are compelled to run slow, as the cattle take to the track on their way to water, and can't be driven off into the snow-banks.——Lee, a son of old Winnemucca, a noted Indian chief, is physically one of the finest specimens of the genus Piute extant. He is straight as an arrow, nearly six feet in height, and weighs 232 pounds. He has no ambition to enter the prize ring, but he will run a 20-mile race with any of the boys for fun.——Five hundred residences have been overturned or destroyed by the flood at New Albany, Ind.——Three men were frozen to death in a trip across the ice at Thunder Bay, Manitoba, last week.——Not even the roofs of the houses were to be seen in the Miami valley above Columbia, and the stream at its junction with the Ohio was five miles wide when the river was at its highest.——The town of Bellevue, Ky., was completely submerged by the flood.——Jay Gould subscribed $1,000 for the relief of sufferers in the Ohio Valley. J. W. Garrett subscribed $2,000, Geo. W. Childs, of Philadelphia, subscribed $1,000, and Wm. H. Vanderbilt $2,500.——A majority of the party who invaded Indian Territory have withdrawn of their own accord upon ascertaining that they were deceived as to the purpose of the expedition by the leaders. Several of the latter have been arrested by the military and will be turned over to the civil authorities.——The State Treasurer of Texas has refused to receive $320,640 as full payment on 1,082 surveys of land. The Treasurer refused on the ground that the lands applied for were withdrawn by the law passed on the 3d inst., withdrawing school lands from the market. ——In the Senate at Albany, N. Y. a resolution has been passed providing punishment of not less than ten, nor more than thirty, strokes on the bare back by whip, by the sheriff, on men who inflict brutal physical pain on women.——The 150th anniversary of the settlement of Georgia by Gen. Oglethorpe and colonists was celebrated at Savannah on the 15th inst. Gov. Stephens delivered an address, and Paul Hayne read a poem.——The opinion expressed by Chief Brooks, of the Secret Service, that the new five-cent pieces would be gold washed or plated and passed for five-dollar pieces, has been confirmed. Treasurer Gilfillan is in possession of one beautifully gilded, which was sent to him by a banker. Others are reported to be in circulation, plated and with the outer rims reeded to imitate the genuine gold coin. Consequently their coinage has been ordered discontinued——The Government hires a vault in a safe deposit company in St. Louis for the storage of silver dollars, and has about four million dollars in it.——A three-year-old boy in North Carolina was scalded to death a few days ago by a cup of hot coffee which he pulled upon his head from a table.——Somebody calling himself "student" has asked the Kansas City (Mo.) *Times*, "Is there any State in the Union where I can practice medicine without a diploma? I have attended one course of lectures." And the *Times* replies, "Yes, in Massachusetts." ——An epidemic of "winter cholera" prevails at Waterbury, Ct., and 250 persons are disabled. It is thought to be caused by snow water in the city's reservoirs.——William McDermott, a farm laborer of Herick's, L. I., had his finger bitten the other day by a caged rat which he was teasing, and is now dying of blood poisoning. His arm and hand are swollen terribly, and he suffers great agony.

FOREIGN.—The rain and floods which have prevailed throughout England have assumed the proportions of a national calamity, enormous tracts of land being submerged. No wheat has yet been sown, and the Winter wheat is rotting in the soggy ground. A good harvest this year is an impossibility and the indications are it will be one of the worst in many years. To render the situation still worse for the farmers, disease has broken out among the cattle and sheep.——Gen. Diaz has been elected president of Mexico. The city of Rome has placed a memorial tablet in the house of the late United States minister, Hon. George P. Marsh.——A Mexican mining syndicate, representing $20,000,000, is forming to control lands in the northern part of the republic.——The murderers of Lord Cavendish and his under-secretary have been found and the crime fastened upon them in court. They will undoubtedly be hung.

Obituaries.

Death! O death! What strange thoughts and sensations this unwelcome word brings to our minds. It is incomprehensible; it is inexplicable; it is never a word that has a pleasant sound; it is a visitor that we would gladly shun, yet it comes, —yet it is, and has been through all ages past, prompt in making its demands upon the human race, and will not accept even a compromise. It has entered our family circle again this morning, and taken from us one of our loved ones, sister Emma J. Ragsdale, wife of Bro. Robert Ragsdale, one of our best citizens. Sister Ragsdale was of Irish descent; was raised in Maury county, Tenn., and was a daughter of John J. and Margaret J. Rountree. Her disease was that of consumption. She leaves behind, her husband, two children, three step-children, and many friends and relatives to mourn her departure. We will miss our daughter and sister, but we hope to see her again. Sister Ragsdale became a member of the Christian church at the age of sixteen, and has been a consistent member ever since. Her age was 38 years and 18 months. She was a devoted wife, a fond, loving mother, a good neighbor, and a true Christian. "Blessed are the righteous who die in the Lord."

Franklin, Tenn., February 3rd, 1883. R. P. M.

Trusting in Jesus the Christ to deliver him from the power of death, and to give him part in the resurrection unto life eternal, Bro. Dr. Stark Jasper McCain fell asleep, Friday, January 12th, 1883. He died at the residence of his father, Dr. W. N. McCain, near Coldwater, Tate county, Miss. The deceased was well known to the writer. He was just 27 years of age. Four years ago he graduated with honor in the Baltimore (Md.) school of Medicine. On his return home he engaged with ardor in the practice of his profession. To him life was sweet, and bright, and full of hope. But consumption, that fell destroyer of the young, smote him, and he lingered not long. Like a wounded stag he sought relief here and there, but, alas! all in vain. He soon faded away. But his short life was not in vain; in his youth he remembered his Creator; nearly half of his life, and, by far the nobler part, was given in service to his Redeemer. For thirteen years he was a zealous and consistent member of the church of God. Hence in death he was not alone; God in Christ was with him. He retained his mind to the last. As the dark waters gathered around him, he felt the everlasting arms beneath him, and he gave back to the weeping words of courage and hope. Thus he passed away. To the man of this world it may seem hard to be cut down in young and hopeful manhood; but to the man of faith, it is not so. "The good are taken away from the evil to come." Isaiah 57: 1. To the man of faith the children of God, whether young or old, are not the sport of chance—life or death. God's good providence is with them in death as well as in life. "Precious in the eyes of the Lord is the death of his saints." "All things work together for good to those who love God." "Neither life nor death, things present nor things to come, nor height nor depth, nor any thing, shall be able to separate the child of God from his Father's love." Blessed assurance! With this assurance, comfort your hearts, bereaved brethren; sorrow not as those who have no hope. It is well with him who sleeps in Jesus. When he awakes in God's presence he will be satisfied, for in his presence is fullness of joy, and at his right hand are pleasures forevermore.

B. W. LAUDERDALE.

Bailey, Tenn., February 15th, 1883.

Railroad managers in America are giving fresh attention to the stops and starts in the running of trains. It would seem from some of the more careful estimates, that there is more of waste in this line than in any other in railway service. More power is called for, and more is wasted, in the slowing and stopping and starting of machinery than in the free play of that machinery at its greatest speed. This is a truth that has long been noted in the use of mental and moral machinery. Every student, every thinker and every writer, knows that there is no such strain in continuous mental effort as frequent interruptions. Every intelligent observer of Sunday-school methods knows that intermissions in the school sessions, or in the teachers' meeting, the interruption of the series by recesses and vacations, taxes the machinery and wastes power as no other strain can. And the same truth is marked in the progress of personal character. The man who is "always sinning and always repenting" in his moral course, racks his moral nature to very little purpose. He who starts off with a full head of steam every new year and birthday, and then breaks up at the first way station which comes in sight, only to start and stop again all the way along through the year, is worth very little for a through train, or for an accommodation. It was said of Isaac, as the child of promise, that, as he grew, he "went going;" and that is the best way for any child of promise who is on the right track—to go going, instead of to go stopping and starting, starting and stopping again.—*S. S. Times.*

ITEMS, PERSONALS, ETC.

If Nashville is not leavened, it will surely not be for the want of leaven, as we now have seven preachers. Our two editors, Bros. Robert and Lin Cave, Dr. Hopson, and Bros. W. J. Loos and W. F. Todd.

An exchange notes the reception of the Chinese paper, and the editor remarks that when he learns to read bug-tracks in the sand he will give a more extended notice.

We have a Baptist exchange which "goes for" the ADVOCATE tremendously every now and then, still they would be very sorry for us to stop sending it.

A Philadelphia woman invited sales-girls from the stores to join her Sunday-school, and a number of them did so. At the close of the regular services, the superintendent announced that a season of prayer would follow. "The young ladies' meeting will be held, as usual, in the ante-room on the left," he said, "and that of the shop-girls on the right." The woman lost her new pupils immediately. The shop-girls did not want a religion which made a distinction between them and "young ladies."

We have received a copy of *Hall's Journal of Health*, price $2.00 per year. It is a recognized authority, and contains many useful hints to those who wish to take care of their health. E. H. Gibbs, A.M., M.D., Editor, No. 135 Eighth St., near Broadway, N. Y.

The *Agent's Herald*, published monthly at Philadelphia, Pa., by L. Lum Smith, is doing the country good service in exposing the many frauds who, by insinuating and plausible advertisements, secure the people's money. Price 50 cents per year.

Three more numbers of the "Elzevir Library," Jno. B. Alden, publisher, New York City, have been received: "World-smashing, Lunar Volcanoes," etc.; by W. Mattieu Williams; Queen Mabel, Princess Gerda, Little Florence, (poetry,) by Ellen Tracy Alden; and Sir Isaac Newton, by Jas. Parton; price 2 cents each, except second mentioned, which is three cents.

A good brother in Davidson county, near this city, has just handed us five dollars for the Pickens fund, and five dollars for Bro. Barnes, which will be forwarded as directed.

Bro. J. T. Wright sends ten dollars, made up by the congregation at Thompson Station, Tenn., for the Pickens family. Also, J. T. Priestly, Greenfield, Tenn., sends five dollars for the same, and four dollars to aid Bro. Higbee in publishing tracts.

"General" Booth, of the salvation army, in England, has begun a piece of business that is morally sure to end his ruin. He has borrowed a very large sum, and engaged in the banking business, proposing to receive money on deposit, and pay five per cent. interest to the depositor during life, the principal on his death to go to the Army.

Lieutenent-Commander, Gorringe, says the principal causes of the great floods in the West are the destruction of our forests, and the obstructions in the river-beds near large cities.

The *Examiner* tells of an excellent but ignorant member of a Baptist church in Lockport, N. Y., who made it a point to speak or pray at every meeting, and who could not be broken of offering the petition: "O God, for Jesus Christ's sake, visit this church and this town with thy damnation." To him the big word meant salvation. —*Independent*.

It is difficult to believe that, as the most ignorant are usually the best versed in the use of profane words.

Several funerals occurred during the high waters, in Cincinnati and other places, where the mourners followed the corpse in boats.

"American Humorists," the third book of the second series of Funk & Wagnalls, 10 and 12 Dey st. N. Y. City, is well worth sending for. Printed on fine book paper, good type, 179 pages, and only 15 cents. It contains extracts from the most noted humorists of America, Artemus Ward, Mark Twain, Oliver W. Holmes, Washington Irving, and others. Also another number of "Science in Short Chapters," by same publishers, is on our table; price 25 cents. Entertaining and instructive.

It is said that the Free Church of Scotland is very much excited on the organ question, and that at the next General Assembly a protest will be received against the use of instrumental music in the churches, signed by at least two hundred thousand persons.

The Canadian law exempts from taxation, as churches, only such buildings as are used exclusively for religious purposes. Under this clause the city of Montreal is now suing the Temple of Emanuel for taxes—a church-fair having recently been held in that edifice for the avowed purpose of money-making.—*Exchange.*

A sister at Miles, Ky, has sent one dollar to the family of Jos. Gibbs, Lawrenceburg, Tenn.

"Six Feet of Earth" is the title of a new song the ADVOCATE has received of F. W. Helmick, 180 Elm street, Cincinnati, O. Price 35 cents.

SOUTHERN SCHOOL JOURNAL,

Is to be the name of a paper to be started in this city. The intention of the paper, as set forth in their prospectus which is on our table, is that its columns shall be devoted to the cause of education throughout the whole Southern country. Prof. B. M. Mace is to be editor-in-chief, and is highly spoken of by the Wilson County *News* as competent to the task, having been for nine years a practical teacher. So far as we can judge of what the paper will be from the prospectus, the indications are that it will do good in behalf of general education. The price is to be $1.00 a year; monthly, as we suppose. W. E. Bell is to be business manager. His address is 183½ Church street, Nashville, Tenn.

APPOINTMENTS.

E. G. Sewell will preach at Cathey's Creek, Maury Co., Tenn., second Lord's day in March, and Saturday previous, the Lord willing. At Columbia, Tenn., Monday night. At Phillippi, same county, Tenn., Tuesday and Wednesday following, and at Columbia again Wednesday night. At Berea, in Bro. Geo. Reynolds' neighborhood, Thursday and Friday. At New Lasea, Saturday and Sunday following, which will be the third Lord's day in March. At Old Lasea Monday and Tuesday following. At Antioch, Maury Co., Wednesday and Thursday, and may visit one or two other places on the trip.

It is not by constraint or by painful effort that we make real progress. On the contrary, it is simply a question of yielding our will, or going from day to day discouraged by nothing, satisfied with the present moment, thankful to let him do all who has made all, and to leave our will immovable within his will. How happy it is to abide in this condition! How satisfied is the heart, even though it may lack all else.—*Ex.*

We would recommend to all in want of showcases, either plain or fancy, to call on or write to M. Strube & Co. before purchasing elsewhere.

Market Report.

OFFICE OF THE GOSPEL ADVOCATE,
Thursday, March 1, 1882.

Cotton is quiet and dull. Country produce continues in active request, and prices goo d Flour and wheat unchanged.

COTTON.

Good Ordinary	8⅜
Low Middling	9
Middling	9⅛
Good Middling	9¾

COUNTRY PRODUCE.

GINSENG	1 00 to 1 25
BEESWAX—Choice	25
DRIED FRUIT—Apples	7
Peaches, halves	6
" quarters,	5
TALLOW	7¼
POTATOES—Irish, per bbl	2 25 to 2 50
" Sweet "	1 25
PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1¾
FEATHERS—Choice	30 to 55
BUTTER	15 to 25
CHICKENS, hens	25 to 30
Young Chickens	15 to 20
TURKEYS—Gross, per lb	10
Dressed, "	12½
EGGS	16
HIDES—Dry Flint	13 to 16
Dry Salted	11 to 13
Green Salted	6 to 8
WOOL—Tub Washed	32 to 34
Unwashed, Clothing and Combing	18 to 22
Unwashed Lamb's Wool	none.
Burry One-third less	

FLOUR AND GRAIN.

FLOUR—Superfine	4 25
Extra	5 00
Choice Family	6 00
Fancy	6 25
Patent Process	7 00
BRAN—Loose Car loads, per ton	15 00 to 15 50
WHEAT—New	90 to 115
CORN—Sacked in Depot, white	49 to 54
New, from Wagon, shelled	47
" " " in ear	46
OATS—Sacked in Depot new	48
RYE—From wagon, Seed	60
BARLEY—from wagon	60
HAY—Mixed	14 00
Prime Timothy	15 00
Choice "	16 00

LIVE STOCK.

CATTLE—Best fat Steers, per 100 lb	4 25 to 4 50
Best Butchers	4 25
Ordinary thin Cattle	2 00 to 2 50
Sheep, Fat	4 00 to 4 50
" Stock	2 75 to 3 00
Lambs	4 00 to 4 75
Heavy Hogs	5 90 to 6 10
Light Hogs	5 50 to 5 75

PROVISIONS.

BACON—Clear Rib Sides	10½
Shoulders	8
LARD—Buckets	14½
Tierces	13
HAMS—"C. C C."	15½
COUNTRY MEAT—Shoulder	10
Clear Sides	11
Hams	12
Lard, from wagon	11
BULK MEATS—Clear Rib Sides	13
Clear Sides	15
Shoulders	11¾

TOBACCO.

Common to good lugs	2 75 to 4 5
Low leaf	5 00 to 6 00
Common to medium leaf	6½ to 7½
Good leaf	7 50 to 8 50
Fine leaf	

WHOLESALE GROCERIES.

SUGAR—New Orleans (kettle) per bbl	7 to 7¾
Yellow Clarified	8 to 8¾
White Clarified	8¾ to 9¼
Granulated	9¾ to 10
Crushed and powdered	10½
A Coffee	9¾ to 10
MOLASSES—New Orleans	45 to 58
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	9½ to 10
NAILS—10d	4 00
Horse shoes	5 00
SALT—Seven bushel barrels on cars	1 85
5¼ bushel bbl	1 40
LEATHER—Oak Sole	37 to 43
Buffalo Slaughter	27 to 29
Hemlock	24 to 29
In Rough	20 to 24
SEEDS—Herd's Grass	100 to 1 00
Blue Grass	1 25 to 1 50
Clover	8 00
Timothy	2 25 to 2 50
Orchard Grass	1 40 to 1 50
German Millet, from wagon	1 05
Hungarian and Missouri	None

Home Reading.

JOHN HOWARD PAYNE.

THE EXILE COMING HOME AT LAST.

To-day the remains of the author of "Home, Sweet Home" left the shores of Tunis on board a French steamer, to be carried to Marseilles, whence they are to be forwarded to America. Yesterday at 10 o'clock a. m., I went to that not unattractive and decidedly neat Protestant Cemetery of St. George, situated on high, wall-surrounded ground within the city. I was agreeably disappointed in the appearance of this God's Acre, as I had read in American newspapers that Payne's grave was a neglected one, in a neglected burial ground. On the contrary, the grounds were planted with flourishing and fragrant rose-bushes, splendid clumps of heliotropes, and hedges of brilliant carnation pinks and geraniums, while the walks were clean and smooth, and the stones and monuments snowy white in the morning sun. I should think the inclosure contained about an acre, and almost in the centre of it was the grave of Payne. At the head of the grave was standing a large and beautiful pepper tree, branches of which bent tenderly and droopingly over the tomb. This, the finest and noblest tree in the place, was planted by one of Payne's truest and best friends in Tunis—M. Chappellie—who was present at the death and interment of the poet. From M. Chappellie and also from Mr. Reade, the British Consul, under whose directions the disinterment took place, I learned much of Payne's last days and sickness. The narrative of them is a painful one. Let it suffice if I write what I heard touchingly and heartily said by the two or three gentlemen present at the exhumation who had familiarly known Payne, that his character through disappointments, fancied loneliness and long brooding had become of a sad, soft and delicate melancholy that was, while gentle and pitiful, at the same time most winning and beautiful. His illness was a long and painful one, but he had most faithful friends in M. Chappellie, M. Pisani, Mr. Reade, Mme. Chappellie, (an American-born lady with an American heart) and a certain—now old—Arab dragoman whose attachment to the poet was deep and sincere. I saw this honest man at the exhumation, wearing his Arab costume, believing in the Mahometan religion, but full of Christlike humanity. The Europeans present at the grave on this sunny Friday morning were about a dozen in number, several Arab gentlemen being also on the ground in their rich and picturesque dress and turbans.

The coffin was reached by the workmen about 12 o'clock, and was carefully lifted and placed on the broad marble slab which for thirty years had covered it, and which bears the following inscription:

"E PLURIBUS UNUM.
[Shield and Eagle.]

"In memory of Col. John Howard Payne, twice Consul of the United States of America for the city and kingdom of Tunis, this stone is here placed by a grateful country. He died at the American Consulate in this city, after a tedious illness, April 1st, 1852. He was born at the city of Boston, State of Massachusetts, June 8th, 1792. His fame as a Poet and Dramatist is well known wherever the English language is spoken, through his celebrated Ballad of 'Home Sweet Home,' and his popular tragedy of 'Brutus' and other similar productions."

On the four edges of this slab is also carved:

"Sure, when thy gentle spirit fled,
To realms beyond the azure dome,
With arms outstretched, God's angels said,
'Welcome to Heaven's Home, Sweet Home.'"

The coffin was badly rotted, despite the care taken by United States Consul Fish, who several months ago incased it in cement for its better preservation. A little, thread-like root of the pepper tree had made its way into the grave and coffin, and was just about to pass across the forehead. Some of our mother earth had got into the coffin and mingled with the bones. The whole skeleton was obtained and laid reverently in a new coffin, which was covered with lead, soldered and sealed. This was then placed in a neat, native, hard-wood coffin, which was secured by locks and keys, all then being put in the strong iron-bound outside box, which bore the address: "To U. S. Consul Taylor, Marseilles, France."

At 3 o'clock in the afternoon the body was taken to the small and simple Protestant church and placed near the pretty little chancel window, on which are inscribed these words:

"To the Memory of
JOHN HOWARD PAYNE,
Author of 'Home, Sweet Home.'"

This window was made in England, and placed here by a few English-speaking residents of Tunis whose admiration and respect for Payne were decided and sincere. Indeed, I found among the poet's friends an affectionate regard that was akin to enthusiasm. They grieved to lose the sacred bones that had lain there for thirty long years—the object of their loving and ceaseless care. When the body was carried into the church an English gentleman at the little American-made organ played the air, and a sweet-voiced American lady sang the immortal song of the dead poet; and as the tender words tremulously floated through and filled the holy place, hearts swelled, eyes were suffused, and "A charm from the skies seemed to hallow us there."

Tongue cannot tell nor pen describe the effect of that song sung under the circumstances I have stated. The gloaming of the coming evening had crept into the chapel, and the "dim religious light" that Payne's poetic temperament could have understood and absorbed, bathed all, both living and dead, in its mellow radiance. The twilight came on apace and we left the poor remains to lie there until the morrow, guarded by the faithful dragoman who in life as in death, was stanch and faithful to the last.

To-day the body was taken to the Marina and put aboard a boat and rowed down the bay and out into the open, where it was received on the French steamer, which soon after was en route to Marseilles. Thus John Howard Payne left Tunis to be re-buried in the land he loved, to sleep henceforth under the flag he served so well, not again, it is to be hoped, to be disturbed, but to lie dreamless and tranquil in the soil of his own Home, Sweet Home. Visiting the cemetery to-day, I found the marble slab replaced over the now empty tomb, the debris removed, and all about the grave looking as neat as possible. Mr. Reade—whose admirable management of the exhumation and compliance with every wish and instruction of the United States Government in the matter cannot be too highly commended—said to me: "We shall put back the slab with its inscription, adding thereto the fact and date of the removal of the body to the United States, and shall then religiously preserve and keep pure and clear the marble that we marked his grave with more than a quarter of a century ago; but deeper and clearer than carved epitaph, we shall cherish the memory of poor Payne in our heart of hearts."
—*Correspondence New York Tribune, January* 6.

Every man has his gift, and the tools go to him that can use them.—*Kingsley.*

Grieve not that men know not you, grieve that you know not men.—*Confucius.*

PROFANITY.

Vast effort and much time are devoted to the temperance cause. Grand results have been attained in this work, and we still implore the divine blessing upon every true effort put forth to crush the insidious monster. But while many a heart quakes at the wine-cup's glow, how often the foolish, wicked *oath* is passed unheeded by! Comparatively little is thought of it. Many an active temperance worker is not arrested by that frightful sound, but rushes on to his reform club where he discourses both long and loud upon the evils of King Alcohol, not for a moment realizing that he has just passed, unheeded, the widest gateway his foe in question ever had opened for his admittance. Numberless efforts have been instrumental in staying the liquor traffic, but what one public attempt has ever been made to stay the dangerous foe, provides for the offence, yet the name of the Holy and Just One may be continually defamed without rebuke. God's name cannot be impaired, though polluted lips breathe curses upon it; yet He who said, "Thou shalt not kill," said first, "Thou shalt not take the name of the Lord thy God in vain."

While we believe something should be done to openly crush this evil, much more could be done by domestic effort. Let every parent, brother and sister trample upon the serpent, that its deadly fangs poison not those surrounded by their influence.—LUA, *in the Morning Star.*

AN INCIDENT FROM GOUGH.—A gentleman had got so far into drinking that he was known to drink a quart of brandy a day. He was a fine business man, and yet he was ruining himself in the estimation of those who knew him well. One day, when in the house, he said, "Wife, come and sit on my knee." She sat there, and then she said, "If my husband didn't drink, I would be the happiest woman in Canada." "Well, my dear," he replied, "I married you to make you happy, and I will never drink another drop as long as I live." Now that man cut it off as square as a piece of cheese, and kept his word for eight years, without any belief in Christianity. Walking down the street with him, a little while ago, he said, "Do you see that red-fronted drinking saloon? Well, I have been afraid of that for many years, and so I used to go down a street and go around it, but, Mr. Gough, since I have got the grace of God in my heart, I go right by that saloon, and if I have the slightest desire, I breathe an ejaculatory prayer, 'Lord, keep me for Christ's sake,' and I go by it safe."

Willie's pa was not a Christian, and spent much time training his fast horses on the race-track, and gave more attention to them than anything else. Willie's mamma was talking to him about heaven one day, and his little heart seemed softened and full of joy at the thought of a home in such a lovely place, when suddenly he looked up in her face with tear-filled eyes and quivering lips, and said: "O mamma, we'll have to do without papa up there, for I know he'll never, never go where they ain't any horses!"—*Exchange.*

Whether we are to be a thoroughly Christian nation, or to decay and lose our political forms, depends on our ability to keep family life pure and simple.—*Ex-President Theodore D. Woolsey.*

Between God and man, between the gospel and each soul, the interpreter is Love.—*Vinet.*

We usually learn to wait only when we have no longer anything to wait for.—*Marie Eschenback.*

Free.

A dove lay caught in a fowler's snare;
By cruel cords her wings were pressed,
Ruffled was all her plumage fair,
And her heart beat fast in her panting breast.

But the fowler loosened each cord and twist,
He smoothed her ruffled plumes, and then
Her snowy bosom he gently kissed
And bade her seek the skies again.

And the fowler sighed; for, safe and fair
In summer skies, he knew that she
Would think of the cord and the cruel snare,
But not of the hand that set her free.

Walter Learned, in the Century.

The Best and Only Substitute.

A friend asked us recently: What substitute can the Church offer young people who desire to enter its Communion for the ball-room, the theater, and other worldly pleasures they are called upon to renounce? We answered: The religion of the Lord Jesus Christ, with the peace and joy that the truly converted soul will experience. The Church has no authority to compromise with the worldly spirit of those who are not willing to give Christ an undivided heart. If our young people are truly converted they will not need the pleasures of this world to make them happy; if they are not truly converted they will ever be hungry for the flesh-pots of Egypt they have left, and, whether in or out of the Church, will be satisfied only with such pleasures as are suited to their carnal and unregenerated natures. The trouble the Church has on this question arises from the fact that so large a proportion of its members, old and young, are unconverted. Instead of elevating their experience to the standard which the gospel has established, the Church seeks to lower the gospel to the level of the worldliness of its unconverted members.—*Ex.*

Days of Power.

There is no reason why the days of power and exceeding joy and wonderful transformations should pass away. "Prepare the way of the Lord," make his paths straight, remove the stumbling-block, gather out the stones, and he will come to this temple, and excellent glory shall rest upon Zion. But it will take much, very much, knee-work and self-denial, and crucifixion, and some agony and tears. Many will find more pride, and self, and sin, in them, and about them, than they now dream of. But there is the open fountain, why not wash and be clean? It will well repay all agony and effort. But remember it is an individual matter. One need not, must not, wait for another. Let me begin. I shall provoke some one else to love and good work if they see me advancing.

Pray more direct, and speak more direct, and there will be more faith manifest, and more power, and the leaven will spread. Who would not be glad to see the days of glory that should follow. Then use the means with persevering faithfulness and they will come.—*Selected.*

Our possessions are not so wholly appreciated by ourselves as by those who have them not.

What a searching preacher of self-command is the varying phenomenon of health.—*Emerson.*

Virtue in society is like valor in an army; it depends greatly upon mutual reliance,

A Youth Killer.

The cigarette is such. It is made generally of refuse tobacco, rolled in a prepared paper. The paper is injurious, if not poisonous, and the smoke, of a large quantity of it, would produce dangerous, if not fatal illness.

The paper is filled with tobacco, made from the old ends of the cigar manufacturers, the stumps of cigars, picked up in the street, and fished out of the sewers, old quids, and the dried leaves, with which cigars are more or less compounded. The other day, we saw a very dirty, ragged old man, with his hat half full of the stumps of cigars and half chewed quids of tobacco, which he had picked up in the halls, bar-rooms, and on the sidewalks, and out of the gutters. In reply to our question, what he intended doing with these loathsome things, "Sell 'em, sir. They make cigarettes of them things." These cigarettes are sold at very low prices, and are bought mostly by boys.—*Ex.*

A Passport.

A foreign exchange with the heading "The New Testament used as a Passport," tells the following interesting story:

A German workman and his wife emigrated from Kulm, in Eastern Prussia, to America, leaving behind them three little children—a boy of ten years, and two little girls, aged seven and four respectively. In the course of time they expressed a wish to have their children with them, but they had no funds with which to carry it out. The sea passage being secured, the three little pilgrims were allowed to tramp their way from Kulm to the port of departure, with next to nothing but a little Testament given them by their aunt, inside the cover of which were written the names of the children, and underneath the words: "Christ says, 'Whatsoever ye do to one of these little ones, ye have done it unto me.'" This was most productive of sympathy and direction, by which the children were soon safely on board the vessel which was to transport them to the New World.

A Devout Horse. A horse belonging to one of the oldest members of the Church at Greenfield Hill, Conn., while his mistress was detained at home by the infirmities of age, on hearing the bell one Sabbath last fall, took the gate off with his teeth, trotted to the Church, and stood at his post during the service, and at the close trotted home again.

The politician never acknowledges that he is out of politics until every one else knows it.—*N. Y. Picayune.*

The only kind of vice much shunned by the young men of to-day seems to be advice.

He who knows only his own side of the case knows little of that.—*J. Stuart Mill.*

It is a pregnant saying of Wendell Phillips, "Responsibility educates."

Thinking is the talking of the soul with itself.—*Plato.*

The man who lends his influence rarely gets it back.

Humors of the Day.

Why is a retired carpenter like a lecturer? Because he is an ex-plainer.

The Publishers of the *Richmond, Va. Enquirer* heartily recommend Dr. Bull's Cough Syrup and say: "It has been well tried in our office and composing room and has cured our city editor of a very bad case of Bronchitis.

Exclaimed an Irishman, "I've slept sixteen hours! I went to bed at eight and got up at eight."

To Ladies

suffering from functional derangements or any of the painful disorders or weaknesses incident to their sex, Dr. Pierce's treatise, illustrated with wood-cuts and colored plates, suggests sure means of complete self cure. Sent for three letter postage stamps. Address WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

Thousands Do It.

Men will spend mints of money for tobacco, rum and fast horses, but if their wives get feeble, need a little toning up and ask for twenty-five cents to purchase a box of Swayne's Pills, which are entirely vegetable, why—they "haven't got the change." For Liver Complaint, Purifying the Blood, Sick Headache, Jaundice, Dropsy, Congestive Fevers, Biliousness, Constipation, Epilepsy and Female Irregularities they are a never-failing remedy. Ask your druggist for them and take no others.

Paint House.

Paints, Oils, Glass, Sash, Doors, and Blinds, specialties. Artists' Painting and Drawing Materials, Architects' and Surveyors' Instruments. We keep the largest and best assorted stock of ready made Paints in the south, and also supply Sash, Doors, and Blinds, at Chicago prices, with best makes of Hardware to suit.

WARREN BROS.,
Church and College St.

Reviving an Ancient Maxim.

"Till the earth grows old, and the stars grow cold and the leaves of the Judgment Book unfold, forever in this world will man suffer ills untold.' The truth of these lines cannot be impeached, yet much of human misery and physical suffering could be obviated if the people would only accept practical advice. Probably no Complaints are more frequent than Indigestion, Headache, Languor, and Liver and Kidney complaints, especially at this season of the year, yet mankind will suffer or be dosed without relief, when a box of Swayne's Pills would effect a thorough cure.

Boots and Shoes.

We would respectfully call the attention of the public to our new and complete stock of Ladies' and Gents' Custom-made Boots, Shoes, Gaiters, Sandals and Rubbers. Also, to Trunks, Valises, Umbrellas, etc.

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Dr. KLINE'S Great Nerve Restorer is the marvel of the age for all Nerve Diseases. All fits stopped free. send to 931 Arch Street, Philada., Pa.

The old lady defines a genius to be a man who knows more'n he can find out, and spills victuals on his clothes.

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For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Croup, Influenza, Asthma, Whooping Cough, Incipient Consumption and for the relief of consumptive persons in advanced stages of the Disease. For Sale by all Druggists.—Price, 25 Cents.

We lately heard of a house-maid who, about to leave a family unexpectedly, and urged to give a reason for it, simply said, "I can't stay, the young ladies speak such bad grammar."

"GOLDEN MEDICAL DISCOVERY" (Trade-mark registered) is not only a sovereign remedy for consumption, but also for consumptive night-sweats, bronchitis, coughs, spitting of blood, weak lungs, shortness of breath, and kindred affections of the throat and chest. By druggists.

The father of an Irish student, seeing his son act stupidly, "Why, sirrah," says he, "did you ever see me do so when I was a boy?"

New Grocery House.

We take pleasure in announcing to the patrons of the ADVOCATE that our old friends, Alex. Hogan and Jos. B. Hall, under the firm name of Hogan & Hall, have located at 106 Broad st., the Anthony Bros. old stand, where they have opened a very large stock of Groceries, pure Whiskey for medical use, and pure Grape Wine for communion purposes, either at wholesale or retail. They also deal in Bacon, Lard, Meal, Flour, Butter, Eggs, and other produce. Give them a call.

Consumption Cured.

An old physician, retired from active practice, having had placed in his hands by an East India Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung affections, also a positive and radical cure for General Debility and all nervous complaints, after having thoroughly tested its wonderful curative powers in thousands of cases, feels it his duty to make it known to his fellows. The recipe, with full particulars, directions for preparation and use, and all necessary advice and instructions for successful treatment at your own home, will be sent you by return mail, free of charge. by addressing with stamp or stamped self-addressed envelope.

DR. J. C. RAYMOND,
164 Washington st., Brooklyn, N. Y

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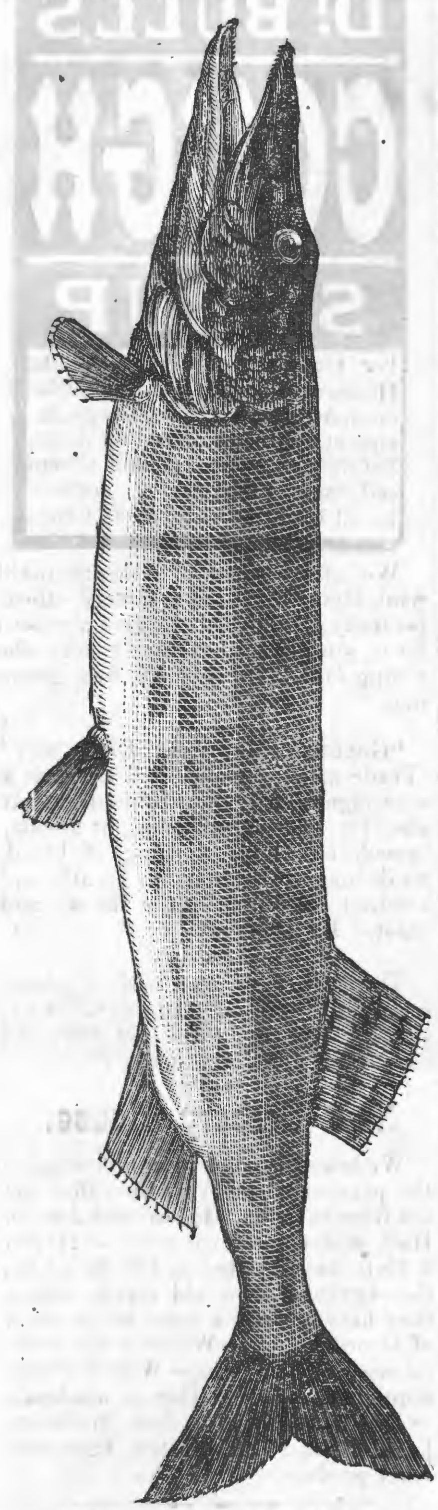

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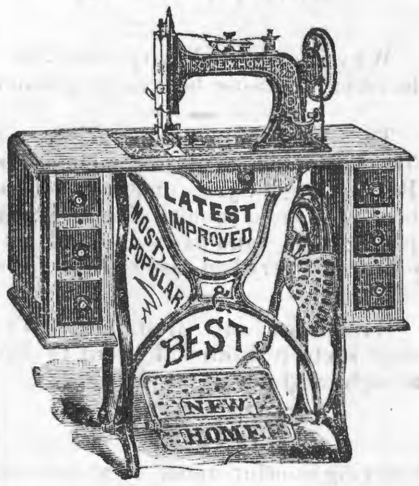

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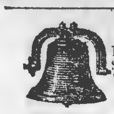

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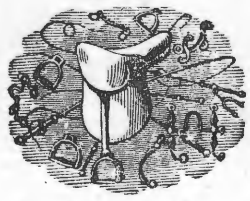

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THE GOSPEL ADVOCATE.

VOLUME XXV., NUMBER 10. | NASHVILLE, TENNESSEE, MARCH 8, 1883. | $2.00 YEARLY IN ADVANCE. POSTAGE PREPAID.

EDITORS:

D. LIPSCOMB, E. G. SEWELL.

The Way of Life.

The warrior frowned and pressed his temples gray;
"Enough," he cried, "away with love—away!"

A boy from play by fondest kiss beguiled,
"Mother, I'll love thee ever!" spake the child.

A maiden gazed into the night sky wide—
"Oh, I will love him when he comes!" she sighed.

These three moved on along the way of life:
A fair face lured the soldier from his strife,
Upon a tomb was carved the sweet child's name,
The lover to the maiden never came.

—*John Vance Cheney in the March Century.*

EDITORIAL BREVITIES.

THE DOOR-WAY.

"I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." In order to enjoy the privileges and safety of the fold, which is the church of God, men must enter in by the door. Christ says, if any man enters not by the door, but climbs up some other way, the same is a thief and a robber. The only entrance into the kingdom of God is by the door, which is Christ. In another chapter Christ says, "I am the way, the truth, and the life; no man cometh unto the Father but by me." Not a man upon the face of the earth can come to the Father but by Christ. To come to God by Christ, is to come by the way he has ordained in his word. Any one that attempts to enter any other way, virtually tries to force his way, tries to obtain the blessings of the fold his own way, rejecting the lawful entrance that Christ has ordained, refusing the lawful way which is by Christ, and makes himself as the man that would take your money or property by force, and not in the lawful way. Such would be called among men, thieves and robbers. And Christ gave the same designation to those who reject the way of salvation that he has provided, and attempt to be saved their own way. They want to be in the fold, and want all the privileges of the house of the Lord, but do not want to enter by the door, which is Christ. First, he requires men to believe. All that want to go to heaven are willing to do this. But secondly, he requires all men to repent. Sinners generally are willing to do that. These are two steps towards the fold. Then thirdly, people are required to confess the name of Christ. Most people are willing to do this also. But in the fourth place, when Christ was giving the commission, as recorded in New Version, which is correct, he said to the apostles, Go disciple all nations, "baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." This informs us that by baptism we enter *into* Christ, who is the door, and in this way we enter in by the door into the sheep fold, the church, where we have promise of all the privileges and blessings of the church of God on earth. And that this baptism by which we enter into Christ is water baptism, is certain, because men were to administer it, and men cannot administer baptism of the Holy Spirit. But unfortunately this last step, the very one by which the entrance is made, is the very one that very many reject; hence, fall short of the promise.

"OUT OF THE ABUNDANCE OF THE HEART THE MOUTH SPEAKETH."—JESUS.

This saying of the Son of God is as true to-day as it was when the Savior uttered it. When a man's heart is full of the love of the world, he will talk of the world. But if his heart is full of the love of God, and of anxiety for the advancement of his cause on earth, and is yearning for the conversion and salvation of men, he will talk about it every opportunity that presents itself. Witness, as an illustration of this, two tradesmen traveling up and down the country on secular business. One of them never says a word about the religion of the Savior, though often meeting and dealing with Christians. He does not say enough about the Lord and his cause to let the people know that he makes any pretensions to be a Christian at all, and is not known as such away from home. But the other, though very successful in his business, never misses an opportunity to put in a word for the cause of God and humanity. Everybody where he goes knows who he is, and what he is. No one needs to be told that he is a member of the church of God. He is not ashamed of the cause he pleads, nor for the world to know that he claims to be a follower of Christ and of the word of God alone in opposition to all human wisdom in the spread of the gospel, and in the conversion and salvation of men. Such men as the former may spend a lifetime and do nothing to establish the truth, or to turn lost sinners to God, or to strengthen saints. But the latter are constantly sowing the good seed of the kingdom, turning the attention of aliens to the Lamb of God that taketh away the sin of the world, helping God's children along the narrow way, or convincing people of their errors, and turning them to the light. O what a useful life this! Why will not all the people of God cultivate these things in their hearts and practice them in their lives?

"THE SINFULNESS OF SIN."

How little of the preaching of modern times is calculated to make sinners tremble under the weight of sin, and the terrible dangers that await them. Some preachers are seeking to please men, and be popular with the world. Some are striving to build up parties, and impress party doctrines and principles upon men. Some are spending their time in abusing others, trying to break them down, as if their only means of rising depended upon the down-fall of others. Some are preaching on the power of human intellect, and the abstractions of science. Only a few are for Christ and him crucified, the conversion of souls, and the edification of saints. We need more men to-day like the apostles, to go abroad in the land and preach a once crucified but now risen and exalted Redeemer, and to plead with sinners to turn to God and be saved; to give their hearts and lives to him who has died for them, and the certainty of eternal ruin if they do not do so In the abundance of the many other themes upon which preachers dwell, the crushing, ruinous influences and consequences of sin are almost overlooked. We need a turning back to primitive order in these things.

E. G. S.

The true test of the Christian is when he has done wrong. How does he act under that wrong? Does he try to justify or excuse the wrong? Or does he humbly and frankly and fully own the wrong and try to turn from it? Before he has committed wrong, selfish pride, a good name among men, even a pride to think well of self, prompts to act right. But a wrong once committed, all these selfish feelings rally to the bad side and prompt him to conceal the wrong, to justify, excuse or palliate the crime. For him, despite these, to look his own wrong in the face, to extenuate nothing of its evil, but to judge with impartial justice and condemn self; confess fully, openly, heartily the wrong, shows at once the true courage of a brave heart, and the fidelity of the Christian. David, Hezekiah, Peter, Paul, and all the accepted worthies of God, acted thus.

Judas was a friend of—and so far as such characters are capable of fidelity to anything save self—was faithful to Jesus, so long as his interest was promoted by Jesus. When friendship to Jesus could no longer make gain for him, he turned his back upon him and wrought to his injury—turned against him for gain. Judas believed Jesus was innocent and true, yet betrayed him for money. Judas simply showed in this that his ability to make gain was the measure and extent of his fidelity to right, truth, or innocency. Every man who supports and stands by a cause or an institution he believes to be right and good for men and God, or who supports it in these points and while he can make money out of it, but turns against it and injures it in these points and to the extent it is in the way of his making money—shows that his fidelity to truth is measured by his ability to make gain out it—shows precisely the same character that Judas developed, falls under the same condemnation and will share the same destiny. The turning against and injuring Christ contrary to our conscience in the fleshly body for gain, was no greater crime than is the turning against Christ in the spiritual body for gain. Alas! how many Judases there be who follow or betray the spiritual body now, as it helps or stands in the way of their making gain.

The *Old Path Guide* has "heard of forty preachers being candidates before one church among our brethren." We hear of more than forty communities that have no church where preaching is desired. Something is radically wrong. Have not some of these forty preachers faith and courage sufficient to go to these destitute places and build up a church home for themselves?

If we can so act as a journalist that God will be pleased, and we think no less of ourself, we shall be most happy.—*Baptist Reflector.*

Then it is possible for you to think less of yourself while pleasing God, is it? You need to be regenerated.

We are sorry indeed to see from the *O. P. Guide* that Bro. Allen's health of late is not so good as it was, in Florida.

D. L.

The purest heart gets the mightiest inspiration of the Holy Spirit. Sin in all its forms and in all its degrees is a non-conductor of spiritaul light and power.

THE CONGREGATION AND ITS WORK.

NUMBER 4.

It is only my design to be suggestive, and I am impelled to this because I believe the work of the congregation is not fully appreciated. I come now to speak of elders as

SHEPHERDS.

They are so called from the similarity of their duty in watching over and caring for those under their care, to that of the shepherd in tending his flock. The business of a shepherd was a common one in the days when Christianity was first established, and their duty was well understood. David said, the "Lord is my shepherd, I shall not want; he maketh me to lie down in green pastures; he leadeth me by the still waters." The shepherd's duty, then, was to lead his flock to good feeding places, to keep them from wandering off, to guard them from the attacks of ravenous beasts, to nourish the weak and feeble, to specially guard the young, and to carry them to shelter on the approach of night. It was farther their duty to look after the diseased of the flock, and if found to be incurable, to separate them from the flock, lest the infection spread. Here then, we have the duty of a shepherd. There must be a similarity in that of the elder and the shepherd, or the Spirit would have never so designated them. The work of the elder then is not light. The condition of the congregation will depend greatly upon the faithfulness with which it is done. Many a babe in Christ—one of the lambs of the fold—sickens and dies for want of attention and proper nourishment. Many others stray away and are lost in the brambles, who might have been safely returned to the flock, had the elders been on duty, and caused them to retrace their first wandering steps; and further, with proper attention, those who become hopelessly diseased, refuse to walk according to the rule of Christ, would be reported before the disease has spread among the others.

Inasmuch as so much depends upon the efficiency of the elder's work, I wish to offer a few suggestions that I think will greatly aid them in their work, if acted upon.

1. Have regular meetings for consultation among yourselves about the condition of your congregation. This is reasonable; men in all kinds of business where there is a diversity of interests, find it necessary to do this. If they never confer with each other, why have a plurality of elders. In preaching to one of the oldest churches in Tennessee last year, I asked the question, "When did the elders of this church meet to consider the wants of the same?" One of the elders answered, "Never." This I take it would be the answer of many. My brethren, these things ought not so to be. If you have not heretofore had your stated meetings, put it off no longer. You may know of nothing specially to call for your attention, yet by conferring together you will keep yourselves more alive to your duty.

2. Elders may find it to be advantageous to have a division of work. Divide the boundary of the congregation so that each one can *specially* look after the welfare of the members in a certain locality. Let him as often as convenient visit each family, talk with them about their duty, etc., read and pray with them. At the regular meetings let each report the condition of those in his bounds.

I feel sure if these suggestions were taken and acted upon, we would soon hear less complaint about dead and dying congregations.

Not only are elders, overseers and shepherds of the congregation, but they are the divinely appointed teachers. The Christian religion has to be taught upon the one hand and learned upon the others, and as long as man needs to "add to his virtue, knowledge," that long will teachers in the congregation be necessary. Without giving any reasons for it, I lay it down as a rule that no congregation is authorized to call for teachers from other congregations when they have them of their own. If there is an open door for the gospel, it is proper to call an evangelist to proclaim it.

J. D. FLOYD.

TRACTS! TRACTS! TRACTS!

I am asked to push this tract work and stir the brethren up. I am anxious to do this. If any are not suited with the tracts issued by the Christian Sower Tract Fund, let them buy others. All of our publishing houses are well supplied with excellent tracts. A number of ministers are publishing these little sowers of gospel seed. This is cheering, and I hope that all will be liberally sustained. We have been having a regular Rip Van Winkle slumber, and it is high time we were awake. Wake up!

The sixth edition of 14,000 will be gone, and the seventh of the same number received before you receive this. There is not enough money on hand to pay for the last lot, but I hope it will come. I feel sure this good work will not be allowed to die.

Many who will give will first want to see if it succeeds. It costs too much to wait, the money is needed *now!* Act at once.

Some feel a delicacy in sending for these tracts because they are not able to buy them; no matter if you are not able, send for them. The more I can circulate, the more money I can ask for. The work grows in prosperity. A number of our city churches are buying them. Less than one dollar can be sent in postage stamps.

J. W. HIGBEE.

Madisonville, Ky.

PREACHING AMONG THE COLORED PEOPLE.

Brethren L. & S:—Allow me through your widely circulated periodical to inquire of our preaching brethren what efforts are being made to enlighten the minds and understanding of the colored people. Surely such plain, pointed Biblical teaching could not fail to convince and convert many of them who are now following different teaching, if it was brought to bear upon them as only Christian preachers can do. All that are now in darkness and under the power of the evil one need the teaching of faithful teachers, who will not fail to declare all of the apostle's teaching. If there are any qualified to teach correctly, any who need Biblical knowledge, it is the Christian preachers. I do not know what is being done, therefore I make this inquiry. I trust I shall offend no one, and obtain the desired information.

D. WADKINS.

Nashville, March 1st, 1883.

There is no truer measure of one's self than one's suspicion of others. The purest nature is always the most unsuspicious nature. Simplicity of soul forbids the thought of evil in others. A certain degree of conscious experience of evil in one's own heart and life is essential to make one even watchfully suspicious of others. "Evil to him who evil thinks" is a truth of profound meaning and of wide application. Persons would be astonished at the disclosure they make of their own characters by their expressed suspicions of others, if they realized how fully recognized in the community is the principle underlying this adage. Unsuspiciousness is a most admirable trait of character, even when it is manifested in the extreme, and to the danger of its possessor in this world of evil.

CHILDREN'S LETTERS ANSWERED.

How glad to hear from my dear little nieces at Clarksville. Johnnie, Alice, Fannie and Leslie are all good girls, I expect, and are learning fast, not only at day school, but learning the Bible at Sunday-school and at home, and I hope they will put into practice what they learn, and not wait until they get grown before they become Christians. I know Uncle Tom Smith and most of your good teachers. I learned to love them many years ago because they were such earnest workers for Christ. I wish we had one thousand such Sunday-schools as the one you have at Clarksville. Some of my happiest days were spent about that place when I was a young man. Wish I could have accepted your kind invitation to have been with you Christmas. Know we would have had a nice time. Always enjoy myself with dear children. Would like so much to meet you all, especially that dear little schoolmate of yours, Annie Neblett, who gets the Lord to help her work her hard examples. She is right about it. Older people would do well to learn *that lesson too*; just to ask the dear Lord to help them, and then *go to work*, and he will help them, for he has said, "If you lack wisdom or strength to do your duty ask of *him* and he will not refuse to help. We all have hard lessons to learn in life. Some learn so much easier than others, because they go to work and do the best they can and trust in the Lord for help. But I have other little letters besides at Clarksville that I must notice.

Little Larimore Campbell, of Lynnville, must not be forgotten. He is a good boy. I know his father, whom I love very much, and trust Larimore will make a good and great man, and that Bro. Larimore will be proud of his namesake in his old age. Am glad to know that you have a working Sunday-school, and that you are a working little boy. Just keep on trying, and by and by you will do a great deal of good in the world.

And now, my little friend, Mamie Lou Morgan, you must not get *blue* because you do not live in some large town or city, but happen to live way up in the mountains; nor must you think I do not want you to write me. I love to hear from the little boys and girls in the country as well as in villages and cities. Some of the best people I ever knew used to live in your section of the country. You deserve great credit for reading the New Testament through while you are so young. Very few persons read the Bible regularly through. It is a good plan, and I hope to hear of other little girls and boys following your example It is also a good plan for every boy and girl to memorize a few verses of Scripture every day. When I was a boy my dear good mother had me to memorize a great deal of the New Testament. It has been of service to me in all of my struggles in life. So I would encourage children to read the New Testament especially, and to memorize as much of it as possible. The Psalms, too, are full of beauty and will be of great comfort to you when you get old.

I must now tell you all good-by for the present, urging every little boy and girl who reads this letter to *try* and grow wiser and better every day. May God bless you all. Your affectionate

UNCLE MINOR.

In the worst extremity we can fall back on God, even as the shattered army falls back on the fortress.

Labor to keep alive in your breast that little spark of celestial fire, called conscience.—*Washington.*

KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

THAT "JOKE" THEORY.

It is admitted by all parties that life memberships were sold at the General Convention to infants; or rather, that parents bought these memberships for their children, (and one of these children, the only one whose age was mentioned, was only eight years old); it is furthermore agreed that to do this is unconstitutional, as the constitution of the convention expressly stipulates that its members and directors shall be members of the church of Christ. The readers of the ADVOCATE will remember that I noticed this violation of its fundamental law shortly after the close of the last session of the convention, and asked of its supporters an explanation. No attention was given to this seasonable request for light, until the talk about the matter began to be exceedingly unpleasant to some of the society men. That paper which is the leading one among us of those that support the convention, intimated to its readers that it did not think it wise to notice anything which had been written against the convention, and it advised its coadjutors to adopt the same course. Afterwards F. M. Green, who has recently become one of its editors, violently attacked me *through the columns of another paper*, (and he went a long way from home to find the other paper) on account of my publications concerning the matter. He explains their violation of the constitution—I gather from Bro. Graham's article, for I have not yet seen his piece—by saying that the selling of memberships, etc., to children was a joke. Bro. Yancey of the *Old Path Guide* adopts the same theory. He says:

"In his article this week, President Graham says Bro. Harding was not present at the Lexington convention. This is a mistake, Bro. Harding was present one night—the night that subscriptions were taken in the name of infants. At the time, we regarded this as a joke, and yet a misfortune. Bro. H. seemed to have regarded it as a part of the business of the Convention, which also was a misfortune. We sincerely hope that neither misfortune shall befall us again."

That Bro. Green's statement is incorrect, and that Bro. Yancey is mistaken concerning this matter, is perfectly clear to my mind. I think also their error will become apparent to any candid, intelligent reader who considers the facts in the case. The facts are these:

1. Though Bro. Errett was exceedingly witty and pleasant on the occasion, as men engaged in raising money in such assemblies generally try to be, it was not understood at the time, that the transferring of directorships and memberships was a joke. On the contrary, this transaction was the fact of the occasion.

2. Questions for information were repeatedly asked by gentlemen in the audience, and it was not understood that the replies to them were jokes.

3. One gentleman inquired, apparently in all sincerity, whether he could purchase a life membership for his eight year old child. To this Bro. Errett replied—to all appearances with equal sincerity—"Yes, or for one eight days old. We have infant membership here, though not in the church."

4. I myself, expecting to publish some notes on the Convention, and being very desirous to be accurate, inquired in all earnestness, if one could purchase a life directorship for his children. To his an affirmative reply was promptly given, and the hope was humorously expressed that I might prove to be the father of as many children as a brother sitting near me, who had just taken life memberships for five. And then a pause was made that I might call out the name or names. When I said that I had simply asked for information; that I desired know if they would make babies life directors of a Christian Missionary Society, the reply was by no means a humorous one; on the contrary, Bro. Errett exclaimed rather hotly, as I thought, "Did I not tell you we have infant membership here, though not in the church?" Had he been joking, this would have been a most excellent point at which to explain. He did not do so, but reiterated in the most positive way that the society differs from the church in having infant membership. Moreover, one of those appointed to take down the names, came to me for the name of the child, and he seemed to be in far from a joking humor when he failed to get it.

The editor of the *Christian-Evangelist* who tried to answer Bro. Mason's inquiries, a most ardent society man, was present at the convention. He does not adopt the "joke theory." He says:

"Sometimes a liberal-hearted brother, having taken a membership for himself, and anxious to do more still, and to cultivate the mission spirit in his children, will take membership in their name."

He then says the father acts for them until they grow up and become church members. That is, he puts infant membership in the society upon exactly the same basis upon which the Methodists rest their infant church membership. The babies are taken in by baptism in infancy, but do not become acting members till they grow up and voluntarily come into the church. In the case of the society, however, the infant can (according to the *Evangelist*) act by proxy till he becomes a *full* member. These society brethren in defending their inventions and traditions are forced to use the same old schemes and devices that the sectarians have been presenting in defence of their deviations from the Lord's way for hundreds of years. 'Tis a pity they cannot do better than to unearth such musty old trumpery! Like the sectarians, too, they differ widely in the theories which they adopt, by which to account for, or defend their humanism. There is no consistency in error.

6. This, the last fact that I shall give at present, settles the matter as to whether or no the selling of memberships to outsiders was a joke beyond the possibility of doubt—namely: On the next day (for I was present on the next day as well as on that night), Bro. A. I. Hobbs arose in the convention, and announced that he had been authorized by Prof. Neville to take a life directorship for him. Now it is a well known fact that this gentleman was not a member of the church, and that he had not been for many years. In fact, he made the impression upon his students that he was, if not skeptical, at least indifferent to Christianity. Prof. Neville was taken as a life director. He is one of the most distinguished educators about Lexington, and owing to his connection with the University, his position with regard to religion has often been discussed among the brethren and college students. The society, therefore, did not act ignorantly in receiving him. Was Bro. Yancey present on that occasion? Does he think that transaction was a joke? As for Bro. Green, he has been for so long connected with these societies as a salaried officer, that I do not wonder at anything he may say in defence of them. Shall not a child love the breasts that nourish him? Shall he not cling lovingly to the paps that give him suck? Not so with Bro. Yancey. He is a candid man, a gentleman, and a Christian. He was probably not present when this last transaction took place, or he would have known that the selling of memberships, etc., to outsiders was not a joke.

I perceive that the cowardice which has always characterized those who persistently advocate error is not wanting in these doughty knights of the reformation who have taken it in hand to champion the Lexington Convention. They can bravely insinuate that a man's article is incorrect, that it slanders the dear convention, that it was written by one possessed of a wicked, malicious spirit; but the magnanimous, high-toned, honorable gentlemen take particular pains to see that their readers do not have an opportunity to consider the article they criticize, nor to hear the replies of him whom they traduce. It is so much easier to stab a man in the back than to meet him in fair and honorable combat. And then, it is safer. What a pity it would be if one of these noble defenders of the Great Convention should be slaughtered in the fray!

"Great is Diana of the Ephesians," shouted a wrathful crowd in the ancient days. They had been most violently inflamed by one who had said to them, "Sirs, ye know that by this business we have our wealth." Recent developments have brought most clearly before me the fierce cry of Demetrius, the silversmith, and the hot indignation of the craftsmen. But he who has for his defender the God of Israel, need not fear the foaming rage of such men.

I charged the society with selling memberships, etc., to outsiders, including infants. Concerning which Bro. Green says:

"If he (Harding) perverts the gospel, or the views of other religious bodies, or other societies, as badly as he does the General Convention, it were better that he had never been born. Perversion, caricatures, or falsehood, will never gain anything for the cause that uses them."

Bear in mind now, that the head and front of my offending consisted in saying that the convention, upon the payment of certain specified sums of money, received to membership infants and outsiders; and then read the following from President Graham of the Bible College, Lexington, who, though a friend to the convention, and to Bro. Green, is writing to defend me from his unjust aspersions. He says:

"Bro. Harding, it seems, stated that the convention at Lexington admitted infant members on the payment of so much money. Well, it did, and Bro. Green admits it did."

Bro. Green explains by saying the whole thing was done for pleasantry; the *Evangelist* man thinks it was all in solemn earnestness; that their fathers will act for the babies, till such time as they become church members, when they will be, by virtue of the purchase made in their infancy, full members of the society. I am glad that more than one of my opponents in this matter are writing. For one so bountifully furnishes me with clubs with which to knock the life out of the arguments of the others. That they may write on, and that the Lord may continue to confuse them, I sincerely hope. They have tried their ingenuity on the infants, now let them try the case of Prof. Neville. Come, Bro. Green, we will see who has made the false statements.

The meeting at Germantown continues with unabated interest. There have been twenty-two additions to the congregation to this date, (Feb. 27th), and we hope for more.

Prof. Cowherd, formerly a Methodist, known to numbers of my readers, after listening to a sermon on "Christian Union," Sunday night, came out on the union ground, and thereby completed the union in his family, to the great joy of his wife.

(*Continued from last Number.*)

THR CONVERSION OF CORNELIUS.

SERMON 13.

But another question now comes up in this investigation, and that is, what converted these Gentiles? Was it this miraculous outpouring of the Holy Spirit upon them, or were they converted by believing and obeying what Peter preached to them? And I am aware that many religious teachers in this age will answer that they were converted by this miraculous outpouring of the Spirit; that it gave them their faith and repentance, and secured for them the remission of their sins. I am aware that this is the commonly received idea among a large class of religious people. They say that the first Gentiles were converted by an immediate operation of the Holy Spirit, and that, therefore, all Gentiles are converted in the same way. Hence, when they go to work for the conversion of sinners, they pray to the Lord to send down the Holy Spirit upon them, and quicken the dead faculties of their souls, and convert them. And therefore we must closely examine this theory and see if it is true. For if it is not true, it is deceiving and misleading more people than any other theory of conversion known to me; for there are more people under its influence than any other. So let us look into it by the light of the Scriptures.

This outpouring of the Holy Spirit at the house of Cornelius was evidently the baptism of the Holy Spirit, for Peter said it fell on them as on us at the beginning, and the pouring out of the Holy Ghost on the apostles on the day of Pentecost was certainly the baptism of the Holy Ghost. Christ said to them just before he ascended to heaven that they should be baptized with the Holy Ghost not many days hence, (Acts I: 5), and all Bible students known to me agree that the pouring out of the Holy Spirit upon the day of Pentecost was the fulfillment of this promise, and the outpouring of the Holy Spirit at the house of Cornelius made Peter remember this promise. See Acts 11: 16 This being settled, we ask, was the baptism of the Holy Ghost intended to convert those that were baptized with it? Did it ever do this? The first mention of the baptism of the Holy Ghost was made by John the Baptist. Matt. 3: 11: "I indeed baptize you with water; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire." The other evangelists record the same. There was no blessing promised in connection with it as a condition, and it is evident that the apostles were not converted by it; for they were disciples before they were baptized with it. But it was to endue them with power from on high. Christ had said to them, Ye shall receive power after that the Holy Ghost is come upon you. But the question is still urged, Did not this outpouring of the Holy Ghost convert the Gentiles at the house of Cornelius? Is there any evidence that they were converted any other way? We answer, there is. Acts 15: 7: "And when there had been much disputing, Peter rose up and said unto them, men and brethren, ye know how that a good while ago God made choice among us that by my mouth the Gentiles should hear the word of the gospel and believe."

So, then, this outpouring of the Holy Ghost did not give them their faith, but they heard the word of the gospel at Peter's mouth, and believed. And this agrees with Paul that faith comes by hearing, and hearing by the word of God. Rom. 10: 17. And their hearts were not purified by the outpouring of the Spirit; for Peter said, he put difference between us and them, purifying their hearts by faith. And the Holy Ghost did not give them repentance, for God granted them repentance unto life, and granted it through the preaching of Peter: for Christ said that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem. Luke 24: 47. And the Holy Ghost did not forgive their sins, for Peter said in his sermon to them, "To him (that is to Christ) gave all the prophets witness that through his name whosoever believeth in him shall receive remission of sins." And "Peter commanded them to be baptized in the name of the Lord." And baptism in the name of Jesus Christ is for the remission of sins. See Acts 2: 38.

So we see that the Gentiles were converted like the Jews by hearing, believing, and obeying the gospel. But the question will be asked, what did the outpouring of the Spirit do for the Gentiles? We have seen that it convinced the Jews that the Gentiles had a right to the blessing of the gospel. But what did it do for the Gentiles? We have shown that it did not convert them, but we have not shown what it did do for them. We will now endeavor to do this. Acts 15: 8: "And God which knoweth the hearts bare them witness, giving them the Holy Ghost as he did unto us: and put no difference between us and them, purifying their hearts by faith." From this we see that God bare them witness by giving them. the Holy Ghost. The Gentiles were excluded by the law of Moses from the worshipping assemblies of the Jews, and no doubt regarded themselves as a cast off people, having no interest in the God of the Jews. But they were convinced by this outpouring of the Spirit that they had a right to all the blessings of the gospel of Christ.

But we are not done with the baptism of the Holy Spirit yet. We believe there are dangerous errors taught in reference to it that ought to be exposed. There are many who teach that in every place in the Scriptures where salvation or remission of sins is in any way connected with baptism, or in any way made to depend on it, that it is the baptism of the Holy Ghost, and there is a strong tendency among religious teachers to repudiate water baptism altogether. I heard quite a prominent preacher in his church read the following Scriptures and make the following remarks (I use his language). He read first the record of the commission as given by Mark; Mark 16: 15: "And he said unto them, go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." He then said, "My congregation, if the baptism in this place is water baptism, then the Campbellites are right and we are wrong, and will all go to hell, unless we change: for salvation is unmistakably connected with baptism in this passage, and there is no way to evade it." He next read Acts 2: 38: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." And made the following remarks: "If the baptism in this passage is water baptism, the Campbellites are right and we are wrong. For remission of sins is here unquestionably connected with baptism and made to depend on it, and there is no way to evade it." Said he, "It is worse than nonsense to say that the word for means because of, and no man of sense and learning will take that ground." He then read Acts 22: 16: "And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord." And he said, "There is less chance to quibble around the plain meaning of this passage than either of the others. Whatever baptism this was, Saul's sins were washed away by it, and there is no way to get around it." He then spent the rest of the time in trying to prove that the baptism in all these passages was the baptism of the Holy Ghost, and argued that the baptism of the Holy Ghost is the baptism that saves sinners. And so far as I could judge, a large majority of the congregation approved it.

This doctrine is being preached all over our country, and believed by very many of the people. And as I am well satisfied that it is a dangerous doctrine, I propose to examine it in the light of the word of God. And first, by what rule or rules can we determine in any and all places where baptism is mentioned, what baptism it is, whether it is the baptism of the Holy Ghost, or water baptism? The first thing we call the attention of the reader to is this, that Christ is the only administrator of the baptism of the Holy Ghost. This is proven by the language of John the Baptist. When speaking of himself and Christ he said, I indeed baptize you with water, unto repentance. But he that cometh after me is mightier than I, whose shoes I am not able to bear. He shall baptize you with the Holy Ghost and with fire." Matt. 3: 11. And that it was Christ that John was speaking of, is shown by Paul when he said, "John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus." Acts 19: 4. And as Christ is the only administrator of the baptism of the Holy Ghost, then when baptism is said to have been administered by men, it is water baptism, for men cannot baptize with the Holy Ghost. The baptism required in the commission is water baptism, for Christ commanded the apostles to "teach all nations, baptizing them." Matt. 28: 19.

Rule second: When any person is commanded to be baptized, it is water baptism; for no one was ever commanded to be baptized with the Holy Ghost. In that, they are entirely passive. They have no agency in the baptism of the Holy Ghost. This being true, the baptism on Pentecost, the baptism of the Gentiles at the house of Cornelius, and the baptism of Saul was water baptism; for they were all commanded to be baptized.

Rule third: When any one is said to be baptized in a name, or names, it is water baptism, for the baptism of the Holy Ghost was never administered in any name. So this rule shows that the baptism on Pentecost, the baptism of the Samaritans, the baptism at the house of Cornelius, and the baptism of the commission, is water baptism.

Rule fourth: When there is any blessing promised on condition that a person is baptized, it is water baptism: for there was no blessing promised to any for being baptized with the Holy Ghost. This rule shows that the baptism in the commission by Mark was water baptism; for he said, "He that believeth and is baptized shall be saved." It also shows that the baptism on Pentecost, and the baptism of Saul, was water baptism, for the remission of sins was promised in connection with these baptisms.

Rule fifth: When persons are represented as being actively engaged in the matter of baptism, it is water baptism: for in the baptism of the Holy Ghost they were entirely passive. This rule shows that the baptism of Lydia, and the jailor, and the Corinthians, and the twelve at

(*Continued on page* 150.)

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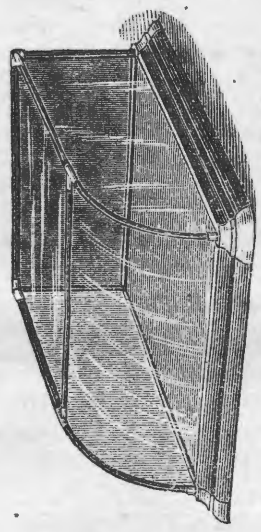

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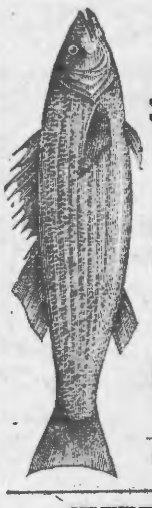

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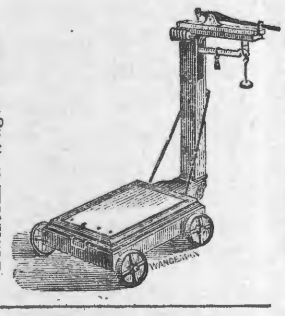

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THR CONVERSION OF CORNELIUS.

[Concluded from page 148]

Ephesus, was water baptism; for it is said of Lydia that she attended to the things spoken by Paul, and that she and her household were baptized. Acts 16: 15. And it is said of the jailor that he took them and washed their stripes and was baptized he and all his straightway. Verse 33. And it is said many of the Corinthians hearing, believed and were baptized. Acts 18: 8. And it is said of the twelve at Ephesus, when they heard this, they were baptized in the name of the Lord Jesus. Acts 19: 5. So we see that all these were actively engaged, that they all did something in the matter, and they were evidently baptized by men. Paul says he baptized some of the Corinthians. 1 Cor. 1: 14–17.

Rule sixth: When baptism is said to introduce the persons baptized into any special relationship, it is water baptism, for the baptism of the Holy Ghost is nowhere said to bring the persons baptized with it into any special relationship. So we conclude that when Paul said, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death, therefore we are buried with him by baptism into death that like as Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life," (Rom. 6: 3–4), and when he said to the Galatians, "For as many of you as have been baptized into Christ have put on Christ," (Gal. 3: 27), that he was speaking of water baptism. And when he said, "Buried with him in baptism, wherein also ye are risen with him," (Col. 2: 12), he was speaking of water baptism. Indeed we feel sure of this, for the baptism of the Holy Ghost is nowhere said to bring us into Christ, or into his death, and is nowhere spoken of as a burial and resurrection. And when Peter said, "The like figure whereunto baptism doth also now save us," (1 Pet. 3: 21), he was surely speaking of water baptism, for he ascribed salvation to it, and salvation is nowhere ascribed to the baptism of the Holy Ghost.

We have now submitted six rules by which to distinguish between the baptism of the Holy Ghost and water baptism, and we do not think that they can be set aside. And by applying them we have found that in all cases where persons are represented as being baptized under the preaching of the apostles to the unconverted, and in their letters to disciples, it was water baptism. And we think we have shown that this teaching that in all cases where salvation is in any way ascribed to baptism, is the baptism of the Holy Ghost, is radically wrong, and therefore deceiving the people, and that it ought to be stopped. There are really but two cases of the baptism of the Holy Ghost on record: the one on the day of Pentecost, and the other at the house of Cornelius, and they were both miraculous, as any one can see by examining them. In regard to the first we read that "When the day of Pentecost was fully come they (the apostles) were all of one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. Acts 2: 1–5. Now, we cannot conceive of anything more miraculous than this. First, the sound as a rushing mighty wind is one of the most alarming and terrific sounds that ever salutes the ears of mortals. Then the cloven tongue resembling lambent flame, sitting on each of them, was indeed very wonderful. And then they, though unlearned men, being suddenly enabled to speak in all the languages of the earth, was one of the most stupendous miracles that was ever performed among men.

From this we may draw some idea of the miraculous nature of the baptism of the Holy Ghost. And Peter said that the outpouring of the Spirit at the house of Cornelius was like this "that the Holy Ghost fell on them as on us at the beginning." The baptism of the Holy Ghost, as well as all other miraculous manifestations of the Holy Spirit, had an object to accomplish in the world, and when that object was accomplished they were no longer necessary and were therefore withdrawn. They were necessary in the establishment of the church, but not in its perpetuation. When once perfected, it was self-perpetuating. These miracles were necessary until the perfect law of liberty was given and committed to record, and then everything that was necessary for the conversion of sinners could be done by the direction of that law, as also everything necessary for the government of the church was contained in that law. So when the gospel was fully preached and confirmed by miracles, and the church was perfected and the perfect law was written out, the baptism of the Holy Ghost and spiritual gifts had accomplished the end for which they were given, and they then ceased. There are no baptisms of the Holy Ghost now, nor any miraculous manifestations of the Spirit. And therefore we are confirmed in the conclusion that water baptism is the one baptism that was continued after all miracles ceased; that water baptism is for the remission of sins; that it introduces the penitent believer into Christ, into the benefits of his death; that God through water baptism as the appointed means delivers the penitent believers from the power of darkness, and translates them into the kingdom of his dear Son, in whom they have redemption through his blood, even the forgiveness of sins. They are then new creatures; old things are passed away, all things are become new. They are free from condemnation and enjoy all spiritual blessings in heavenly places in Christ, are sealed with the Holy Spirit of promise, and enjoy the earnest of their everlasting inheritance. Their prayers are now heard and answered, and if they abide in Christ until death, they will die in the Lord, and rest from their labors and their works will follow them. And when the Lord descends from heaven with a shout and the voice of the archangel and the trump of God, they will be raised from the dead to die no more, but will be caught up in the clouds to meet the Lord in the air and so shall they ever be with the Lord. That this may be my happy lot together with all the ransomed of the Lord is my prayer in Jesus' name.

J. L. SEWELL.

Obituaries.

Died, February 19th, 1883, at Missouri City, Mo., Jennie, daughter of brother George and sister Nannie McNeley, in the 22nd year of her age. Sister Jennie confessed Christ under the preaching of brother David Lipscomb, of Nashville, Tenn., and was buried by him in the beautiful stream of Clear Fork, at Fort Worth, Tarrant county, Texas, in the year 1872. Jennie was a good girl: true to Christ, beloved by the church, respected by the world; a dutiful daughter, and an affectionate sister. Her short but useful life is ended. Calmly and peacefully she passed away, in the triumph of a living faith, not a shadow on the road. She called the weeping family to her bedside, and bid them good-by for the last time on this earth. She said, "Don't weep, all is well." She leaves a mother and father, two brothers and two sisters, and a host of friends to mourn her loss. At the funeral services her favorite songs were sung—"How Calm and Beautiful the Morn," and "Home of the Soul." May God comfort the heart-stricken family is the prayer of the writer.

J. W. WALLER.

Kansas City, Mo.

With sad hearts we chronicle the death of our darling boy, which occurred on the morning of February 14th, 1883. About five weeks ago he was taken with rheumatism. At first we thought he would be spared to live with us, but the disease settled on his lungs and the sufferings became so intense, it soon carried him from us to where he was transplanted with the angels above. He was a bright child, and was visited in his sickness by numberless friends, both old and young, for none knew him but to love him. He was born February the 23rd, 1876; aged 7 years, lacking a few days. We ask the prayers of all true Christians in our behalf that we may so live that we may meet him again where there is no sickness and sorrow, nor parting from each other.

J. L. & MARY BLACK.

Antioch, Tenn., February 20th, 1883.

The remembrance of the loved ones who have crossed the dark river is not always sweet; but in the case of brother John Green Bowers, of Madison, Ala., it certainly should be. On the night of the 10th of April, 1882, a telegram came from his father to the writer, to come by the first train, as John wished to be immersed. We promised, and accordingly arrived at his father's house on the evening of the 11th, about dark. Arrangements were made and understood by the brethren and friends of the neighborhood, that the baptism should take place the next morning. So we concluded to spend as much of the night as we could in preaching to him, to prepare him for the coming event. But to our great gratification, we found that we could teach him *nothing;* he was already well informed, having studied the matter out for himself from the word of God, while sitting or lying in his room, slowly but surely suffering the ravages of that remorseless malady—consumption. His mind was naturally of superior quality, and his knowledge of the word being so very fresh and thorough, and consequently his ideas so vivid, that I found not only pleasure, but instruction, in listening to him, (as he was able to talk,) while he exposed and commented upon the systems of modern conversion, and most lucidly set forth the gospel as the power of God. What a comment his knowledge and perfect understanding of the plan of salvation is upon the modern idea that the "Bible is a sealed book;" that any and every one cannot learn from the Scriptures of inspiration the way to Christ and to the kingdom of glory. He had been deferring his obedience for some time, (a year or two, I think,) hoping to get able to ride out to the creek and be baptized, as he said, "in the perfect way of the Bible," but was finally forced to yield to the importunities of his friends, and let such arrangements be made for his immersion as could be at the house. So a large kettle, about six feet long, three feet wide at the top, and two and a half deep, was filled with water, and on the next morning, the 12th of April, we buried him with Christ in baptism, feeling sure that he would soon be called over the dark river. We were not mistaken; he lived less than one month from his baptism, and died as we left him—with his confidence unshaken in the word of God. John Green Bowers was born November 28th, 1850; died May 4th, 1882; age, 31 years, 5 months, and 6 days. To his stricken family and friends, we would say—

"O think that while you're weeping here,
His hand a golden harp is stringing;
And with a voice serene and clear,
His ransomed soul without a tear,
His Savior's praise is singing.

And think that all his pains are fled,
His toils and sorrows closed forever,
While he whose blood for men was shed,
Has placed upon his servant's head
A crown that fadeth never."

A. C. HENRY.

There is but one road to lead us to God—humility; all other ways only lead astray, even were we fenced in with all virtues.

Greater than men is man, and he is the greatest of men who most faithfully lives for man.

Leaf Tobacco Market.

The quotations as given for some time past by us nominal. We can now furnish our readers with actual sales of the weed, giving the county and State where grown, which, of course, will enable those interested to judge more correctly of the quality, etc. We are kindly furnished the following sales by Bro. R. Averitt, of Gordon, Bro. & Co., Rock City Ware house, Broad street:

7 hhds. Smith county, Tenn., leaf, $8 75, 8 00, 7 90, 7 50, 7 20, 7 00, 6 00; 5 lugs, 5 00, 4 50, 4 25, 4 30, 4 10.

3 Obion county, leaf, 7 70, 6 50, 6 10; 3 lugs, 4 25, 4 00, 4 00.

3 Wilson county, leaf, 8 75, 7 60, 7 50; 2 lugs, 6 00, 4 00.

3 Sumner county, leaf, 6 10, 6 00, 5 50; 2 lugs, 3 50, 4 00.

3 Trousdale county, leaf, 6 60, 6 00, 6 25; 2 lugs, 4 25, 3 80.

3 Macon county, leaf, 7 20, 7 00, 6 60.

3 Williamson county, leaf, 7 70, 6 50, 5 50; 2 lugs, 4 40, 4 25.

2 Fulton county, Ky., leaf and lug, 7 25, 3 75.

4 Weakley county, Tenn., leaf, 8 30, 7 00, 6 40, 6 50; 4 lugs, 4 00, 4 20, 3 80, 4 00.

4 hhds. and 2 boxes Havana leaf, 7 00 each, old smokers.

Bless His Heart.

In a very elegant palace car entered a weary faced, poorly-dressed woman with three little children—one a baby in her arms. A look of joy crept into her face as she settled down into one of the luxurious chairs, but it was quickly dispelled as she was rudely asked to "move on."

A smile of amusement was seen on several faces as the frightened group hurried out to enter one of the common cars. Upon one young face, however, there was a look which shamed the countenances of the others.

"Aunt," said the boy to the lady beside him, "I am going to carry my basket of fruit and this box of sandwiches to the poor woman in the next car. You are willing, of course?" He spoke eagerly, but she answered: "Don't be foolish, dear, you may need them yourself, and perhaps the woman is an impostor."

"No, I do not need them," he answered, decidedly, but in a very low tone. "You know I had a hearty breakfast and do not need a lunch. The woman looked hungry, Auntie, and so tired, too, with those three little babies clinging to her. I'll be back in a minute, Auntie. I know mother wouldn't like it if I didn't speak a kind word to the least of these when I meet them."

About five minutes later, as the lady passed the mother and the three children, she saw a pretty sight—the family feasting as perhaps they never had done before: the dainty sandwiches were eagerly eaten, the fruit basket stood open.

The eldest child, with her mouth filled with bread and butter, said, "Was the pretty boy an angel, mamma?"

"No," answered the mother, with a grateful look brightening her faded eyes, "but he is doing angel's work, bless his dear heart!"

And we, too, say "Bless his dear heart!"

A Scripture Puzzle.

A young Bible student was asked, "How many boys are there in your class?" He replied: "If you multiply the number of Jacob's sons by the number of times which the Israelites compassed Jericho, and add to the product the number of measures of barley Boaz gave to Ruth, divide this by the number of Haman's sons, subtract the number of each kind of clean beasts that went into the ark, multiply by the number of men that went to see Elijah after he was taken to heaven, subtract from this Joseph's age at the time he stood before Pharaoh, add the number of stones in David's bag when he killed Goliath subtract the number of furlongs that Bethany was distant from Jerusalem, divide by the number of anchors cast out when Paul was shipwrecked, subtract the number of people saved in the ark, and the remainder will be the answer."

God Will Know You.

One evening last Christmas a gentleman was strolling along a street in Toronto, with apparently no object in view but to pass the time. His attention was attracted by the remark of a little girl to a companion in front of a fruit stand:

"I wish I had an orange for ma."

The gentleman saw that the children, though plainly dressed, were clean and neat, and calling them into the store he loaded them with fruit and candies.

"What's your name?" asked one of the little girls.

"Why do you want to know?" queried the gentleman.

"I want to pray for you," was the reply.

The gentleman turned to leave, scarcely daring to speak, when the little one added:

"Well, it don't matter I suppose. God will know you anyhow."

When Cyrus, the great conquerer of Babylon, was a youth, he undertook one day to be cup-bearer to his father Cambyses, when the nobles were assembled to dine at the palace. It was the duty of the cup-bearer to taste the wine before presenting it to the king. Cyrus, without performing this ceremony, delivered the cup in a very graceful manner to his father. The king reminded him of the omission, which he imputed to forgetfulness. "No," replied Cyrus, "I was afraid to taste because I apprehended there was poison in it; for not long ago, at an entertainment which you gave, I observed that the lords of your court, after drinking wine, became noisy, quarrelsome and frantic; even you, sir, seemed to have forgotten that you were a king."

How soon Christians get acquainted with each other! How sweet those silken cords of love which the dear Redeemer turns round the hearts of his children, constraining them, by being one with him, to be one with each other! Oh, when shall this love more and more abound, that we may exemplify a stronger argument in defense of Christianity than a thousand volumes from the pen of infidelity shall be able to confute!—*Rowland Hill.*

CURE FOLLOWS CURE.

Mrs. Dr. Smith Proves Her Words by Her Deeds.

The readers of this paper are familiar with the name of Mrs. Dr. Smith. Her success continues without abatement. Many have been cured since the new year began.

Mrs. Nona Prewitt, of Thompson Station, Ky., a prominent lady, who had been an invalid for many years, and who had expended hundreds of dollars in trying to regain her health, was cured by a six weeks' treatment by Mrs. Dr. Smith. Her case was a most remarkable one. For particulars, she can be addressed as above.

The following is taken from a recent issue of *Pomeroy's Democrat*, of Denver, Colo. Mr. Pomeroy, knowing Mr. George, and knowing what was done for him, fully endorses and commends Mrs. Dr. Smith:

"Mrs. Dr. Augusta Smith, Springfield, Mo., gains new victories over disease almost daily. She refers to Mr. B. F. George, Denver, Colo., and to members of his family whom she has treated. Mr. George is known all over the West and South. He and family commend Mrs. Dr. Smith. The editor of this paper endorses her, and commends her to the sick everywhere. Without doubt, she is performing by her great skill, more cures than any other physician in the country. If she were not all that she claims to be, this paper would not commend her. We advise the sick to write to her. She cures the sick at their homes. This paper predicts for her still greater success. Thousands are applying to her. Her success is beyond question. Write to her for pamphlet, etc."

Enclose stamp and address MRS. DR. SMITH, Lock box 804, Springfield, Missouri.

Only one day at a time is given us to improve. Just one day. We are sure of no more, but our planning and contriving reaches far into the future. We count the days as if sure of them, instead of improving the time really in our possession in such a way as we would were we sure it were our last. "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."—*Recorder.*

Shot by Stray Bullets.

An Eminent Clergyman of Catletts burg, Ky., Relates an Experience—the Ashland Tragedy.

"*To the Bastile! To the Bastile!*" yelled the Paris mob as they rushed roaring out of the Fauborg St Antoine in the French Revolution. The people conquered that time, and they deserved to conquer. But the attempt on the part of a mob to rescue the two prisoners at Catlettsburg Ky., was a mistake. Had no such lawless and ill-advised effort been made, those innocent persons who were accidentally shot down by the troops might still be living, and the resulting gloom would not have gathered over the State of Kentucky. In their death the people should see a fresh reprint of the old lesson: *Never trust yourself into needless danger!*

Perils greater than those of bullet and bayonet surround us on every hand. However innocent, young, strong or beautiful, who may escape disease? It enters and there's no defence, its time there's none can tell. But we can accept what Zephaniah Meek, D. D. editor of the *Central Methodist*, published at the scene of the late disturbance, Catlettsburg, Ky., said in a recent *editoral:*

"Parker's Ginger Tonic has no equal as an appetizer, or as a preventative of stomach and liver troubles. It wards off headache. It acts promptly, pleasantly and successfully. I use it in my family and it has given *perfect satisfaction*, and I feel constrained to commend it to the readers of this journal, who will please uderstand that *this is not a paid notice.* Parker's Ginger Tonic has our unqualified endorsement."

Hiscox & Co., of New York, the proprietors, are in receipt of many similar letters from clergymen whose praise is in all the churches. The Tonic invigorates, but never fosters an appetite for strong drinks. It cures Liver, Lung, Kidney and Stomach disorders Fifty cents or $1 a bottle. Economy in large size.

MEAT MADE CHEAP.

An Item of Interest to the Farming Community.

Permit me to call the attention of the public to the Agricultural report for 1879, pages 490 and 491, upon the subject of the Red Brazilian Artichokes; and for the benefit of those who have not access to the report, I will state that the lowest yield is 500 bushels, and the largest 4,000, and nearly all agree upon upwards of 1,000 bushels per acre. Try them and be convinced; one among the best things ever introduced into the agriculture of the South. One acre in artichokes is worth several acres in corn, and are no trouble in harvesting for hogs. All stock relish them, and, when served as Irish potatoes for the table, are excellent, and are ready for use from November until the following spring. Such persons as have made the experiment assure me that the artichokes improve rather than impoverish the land. I do not expect all to plant them next year, on account of the difficulty of obtaining seed, but a few in different localities can afford to pay a good price for enough seed to make a start, and be able to furnish to their neighbors at reduced prices, get their money back, save several acres for other purposes, and realize a most profitable crop. I have tried them on a small scale for two years, and believe the statement in the report nearer true than most persons will be inclined to believe until they make the experiment. I will be able to furnish seed to any who may wish them at $5.00 per bushel, delivered at Holly Springs and Ripley, for shipment by railroad. Plant one eye to the hill, three feet apart; cultivate as corn. Orders solicited. J. B. ARMOR,

Hickory Flat, Benton Co., Miss.

References:—R. F. Manier, Toon Station, Tenn.; B. W. Lauderdale, Bailey, Tenn.; T. B. Larimore, Mars' Hill, Ala.; W. A. Crum, Ripley, Miss.

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FAITH, REPENTANCE AND BAPTISM.

DIALOGUE.

Campbellite—Good morning, Brother Methodist.

Methodist—Good morning, brother.

C.—I am glad to fall in company with you.

M.—Why so?

C.—Because I want to talk with you in regard to "the law of pardon."

M.—Well, sir; I am ready to hear and consider what you have to say.

C.—I wish merely to state what I conceive to be the teachings of the Bible on the subject.

M.—I shall hear you with pleasure.

C.—Well, sir, I assert that according to the "Living Oracles" the indispensable terms of pardon, under the reign of heaven, are *faith, repentance* and *immersion*. These are all absolutely essential to the forgiveness of sin. And I now demand of you the acceptance of my scriptural affirmation. Will you accept it?

M.—I will when you *prove* it.

C.—I perceive you are disposed to stand on the defensive, which, of course, does not give me an equal chance with you in debate, but I am so confident of my ability to prove my positions, by the infallible word or God, that I am willing to undertake to answer any questions you see proper to ask.

M.—I appreciate your generosity; so you will please tell me what St. John says of the man who says he is in the light, and yet hates his brother?

C.—Well, sir, with your leave, I will answer your question *accurately*, by reading from "Living Oracles," first epistle of St. John, 2d chapter, 9th verse: "He who says he is in the light, and yet hates his brother, is in the darkness until now. He who loves his brother abides in the light, and there is no stumbling block to him. But he who hates his brother is in the darkness, and walks in that darkness, and does not know whither he goes, because the darkness has blinded his eyes."

M.—What does St. John say of him who does not love his brother, in the third chapter?

C.—"He who loves not his brother abides in death."

M.—What does he say of him who hates his brother?

C.—"Every one who hates his brother is a man slayer; and you know that no man slayer has eternal life abiding in him."

M.—So he who hates his brother "is in darkness," "abides in death," "is a man-slayer." But he who loves his brother "abides in the light."

C.—And you may add this also: "We know that we have passed from death to life because we love the brethren," for so I read in "Living Oracles," first epistle of John, third chapter and fourteenth verse.

M.—Do the two classes we have been considering include all mankind.

C.—In Christendom, at least, I should say all are included; a man must, in a scriptural sense, either love or hate the brethren.

M.—That being so, in which class will you find proper subjects for baptism?

C.—I see clearly that the man who loves the brethren has already "passed from death to life," and I must say, I do not see that baptism can change his state for the better. As for the man who does not love his brother, he "abides in death," and as he hates his brother, "he is a man slayer;" but regarding him as a penitent believer, I suppose he is a proper person for baptism.

M.—Will you now read from *your* Testament the twenty-fourth verse of the fifth chapter of John's gospel?

C.—I will. It reads thus: "Most assuredly I say to you, he who hears my doctrine, and believes him who sent me, has eternal life, and shall not suffer condemnation, having passed from death to life."

M.—Will you now be kind enough to inform me which class of persons you will baptize—those who have passed from death unto life or those who have not?

C.—I acknowledge that I am somewhat confused, but I will study the subject more carefully, and will, I think, be able to answer satisfactorily when I see you again; but as I have pressing engagements, I bid you good-bye for the present.

M.—Good day, sir. H.

Bible readers, and especially those acquainted with the teaching of the church—nick-named Campbellite—will see in this the ignorance of the writer, as deep and dark as midnight. He knows no more of the teaching of the people he styles Campbellites, than a hog does about the change of the moon. And now as we exchange with this paper, we propose to show him how a Christian would do with his queries. He may be able by false issues and worse logic, to confound a Campbellite, but a Christian may talk with him on this subject to advantage—if he has a mind; to learn.

Well, his Campbellite friend rushes upon him with faith, repentance and immersion, as the indispensable law of pardon, and *demands* that a Methodist accept it. This is wrong. A Christian would *beseech* him to be reconciled to God. He would preach Christ to him as an all-sufficient Savior, and when this was believed with all the heart, and this faith pierced the Methodist to the heart, until he cried out, "Lord what must I do?" Or "what must I do to be saved?" The Christian brother would at once answer, "Repent, and be immersed in the name of Jesus Christ, for the remission of sins." Acts ii: 38 Then if the Methodist should gladly receive this word, as the Jews did on Pentecost, and should at once go down into the water as the eunuch did (Acts viii.) —he must be—not a Methodist—but a Christian. But the poor fellow will never learn so much. He has not yet learned that all the Scriptures he refers to, relate to those already children of God. Not a word about their becoming Christians. Will he turn to the first of each epistle and read, and see to whom they are addressed? Will the professed teachers of God's word never learn to rightly divide the word of truth? If our Methodist brother Hawkins, can *hawk* around no better stuff than this, he had better quit. But then—ah! pardon; perhaps this suits his readers.

But enough; we only wanted our readers to see what sort of—of stuff Methodists are fed on. In our next, we will *prove*, from a Christian standpoint—not Campbellite—that faith, repentance and baptism, *are* conditions of pardon to the *alien*.

RE-BAPTIZING BAPTISTS AGAIN.

Bros. L. & S.: Having read Bro. J. A. Livesy's article, and Bro. Poe's answer to the same, which appeared in the ADVOCATE of January 25th, 1883, I concluded to say something on the subject.

Admit that Bro. Poe is right when he says, "That it is not necessary we should understand all that connects itself with baptism, before we can be baptized," yet is it not necessary that we should understand the design of baptism? If not, why did the Savior command us to teach it? Is it possible that he commanded us to teach something that was not necessary, and could not be understood? Certainly not. This being true, Bro. Poe, how many Baptists are taught the design of baptism? None; then are they fit subjects for baptism? No; the Savior's order in the commission is, first teach, then baptize. Bro. Poe, do you really believe there is half of the brethren and sisters, who do not know what they were baptized for? or are you excited on this question? I do not know how they are in Texas, but they are better taught in Tennessee, and I am free to say, that if there are any of them that do not know what they were baptized for, they do not only need baptism, but teaching; as the order is, first teach, then baptize.

Bro. Poe seems to think we should reverse God's order, baptize first, then teach; and refers us to Romans and Galatians to prove this position. Bro. Poe, was the apostle teaching these brethren something new; or calling their attention to something previously taught? Please read again, Gal. iii: 26–27: "For ye are all the children of God by faith in Christ Jesus." Is it possible that these Galatian brethren had never been taught the design of faith? You had just as well say they had not, as to say they had never been taught the design of baptism. You know what the apostle was teaching in both letters. He was simply contrasting the old law with the new.

But we are baptized into Christ. Is there any other way of getting into Christ? Is the Baptist church the church of Christ or any part of it? If not, how will individuals get out of the Baptist church into the church of Christ! Just by simply taking membership with the brethren? Where is your Scripture for that? Why is it you can endorse Baptist baptism, and cannot endorse their faith? Is not their baptism a fruit of their faith? and if their faith is incorrect, is not their baptism also? "Can a good tree bring forth bad fruit, or a corrupt tree bring forth good fruit?" Is not the design of baptism as plainly taught in the Scriptures as the mode? Then which is the worst to change, the mode or the design? There is certainly no difference. Then sprinkling, for the remission of sins, is as much baptism as immersion is, because sins are remitted. "The Great Lesson," that Bro. Poe speaks of, that the Pentecostians and the Gentiles learned so readily, was not on the account of their aptness, but on account of the simplicity of the lesson, "Which is so plain and simple that the wayfaring man shall not err therein."

The writer, though wrapped in the mist and fog of sectarianism, understood and obeyed the first sermon he ever heard, which was preached by old brother Huffman, who was not afraid to declare the whole truth. Bro. Poe's illustration of A., he finds and leaves him in a deplorable condition, in a land where the gospel has never been preached. Where is that place, Bro. Poe? Tell me and I will try and go over and help them. Poor fellow, did you notice he had to tell a lie in order to obey the Lord? Bro. Poe's reason for the re-baptism of those at Ephesus was not that John's baptism had gone out of date, and was not administered in the right name. This is correct; and for a similar reason the Baptist should be baptized, for this baptism is of too recent a date, and for the wrong thing. Brethren, these sectarian baptisms may be right, and they may be wrong. But the Christian baptism is right, then this is the thing for us to teach and practice. Hoping to see more on this subject soon, I remain, Yours in Christ,

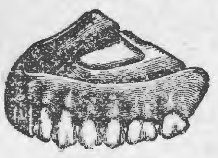
Bellwood, Tenn. E. H. RODGERS.

My brethren will bear in mind that I did not propose to champion Baptist teaching. I do not endorse their teaching, nor do I propose to defend it. Bro. Rodgers is mistaken with reference to the position I took.

My position is, that any one who is immersed believing and repenting—*to obey God*, whether they understand the design or end of immersion or not; I say such an one reaches the pardon of sins; I used the illustration to this end: "One who earnestly desires to obey God." To obey, is man's part. The man who obeys—even blindly—walking by faith, reaches the blessing as surely

(*Continued on page* 154.)

F. A. BADGER,
DENTIST



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NON-RESIDENT NOTICE.

(In Circuit Court—February Rules, 1883.)

Carrie L. Webster vs. Edward Webster

In this cause, it appearing to the Clerk from the allegations in the bill, that the defendant is a non-resident of the State of Tennessee, so that the ordinary process of law cannot be served upon him; therefore, orders that publication be made in the Gospel Advocate, a newspaper published in Nashville, Tennessee, once a week for four consecutive weeks, requiring the defendant, Edward Webster, to appear at the Courthouse door in the city of Nashville, on the

4th Monday in February, 1883,

Then and there to plead, answer and demur to Complainant's bill, or the same will be taken for confessed, and the cause set for hearing ex parte. J. E. ALDRICH, Clerk.
By H. C. HUDSON, D. C.
M. R. Priest, Solicitor for Complainant.

NON-RESIDENT NOTICE.

(Circuit Court—March Rules, 1883.)

Henry Smith vs. Elizabeth Smith.

In this cause it appearing to the Clerk from the allegations in the bill, that the defendant is a non-resident of the State of Tennessee, so that the ordinary process of law cannot be served upon her; therefore orders that publication be made in the Gospel Advocate, a newspaper published in Nashville, Tennessee, once a week, for four consecutive weeks, requiring the said defendant, Elizabeth Smith, to appear at the courthouse in the city of Nashville, on the

1st Monday in March, 1883,

then and there to plead, answer or demur to complainant's bill, or the same will be taken as confessed and the cause ordered set for hearing ex parte.
Witness, J. E. ALDRICH, Clerk
By H. C. Hudson, D
J. W. Baker, Solicitor for Complainant.
February 2, 1883.

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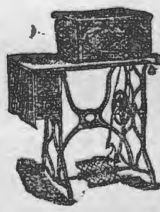

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The Spring Session of 1883, begins on the Last Monday in February.
For further particulars address,
Prof. A. T. SEITZ, President,
Or W. H. SUTTON, Sec. Board Trustees.

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The Spring Term of the Twelfth Session will begin
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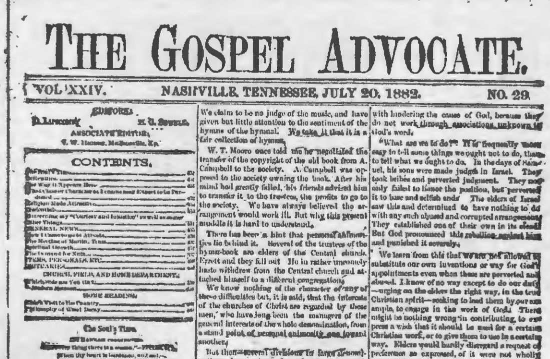
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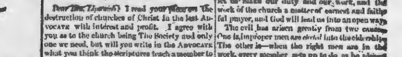
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If you are not coming to the city, write to us for quotations; we will give you prices that cannot fail to please. Trade is now opening with fine prospects and the country is bare of goods. We hope to be favored with a call, or receive an order from you soon. Respectfully,
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(*Concluded from page* 152.)

as he obtained the blessing by offering his son Isaac, even when he could see no reason for it, no object nor design in it, only this, "God commands and I obey." Now I say, that all who come thus to immersion, are saved from past sins. God says, "teach the nations." Teach them what? Well, we should "preach Jesus." We should teach and write that the people "may believe that Jesus is the Christ, the Son of the living God," and we should "determine to know nothing among them, but Jesus Christ and him crucified."

My position then will not differ materially from these brethren, Rodgers and Livesey. They speak of the teaching of extreme sectarianism when they contend that parties should be rebaptized. I speak of one honestly sincere in obeying the command "be immersed." I say such an one cannot go unpardoned. He has done as much as Abraham did when he offered Isaac—he has obeyed God. He has done as much as God *commanded* him to do in order to pardon. "Teach!" Teach what? "Teach Jesus." Then what? Tell them "He that believeth and is baptized [immersed] shall be saved." All right. Now suppose a man sees that command as a part of the conditions of his pardon, and because God has commanded it, he obeys, but like Abraham, "not knowing" the point where pardon is obtained, is he not pardoned? I say to obey was his part—to fulfill the promise and save, is God's part, and when man has honestly done his part, God will do his. I think all should be taught the design of baptism if possible, but it does not follow that where one is immersed with an honest intention to obey God, that he will fail of pardon simply because he did not understand the whole design of baptism.

Brethren will please bear in mind, I do not stand with those who are baptized to be made Baptists. I offer no defense for these. I plead for those immersed with an honest desire to do so—to be immersed—because God commanded it. This kind of obedience makes a man a child of God, a member of the kingdom of Christ—of his body, and saved. If he casts lots in Babylon, and attaches himself to a *Baptist congregation*—not the church, he is then represented by the Jew in captivity. He is liable to seduction to the worship of other gods, and certainly cannot learn of God there, as if in Jerusalem. Hence, we call upon these Christians, born in captivity, to come out of Egypt. We leave it with *them* to say, whether they were immersed to be made Baptists, or whether to obey the command "be baptized." They know we do not. But we assure our brethren that not all who are immersed by Baptists do so to be made Baptists. And now unless something comes up further in this debate, of great practical benefit to the church at large this will end the controversy. We cannot protract the discussion on account of short space. Hence brethren must give us their very best argument in their first article. We shall take it for granted that they say their best things first, and the best is all that we have room for. We might protract this until next Christmas, and get no more out of it perhaps than has already been said. We have received another reply from Bro. Livesey, but as we see no new arguments, and for reasons above, Bro. L. will pardon us for not publishing.

There are three ascending degrees of faith manifested in breaking through hindrances. The paralytic (Mark 2: 4) broke through the hindrance of external things; blind Bartimeus through the hindrances opposed by his fellowmen; the Canaanitish woman through hindrances from Christ himself.—*R. C. Trench.*

No man can possibly improve in any company for which he has not respect enough to be under some degree of restraint.—*Chesterfield.*

General News.

Polk has been released from custody by Judge M. W. Allen, of the Criminal Court, on a bond of $20,000. The physicians testified that the health of the prisoner was rapidly declining in confinement, so his bond was reduced from $50,000 to $20,000.——Gov. Alex. H. Stephens, of Georgia, died last Sunday morning at 3: 30.——The Ohio is still falling, and the people are returning to their homes. The amount of money contributed for the destitute amounts to over $150,000. It is simply impossible to exaggerate the calamity in New Albany, Ind., and vicinity. The scene in the city and in the rich farming districts—two by ten miles in extent—is one of utter desolation and complete desertion. The people are nearly all mechanics and operatives in the factories, and as all the factories but one are stopped, and will take from six weeks to four months to repair damages to the factories, there will be no work and no means of making a living left to these people in all this time. This will better than anything else show the situation. Help is needed.——The Maine Senate has passed the Woman Suffrage Biil.——There are about forty cases of measles in the Ohio Penitentiary.——Jay Gould's steam yacht is nearly completed, at a cost of about $150,000.——The Maine Senate, on Tuesday, Feb. 20th, passed the constitutional prohibitory amendment.——A mutiny occurred at the Missouri Penitentiary at Jefferson City, Mo., on the 23d inst. The prisoners set the buildings on fire and attempted to escape, but the fires were finally extinguished, and all the convicts placed under lock. The loss to the State is estimated at about $300,000.——A memorial, signed by well-known Eastern importers and refiners of sugar, has been presented to the Senate, protesting against the confirmation of the Mexican treaty. By the terms of this treaty, certain grades of Mexican sugar are admitted duty free, and objection is made against the injustice of such an arrangement, in practically imposing a tax on our own citizens for the benefit of foreign sugar planters.——A counterfeiter, captured on a Baltimore and Ohio train at Hagerstown, Md., escaped by jumping through a car window while the train was going at the rate of forty miles an hour.——During the past five years the average export of umbrella sticks from Jamaica has been more than 3,000 bundles, each bundle containing from 500 to 800 sticks. The sticks are made of young pimento or pepper trees, and the demand is likely to cause a scarcity of pepper.——The Indiana House of Representatives, on Saturday, passed the prohibitory constitutional amendment, by a vote of 47 ayes to 35 noes. At the same time the Constitutional amendment granting female suffrage was passed by a vote of 51 to 40.——Glanders has broken out among the street car horses at Detroit, and twelve animals affected with the malady have been shot. Other cases have occurred, and horsemen are very anxious lest the disease become epidemic.——Rhode Island's reform school for boys has no locks on the doors and no bars on the windows. There is very rarely an attempt to escape, though the 150 inmates include many lads who have been considered incorrigible.——Idaho is relatively stronger in Mormonism than is Utah, there being ten Mormon representatives in its Legislature, one of whom is a Bishop in the church, and fully one-third of the 65,000 inhabitants are adherents of the Mormon faith.——A Chicago man started a business in competition with the Post-office. He delivered letters anywhere in the city at a cent apiece, and sold stamps at even a lower rate by the thousand. He did well until a fine of $150, with the promise of the same punishment for every letter afterward carried, closed his enterprise.——Eccentric Chadwick of Farmington, N. H., died the other day. All arrangements for his funeral were found complete. He had dug his grave, his coffin he had hewn out of a block of granite, and carriages had been engaged for his friends, including one hundred or more brother Odd Fellows and Knights of Pythias. His wishes were honored even to the eating of a feast that he had ordered at the village hotel.——On the 26th day of February last, the residents of Norwich, Connecticut, were startled by an earthquake which shook buildings in a violent manner. The shock lasted from three to five seconds, was felt in the extreme parts of the city, and was accompanied by a deep rumbling sound. At about the same time a brilliant meteor shot across the sky from northeast to northwest, emitting a dazzling white light and flames, which gave the meteor a total apparent diameter of eight feet.

FOREIGN.—The Russian government has at last ordered that the laws in reference to the Jews be examined and amended.——Revolutionary symptoms are showing themselves in Paris. At a street meeting recently held there, one speaker advised immediate action, and recommended a tribunal which shall say to all citizens: "Show your hands," those whose hands show no evidence of toil to be condemned to death.——It is stated that letters have been received by the authorities conveying threats to blow up the Kremlin at Moscow when the Czar is to be crowned. A search was made, but nothing indicating preparations for the destruction of the palace was revealed. A strict watch is being kept, and the public is not allowed to enter the building.

DEBATE

Bros. L. & S.:—On the 20th day of March, 1883, at Antioch meeting-house, seven miles northeast from La Fayette in Macon Co., Tennessee, a religious discussion will commence and continue four days, in which the debatants are Bro. W. H. Carter, of the church of Christ, and Bro. W. H. Smith, of the Missionary Baptists. The propositions to be discussed are:

1st. Baptism to a penitent believer, is for, or in order to, the remission of past sins. W. H. Carter affirms, W. H. Smith denies.

2d. The kingdom of Jesus Christ was established in the days of John the Baptist. W. H. Smith affirms, W. H. Carter denies.

BURRITT COLLEGE.

Brethren L. & S.:—Doubtless it will be a source of interest and pleasure to many of your readers to learn something of the prospects of Burritt College for the present year. The Spring session of 1883 began Feb. 26th with an unusually large number of students in attendance—more than 100 matriculates the first day. The number at present is 135, and it is but reasonable to suppose that others will be arriving for a month to come. Everything indicates a pleasant and prosperous session. Under the management of President A. T. Seitz, the patrons of the College may be assured that the interests of their children and wards will be served to the utmost extent possible. This they seem to fully understand from the liberal patronage now given him. Bro. J. M. Kridwill is expected to preach a series of sermons for the church at this place in April or May. Fraternally, A. D.

Spencer, Tenn., March 2, 1883.

ITEMS, PERSONALS, ETC.

We have Dr. Breaker's tract "Points of Difference Between the Baptists and Myself" for sale at this office. Price, $1 per dozen.

The Model Christian, a monthly paper to contain thirty-two pages, price one dollar per annum, is to be published at Mineral Springs, Howard county, Ark., by S. R. Ezzell and J. R. Jones. The publication will not begin until five hundred *bona fide* subscribers are received. Success, to you, brethren. Arkansaw should have and support a paper. Address S. R. Ezzell as above, or J. R, Jones, Nashville, Ark.

Sad to say,the differences in our ranks seem to multiply as "we" gather numbers and influence. May our Father hasten the time when we shall all, North and South, *give up wrangling*, and see eye to eye, and "speak the same things."

A good sister living in the county has just handed us five dollars to aid Bro. J. M. Barnes in renewing his school work, since his loss by fire. We hope others will send in. This is a good work.

Bro. J. C. Mason, Okolona, Ark., has our thanks for a good list of subscribers for the ADVCATE, although he does not agree with our editors and correspondents on some points.

The Rev Mr. Wildey, pastor of the Methodist church at Shelton, Vermont, persisted in smoking a black clay pipe, and his members grumbled so much about it that he resigned, and accepted a charge elsewhere.

Since last report, six dollars have been received for the Pickens family, five from a sister at Hadensville, Ky., and one from an Arkansaw brother. On Jan. 4th three dollars were sent by some sisters at Mars' Hill, Rutherford county, Tenn., of which they say they have seen no report. The money has been sent to its destination long since.

A good Texas brother says he uses J. L. Sewell's sermons as a two-handed club on his Methodist and Baptist friends.

We are rejoiced to see that old Burritt College is flourishing. Read the report in another column.

The Southern Exposition at Louisville, Ky., will open on a grand scale, August 1, 1883. This Exposition will be devoted mainly to the interests of King Cotton. One inventor promises to exhibit a perfect cotton-picking machine. Machinery has accomplished almost everything else and there is no need to be skeptical on this point.

The mission of the *Baptist Gleaner*, of Fulton, Ky., seems to be to fight "Campbellites." The name acts on the editors of this little sheet like a red rag on a bull. Who was it that made such a famous donkey of himself by fighting imaginary foes? We recommend that our belligerent friends read the life and exploits of Don Quixote. There is no such a people as the "Campbellites."

The *Watchman*, of Boston, Mass., is the ablest Baptist paper that comes to this office. They have lately added much to the convenience of the paper by cutting and pasting the leaves.

Bro. M. L. Bond, of Leiper's Fork, Tenn., for whose opinion we have the greatest respect, says: "The ADVOCATE came to hand this week in its new dress. I like it, but wish the contents at the head of first page, as it is the first thing I want to see." We would like to have it so, but as the form which contains the first page goes to press three or four days before the paper is completed, we cannot, of course, get the table of contents on the first page. The contents will always be found on the 6th page.

A Roman Catholic Savings Society, of Lawrence, Mass., has collapsed, and about 700 depositors, mostly poor female mill hands, have lost all the hard savings of years. The institution is in debt to the depositors nearly or quite half a million dollars. The society was controlled by priests, and bad management, more than downright dishonesty, was the cause, it is thought, of the lamentable failure.

D. Lipscomb will preach at Leiper's Fork church, Williamson county, Tenn., the third Sunday in this month, and Saturday night before.

The Hon Isaac Davis, of Worcester, Mass., is quoted as saying: "When I began the practice of my profession (law), I was thrown upon my own resources, and was penniless and worked twenty hours a day—was in my office long before daybreak, and the market men coming in with their supplies, seeing a light in my office, gave me the first cases I had at the bar. Such a start as that is better for a young man than $50,000."

Read Bro. John Luck's card, and call at his extensive establishment for baby carriages, and for toys of all kinds.

THE POPULAR PREACHER.—The Boston *Journal* has a capital, short, sarcastic article upon the elements entering into the character of a popular preacher. The old fashioned preacher, it says, was the product of the seminaries, the popular preacher of the newspapers. The formula for making a popular preacher is, one-third voice and personal presence, one-third sensational selection of topics and one-third heresy. These proportions may be a little varied to suit different communities.—*Ex.*

New Publications.

"Lives of Illustrious Shoemakers." Funk & Wagnalls, price 25 cents. Nine illustrations, 281 pages.

"Peerless Praise," a new Sunday-school songbook by J. H. Kurzenknabe, John J. Hood, publisher, 1018 Arch St., Philadelphia, Pa. Price, 35 cents single copy, $30.00 per 100. Complete department of Elementary Instruction in Theory and Practice of Music.

THE MAN OF THE HOUSE. By Pansy. Ill. Boston: D. Lothrop & Co. Price $1.50. This is really one of the most fascinating stories Pansy has written, and aside from its interest as a story is calculated to exert a powerful influence for good upon the minds of young readers. Reuben Stone is the son of a poor widow, and although the mother earns most of the money for their support, he is the real man of the house and has to be always on the lookout for little jobs to help along. He is a faithful, honest boy, and a boy of principle withal, and in his search for work has to withstand a good many temptations. At one time when the situation is nearly desperate he is offered a situation in a liquor saloon with good pay, but refuses. His refusal, however, attracts the notice of a gentleman who overhears it, and who is impressed by the self sacrifice of so young a boy in declining a place on principle. He offers him a chance in a large establishment of which he is proprietor, and with his acceptance Reuben's prosperity begins. His troubles are not all ended, however, for some of the boys in the workshop are jealous of the favor in which he is held, and lay plans to entrap and injure him. How he withstood all attempts to lead him astray, how he fought off temptation, and how he worked his way to hororable success is graphically and interestingly told The book contains fifty illustrations.

NEW STORE! NEW GOODS!

Messrs. Aldrich & Harris announce that their new boot and shoe store, No. 106 Union Street, Nashville, Tenn., is now open, and they are ready to supply customers with everything in their line.

Market Report.

OFFICE OF THE GOSPEL ADVOCATE,
Thursday, March 8, 1882.

Cotton is quiet and dull. Country produce active, dried apples in light receipt and good price. Eggs lower; wheat and corn steady and firm. Flour unchanged.

COTTON.

Good Ordinary	8¾
Low Middling	9
Middling	9½
Good Middling	9¼

COUNTRY PRODUCE.

GINSENG	1 00 to 1 25
BEESWAX—Choice	25
DRIED FRUIT—Apples	7
Peaches, halves	6
" quarters	5
TALLOW	7¼
POTATOES—Irish, per bbl	2 25 to 2 50
" Sweet "	1 25
PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1¾
FEATHERS—Choice	30 to 35
BUTTER	15 to 25
CHICKENS, hens	25 to 30
Young Chickens	15 to 20
TURKEYS—Gross, per lb	10
Dressed, "	12½
EGGS	14 to 15
HIDES—Dry Flint	15 to 16
Dry Salted	11 to 13
Green Salted	7½ to 8
WOOL—Tub Washed	32 to 34
Unwashed, Clothing and Combing	18 to 22
Unwashed Lamb's Wool	none
Burry One-third less	

FLOUR AND GRAIN.

FLOUR—Superfine	4 25
Extra	5 00
Choice Family	6 00
Fancy	6 25
Patent Process	7 00
BRAN—Loose Car loads, per ton	17 00 to 17 50
WHEAT—New	100 to 120
CORN—Sacked in Depot, white	55
New, from Wagon, shelled	48
" " " in car	48
OATS—Sacked in Depot new	53
RYE—From wagon, Seed	60
BARLEY—from wagon	50
HAY—Mixed	14 00
Prime Timothy	15 00
Choice "	16 00

LIVE STOCK.

CATTLE—Best fat Steers, per 100 lb	4 25 to 4 50
Best Butchers	4 25
Ordinary thin Cattle	2 00 to 2 50
Sheep, Fat	4 00 to 4 50
" Stock	2 75 to 3 00
Lambs	4 00 to 4 75
Heavy Hogs	5 90 to 6 10
Light Hogs	5 50 to 5 75

PROVISIONS.

BACON—Clear Rib Sides	10½
Shoulders	8
LARD—Buckets	14½
Tierces	13
HAMS—"C. C C."	15½
COUNTRY MEAT—Shoulder	9 to 9½
Clear Sides	11
Hams	11
Lard, from wagon	11
BULK MEATS—Clear Rib Sides	10¼
Clear Sides	15
Shoulders	8½

TOBACCO.

Common to good lugs	2 75 to 4 5
Low leaf	5 00 to 6 00
Common to medium leaf	6¼ to 7½
Good leaf	7 50 to 8 50
Fine leaf	

WHOLESALE GROCERIES.

SUGAR—New Orleans (kettle) per bbl	7 to 7¾
Yellow Clarified	8 to 8¾
White Clarified	8¾ to 9¼
Granulated	9¾ to 10
Crushed and powdered	10½
A Coffee	9¾ to 10
MOLASSES—New Orleans	45 to 58
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	9½ to 10
NAILS—10d	3 75
Horse shoes	5 00
SALT—Seven bushel barrels on cars	1 85
5½ bushel bbl	1 40
LEATHER—Oak Sole	35 to 42
Buffalo Slaughter	27 to 29
Hemlock	24 to 27
In Rough	20 to 24
SEEDS—Herd's Grass	1 00 to 1 50
Blue Grass	1 25 to 1 50
Clover	8 00
Timothy	2 25 to 2 50
Orchard Grass	1 40 to 1 50
German Millet, from wagon	1 05
Hungarian and Missouri	None

Home Reading.

A GIRL IN BLUE.

This was just the way Helen looked when her cousin Carrie peeped in at her from the crack in the door that led to the dining-room. And this was much the way Carrie talked to herself about it:

"There she sits in her elegant new morning dress, nothing in the world to do but amuse herself, and I must stain my hands paring potatoes, and onions, and I don't know what all, for her dinner. A dress with a train, and she only sixteen! Only two years and a few months older than I am! How would *I* look in a train? I *never* expect to have such an elegant dress as she has on this minute, and it is only her morning dress. To-night she will wear the lovely garnet silk trimmed with white lace. Think of me in my old blue flannel! It is everything I have to wear. I don't see why there should be such a difference between cousins! I wish Helen had stayed in New York. Why she wanted to come to the country in the winter is more than I can understand. She isn't homesick a bit. I just believe I'll stay at home to-night. Almost all the girls will wear new dresses, and my old one will look older than ever beside Helen's grand one."

"Carrie," called that young lady's mother, and Carrie went to the kitchen.

There she gave her hands to the potatoes, and her thoughts to the discouragements around her. At last she spoke some of them aloud:

"Mother, I don't believe I'll go to-night, after all."

"Not go to Kate's Christmas party! Why, what has happened? Is the child sick?"

"No'm, I'm not sick; only discouraged. I don't want to go and wear that old blue dress, and that's the truth. I shall look different from any of the others, and seeing me with Helen will make everybody notice it more."

"My child, Helen's father is worth a million, and your father isn't worth a thousand dollars besides what it takes to support his family."

"I know it ma'am; I'm not finding fault, only I don't want to go and be looked at, that's all."

The mother looked very sober, and something besides the steam that puffed out of the pudding-dish made her eyes moist. Carrie split a large potato savagely in two and looked gloomy. Then the mother said, speaking low:

"Won't you disappoint a good many people to-night, daughter? Isn't Kate depending on you to help with the charades and music?"

"I can't help it, mother. People must not depend upon me. Most every girl but me has a dress for to-night, and I can't be going there just to help other people have a good time when I know I shall be feeling mortified all the evening."

"Can't you? Why, daughter, even Christ pleased not himself."

After that, not another word was said in that kitchen for nearly an hour. Carrie finished the potatoes and ran away. Where she went, or what she did, mother did not know; but when she came to set the table her face was pleasant to look at, and she stopped on her way to the pantry to kiss her mother.

"I'm going, motherie; and I'll have as nice a time as I can, and not grumble a bit."

She looked very pretty in her blue dress, with its deep lace collar, and bright ribbons in her hair. At least her mother thought so, though when Helen came down in all the glory of her garnet silk and gold bracelets, there was certainly a difference.

It wasn't a young people's party entirely; in fact, it was a sort of family Christmas gathering, to which all the city aunts and uncles and cousins had come; and there were some elegant dresses there, and Carrie, in her old blue one, did really feel a good deal alone. Yet she went cheerily through the evening, helping with the charades, and the music—helping in a dozen quiet little ways that nobody knew about, and yet trying to keep out of notice as much as possible.

Cousin Helen played and sang, and did both very nicely, while Carrie only played accompaniments for others to sing.

Later in the evening there was a whispering between two city cousins, and presently it became known that Mr. Ames, who was Uncle Howard's college friend, was a wonderful singer, and would entertain the company if anybody could be found who would play for him.

"I wish he would sing *The Storm King* for us," said Aunt Alice; "it is the most wonderful thing! I would like to have mother to hear it. Helen, couldn't you play for him?"

"I! No, indeed; his music is all awful hard, and he is awfully particular; and that piece I don't know, any way."

But Aunt Alice was determined that her mother should hear *The Storm King*. She talked with Mr. Ames, and then she moved among the guests, trying to find one who was willing to play the accompaniment. Not a cousin could be found; they were all afraid of the great singer and the difficult-looking music. At last the girl in blue grew ashamed of herself.

"Aunt Alice, I will play it," she said, coming out from her corner.

"You!" said Aunt Alice in surprise, for Carrie was one of the youngest of the cousins. "Do you know it?"

"No, ma'am; I don't know it; but I can play from the notes."

Then did Helen look at her young cousin in respectful astonishment.

"Can you play pieces that you do not know?" she asked her.

"Why, yes," said Carrie, laughing. "I can if they are not *very* hard. I ought to; I have taken lessons steadily for three years."

"Well, but I have taken lessons for most five years, and I can't do it."

"Carrie is very faithful with her practicing," said Carrie's mother, with a pleased smile.

And Carrie played the accompaniment, which really was difficult, and played it so well, that Mr. Ames, the great singer, told her he had never had a player who pleased him better.

And, don't you think she forgot all about her blue dress, until her attention was called to it in a very strange way.

"She not only plays remarkably well," said Mr. Ames to his wife, but she is the best dressed young girl in the room."

"Yes," said Mrs. Ames, "All the rest of the young people are over-dressed. She must have a sensible mother."

They did not know that Carrie stood just behind them and heard it all. But really I think it did her good; just as honest compliments often do good. It made her realize that there were two sides to the question of fine dresses.—*The Pansy.*

Faith has a vision of its own, but no light in which it can distinguish objects except the light of prayer.

We must necessarily live in the element we create around us. Then to be happy ourselves, we must make those around us happy.

A CHEERFUL HOME.

A single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers which spring up along our path, full of freshness, fragrance and beauty, so the kind words and gentle acts, and sweet dispositions make glad the home where Christ's peace and blessing dwell. No matter how humble the abode, if it be thus garnished with grace, and sweetened with kindness and smiles, the heart will turn longingly toward it from all the tumults of the world; and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.

And the influences of home perpetuate themselves. The gentle grace of the mother lives in her daughters long after her head is pillowed in the dust of death, and fatherly kindness finds its echo in the nobility and courtesy of sons who come to wear his mantle and to fill his place; while on the other hand, from an unhappy, misgoverned and disordered home, go forth persons who shall make other homes miserable, and perpetuate the sourness and sadness, the contentions, the strifes, the railings which have made their own early lives so wretched and distorted.

Toward the cheerful home the children gather "as clouds, and as doves to their windows," while from the home which is the abode of discontent and strife and trouble, they fly forth as vultures to rend their prey.

The class of men that disturb and disorder and distress the world, are not those born and nurtured amid the hallowed influences of Christian homes; but rather those whose early life has been a scene of trouble and vexation, who have started wrong in the pilgrimage, and whose course is one of disaster to themselves and trouble to those around them.—*Selected.*

HORSE-BREAKING IN JAPAN.—Hokusai was never weary of studying horses and their funny ways, and of all creatures Japanese horses are the most amusing. These nags, which wear laced-up shoes of straw, drink out of a dipper, take hip-baths of hot water, and stand in the stable with their mouths tied up higher than their ears, are broken in to the pack or saddle in a very rough way.

In Hokusai's day, horses were never harnessed to wagons; nor did they draw anything. The ponies were usually "broken in" in the large open yards attached to temples. Fires, also, are usually kindled, and the colts are driven close to them, so that they may become accustomed to such a common sight. The method of breaking them in was as follows: The young horse was duly harnessed, and a man on each side held a bridle to jerk him to the right or left, while another man in the rear beat him with a bamboo stick; keeping well away from his hoofs. Twelve or more men and boys then took hold of the long ropes or traces and a lively shouting began. The horse plunged and galloped off, expecting to get rid of the noisy crew, but found that this was no easy task. It was a twelve-man power that made him go here and there, fast or slow, occasionally stopping him short and giving him a tumble. When utterly exhausted, his tormentors led him back to the stable. After a few such trials, the pony was considered broken. Such crude training, though fine fun for the men, ruins the horses, making them hard-mouthed and vicious with both heels and teeth.—*St Nicholas.*

He who loves little, prays little; he who loves much, prays much.

Garfield's Religion.

The Catholics have published a most ridiculous pamphlet, in which it is asserted that the late President Garfield had a strong leaning toward Catholicism during the latter part of his life. The main ground of this claim is that during his last sickness Garfield asked Mr. Blaine "if he was prayed for by the Catholics?" "Yes," said he, "universally." "Then," said Garfield, "I will show them tangible recognition if I ever get out of this bed, and well enough to do so." Chaplain Mullins, who was intimately associated with Garfield many years and preached his inaugural sermon, makes the following denial:

"I have read the extract from the pamphlet, and with astonishment. Without a moment's hesitation, I can pronounce it fictitious, and unutterably foolish in view of fact. Gen. Jas. A. Garfield lived and died thoroughly rooted and grounded in what is called the faith of the Disciples, and was a most devout member of what is styled the Church of Christ. Perhaps there is no religious body of people on earth who hold a faith so diametrically opposed to that of the Roman Catholic Church. The martyred President had in his mind an ideal administration, which knew no North, no South, no East, no West; and which knew no church nor creed, and would have delighted to overlook and ignore even party lines. He aspired to be the loved chief of the whole people. I happen to know that despite an almost

OVERWHELMING INFLUENCE,

he stubbornly refused to appoint his own church brethren to the smallest offices. He said on one occasion, "Keep my brethren away from me; it annoys and wounds me for them to come asking for office because of our religous relations." At that time there were numerous disciples there from Dan to Bersheba, who came thinking the post-offices are ours because the President is ours, the first one we ever had. They were so untutored in the etiquette of State affairs that they would rush up, grasp him by the hand, and call him Bro. Garfield, and would ask him for a post-office, and then would go away with their heads hanging down, positively wounded in their religious consciences to find that he, as the Chief Magistrate of the great republic, was one thing and as the humble Disciple brother another. They came even all the way from Texas with church letters expecting to get appointments on them, and they were hanging around for weeks before they could understand the true situation. I speak advisedly when I say that the Hon. John B. Bowman, of Kentucky, would have been made Secretary of the Interior, and that President Burke Hinsdale, of Hiram College, would have been sent to the Court of St. James, or some other high Court, had they not been his brethren Disciples, and probably that was the only reason on earth."

He says the President would have refused the Catholic who asked preferment on the ground of Catholicism, in exactly the same way, as he expressed his determination to keep church and state entirely separate.

Corn cob stopper don't hurt de lasses in de jug.

Imitation Baking Powders.

To THE PUBLIC:

The public is cautioned against the pratice of many grocers who sell what they claim to be Royal Baking Powder, loose or in bulk, without label or trade-mark. All such powders are base imitations. Analyses of hundreds of samples of baking powder sold in bulk to parties asking for Royal, have shown them to be largely adulterated, mostly with alum, and dangerous for use in food, and comparatively valueless for leavening purposes.

The public is too well aware of the injurious effect of alum upon the system, to need further caution against the use of any baking powders known to be made from this drug; but the dealer's assurance, "Oh, it's as good as Royal," or "it is the genuine Royal, only we buy it by the barrel to save expense of can," etc., is apt to mislead the unsuspecting consumers into buying an article which they would not knowingly use in their food under any consideration. The only safety from such practice is buying baking powder only in the original package, of a well-known brand, and a thoroughly established reputation.

The Royal Baking Powder is sold only in cans, securely closed with the company's trade mark label, and the weight of package stamped on each cover. It is never sold in bulk, by the barrel, or loose by weight or measure, and all such offered the public under any pretense, are imitations.

If consumers will bear these facts in mind, and also see that the package purchased is properly labeled, unbroken, they will be always sure of using a baking powder perfectly pure and wholesome, and of the highest test strength in the market.

J. C. HOAGLAND, *President.*
Royal Baking Powder Co., N. Y.

Asking a Child's Pardon.

Dear Aunt Marjorie: I was convinced the other day that I had been very unjust in reproving my little daughter. I had thought her in fault, but I did not know all the circumstances, and, being annoyed, I refused to let her explain. Afterwards I felt sorry for my conduct, but I did not tell J. so for I was afraid it would lessen her respect for me. I tried to make it up to her by extra indulgence the next day, and still I felt as though, but for my dignity, I would have liked to ask her pardon for my justice. Please, Aunt Marjorie, tell me what you would have done?

ALTHEA R.

I would have said to J. had I felt sure that I had been in error, "My dear, mother is very sorry that she spoke to you as she did. She was mistaken about it. Please forget all about the matter and be happy again, and forgive me for my haste."

In the course of my experience with little or large children, with boys and girls alike, I have never found one disposed to take advantage of such a confession. Perfect candor in the home is a safe foundation on which to build.—*Ex.*

A Boston merchant who advertised for "saleswomen" had two applications; neither were suitable. But when next day he made it read "salesladies", there was such a crush of applicants he had to close the store-doors. What's in a name?

Humors of the Day.

Plantation Proverb. "My idea ob de better worl' is whar dar is a election goin' on all time, case den de white folks is allers perlight."

Never interrupt any conversation with a hacking Cough: it creates a bad impression. Better invest a quarter of a dollar in a bottle of Dr. Bull's Cough Syrup and cure it.

"The Frenchman drinks his wine, the Irishman drinks his whiskey, the Norwegian his alcohol, the German his beer, and the Englishman his ale, but an American drinks every thing," says Mrs. Foster, the Iowa temperance lecturer.

Poverty And Distress.

That poverty which produces the greatest distress is not of the purse but of the blood. Deprived of its richness it becomes scant and watery, a condition termed *anemia* in medical writers. Given this condition, and scrofulous swelling and sores, general and nervous dibility, loss of flesh and appetite, weak lungs, throat disease, spitting of blood and consumption, are among the common results. If you are suffering from thin, poor blood employ Dr. Pierce's "Golden Medical Discovery,' which enriches the blood and cures these grave affections Is more nutritive than cod liver oil, and is harmless in any condition of the system, yet powerful to cure. By drug gists.

"The best conductor of electricity at present known is silver.' The best conductor into "society" at present known is gold. It is used to be brains. —*Norristown Herald.*

History Repeats Itself

In the olden times every person afflicted with any sort of scrofulous disease was regarded with holy horror and so intense was the superstitious dread of such people that they were driven out of the country and made to live among themselves. Such disorders are as prevalent to-day as they were fifteen hundred years since, but public feeling is more charitable. Besides Swayne's Ointment for skin diseases has been introduced and the afflicted are being healed.

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An old physician, retired from active practice, having had placed in his hands by an East India Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung affections, also a positive and radical cure for General Debility and all nervous complaints, after having thoroughly tested its wonderful curative powers in thousands of cases, feels it his duty to make it known to his fellows The recipe, with full particulars, directions for preparation and use, and all necessary advice and instructions for successful treatment at your own home, will be sent you by return mail, free of charge by addressing with stamp or stamped self-addressed envelope.

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A Texas man got mad because a waiter handed him a napkin, the other day. He said he "reckoned he know'd when to use a hankercher without havin' no hints throw'd out." But I feel confident that the man suffering with Itching Piles will not get his back up when he learns that Swayne's Ointment will cure him effectually. It has cured thousands of cases, and what it has done, it will do again. Ask your druggist for a box, and take no other. Swayne's Ointment, remember.

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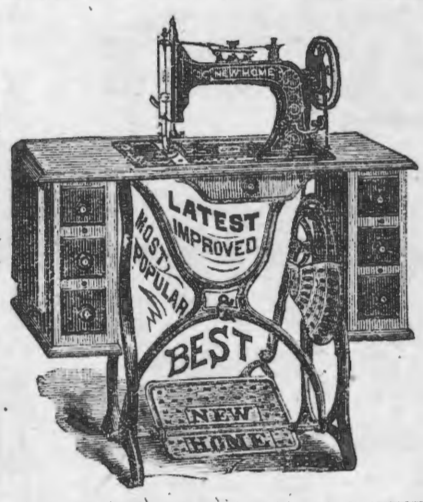

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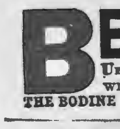

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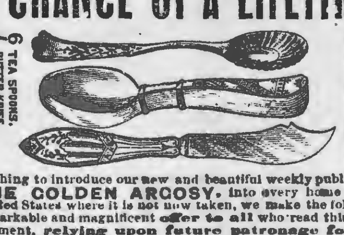

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1883.
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—EDITED BY—

E. W. HERNDON, A. M., M. D.

—:o:—

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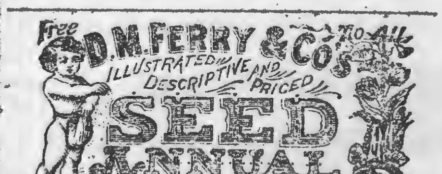

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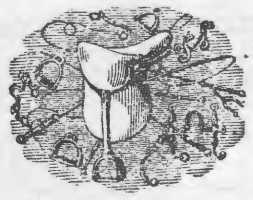

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THE GOSPEL ADVOCATE.

VOLUME XXV., NUMBER 11. } NASHVILLE, TENNESSEE, MARCH 15, 1883. { $2.00 YEARLY IN ADVANCE; POSTAGE PREPAID.

EDITORS:

D. LIPSCOMB, E. G. SEWELL.

Jesus Went Before.

BY MARGARET E. SANGSTER.

Their faces to Jerusalem,
They stepped with laggard feet,
Half timorous, defiant half,
At what they went to meet.
But as they rested, or they talked,
Their sad forebodings o'er,
Still leading on the little band
Their Master went before.

He saw in vision maddened throngs,
He saw the crowded hall
Where scribe and priest should mock and flout,
Where cruel scourge should fall.
He saw the cross; its shadows lay
The toilsome pathway o'er,
But pressing on with ardent soul,
The Master went before.

To-day Thy pledged disciples, Lord,
Meet sorrow, pain, and shame,
Their watchword in the trial time
Thine own all-conquering name.
Though flesh be weak and spirit faint,
And hearts be sere and sore,
They cannot fail in any strife
While thou shalt go before.

In presence of thy bitter foes,
In midst of dark defeat,
They yet shall snatch a victory
And taste a triumph sweet.
Nor death itself shall crush them, Lord,
Its final conflict o'er.
The ransomed hosts shall shout and sing,
"Our Savior went before."

American Messenger.

THE LORD'S SUPPER.

Bro. Lipscomb: Do you believe God requires a Christian—male or female—to eat of the Lord's Supper upon the first day of every week, whether anybody else does or not? When neglected, do you think it is a sin in the sight of God? Please answer through the ADVOCATE.

In Christ your brother,

L. H. WILSON.

Madison Station, Ala., February 25, 1883.

All the instances of participation in the Supper, given in the Scriptures, indicate the assembling of the church, or the disciples to attend to the institution. It was first instituted by the Savior with the disciples present. After Pentecost they (the disciples) "continued steadfastly in the apostles' doctrines, in fellowship, in breaking of bread, and in prayers." At Troas, Paul waited six days, until the disciples came together to break bread. Acts xx. In reproving the Corinthians for their abuse of the institution Paul tells them, "when ye come to eat, tarry one for another." 1 Cor. xi: 33. These all seem to indicate that there must be the assembling together of the church to attend to the institution. It was clearly anticipated that all the disciples in a community would meet together to attend to this memorial service of the Savior. The admonition "tarry one for another," indicates that all ought to be present. If all did not come, it would be difficult to tell how long to await. We think it undoubtedly clear that it was intended to be observed by the disciples assembled together.

Paul to the Hebrews says: "Forsake not the assembling of yourselves together as the manner of some is." The only assembling provided for in the Scriptures is that to eat of the Lord's Supper. Hence this must be an admonition not to fail to assemble to partake of the Lord's Supper. This is strengthened by the warning following: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin." Canon Farrar says the Holy Spirit "saw in this neglectfulness (of meeting together) the germ of apostasy." To this corresponds the teaching of Paul to the Corinthians as referred to: "For this cause"—the failure to observe this ordinance—"many are weak and sickly among you, and some sleep." Here weakness, sickness, spiritual death are attributed to the non-observance of the Lord's Supper. The eating without discerning the Lord's body, was a failure to observe the ordinance. So it corresponds precisely to the warning to the Hebrews, that the neglecting of the assembly to eat the Lord's Supper contains the germ, and is a backward stride into apostasy. We have never sufficiently emphasized in our teaching and practice, the necessity—the absolute necessity—of meeting together to engage in the worship of God on the first day of the week, not as a means of growth, but as a condition of maintaining life itself in Christ. It is folly for a man to try to live a Christian life who refuses this help to that life which God has given him in this institution.

While this is certain, because plainly taught, the question comes up, if a man or woman cannot meet with the saints in the Lord's family gathering, is it right for him or her alone to partake of it? Is it a sin not to do it? On this point the Scriptures are not so clear, and we speak with hesitation and doubt. Our conclusion is only inferential. If an individual near a congregation, through sickness or other physical hindrance was unable to attend, we are told by some of the historians of the early church, that the bread and wine were carried to them. Inquiry was made specifically concerning every absent member. If any were absent through sickness, or other cause that rendered it impossible for one anxious to attend, to be present, the deacons carried the bread and wine to them at their house—a part of the same loaf and wine, that were used at the church participation. If no reason was known for the absence, some one of the elders, or some one at the suggestion of the elders, went at once to see what was the trouble. And whatever it might be, all the help in the power of the church was promptly rendered. How near to the apostolic age this custom reached or exactly what authority is to be attached to the historic statement, may be matter of doubt, but to my mind the whole practice corresponds fully with and seems to me the necessary outgrowth of apostolic teaching and practice as presented in the New Testament. There was a much closer brotherhood and stronger bond of union, as well as more constant, direct watch-care one for another, existing among the early disciples than exist now. They realized they were members, one of another, that each had a common interest in all that the others did or possessed, and had a right to know what each did, and how and why he did it. It was the peculiar work of the elders to know the business, the daily walk, the habits of life of each member, and to counsel and advise him in all his business transactions as constituting a part of his religious life. It is the duty of the elders of the church to know that every member has a calling that is in harmony with the Christian character, and then that he conducts that business in accordance with Christian principles. A report that he does not do it, ought to be ground for prompt inquiry on the part of the elders. When one fails to pay his debts, the elders ought to inquire why he is in debt, and why he has failed to pay. But with our democratic do-as-I-please ideas, such inquiry might be resented as impertinent, but it is the duty of the elders to do their duty, and to instruct and teach the members their duty to be advised and counseled by, and to advise and counsel with the elders in all their affairs, for all the business of a Christian man is a part of his religion.

But, back to the text. If a Christian is distant from a congregation, or from other disciples, or if others in reach will not meet with him or permit him to meet with them to worship God in this appointment, is it right for him alone to observe the institution? I can only give my judgment here. A judgment based on principles, I think, set forth in the Scripture. This institution, while for the church, is a means of communion with God, and a source of strength to the individual Christian, it is a refresher of our memories of God's love and of our weakness, sinfulness, disobedience, and of our need of cautiousness, and watchfulness on our part lest we let those things slip from us, and we be cast away, and of our dependence upon God for help, of our constant need of him to strengthen and build us up.

The institution proposing to bring help of this kind to men, ought to be observed that the blessings may be realized when cut off from Christian association as well as when we have it. I think certainly it is right under these circumstances to observe it. If right to observe it, it is wrong to neglect it.

D. L.

EXTRACT FROM A PRIVATE LETTER.

We insert the following practical thoughts from a private letter from Sister Alexander Campbell, who has been spending the winter with her son-in law, J. J. Barclay, near Wheeler Station, Ala. She expects to return to Bethany in the spring. There is truly a great difference between the fashionable churches of modern times, and the primitive churches of God. Men learn primitive Christianity slowly.

* * * I could wish that the teaching and preaching brethren could restrict themselves to the examples given by our Savior and his apostles, both in teaching and practice. But the idea of "progressionism" creeps in, and this addition and that addition, with this and that innovation—so that much now being learned, will I think have to be unlearned by-and-by. The idea that when a church-house is being dedicated, that it must be crowded, with vases of lilies, etc., etc., and an extra ornament of a loud-sounding organ must occupy conspicuous places to attract attention, and largely gain the admiration of poor and needy mortals—while everything of profound solemnity with regard to God and his word, alone should captivate the heart, cannot but be questionable." The Savior admired the lilies in the field and descanted upon them. But we are not told when he told his disciples to get the "upper room ready," for the purpose that any instrument of music was to be taken there, or the lilies of the field to be admired. Indeed all the Jewish worship was typical. In all of the Savior's worship or teaching in the Jewish synagogues, he never once alluded to the harp, organ, cymbal or sackbut. But a hymn was sung when the celebration of the Supper was over, and "they went out."

THE CONGREGATION AND ITS WORK.

NUMBER FIVE.

Having found the elder's position in the congregation, it is in place to inquire for its work in the spiritual development of its members. I cannot more clearly get my idea before the readers than by quoting from an article in the *Apostolic Church* for January, 1883. After stating that the means provided in the gospel for bringing men into union with God, are perfectly adapted to that end, the writer says:

"This principle is equally true and applicable to his subsequent spiritual growth and development. Not a single thing is required that is of an arbitrary character. The exhortation that we should 'not forsake the assembling of ourselves together,' or that we 'should pray without ceasing,' or that we should 'sing and make melody in our hearts to the Lord,' or 'that we should remember the poor,' and 'become cheerful givers and abound in every good work,' are all for the one purpose of changing our selfish and carnal natures, and filling us with the benevolent and loving spirit of Christ, without which God is not and cannot be pleased with us. None of these things are intended to either change or benefit God in the least. For these purposes they are intended for man and adapted to man, and man only. They are absolutely necessary to man's good and man's growth, and if we neglect these things or any part of them, we deprive ourselves of just so much spiritual food, and retard our growth accordingly."

God has wisely arranged these things. He knew man's wants; men need aid one of another, and to bring them into contact and sympathy, God has ordained the assembly of the saints on the first day of the week. The acts of worship divinely authorized are in the highest degree adapted to the Christian's development. Who can on each Lord's day meet with his brethren, those he loves and in whom he has confidence, engage with them in singing spiritual songs; together study God's word; together bow in humble prayer and thanksgiving; meet around the table, and together remember the sufferings and death of the Savior; while each as the Lord has prospered him contributes of his substance to the relief of the poor and for the spread of the gospel, and not feel himself purer in heart, holier in life, and kindlier in his sympathies by it? Ah! ye negligent ones, are you trying to get benefit and joy out of your religion without this? If so, you are simply living on the husks, while the luscious fruit is untouched. No wonder we have so many starved and lean Christians, when so many habitually absent themselves from the weekly meetings. But are the assemblies of the saints as fruitful of spiritual good as they might be? I fear not, in many cases; and the fault is frequently with the elders. They ignore some important injunctions of the apostles. He says "Whatsoever you do, do it *heartily*, as unto the Lord." "Let all things be done unto edification." "Let all things be done decently and in order." These commands have all the divine authority any others have, and should be heeded. "All things are lawful, but all do not edify," is a truism that should not be forgotten. It might be lawful for one brother to sing, "Am I a Soldier of the Cross," to "Ortonville," another to "Pisgah," and still another to "Leander," yet it certainly would not "edify," neither would it be in "order." To so conduct the service as to get the greatest spiritual good requires the best wisdom and tact of the elders.

I write these articles mainly for the benefit of the congregations that are wont to meet and edify themselves with the presence of teachers engaged wholly in the work. There are different ways of doing the same thing frequently. There are different ways of engaging in the same acts of worship. In the one, all is mere routine, while in the other there is life and spirit. From one all retire without any spiritual impulse or holy aspiration; from the other all go with spiritual fervor, zeal and devotional hearts.

Some bright Lord's day let us drop in on a congregation met for worship. Scattered around out-doors are groups of brethren, evidently discussing the weather, crops, the mule trade or politics. The time for worship has come, or perhaps passed. A brother goes into the house, finds an old hymn book, and starts a song. One by one the out-door brethren come in, and by the time the first song is through perhaps the most will be seated promiscuously over the house. The first song ended, then comes the hunt for another, and perhaps as much time will be consumed in selecting songs as in singing them. Next comes the selection of one to lead the worship that day. Bro. A. says to Bro. B., "this is your time." Bro. B. asks C. to relieve him, and so it will go on until in sheer desperation, some one, without a thought upon the subject, selects a chapter at random, reads and goes through the worship. The chapter not studied, and not a single matured thought given. If anything is said at all, it is the same speech about the coldness of the members that has been made a hundred times before. No wonder they are cold.

Leaving this, we will go to another congregation. Promptly at the agreed time, at the suggestion of the chief bishop who takes his seat at a suitable place to preside over the meeting, the members seat themselves together. Hymn books or Hymnals are passed to all. The leader in song having already marked the selections for the day, announces the number and starts the song with life and energy. The whole congregation joins in. All realize that this is an act of worship and feel it a duty and privilege to participate. The first song ended, another is at once announced, which is sung in the same way. This continues until a fine flow of feeling pervades the congregation, and all feel that it is good to be there. At the proper time, at a signal from the presiding bishop, the brother previously selected for the purpose, reads the Scripture lesson, leads in prayer, offers such words of teaching or exhortation as he may have matured. Another song suitable for the occasion is sung and the brethren partake of the memorial feast. Which one of these congregations best fulfills the command, "Let all things be done to edification?" "Whatsoever ye do in word or deed, do it heartily as unto the Lord." To ask the question is to answer it.

SUGGESTION.—The command to do a thing carries with it the obligation to learn how, and to provide the means for doing it. Therefore, if a congregation don't know how to sing, it should learn, and if it has not books they should be provided. At a cost of twenty-five cents for each member this can now be done.

J. D. FLOYD.

IN MEMORIAM.

Died, at her home ten miles miles east of Murfreesboro, Tenn., Nov. 1st, 1882, Rebecca Tennessee Alexander, wife of A. M. Alexander, Esq., whom she leaves to mourn that loss which nothing can compensate.

She was born near Guilford C. H., North Carolina, Aug. 23d, 1807. Soon after her father Jacob Wright, with his wife Mary, sought the, then, far west—Tennessee—and settled in Rutherford county. Blessed by fortune, Jacob Wright gathered from the fruit of his labors a generous competence. Rebecca was his only child.

Having ample means at his command, he gave her the best advantages, possible, in point of educational facilities. She finished her education at, what was then known to be, the best female school in the country—the "old Nashville Academy." Cultivated in mind and cultivated in heart, she constantly exhibited the highest evidences of true, good, womanhood.

These, through the course of a long life, drew to her the love of her associates, strengthening those bonds of friendship, which death may sever, but cannot destroy. Her mother was a strict Presbyterian, and early impressed upon her daughter the claims of religion, and the church. This training doubtless had much to do in the formation of those traits of character which were so conspicuous in her life.

Conscientious in the performance of duty, and quick to apprehend the right, she was prepared, at all times, for the reception of truth, and gladly embraced it. In the year 1831, or 1832, she heard the celebrated Dr. F. E. Becton preach. Although a strict member of the Presbyterian church, she became convinced that she had not fully obeyed the gospel, and she was immersed by him in Stones River, near her home. Tolerant, always, of her friends, who could not see, as she saw, she could not do otherwise than follow her conscientious convictions. From this time to the close of her earthly pilgrimage, her faith did not waver, and her hope grew stronger and brighter.

On the 3d day of December, 1837, she married Andy M. Alexander, a man of probity and honor; one well known, for they had both grown up together, having lived in the same neighborhood. Forty-six years have they, hand in hand, trod together the path of life. Happily have they lived together here.

Having had no children of their own, and having had the means at their command, they have been the instruments, in the hands of God, of blessing other people's children. Sister Alexander was especially noted for her open-handed charity. The corn was never so low in her crib, nor the wheat in the garner, but what the poor and the needy could find relief. She seemed to live to bless those around her. Unostentatious in character, there was no effort at display in her deeds of charity. Her excellence can only be computed by summing up the deeds of a quiet, devoted, steady, Christian life.

The church in its efforts to carry forward the work of the Master, could count certainly, upon the liberal and hearty co-operation of Sister Alexander. Many days and weeks, and months and years, shall come and go, but generations, yet unborn, shall rise up and call *thee* blessed,

REBECCA ALEXANDER!

It is a source of sincere consolation, however, in hours of deepest trouble, to be able to say, the will of the Lord be done. But it is sometimes hard for us, circumscribed as we are, by the things of time and sense, to rise above them, and embrace that higher philosophy, which refers all to the guidance of Him, who careth for us. He, who has said, "All things work together for good to them who love God, to them who are called according to his purpose," knows our feeble frame. He is too loving a father to withhold that which would be best for his children, and too good to grant that which would injure them.

What we might regard as gain to ourselves, would, perhaps, be an irreparable loss to some one of his dear children, who, like the great apostle to the Gentiles, was willing rather to be absent from the body, and to be present with the Lord. Let us then bow submissively to his will. Sorrow not, then, dear forlorn husband and weeping friends, what is our loss is her eternal gain. She leaves us the heritage of a beautiful life: the hope of a triumphant death.

So, we write, "Blessed are the dead, who die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." J. E. S.

Murfreesboro, Tenn.

The faithful obedience to the dictates of good conscience, gives moral strength to overcome all difficulties.

It never injures justice to tell the truth about her, regardless of the opinions of weak friends or open enemies.

KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

SUNDRIES.

On yesterday, while in the offiee of the *Old Path Guide*, I found a copy of the minutes of the general convention recently held at Lexington. Of course I turned hastily to the list of life members to see if there were any babies among them. I wanted to see how far Bro. Green's "pleasantry" had been taken. When lo! I found the names of Mrs. Charles Evans Holt and her five daughters, Misses Alice, Agnes, Sophie, Lucy, and Lilian. So it seems Bro. Holt, of Minneapolis, was the man who took life memberships for his wife and five children. I found also the names of Geo. S. Walden, the eight-year-old son of J. C. Walden, Mt. Sterling, Ky., Clarence Williamson, the child of C. P. Williamson, Richmond, Ky., and J. H. Neville, who though not an infant, is an outsider, not having been a member of the church of Christ for eighteen or twenty years. That joke was carried to a considerable extreme. This honorable, high toned society takes the money from infants and outsiders, enrolls their names on its list of life members, publishes that list to the world with the endorsement of the convention, in the summing up, counts these infants and outsiders as members, and then F. M. Green charges the man with falsehood who says the convention "admits infant membership by the payment of so much money;" because, forsooth, it was all done "facetiously." I suppose the Jews are simply "facetious" when they sell the rustic a one dollar pair of boots for five dollars! Heretofore I have thought they were thieves. Dear souls, let me exhort you, when you are about to perpetrate another such joke, notify the public, that the innocent and unsuspecting may escape the maledictions of the gentle, the honorable, the honest, truth-loving F. M. Green.

The meeting at Germantown has been in progress now for twenty-two days. There have been in all twenty-seven additions to the congregation, seventeen of them by confession and baptism. The church is strong and influential, and is, I think, an exceptionally good one. Bro. J. I. West devotes half his time to working with the congregation as an evangelist. He is earnest and indefatigable, and, of course, succeeds. The brethren esteem him very highly in love for his work's sake. He is very fortunate in the possession of a help-meet, who was evidently "cut out" for a preacher's wife. If at any time Bro. West suggests anything which appears to look to his removal to another field, the movement is at once vetoed by some one, who remarks, "We cannot afford to give up sister West." Preachers are often hindered by their wives, but not often in so pleasant a way. I have made my home during a great part of the meeting with this most excellent couple of Christian workers. I pray the Lord that as they have done to the disciple sojourning beneath their roof, so and more also may it be done to them in all the days to come. For I have indeed been a member of the family in a most cheery and hospitable home. We expected to close the series of meetings last night, but as the audience was extra large, and as we received one confession, it was decided to continue till to-night at least. Upon leaving here I expect to go to Northport, Alabama.

The brethren at Germantown wanted their meeting to be held during the month of December, 1882. As other engagements prevented my being with them at that time, they then selected the moonlight in January, and were much annoyed and discouraged when it became necessary to postpone till February, because, they argued, that will be such a disagreeable, changable, wet, blustering time. "The Lord knows best," brethren Frazee and West would say, "All things work together for good to them that love God." And so it came to pass. We could not have had a better time. The weather has been cool and bracing, with bright clear days and lovely nights; whereas January was cold, stormy, dark and disagreeable. This reminds me again of the glorious passage, "Trust in the Lord with all thine heart; and lean not unto thine understanding. In all thy ways acknowledge him and he shall direct thy paths."

Churches, as well as individual Christians, should commit their times lovingly and trustingly to the Father without fears or repinings; knowing, if they do so, that he will manage all their affairs infinitely better than they can do it themselves. Let us, "giving all diligence," do the thing that is before us now,—the Master will lay out the work for the morrow.

During the boisterous month of January, I was engaged in conducting meetings at Valdosta, Ga., where, on account of the nature of the soil, it is never muddy, and where the climate is so deliciously mild, that even the almost continuous rains of that turbulent month could not render it very unpleasant. As has been remarked, February has been delightful here, and it is to be hoped that the March winds, generally so fierce in this section, will not reach far enough South to interfere with our meetings at Northport. What a world of care and trouble we may escape by heeding the apostolic admonition, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your anxiety upon him, because he careth for you." I cannot forget how solicitous my father was for my success when I first began to publish the gospel, nor his readiness to help me in the work, even though it were done at ever so great a sacrifice on his part; and as I reflect upon that which he did that I might succeed in the glorious work, the words of David stand out boldly before me in living letters, speaking to me with a directness and a depth of meaning that they never had before, "Like as a father pitieth his children, so the Lord pitieth them that fear him." Rich, indeed, are the promises of God to them that love him.

Bro. J. A. Harding: Your article in the GOSPEL ADVOCATE of March 1st, 1883, headed "Inconsistencies," has the true ring, and I think you deserve the thanks of the entire brotherhood for your noble defence of the "faith once delivered to the saints." But I did not start out to praise or thank you, but to ask you a plain, simple question. You say, "People who have not been born again, and who are not, therefore, of the priestly family, have no right to officiate in the services of the Lord's house; and we become partakers of their sin when we aid or encourage them in doing so." You also exhort the brethren in this language: "Let us, therefore, when we come together, continue 'steadfastly in the apostles' teaching and fellowship, in the breaking of bread and in prayers." Now, my question is this: Seeing every one regards the fellowship here as the contribution, are we not just as inconsistent in permitting those who have not obeyed the gospel to contribute of their means to the spread of this gospel they refuse to obey? Webster defines contribute: To give a part, to furnish a portion, to lend assistance or aid, to have a share in any act or effect.

Paul says, in Ephesians 5: 25–27: "Husbands, love your wives, even as Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church not having spot or wrinkle or any such thing, but that it should be holy and without blemish."

It seems to me that if we permit or encourage those who refuse to obey the gospel to contribute, we are putting a very large spot and blemish on the church. What thinks Bro. J. A. Harding?

Please answer through your department of the ADVOCATE, and oblige many brothers and sisters in the Lord, and especially your brother in the one hope, J. H. WELLS.

Gallatin, Tenn., March 5th, 1883.

Dear Bro. Wells: Since I began to reflect upon the matter seriously, it has seemed to me very inappropriate and improper to solicit the world to contribute money for the support or assistance of the church in its work. Allow me to suggest to you several reflections bearing upon the matter, which seem to me to be very conclusive.

1. We are kings and priests, yet in our minority it is true, but nevertheless the children of the living God. Our Father teaches us that while we love, trust and serve him, he will withhold from us nothing that is good for us. He insists that we shall ask for what we need, and he promises in the most unequivocal way that our requests shall be granted, if we ask in faith. "The earth is the Lord's and the fullness thereof;" "the cattle on a thousand hills are his," and he can give them to whomsoever he will. Why then should we ask anybody except our Father for what we need? Shall the King's children go about like a lot of beggars, as though their Father was poor or stingy? The Lord forbid! I would not so reproach my earthly father; for he has never refused to give me any good thing which it was in his power to bestow. Now, our Lord says the heavenly Father is much readier to give good things to us when we ask him than are these earthly parents. Evidently then when we go to others with our wants, it is because we lack faith in the truthfulness of his words.

2. The people of the world are the servants of Satan. There are only the two parties—the children of the Lord and the children of the Wicked One. Shall the servants of God call upon the servants of the devil for money with which to advance the Lord's cause? Do we need his help? Can we expect him to co-operate with us, except it be to obtain means by which to thwart our schemes and break down our power? To ask these questions is enough. Many of the churches are weak and inefficient because of their partnership with the world.

3. Paul would not receive money nor any other assistance from the world as a gift. And though he claimed the right, as an apostle of the Lord, to demand assistance from his brethren in Christ, it seems he even refused aid from them, during the time of the visit at which they became disciples; fearing lest the success of the gospel should be hindered by the report that he sought men that he might obtain money from them. If after he left them, they sent and contributed to his support while he labored in other fields, their aid was gladly received as a sacrifice most acceptable unto God. His example is worthy of all imitation. For some time I have made it a rule to refuse to receive money from those without for my support as an evangelist, and have declined to ask them to contribute for building meeting-houses, etc., stating to them that we do not need their help—that we want them, not theirs. In doing thus, I am happy in the thought that I am walking in the way of the great apostle of the Gentiles, the most illustrious of all the workers of our Lord, and am supported by the words of Jesus, "It is more blessed to give than to receive."

Are those who are opposed to Christians voting, holding office, wearing gold, etc., less inclined to pay their debts than other people? A singular question, is it not, dear reader? I am led to make it by the following extract from an article in the Texas Department of the *Old Path Guide*, written by my much esteemed friend and brother, J. T. Hawkins:

"I know that "two wrongs never make a right," but there is such a thing as making application of the Scripture, which says, "How wilt thou say to thy brother, let me pull out the mote out of thine eye, when behold there is a beam in thine own eye." It may be all right for a brother to vaunt his piety because he does not vote, hold office, wear gold, etc., but suppose he don't pay his debts. Sometimes we are sticklers for mint, anise and cumin, while we neglect justice and judgment. Lord give us grace to be humble."

My observations have led me to conclude that those who do wear gold, thus showing their admiration for a gaudy and silly display, rather than for the law of the Lord, are the ones less likely to pay their debts. I am sure it is so in Kentucky, and should be astonished to find it otherwise in Texas. Is it not singular that a Christian can go about with a fifty-dollar gold watch-chain on the person, when that amount of money would support an orphan girl at Midway for a year? Mint, anise and cumin! When we reflect that professed Christians spend more for useless adornment by a hundredfold than they do in caring for the poor and in saving sinners, it begins to look like one of the weightier matters of the law.

WHY PRAY?

NO. 3.

OUR DEPENDENCE UPON GOD.

Our dependence upon God furnishes a very strong reason why we should always pray. He giveth to all life and breath and *all* things. Acts 17: 25. Without God and his blessings we could not exist. Every moment of life comes to us freighted with untold blessings. For in him we live and move and have our being. Acts 17: 28. There is nothing good that does not come from him. Every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness neither shadow of turning. James 1: 17. Every blessing is from above, from the least to the greatest; from the first breath of life to a life-time existence; from the sacrifice of righteous Abel to the complete offering of the Lamb on Calvary; from the food of the first pair to the fruit of the tree of life "which is in the midst of the Paradise of God"; from the first drop of water to slake our thirst to the "pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb"; from the dawn of creation, "when the morning stars sang together and all the sons of God shouted for joy," to the bursting in of the glory light of the "home of the soul" filled with the redemption song of numberless spirits of just men made perfect.

When we thus realize that *all* good comes from God, that we are dependent upon him for all blessings, and that we are required to ask him for these blessings, "believing that he is and that he is a rewarder of them that diligently seek him," then will arise in our hearts a fervent desire to humbly bow in the shadow of the mercy seat and be blest for the asking. So long, however, as we think that we will receive just as many blessings without prayer as with it, we will offer but few prayers to God.

I am almost ready to say that many, if not all, who hold that prayer does not move God, pray but little. A disposition not to pray is an out-cropping of an independent spirit. It is somewhat akin to the spirit of the man described in Luke 12: 16–21. He felt independent of God. He thought all his abundance was from his own exertions. He had forgotten that man sows and God gives the increase. The Lord calls him a foolish man. The true lesson of the parable is found in the following verses, but here we find an independent spirit—an outgrowth of the thought that all temporal blessings come from our own efforts. He who does not feel and acknowledge his dependence upon the Father of all good, will not and cannot *daily* thank and pray him for the daily blessings of life. He has made God, the Creator, *inferior* to what he calls nature and her laws, the creature. These laws to his poor, finite conception, are inflexible. The creature, to him, is more powerful than the creator. So he thinks that by working in harmony with unchangeable law he is bound to be blest.

One great reason that people do not pray more is they feel too little their dependence upon God. Place them where they will fully realize that and they will pray. If they never prayed before they will pray then. Let them stand before God in the majesty of his great power when nature trembles like a leaf before the fury of the storm and destruction looks them in the face, and prayer will fly from them like sparks from the fire. They will cry out like Peter on the troubled water or the disciples in the mad sea, "Lord save us; we perish."

Spurgeon somewhere relates, I have heard, that at sea once in a storm he heard more prayers to the point in a short time, perhaps a half hour, than in all his past life. Why did they pray? It was natural. God, whose "way is the whirlwind and the storm," must save them or they are lost. We are on the ocean of time, tossed by its angry billows. Every moment God is guiding our tempest-tossed barks over the sea, around the hidden breakers and from under the mad storm. When the furious waves are driving the vessel awreck and the gloomy darkness of the storm is hanging over like a pall, hope in him is the mighty anchor "both sure and steadfast which enters into that within the vail," while he is the chart and compass, the lighthouse, and, dispelling the gloom, the polar star which guides us safely over to the golden shore "beyond the dark sea" to dwell in sweet rest and peace. We would perish, but he speaks and the winds and the waves obey. Every humble Christian daily cries out, "Lord, save me; I perish." How sweet the thought that when one, like Peter, is sinking beneath the waves, the Lord, with his mighty arm stretched out to help, lifts us up!

"From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat—
'Tis found beneath the mercy seat."

The best and purest men and women of all ages are those who have prayed the most. As the body without the spirit is dead, so religion without prayer is dead. In the early morning of man's existence, in the first family, people called upon God. Having landed on this side the flood, realizing God's power to save, the righteous Noah raised his altar to God. The father of the faithful opened his heart to the Lord in prayer. David, feeling his own weakness and dependence, said, "As for me, I will call upon God, and the Lord shall save me. Evening, morning and at noon I will pray and cry aloud, and he shall hear my voice." Three times a day, with his face toward the beloved city, Daniel called upon God: Jesus, the only begotten of the Father, who knew no sin, who had the spirit without measure, prayed much. He often sought the quietude of the evening hour or the solitude of the forest to commune with his Father. If Jesus prayed often and much, should we who are weak and dependent pray less? If he needed the Father's help, how much more do we need it? We are weak, short sighted and surrounded by temptations, and without much prayer we cannot overcome. Our Lord says, "Follow me." We must follow his example in prayer and always pray.

Much time was spent by the early Christians in prayer. They continued in prayer and supplication, waiting for the promise of the Father. Acts 1: 14. They *continued* steadfastly in the apostles' teaching and fellowship, in breaking of bread and *prayer*. Acts 2: 42. Please read Matt. 21: 13, Luke 18: 1, Acts 4: 24–30, 6: 4, 12: 5, Rom. 12: 12, 1 Thess. 5: 17, 1 Tim. 2: 1–8. If we would be blest as they were blest; if we would work as they worked; if we would spread the gospel as they spread it; if we would spend and be spent for Christ's sake as did they; if we would endure affliction as good soldiers of the cross, as they endured, we must, like them, have frequent resort to the sweet hour of prayer.

How often do you actually pray? I do not mean how often do you meditate upon God and his goodness, but how often from the home altar and the closet do you raise your voice to the throne of mercy for help and forgiveness? It is right to meditate upon God's goodness and love and ever live in the spirit of prayer, but God teaches us also to give expression to thanksgivings and desires. Jesus says, "when you pray *say*," etc.,—give expression to your desires. He says enter into your closets and pray to God—tell all to him in prayer. He says, "Use not vain repetitions as the heathens do," meaning we are to speak to God in prayer. Some of his prayers and some of the prayers of the early Christians are recorded. If meditation were sufficient at all times and it were not necessary to speak to our Father in prayer, Daniel could have thus done without kneeling and praying. But this is not sufficient, so Daniel with his window open toward Jerusalem kneeled and prayed. Likewise should we often kneel and pray, looking with an eye of faith toward "the beautiful Zion built above."

God teaches us to pray much oftener than many of us do. Paul speaks of the law as "having a shadow of good things to come." Under the law, or old covenant, the priests burnt incense on the golden altar twice a day. Ex. 30: 1–10. The tabernacle worship was full of types. The burning incense typified the prayers of the saints. Read Luke 1: 10. The people were without, praying, at the time of incense. In the morning and afternoon were the hours of prayer at the temple. Acts 3: 1. David says, "Let my prayer be set forth before thee as incense and the lifting up of my hands as the evening sacrifice." Ps. 141: 2. These passages closely connect the hours of prayer and the burning of incense. All Christians are kings and priests (1 Pet. 2: 9) and as such their daily prayers are received as sweet incense. And when he had taken the book, the four beasts and the four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odors which are the prayers of the saints. Rev. 5: 8. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense that he should offer it with the prayers of the saints upon the golden altar which was before the throne. And the smoke of the incense which came up with the prayers of the saints ascended up before God out of the angel's hand. Rev. 8: 3–4. As God taught the Jews to offer daily incense, so by this incense offering it seems evident that he teaches daily prayer. Tell me not that prayer has no power with God when all the prayers of the saints are bottled by the angels as sweet odors and offered with incense upon the golden altar before his throne.

But where are the family altars and closets from which ascend the evening and morning incense of prayer service? How many fathers, even *elders* in Israel, whose children never heard them pray! How many church members are there, who are courteous enough to thank their friends for every favor done them, and yet never thank the Father of all blessings for their richly loaded tables! It would be a happy thing if every professed Christian would raise in his God-given home a family altar upon which to offer the evening and morning sacrifice of sincere prayer.

The golden altar upon which the priests offered incense stood just in front of the vail which separated the holy from the most holy place. In this most holy place was the ark, the mercy seat, the cherubim and the presence of God. The nearest approach the priests could make to it was to burn incense on the golden altar. The golden altar upon which the angel offers the prayers of the saints stands in front of the throne of God. Then this is the nearest approach that we can make to God on earth. We can stand before the throne in the shadow of the glory-crowned mercy seat during the hour of prayer. "Pray without ceasing."

E. A. ELAM.

Lebanon, Tenn., February 13th, 1883.

We are Waking Up.

The publishers of the tract, "Our Position," have issued it in a new form, in larger type, and at reduced prices, so that there is no longer any excuse for not circulating it in large quantities. This is one of the most popular as it is one of the best tracts ever issued by our brethren. It contains over twenty pages and is neatly stitched and trimmed. The first chapter contains thirteen points in which we agree with the parties known as Evangelical; the second chapter, that in which we disagree with all; the third, that in which we differ from some, but not from all; the fourth and fifth present our union plea and answer objections to it. It is worth careful reading and *re*-reading, and should be distributed by hundreds of thousands. The Christian Sower Tract Fund will keep a large supply on hand, and will furnish it at publisher's prices, viz.: Single copies, 3 cents; per dozen, 30 cents; per hundred, $2.00; per thousand, at purchaser's expense, $15.00. I ask you to give me a liberal share of your orders for this tract. You will thus do good in two ways: you will not only circulate an able presentation of our distinctive plea, but you will aid the Fund to reap a profit from its sale, every cent of which will be used in the free distribution of tracts.

I am making an effort to have Bro. Franklin's "Sincerity Seeking the Way to Heaven" printed at a great reduction from former prices. It can be done if the demand is great enough. This is the tract for young men.

Do not forget that the Fund is still handling large quantities of card tracts. A new edition, to contain 21,000, has just been ordered. These are free to those not able to buy, and 50 cents per hundred to others. The brethren in some of the large cities are beginning to use them liberally in their mission work. Many cheering reports are being received. The Fund gives away so many to destitute fields that it must largely depend upon contributions for support. Brethren, be liberal, and God will bless this work mightily.

Very truly, J. W. HIGBEE,
Madisonville, Ky.

It is, however, my special office here to insist on the relations of religious truth to natural law; and therefore, I emphasize the fact that he who is incessantly saying "I will not," while the Divine voice says "Thou oughtest," is fixing his character under those mighty natural laws by which habit propagates itself, and by which sinning against light blinds us to every illumination needed to rectify our condition. Hold unflinchingly to the first truths, the fundamental, primary religious verities, that similarity of feeling with God is necessary to peace in his presence, and that the longer we live in dissimilarity of feeling with him, the longer we are likely to do so. It is self-evident that we must love what God loves and hate what he hates, and that otherwise there is no possibility of peace for us in his presence. It is utterly indisputable, also, that the longer we live in the love of what he hates and in the hate of what he loves the longer we are likely to do so.—*Joseph Cook.*

Miscellaneous.

No atheist, with all his bravery, has ever dared to advertise his disbelief on his tombstone.—*Josh Billings.*

Commend and imitate the good qualities of an enemy; condemn and shun the bad qualities of a friend.

A seasonable bit of philosophy: The summit of high places is slippery; the descent is precipitous.

Envy is a vice which keeps no holiday; but is always in the wheel, and working its own disquiet.

The reward of good work is like dates, sweet, and ripening late.—*Talmud.*

Occasions do not make a man frail but they show what he is.—*A. Kempis.*

One physician at Urbana, O., said that another had killed a small-pox patient by mistaking the disease for measles, The report was that the first accuser had caused a death by something worse than a blunder. Suits for damages are in progress.

A Newfoundland dog seized a lady's satchel in a depot in Bangor, Me., and ran with it up street and down, pursued by a score of men and boys. Fleet of foot, he distanced them all, and at last brought it back and laid it uninjured at the lady's feet.

More fun for the classics: Not long since the members of the New York Medical Club were summoned to attend a regular meeting at Dr Paine's in the following classic style: *Sciens, Socialite, Sobriete, Doctores! Ducum nex mundi nitu Panes; triticum at ait. Expecto meta fumen ta te and eta beta pi. Supper attento uno Dux hamor clam pati, sum pirates, homine, ices, jam, etc. Sider or hoc. "Festo resonan floas sole."*

A rejected lover was very melancholy at Zanesville, Ohio and his friends frustrated him in an attempt to kill himself. Then he was taken to revival meetings, in the hope that religion would comfort him. He encouraged them by becoming a demonstrative convert; but having assured his soul of salvation, as he thought, he got into a haystack, ignited it, and was burned to death.

A member of the California Legislature was asleep when the vote began to be taken on an important bill, and, half aroused by the call of his name, he gave an inarticulate grunt, which the Clerk understood and recorded as "Yea." He slumbered on, and when he finally awoke, the news had gone over the wires to his constituents that he had turned traitor to the cause which he had been elected to champion.

Consternation in a Connecticut kitchen was occasioned, *The Poultry Yard* explains by an old chanticleer, slaughtered and brought in for dinner, "rolling out of the basket and walking the floor." Investigation showed that "his neck was left partly connected," and he chose to take advantage of the last chance of life.

W. W. Royall, in Richmond *Advocate*, says: "Little David Lambuth attended with his parents Dr. Deems' church in New York. He was told to sing when the rest did. It seems David knew but one song: 'Three blind mice!' So between verses the voice of little David rose in its shrill treble just at the part, 'She cut off their tails with a carving-knife!' etc. The effect was tremendous. But David was unconscious and innocent of the sensation he was producing."

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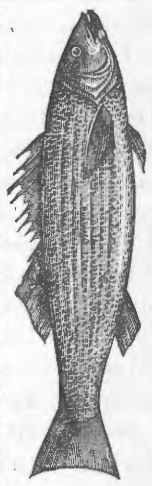

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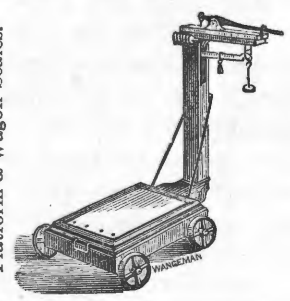

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THE GOSPEL ADVOCATE.

NASHVILLE, TENNESSEE, MARCH 15, 1883.

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THE ORGAN IN THE FAMILY AND IN THE CHURCH.

Brethren L. & S.: Some time ago I propounded the following query to Bro. Poe, viz.: "If the organ is not Scripturally admissible in the Sunday-school, is it consistent in the brethren to purchase and use organs for the entertainment of their families?" It appeared in the ADVOCATE, No. 7, current volume, with Bro. Poe's views, which are not at all satisfactory. We would like to have your views on this point through the paper. We are not fanatical on this subject, as Bro. Poe would insinuate, but we want an expression from our leading brethren on this point. We regard the organ in the family as the origin of the sentiment which introduces it into the church. If there is not the appearance of evil here, we very much mistake the indications.

JAMES W. C. EDWARDS.

Gladewater, Texas, Feb. 22, 1883.

We think Bro. Poe's response is appropriate and true. The fact that the organ is not acceptable to God as an aid to or substitute for the worship in the congregation, is no evidence that its use in private is sinful. We do not see why using the organ in the family as a means for recreation, cultivation or entertainment should necessitate or promote its use in the church worship any more than using a piano, or violin, or harp, or flute or hornpipe in the family, would tend to its use in the church. We have never heard that the use of any of these in the family, created a demand for them in the church. There is nothing more in the music of the organ than there is in the music of any of these other instruments to connect it with religious services. It is better adapted to the large, high-ceiled cathedrals of the wealthy cities of the Romish Church than other instruments, hence it has become the one associated with religious service in those edifices. It was transferred to the rich Episcopalians, then to the more fashionable Presbyterians, Methodists and Baptists. Once having become fashionable, and to be regarded as indicative of fashion, style, wealth and culture, people in the church of Christ, who aspire to be fashionable and stylish, and wish the church to be considered among the cultured and elegant, and prefer entertainment to worship affect the organ. If any other instrument was as fashionable in the church as the organ, there would be the same demand for it.

The harp among the Jews was the fashionable instrument for worship. It was never ordained or appointed of God to be used. It was tolerated when introduced into the worship and regulated just as was polygamy and slavery in the social structure of Judaism. But principles were laid down by Christ that will finally and must before the church is perfect, root out of the moral and social structure as well as of the worship all things not ordained, commanded, appointed by God. "Every plant that my Father hath not planted shall be rooted up."

We take it that many things are allowable in private for the gratification of the body, including all its tastes, appetites and desires, that would be very sinful if introduced as a part of the worship. Paul draws the distinction quite clearly in 1 Cor. iii: 11, when he reproves them for eating and drinking to satisfy their appetites when they come together to partake of the Lord's Supper. He says: "What? have you not houses to eat and to drink in? Therefore if any man hunger let him eat at home, that you come not together unto condemnation." That is, it is right to eat and drink at home to satisfy your hunger or gratify your appetite, but to do this at church is to bring condemnation on yourselves. This is equally true of other things. It is legitimate to engage in many things that gratify the appetite, that cultivate the intellect, that please, that recreate and entertain, but to introduce any of them into worship would be sin.

We may read and study things at home that improve, that entertain, that really make us better and wiser, but it would be very sinful to read them as a part of or substitute for the worship of the congregation. Because the object at church is not amusement, is not entertainment, is not intellectual or moral improvement, save as it is gained through worship.

The worship is prescribed by God; the apostles' doctrine or teaching, fellowship, breaking bread and prayers, constitute the parts of this worship. They performed this worship in some of its parts we learn from the examples, by a service of song. We repeat, we do not see why using the organ in private as a means of entertainment or culture should any more tend to introduce it into the worship, than using the piano or trumpet should have a tendency to introduce them; or the eating of hog meat in private, should tend to introduce it as a part of the Lord's Supper. We think great sin is committed in spending time and money that ought to be used for a better purpose in teaching children to bang a piano when they ought to be learning something useful to them and society But we do not think that the use of the organ in the church is attributable to this.

Girls who know nothing useful, who are slatternly, who do not know how to sweep a room clean, to dress themselves decently, who cannot cook a hoe-cake or biscuit fit to eat, who cannot dress a plate of butter to make it palatable, will spend hours, and days, and months and years, and much money, learning to bang a piano, when there is not the least use in time or eternity to them or any one else. This is sinful.

They do this foolish thing for the same reason that churches introduce the organ. It is fashionable, and the persons or churches think it will make them respectable and secure them the recognition of the elite and wealthy in society.

This is not saying either that the cultivation of music by those having capacity and opportunity, and can add it to the more useful and Christian duties of life, is not desirable. But God requires of women to know how to keep house well, and perform the domestic duties of life. These are laid down as Christian virtues. The Scripture says the Christian women not possessing these graces, ought to be disciplined in the church to know them. But sinful and foolish as is this waste of time and means, it is not the cause of the organ.

The desire for entertainment instead of worship at church, and the anxiety to make the church fashionable and respectable, and to render it and its service acceptable to the rich, the elite, the cultured and the great of the world bring the organ into the church. If we are to substitute entertainment for worship, or to conform the church to the worldly ways of the rich and fashionable, the organ is just as innocent an instrument for doing this as can be found.

The thing needed is not to abuse the organ, but to convince the church that it is exceedingly sinful to substitute entertainment for worship, or to conform the church to the ways of the world, instead of teaching the world that it must be transformed by the renewing of its mind to the pure and simple will of God. D. L.

A QUERY.

Brethren L. & S.: Christ said to the thief on the cross, "This day thou wilt be with me in paradise." How can that mean anything but death and the grave, as Christ rose on the third day, and did not ascend for about forty days? Give an explanation, notwithstanding you have learned me not to meddle with things hard to understand, since there are enough that we can comprehend to carry us home.

C. J. HERRIN.

We do not understand that Christ went to heaven, as is commonly supposed. It is certain that he went to the grave, and that when he rose he overpowered death and the grave, and brought life and immortality to light. As to what is meant by the word paradise, we do not positively say. We can only say it certainly does not mean heaven, for Christ said after he arose that he had not yet ascended to his Father. Hence he did not mean to say to the thief he should go with him to heaven that day, as he did not go himself. Perhaps he meant no more than Samuel meant when he said to wicked Saul, "To-morrow shalt thou and thy sons be with me." This did not mean that one so wicked as Saul was going to heaven. But it is a certain fact that every one that will obey the gospel and live the Christian life as the word of the Lord directs will go home to heaven. On such things as these, we can speak definitely. E. G. S.

Immediate, total, and affectionate self-surrender of the soul to God is demanded of all responsible human beings every instant by God. Postponement of obedience is disobedience. All delay of surrender to God is rebellion against God. The Divine summons is incessant, and refusal to obey it is nothing less than incessant rebellion. Thousands and millions of times in a single week or, it may be, in a single day the divine voice whispers, "Thou oughtest," and the soul answers "I will not." Choices are as multidinous and as instantaneous as thoughts; but the thoughts of a single day no man can number, and yet conscience judges every choice and all the secrets of the thoughts of the heart. A continuous evil predominant choice implies a continuous series of subsidiary evil choices; and so the evil choices of an evil man succeed each other with the rapidity of thought. It is the repetition of actions that makes them habitual. Repetition is the hammer which forges the chains of habit, and our own free choices wield the hammer. The supreme word of reason, therefore, speaking in the name of practical wisdom, is Now. The supreme word of conscience speaking in the name of Eternal Right, is *Now.* The supreme word of the scientific school and of the Scriptural school in theology is *To-day.* The supreme word of the siren school of every form of false liberalism is To-morrow, a more convenient season, or, possibly, the intermediate state. Incessant repetition of rebellious resolves in response to incessant solicitations from the voice of conscience must ultimately, under natural law, fix character in the sense of making its moral state permanent.—*Joseph Cook in Independent.*

The Cause of Trouble.

The great cause of the trouble in religion, is the division, strife, and wrangling in its professors. And, when we search for the foundation of these divisions and strifes, we find it to be *opinions*, and not different faiths. When the facts of the Bible, in its commands, threats, and promises, are stated as they are recorded therein, we find all agreed in the faith of these But so soon as men begin to publish opinions and try to give equal weight to these opinions, in creeds, articles of faith, as to the facts of the gospel, then a firebrand is cast into the church of Jesus Christ that will consume everything that is Christ-like — leaving only barren opinions, conflicting with each other, producing strife, envy and fanaticism, so much deplored by every humble disciple of the Lord.

The history of every creed, of every article of faith, that has been adopted to hold Christians together, proves the fallacy of trying to *tie* men together by *opinions*, though they be ever so correct. And the fate of every sect, that has tried this, is a warning to the disciples, against such a suicidal undertaking. We need not repeat the crimes of the Romish church, nor the fanaticism of the various Protestant churches, in punishing men and women, for a non-concurrence in some *opinion or creed*, deemed of equal, if not of more, importance than a matter of *fact*, commanding the faith of all.

But, suffice it to say, that more than three-fourths of the cases reported in history, bear evidence that *opinion* was the ground-work, the foundation of persecution. And we may safely say that opinion is the *rock* that has stranded every vessel, called the church of Jesus Christ, that has been launched by men—even obscuring the splendor, the glory of that church that Jesus said the gates of hades should never overcome. And he must be counted anti-Christ that would even dare to insinuate the *equal* worth of opinion, to the plain commands of Jesus Christ.

About the beginning of the pres ent century, some religious men, wise men, in looking over the Christian field, found it a field full of *any* opinion a man might choose; but in his choice he was taking a firebrand to his bosom, because he was taking some man's or council's opiniqns as foundation for his religion, instead of the *facts* of the gospel.

These wise men, these religious men, seeing the rock (opinon) that had split every vessel starting out with her cargo of immortal souls, in from a few to a hundred frail pieces, resolved to stear clear of this great destructive obstacle, and for this purpose proposed to prepare an ark after the divine pattern laid down the records of inspiration, in which undertaking they spent the best energies of their lives; and though there were but few that had the nerve to assist in building, and but few who had the *faith* to risk a passage on the vessel, built entirely upon the facts and promises of God, yet she was launched, and floating at her masthead was the doctrine, "Where the Bible speaks, we will speak; where it is silent, we will be silent." And the only test for admission into this ark was submission to the Lord Jesus Christ, in his commands, in his threats, and in his promises, with the full liberty of all opinions, so long as they were kept, like other private property, in subjection to the commands of Jesus. That vessel is proudly floating today, bearing her precious burden of souls. But how long will she thus move along in the smooth channel prepared by the Master, depends upon the faithfulness of those overlooking,—the watchmen upon duty. May they ever be studious, watchful and submissive, seeing that opinions in the shape of societies, plans, etc., be kept out of the church of Jesus.

J. K. B.

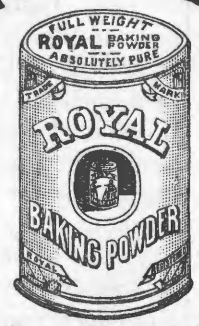
NEVER omit a service on account of the fewness of those present. The late Bishop Randall was announced to preach in an Eastern church in behalf of his missionary work in Colorado. Only six persons appeared. For a moment the good Bishop hesitated. Finally he concluded it was his duty to carry out his appointment. The question of congregation was none of his business. Accordingly the service went on, and he preached his sermon to the six people. In the collection which followed was a single offering of $200. This amazed him. The next day he received a note from a gentleman asking him to call at such an office. The Bishop responded. "I am the one," said the gentleman, "who gave you the $200 last night. But after getting home, I did not feel quite satisfied with doing that. I propose to make up the sum to $1,000, and here is my check for the balance."

When Florence Nightingale went to the Crimea as soldiers' nurse, it brought out a new and valuable occupation for women. The tenth annual report of the Bellevue (New York) Training School for nurses states that at no time has the demand for nurses in the hospital and private families been more urgent than during the past year. The number of nurses graduated is 168: they represent almost every State in the Union. Many of these are employed as matrons and heads of training-schools in the hospitals. Particular mention is made of the fact that three of these nurses have gone to Italy to establish a training-school in Rome.

Happy is he who has laid up in his youth, and held fast in all fortune, a genuine and passionate love for reading.—*Rufus Choate.*

If you have great talents, industry will strengthen them: if moderate abilities, industry will supply the deficiency.

ROYAL



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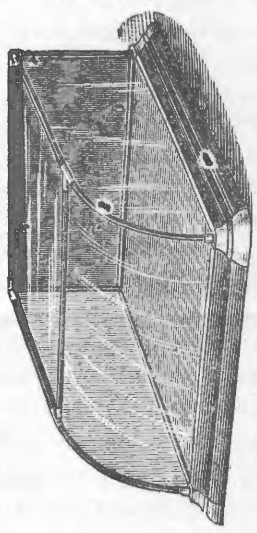

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FAITH, REPENTANCE AND BAPTISM.

We showed in No. 1, that no man can please God without faith. Jesus said, "He that believeth and is baptized, shall be saved." Mark xv: 16. He uttered no command, nor gave no threat in saying so. It was so before. It has always been true that he who believed God and did his commands should be saved. On the contrary it was always true that he who did not believe God is condemned. Not because he does not believe, but because he refuses the higher plane of life which God's teaching gives, and to which it leads, chooses the lower plane of life, which is corrupt, degraded and degrading, and is lost in the very nature of the case—damned because he chose that course of life which led to destruction. While he "who believeth" chooses to walk in that higher plane wherein God leads us up from faith to faith, constantly developing by his teaching our better and true manhood—saved by the very nature of things. A man cannot be saved without faith. Therefore faith is essential to salvation.

But there are other conditions to the pardon of an alien's sins. Repentance is placed as a condition, as well as faith. God gave his Son for man's redemption from sin. He, Jesus, "Gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." "Except ye repent, ye shall all likewise perish." "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts ii: 38. God does not propose to save men *in* their sins. If they could have been saved *in* sin, there had been no necessity for the sufferings and death of Christ. But this could not be. Men must be saved from sin, and the reason our Savior was called Jesus was that he was to save his people from their sins. Repentance then is also necessary to salvation of the alien. Bnt what is repentance? Sorrow *is not* repentance, as is taught by our Methodist friends. Godly sorrow (which I suppose is the best sorrow a man could have) only leans to or *works* repentance. What then is repentance? Repentance is a turning from sin to righteousness; ceasing to do evil and learning to do well. A man finds himself in the wrong road, he turns around and gets into the right road. The very moment a man gets the full consent of his own will and heart to lead a better life, the moment he can say with an honest purpose and a sincere desire to serve God, "I will do better," and sets about it, that man is repenting. The prodigal manifested repentance when he said, "I *will* arise and go, and he proved it when he went. Men have sinned; they have gone wrong, God calls upon them to turn, "Turn ye, turn ye, for why will ye die." God points to the better way, and calls upon man to turn from his evil ways and live, it is man's part to turn, and God promises a blessing when he does turn. We conclude this article with the remark that faith and repentance are both necessary, and essential to salvation. Because *faith* purifies the heart, and no man can be saved with an impure heart; and repentance changes the life or character of the sinner, both of which must be done before the sinner can be saved. His heart is changed by faith, and his life and character is changed by repentance. But when these two changes are made there is yet another one necessary to salvation. Baptism brings that—a change of state. See our next article.

PASTE IN YOUR HAT.

Brethren will please be kind enough to prepay postage on matter sent us, and where a reply to communications is desired always enclose stamp for return postage. If the reply is not worth three cents to you, you do not need it. Besides, you should be willing to pay for attention to your own business, and a three cent stamp is not half it costs. To a man who has the care of a large family, who must prepare several pages of foolscap weekly for the press, two sermons to preach on Lord's day and follow a secular calling for support—to such a man time is precious—and this we do. If then we give you the time, ink and paper, you can certainly pay three cents for return letter. Paste this in your hat.

Bro. Poe: The church at Madisonville has just closed another meeting. Bro. Carrington of Austin did the preaching. One lady obeyed the truth. She was baptized with the water almost freezing. On account of the terrible cold, but few outsiders attended the meeting. But night after night, in spite of rain and snow, the brethren and sisters gathered together, and listened with eager interest to the discourses of Bro. Carrington. The streets were so covered with ice that it was dangerous for ladies to venture out, and many caught severe falls. But it requires more than a little sleet, or ice, to prevent those sisters from attending preaching. When the heart is truly enlisted in the work of saving souls, obstacles can be overcome that to the lukewarm seem insurmountable. The good cause is gaining ground in this community, and will continue to do so while the brethren follow the scriptural plan of spreading the gospel, viz., "let him that heareth say come." The ADVOCATE is highly appreciated, and while it "hews to the line," will be. With this I send you two more subscribers. Yours fraternally, W.

Bro. Poe: Had five additions at our last meeting at Gainesville. Am now at Paris, Texas, where will spend the year, if I live. Will give ten months of 1883 to the brethren here, and two months reserved for evangelizing. We have a live brotherhood here. Much interest taken in our prayer-meetings. We are now preparing for gas, and a baptismal font in the church house. Have social meetings of the preachers of our city once a week; the tendency is to union, though effect may be ever so far off. R. W. OFFICER.

A church or congregation that does not keep covenant with its preacher, employed to preach at home or abroad, is guilty of sin. And it is just as wicked for a whole church to break covenant or fail to keep its obligations as it is for an individual to do so. Men have no more license to sin in a body than singly, or alone. Better never vow or make covenant, than having made it, to break it.

Bro. G. A. Faris has reserved two months from his year's engagement with the church at Waxahachie, in which to hold meetings this summer. Churches desiring his labors during these two months should correspond with him. We know him, and know him to be a sound gospel preacher. We expect to hold *one* meeting in conjunction with him. What church wants to be worried with two preachers at same time? Write us in time.

Owing to the press of other matter, our article on "The Name" must be deferred awhile.

CO-OPERATION.

We wish to know how many churches will give something, and how much per annum, to keep Bro. Surber at San Antonio five years, in order that he may by God's grace establish the cause of Christ firmly there? Will the congregations report to us, and let us publish the list, until complete, and enough. This is true co-operation. The church at Longview heads the list with $25.00 per annum, and will give as much more if necessary. What congregation will be next? Are there not wealthy brethren in other States who will give to this enterprise and work? If so will they report at once?

We must not expect all who are in the kingdom to be one hundred-fold fruit bearers. Jesus accepts even thirty-fold, if that be the best we can do. Nor should any become discouraged because they are not doing as much good as they imagine or think others do. To do all we can, is the measure of acceptable duty.

THE NAME.

In some quarters brethren seem to be troubled about the name "we" shall wear. If I understand correctly, they think it important that "we" shall have a name by which we may be known in the courts and in the census. Some favor Christian Church, some Disciple Church and others Church of Christ.

"Philadelphia preachers in council," have drafted resolutions recommending that the churches in that city be *hereafter* designated Christian churches. Have God's people *heretofore* been without a name? Is God's word deficient? If Paul be not mistaken in saying, "All Scripture is given by inspiration of God, * * * that the man of God may be perfect, thoroughly furnished to all good works," we need no *preachers in council* or other authority to teach us anything. We need to be taught, not something new, but God's word. But it may be answered, that "we only want a name that *we* may be distinguished thereby from *other* Christians," as if Christians should be distinguished from Christians.

Would Jesus have it so? He who prayed that they *all* might be *one?* Are we not found to fight against God when we recommend something to distinguish Christians? These wise men may deem it important, after awhile, to let the world know *authoritatively our* peculiar views and write an inoffensive creed, one of course consistent with the Bible.

God's people instead of building up denominationalism, should labor to pull it down. May we all "contend earnestly for the faith once delivered to the saints." P. W. H.

"Solomon," said his intimate friend and brother minister to one who is almost broken down by the use of tobacco,—"what do you think of the future of suicides?" Reflectively and solemnly came the answer, "I see no chance of a heaven for them." The other, pointing to a meerschaum and box of cigars, rejoined—"Thou art the man!" Sequel: The brilliant young preacher goes to Europe for his health—taking his habit along

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God has given us his word, not only for our sustenance, but for our stimulation. Not only does it enlighten the eyes, but it rejoices the heart.—*Standard.*

It is not good to live in jest, since we must die in earnest.—*Wichcote.*

F. A. BADGER,

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NON-RESIDENT NOTICE.

(In Circuit Court—February Rules, 1883.)

Carrie L. Webster vs. Edward Webster

In this cause, it appearing to the Clerk from the allegations in the bill, that the defendant is a non-resident of the State of Tennessee, so that the ordinary process of law cannot be served upon him; therefore, orders that publication be made in the Gospel Advocate, a newspaper published in Nashville, Tennessee, once a week for four consecutive weeks, requiring the defendant, Edward Webster, to appear at the Courthouse door in the city of Nashville, on the

4th Monday in February, 1883,

Then and there to plead, answer and demur to Complainant's bill, or the same will be taken for confessed, and the cause set for hearing ex parte.

J. E. ALDRICH, Clerk.
By H. C. HUDSON, D. C.

M. R. Priest, Solicitor for Complainant.

NON-RESIDENT NOTICE.

(Circuit Court—March Rules, 1883.)

Henry Smith vs. Elizabeth Smith.

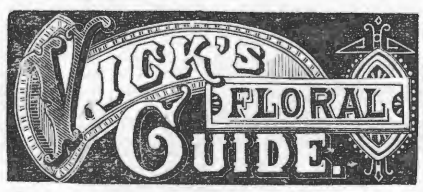
In this cause it appearing to the Clerk from the allegations in the bill, that the defendant is a non-resident of the State of Tennessee, so that the ordinary process of law cannot be served upon her; therefore orders that publication be made in the Gospel Advocate, a newspaper published in Nashville, Tennessee, once a week, for four consecutive weeks, requiring the said defendant, Elizabeth Smith, to appear at the courthouse in the city of Nashville, on the

1st Monday in March, 1883,

then and there to plead, answer or demur to complainant's bill, or the same will be taken as confessed and the cause ordered set for hearing ex parte.

Witness, J. E. ALDRICH, Clerk
By H. C. Hudson, D

J. W. Baker, Solicitor for Complainant.
February 2, 1883.



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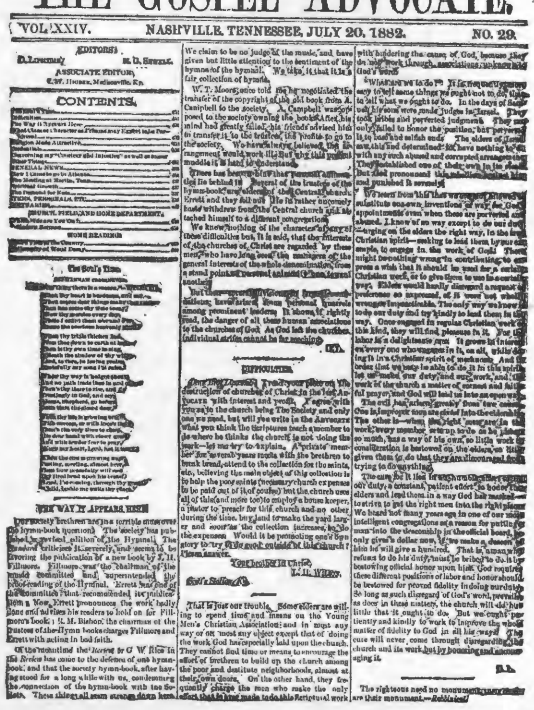

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VOL. XXIV. NASHVILLE, TENNESSEE, JULY 20, 1882. NO. 29.

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Obituaries.

Died, July 3rd, 1882, at her home in Wilson county, Tenn., Mrs. Martha Arrington, wife of James Arrington; aged 76 years, 9 months, and 4 days. She was born in Franklin county, N. C., September 29th, 1805; was the daughter of Josiah and Tabitha Thomas, of Franklin county, N. C.; was married to James Arrington, of Warren county, N. C., August 10th, 1823; lived there a few years, then emigrated, in April, 1827, to Wilson county, Tenn., 56 years ago, then removed to where she resided up to her death. A few years after, she professed faith in Christ, joined the Baptist church at Cedar Grove, and lived a devoted Christian for nearly forty years. She was always punctual in her attendance at the sanctuary, and manifested the deepest interest in the welfare and prosperity of our beloved Zion. She was a devoted wife, an affectionate mother, an obliging neighbor, always ready to administer to the sick, the poor, and the needy. Those who knew her best loved her most. Her disease was cancer, and, of course, her sufferings were very great; yet she bore it all with Christian patience and resignation. She suffered for over three years. Friends did all they could to alleviate her pain, but all to no purpose. She lived in hope of recovery until a few months previous to her death, when she lost all hope. It seemed that she had become perfectly resigned to the will of God to go, though she said she would like to stay awhile longer here with her children, as she loved them devotedly. She will be missed by the sick in her community. She would visit the sick as long as she was able to go. She was so obliging to her neighbors, her character was such as rendered her a bright moral gem in every circle in which she moved. She was a faithful, exemplary, devoted Christian. The hearts of her devoted children were not the only sad hearts that stood by and saw her laid in her dreamless bed,—all were sad, for truly a mother in Israel was gone. The church militant has lost, the church triumphant has gained. It was no dread to her to die, as she would often say during her sickness, she wished she had wings to fly to rest from her suffering. Only a few hours before her death she called one of her friends and said, "This is a dark old world here below, but all is bright above," and that she would soon be with her sweet little baby and others that had gone before. She often expressed the assurance of her acceptance with God. She was the mother of twelve children, seven of whom had passed over the river previous to her death. She leaves a husband and five children, one brother, and many grandchildren and great-grandchildren and friends much bereft. There is hope beyond the grave. We hope to meet her again. May the Lord help us all to bear it with Christian fortitude, and try and be prepared to meet her and all of our departed friends who have passed over the river of death. She is calling us to come up higher. Oh! think of the friends over there who are awaiting our arrival, and are calling us home. Let us try and be ready for the call. There sorrow and separation and difficulties never come, where all is love, peace and joy forever. Her funeral sermon was preached by Rev. J. S. Rice to a large assembly of relatives and friends.

Oh! I long for your voice to-night, mother,
With its tender and soothing spell,
And the words of holiest mother's love,
That so oft from your sweet lips fell.

I long for the touch of your hand, mother—
Your finger again on my hair.
Ah! would it could smooth, with tender touch,
From my brow, the wrinkles of care.

I long for a kiss from your lips, mother,
As of yore they were pressed to mine;
How the hot tears gush from my burning eyes
When I think of that happy time!

To nestle again in your arms, mother—
Held close to your fond, loving heart—
So nothing could creep in between us
To sever our fond hearts apart.

But I know that it never can be, mother—
I must go through this world alone;
Never feel of your hands the soft pressure,
Nor hear of your sweet voice the tone.

But afar in your starry home, mother,
Singing anthems heavenly sweet,
I know when this life is over and done
That, united, we yet shall meet.

M. S. J.

Sir Walter Scott said, "There is no harm, but, on the contrary, benefit in presenting a child with ideas beyond his easy and immediate comprehension. The difficulties offered—if not too great or too frequent—stimulate curiosity, and encourage exertion."

The indwelling Christ does not give new mental faculties nor solve all the mysteries of the universe; but he does give what is worth more than all—peace. That satisfies now. The fuller light will come by and by—and we can wait.

Distinction is not in being heard of far and wide, but in being solid, straightforward, and loving the right.

Opportunity is a beacon light by which many are piloted to the harbor of success.

General News.

Nashville had another conflagration Wednesday night, March 7, by which over $200,000 worth of property was destroyed. Mr. Wm. Litterer, wholesale druggist, in whose cellar the fire started, will be the heaviest loser. Three men were killed by the falling of a wall, one of whom, named Wormuth, was thought to have burned to death, as the lower part of his body was covered by brick, and his arms were burned to a crisp. The names of the two other men killed were Wm. Miller and John A. Frith.——An earthquake was felt at different places in Rhode Island last week.——The danger of inundation along the lower Mississippi is past, and the river is slowly falling.——30,000 head of sheep perished the past winter in New Mexico.——Additional donations of $1,000 each have been sent by Mr. James Gordon Bennett, of the New York *Herald*, to Lawrenceburg, New Albany, Shawneetown, Aurora, Newport and New Richmond.——Three men have been arrested in Springfield, O., for swindling the people of Marysville by drawing up contracts to cure diseases, which their victims are asked to sign, these documents afterwards turning out to be promissory notes.——Smallpox is rapidly abating in Baltimore.——A huge trade in cattle has just been completed. Luther B. Smith, late of Columbia, Mo., now of Denver, Colo., and Florence J. Hall, of Gainesville, Tex., purchased a half interest in the cattle ranch of Carns & Forsythe Brothers' Cattle Company, embracing 22,000 head of cattle, and 60,000 acres of land. The consideration was $300,000.——Three hundred women have just left Limerick for America, where they will work in cotton factories.——Raleigh and Blackburn, two villages in Kentucky, have been completely wiped out by the last flood.——It is estimated that in the two Carolinas, Georgia, and Louisiana, a total population of about 200,000 people, white and colored, are dependent upon the cultivation of rice.——It is stated that four years ago there was not a regular commercial bank in the City of Mexico; now there are three, with an aggregate paid up capital of $12,000,000.——According to the reports, which have been carefully prepared by the police, the number of business houses inundated in Cincinnati during the flood was 1,548; number of residences 2,548; number of families occupying these houses, 3,691; number of persons in these families, 15,383. There were 17 railroad depots inundated and 15 coal yards.——The condition of the cattle business out West does not give promise of cheaper beef. Immense losses are expected in Colorado and Wyoming as a result of the recent severe weather. On the vast Cheyenne range the cattle can not obtain a morsel of grass.——The Washington monument, it is expected, will be finished July 1, 1885, a few years less than a century after the death of the American Founder.——Henry C. Robinson, in a speech at Hartford, said that many of the mill owners of New England were educating their employes in virtue, domestic comfort, intelligence, and all good things, but he also knew of a man who was laying up $72,000 a year while paying little children 15 cents for ten hours' work.——A Philadelphia tenor took a place in a church choir under his own name, and in a negro minstrel company at the same time under an assumed one. But the double salary did not last long, for persons from the church recognized him through the burnt cork at the show, and he was expelled from the choir gallery.——The public debt was reduced over $9,000,000 during February, the shortest month of the year.——Ex-President Diaz, of Mexico, visited New Orleans last week, and was given an elegant reception.

FOREIGN.— Thirty-five Bedouin chiefs were summoned to witness the hanging on February 28th, of five of the murderers of Prof. Palmer's party, at Tantah.——The disestablishment of the Catholic Church is progressing in Chili, and the Papal legate has quitted the country. The government is determined to make its own ecclesiastical appointments.——A glover's apprentice at Prague, about 18 years of age, hanged himself the other day, and left behind him a letter to his parents, stating that he had been selected by a secret society to take the life of one of the chiefs of police—Police Director Steipkal—and that he had committed suicide in order to evade the performance of this task. If he had not carried out the behests of the secret organizations, the writer added, he would himself have been assassinated by his colleagues.——The Catholic priest of Ottawa, Canada, has published a pastoral, instructing his people to discourage insurrectionary and free-thinking newspapers.

DEPTH OF COAL DEPOSITS.

Pottsville in Pennsylvania is now said to possess the deepest mine in America. Through its shaft, 1,576 feet in depth, 200 cars, holding four tons each, are lifted every day. The time occupied for lifting a full car through the whole length of the shaft is only little more than a minute. A gentleman who has recently descended this shaft speaks of it as follows: a person of weak nerves should not brave the ordeal by descending the Pottsville shaft. The machinery works as smooth as a hotel elevator, but the speed is so terrific that one seems to be falling through the air. The knees, after a few seconds, become weak and tremulous, the ears ring as the drums of these organs are forced inward by the air pressure, and the eyes shut involuntarily as the beams of the shaft seem to dash upward only a foot or two away. As one leaves the light of the upper day the transition to darkness is fantastic. The light does not pass into gloom in the same fashion as our day merges into night, but there is a kind of phosphorescent glow, gradually becoming dimmer and dimmer. Half way down you pass, with a roar and sudden crash, the ascending car; and at last, after what seems several minutes, but is only a fraction of that time, the platform begins to slow up, halts at a gate, and through it you step into a crowd of creatures with the shape of men, but the blackened faces, the glaring eyes and wild physiognomies of fiends."—*Minneapolis Mills.*

New Advertisements.

CARPETS! CARPETS!

Manlove & Co., No. 13 N. Cherry St., Nashville, Tenn., have just received a large and well assorted stock of carpets, mattings, linoleums, rugs, etc., which they will sell at very low prices. We have long known these gentlemen personally, and can testify that their word is as good as a bond, and their goods the *best.*

BARGAIN COUNTER.

Call at W. A. Wray's, No 29 Cherry St., next door to the above, and buy fine boots and shoes. He is selling at a sacrifice to make room for new goods.

The most trifling actions that affect a man's credit are to be regarded. The sound of your hammer at five in the morning, or nine at night, heard by a creditor, makes him easy six months longer; but if he sees you at a billiard-table, or hears your voice at a tavern, when you should be at work, he sends for his money the next day. —*Franklin.*

ITEMS, PERSONALS, ETC.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest home of light.

—*Bonar.*

Bro. Jas. A. Harding, our Kentucky editor, spent part of last Saturday in the ADVOCATE office, and made the acquaintance of a number of Tennessee brethren. We were glad to find him as pleasing and affable in personal address, as he is forcible in style and strong in argument with the pen. He goes to hold a meeting at Northport, Ala.

NOTICE.

The wretched blunder in the paging of last week's ADVOCATE, was due to the inexcusable carelessness of the house which has done our press-work for some time past. They had the last side of the paper turned wrong, and worked most of them so it was impossible to fold properly. Hereafter this work will be done elsewhere, and a great improvement will be made, by having the leaves pasted instead of stitched. The date of issue will also be changed to Wednesday, beginning with next number, which should enable all the readers to get the paper by Sunday.

The building committee in charge of the erection of the Garfield Memorial church (Christian) on Vermont avenue, needing yet about $9,000 to complete it, have suspended work for a month in the expectancy of funds coming in.—*Washington Evening Star.*

A correspondent of the *Old Path Guide* says that Bro. J. M. Wilmeth, of Texas, had an appointment at Decatur, and the brethren there, having misunderstood the time of the appointment, failed to furnish him conveyance; but he took his knapsack on his back and walked from Denton to Decatur, twenty-eight miles, through mud and rain.

John, a Scotchman, meeting James, was asked if he knew a certain Peter. "Ken Peter?" said he, "Hoots, man! fine dae I ken him. Him and me's sleepit thegither in the same kirk for the last twenty years."

J. Harding has held a meeting at Bowling Green, Ky., at which, it is reported, there were over eighty additions.

Bro. Rufus Green, of Enon College, Wilson county, Tenn., is preaching regularly for four churches.

Bro. G. B. Stone has removed from Cleveland, Tenn., to McDonald's, Bradley county, Tenn.

One hundred and forty students are now enrolled at Burritt College, Spencer, Tenn., and there will doubtless be constant additions to the number.

Bro. J. B. Armor has reduced his Red Brazilian Artichokes to $3.00 per bushel. See notice elsewhere.

Send to this office for Bibles and Testaments; all sizes and prices. Also, music books, "Songs of Glory," No. 1 and No. 2; "New Life," all $3.60 per dozen, $4.00 by mail. The "Hymn and Tune Book," and "Revised Hymnal," (we have several of the latter in fine binding, suitable for presents).

It is said that one hundred and eighty-one Jews became Catholics, in Vienna, in 1882.

"Do you really believe that an ass ever spoke to Balaam," queried a man who prided himself on his intellect. Coleridge, to whom the question was put, replied, "My friend, I have no doubt whatever that the story is true. I have been spoken to in the same way myself." The man of the inquiring mind retired for meditation.

Bro. R. D. Anderson, of Falcon Station, Tenn., is in Nashville, representing his county in the State Legislature.

A man in Pennsylvania died recently and left a provision in his will for the payment of $10 a week for the maintenance of his favorite dog as long as he lives.

Strange to say, many people even this far South, quaked in fear of the storm predicted for March 11th, by the Canadian weather prophet, Wiggins. Fishermen in various parts of the United States were afraid to venture out on the waters. But the morning, noon and night of the eleventh day passed, and no storm of unusual violence occurred in this country.

The Boston *Post* has this curious statement: "The death penalty was abolished in Maine by a Legislature a majority of whose members were Universalists and Unitarians. There is some chance of its restoration by the present Legislature, in which the Universalists and Unitarians are in a minority."

We have on hand five dollars for the Pickens Fund, sent by the church at Allensville, Ky.

There were two additions by letter to the Church street congregation, last Sunday. The house was crowded morning and night.

The English society for the suppression of blasphemous literature has decided to prosecute Huxley, Tyndall, Spencer, Worley and the publishers of John Stuart Mill's works.

Susan B. Anthony and Lucy Stone have each received $30,000 by the will of a Boston lady, as a mark of esteem for them as advocates for female suffrage. Newspaper editors have "for time out of mind" been in the habit of making flings at Miss Susan on account of her great antiquity. Doubtless there will now be found many of them willing to take her, notwithstanding her years, with the $30,000 in view.

The *Christian-Evangelist* copies an item from the ADVOCATE, and credits it to the *Bible Advocate.* Now, why is this? It is not because the *C.-E.* does not *know* better. That is a settled fact. We venture to assert that if the extract had been from certain others of our papers we might mention, the editors would not have made, nor have allowed the printers to make, a mistake of this kind.

Rev. Rufus E. Travis, of the M. E. Church, lost about $900 in books, clothing, valuables, etc., on February 25th, by the burning of the hotel at Dixon's Springs, Tenn., where he and his wife were boarding. A noticeable co-incidence was the fact that Mr. Travis was preaching at Carthage, Tenn., at the very hour the fire was burning, from the text, "For all flesh is as grass," etc.,—the subject of the perishability of human possessions, and the glory and imperishability of heavenly things.

A ten-year-old boy in Nebraska committed suicide the other day. His mind had been injured by reading blood-and-thunder novels. Parents, guard against this as you would guard against the rankest poison. *Never*, under any circumstances, allow a child to make a habit of reading the flash literature for boys and youths, now so fearfully common.

Bro. J. W. Caldwell writes from Lawrenceburg, Ind.:

"I am quite glad to see the ADVOCATE again. We have suffered severely here from the high waters. About 3,000 people are being fed by public charity. Many houses were overturned, but we hope to pull through. Please announce that I will sell my tract, "Do You Want to be Saved?" at two dollars per thousand.

Market Report.

OFFICE OF THE GOSPEL ADVOCATE,
Thursday, March 15, 1882.

Cotton quiet and unchanged. Country produce is in good demand, but there is no change worthy of note, in prices. Wheat and flour quiet, but steady.

COTTON.

Good Ordinary	8⅝
Low Middling	9
Middling	9⅛
Good Middling	9¾

COUNTRY PRODUCE.

GINSENG	1 00 to 1 25
BEESWAX—Choice	25
DRIED FRUIT—Apples	7
Peaches, halves	6
" quarters,	5
TALLOW	7¼
POTATOES—Irish, per bbl	2 25 to 2 50
" Sweet "	1 25
PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1¾
FEATHERS—Choice	30 to 35
BUTTER	25 to 30
CHICKENS, hens	25 to 30
Young Chickens	15 to 20
TURKEYS—Gross, per lb	10
Dressed, "	12½
EGGS	14 to 15
HIDES—Dry Flint	15 to 16
Dry Salted	11 to 13
Green Salted	7½ to 8
WOOL—Tub Washed	32 to 34
Unwashed, Clothing and Combing	18 to 22
Unwashed Lamb's Wool	none.
Burry One-third less	

FLOUR AND GRAIN.

FLOUR—Superfine	4 25
Extra	5 00
Choice Family	6 00
Fancy	6 25
Patent Process	7 00
BRAN—Loose Car loads, per ton	17 00 to 17 50
WHEAT—New	100 to 115
CORN—Sacked in Depot, white	56
New, from Wagon, shelled	48
" " " in ear	48
OATS—Sacked in Depot new	53
RYE—From wagon, Seed	60
BARLEY—from wagon	60
HAY—Mixed	14 00
Prime Timothy	15 00
Choice "	16 00

LIVE STOCK.

CATTLE—Best fat Steers, per 100 lb	4 25 to 4 50
Best Butchers	4 25
Ordinary thin Cattle	2 00 to 2 50
Sheep, Fat	4 00 to 4 50
" Stock	2 75 to 3 00
Lambs	4 00 to 4 75
Heavy Hogs	5 90 to 6 10
Light Hogs	5 50 to 5 75

PROVISIONS.

BACON—Clear Rib Sides	10½
Shoulders	8
LARD—Buckets	14½
Tierces	13
HAMS—"C. C C."	15½
COUNTRY MEAT—Shoulder	9 to 9½
Clear Sides	11
Hams	11
Lard, from wagon	11
BULK MEATS—Clear Rib Sides	10¾
Clear Sides	15
Shoulders	8½

TOBACCO.

Common to good lugs	2 75 to 4 5
Low leaf	5 00 to 6 00
Common to medium leaf	6½ to 7½
Good leaf	7 50 to 8 50
Fine leaf	

WHOLESALE GROCERIES.

SUGAR—New Orleans (kettle) per bbl	7⅛ to 8
Yellow Clarified	8 to 9
White Clarified	8¼ to 9¼
Granulated	9¾ to 10
Crushed and powdered	10½
A Coffee	9¾ to 10
MOLASSES—New Orleans	45 to 58
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	8¾ to 9½
NAILS—10d	3 75
Horse shoes	5 00
SALT—Seven bushel barrels on cars	1 85
5½ bushel bbl	1 40
LEATHER—Oak Sole	35 to 42
Buffalo Slaughter	27 to 29
Hemlock	24 to 27
In Rough	20 to 24
SEEDS—Herd's Grass	100 to 1 10
Blue Grass	1 25 to 1 50
Clover	8 00
Timothy	2 25 to 2 50
Orchard Grass	1 40 to 1 50
German Millet, from wagon	1 05
Hungarian and Missouri	None

Home Reading.

THE PINE-APPLES.

[Translated from the French, for the Gospel Advocate, by L. B. H.]

During the season when pine-apples strew the ground of the forest, Corasan went each morning, at his mother's command, to gather a large sack of them. He wished very much to be exempt from this labor, which he found very degrading, considering his age (he was already twenty-five); he obeyed, however: for, in that country, one could not disregard filial authority as soon as he had a little beard on his chin. One day, when gathering his regular harvest in the great wood, he said to himself, while picking up the pine-apples: "Oh! if the fairy of the mountain would deign to change them into gold."

The fairy of the mountain heard him; suddenly there was a terrible burst, and from the most immense pine in the forest came out a beautiful, spotless woman, who said to Corasan:

"The pine-apples which you have gathered shall be changed into gold, provided that, from the forest to the house, you have not a single evil thought. I give you leave to try this experiment just six times."

Corasan prostrated himself and thanked the fairy, who re-entered the pine.

The young peasant finished filling the sack, meanwhile making the strong resolve to keep a strict watch over himself, in order to comply with the restriction imposed upon him. But, alas! the pine apples *remained* pine-apples; there was not a single one turned into gold.

The next day, Corasan, having returned to the forest, exclaimed: "Fairy of the mountain, by what wicked thought have I prevented the accomplishment of the miracle?"

The fairy suddenly reappeared and responded: 'I would have too difficult a task to recall *all* of them to your memory. Only tell me why, after filling the sack as usual, you also filled your pockets, a thing you never did before. Oh! Corasan, even before taking the burden on your back, you had an evil thought. 'When the pine-apples shall be changed into gold,' you said to yourself, 'I shall want some of them for myself, that I shall not be compelled to divide with my brothers and sisters.' Go, renew your labor, and be wiser another time."

Corasan made very humble excuses to the fairy, who disappeared. He refilled the sack anew, but not his pockets. However, he was not more fortunate than the first time, and his mother said to him:

"Well done, my son, you gather pine-apples that burn admirably."

"What evil thought have I had this time?" the young man said to the fairy the next day; 'for, truly, it seems to me I am without reproach."

"Have you then forgotten what you said to yourself in passing the house of your rich neighbor Abaril? 'This house is beautiful, but, hereafter, it shall not be the most beautiful in the vicinity.' Recall the malignant joy you experienced in this thought, and that will be sufficient to explain this new failure."

Corasan, without replying, renewed his task courageously, promising himself to be more guarded this time. But all his precautions were futile, and that day the pine-apples burned better than ever.

"Powerful fairy," he exclaimed the next day, as soon as he entered the wood, "what is it necessary to do to render the miracle certain? I have kept an unceasing watch on myself, and in passing my rich neighbor's house I turned my head away in order not to be tempted by an evil thought."

"And you cast your eyes on the poor goat-herder's cabin, and said to yourself, 'This man is very negligent, very idle, to allow the roof of his cabin to fall in." You know, however, that for six months he has been paralyzed. Oh! Corasan, on the eve of being so rich, you should have other thoughts in considering the misery of your neighbor."

The poor boy sighed and bent towards the ground to still gather pine-apples. He was persuaded that the miraculous transformation would not fail to take place this time; so he filled the sack full, without complaining of the trouble, to increase the wealth and joy of his parents: Useless trouble! The apples fell from the mouth of the sack without changing either weight or color. Each one in the family enjoyed their bright flame; Corasan alone was sad and discontented, and did not relish the soup his mother cooked for him on this beautiful fire.

The next day he entreated the fairy for new explanations, who said to him, in a severe tone:

"You believe yourself innocent, and you have never been more guilty. Why, on leaving the forest, seeing your young neighbor Colombelle coming at a distance, did you quit your accustomed route and traverse fields, in order to evade meeting her? Formerly you went out of your way to go hers; but you said in your heart: 'My mother forbids me to think of Colombelle. I should obey my mother.' Hypocrite! Your *true* thought was that now Colombelle would be too poor for you!"

The culprit, with tears in his eyes, said to the fairy of the mountain: "Yes, I am a wretch, and I truly believe that one cannot seek fortune's favor without thinking evil. I have merited my punishment. Leave me poor as I am, and be instrumental only, oh! good fairy, in my mother's giving Colombelle to me for a wife."

"Return to your home in peace," responded the fairy, "and when you disburden yourself of your sack, throw yourself at your mother's knees to beg of her this blessing."

Corasan did not fail to obey. After collecting his usual load, without a single ambitious thought, he returned to his home, musing only, all the way, on his innocent love, and, when he had set the sack down in the chimney-corner, prostrated himself at his mother's knees, and said to her: "My mother, give Colombelle to me for a wife!"

Instantly the sack burst, and there fell from it with a loud noise, which startled the whole family, a heap of pine-apples shining as gold; truly it was pure gold. There were enough of them to endow, not only Colombelle, but all of Corasan's brothers and sisters. Now there were twelve, not including himself. And after they had divided the pine-apples equally between themselves (this Corasan wished) they found they were still the richest peasants for twenty-five leagues around; but there could not be found more beneficence in the whole world.

The goat-herder's roof was repaired, that he attended to himself, and, by the aid of skillful physicians, the goat-herder was restored.

"A St. Louis clergyman" is credited with recently putting an old truth in this striking way: "If a man is thoroughly a Christian, the nerve that runs from his brain to his wallet will be just as much Christianized as the one that runs from his brain to his tongue." That is a fact. And a man opens his mouth for Christ with but little effect when people know that he keeps the mouth of his wallet shut with the tightness of an oyster.

THE AGED CHRISTIAN.

"At evening time it shall be light."—Zech. 14: 7.

Oftentimes we look with forebodings to the time of old age, forgetful that at even-tide it shall be light. To many saints old age is the choicest season in their lives. A balmier air fans the mariner's cheek as he nears the shore of immortality; fewer waves ruffle his sea, quiet reigns, deep, still and solemn. From the altar of age the flashes of the fire of youth are gone, but the flame of more earnest feeling remains.

The pilgrims have reached the land of Beulah, that happy country whose days are as the days of heaven on earth. Angels visit it, celestial gales blow over it, flowers of paradise grow in it, and the air is filled with seraphic music. Some dwell here for years, and others come to it but a few hours before their departure, but it is an Eden on earth. We may well long for the time when we shall recline in its shady groves, and be satisfied with hope until the time of fruition comes.

The setting sun seems larger than when aloft in the sky, and a splendor of glory tinges all the clouds which surround all his going down. Pain breaks not the sweet calm of the twilight of age, for strength made perfect in weakness bears up with patience under it all Ripe fruits of choice experience are gathered as the rare repast of life's evening, and the soul prepares itself for rest.

The Lord's people shall also enjoy light in the hour of death. Unbelief laments, the shadows fall, the night is coming, existence is ending. Ah! no, crieth faith, the night is far spent, the day is at hand, Light is come, the light of immortality, the light of a Father's countenance. Gather up thy feet in the bed; see the waiting band of spirits. Angels waft thee away. Farewell, beloved one, thou art gone, thou wavest thy hand. Ah! now it is light. The pearly gates are open, the golden streets shine in the jasper light. We cover our eyes, but thou beholdest the unseen; adieu brother, thou hast light at even-tide, such as we have not yet.

"O long expected day begin,
Dawn on these realms of woe and sin:
Fain would we tread the appointed road
And sleep in death; and wake with God."

—*Spurgeon.*

We live in an age of progress. Nothing is now done as it was in our grandfathers' days, and in no department is this more noticeable than in agriculture. Varieties of grains, potatoes and seeds that were formerly planted, have now been superseded by others and more desirable sorts. Messrs. B. K. Bliss & Sons, Seedsmen, of New York City, offer in their illustrated novelty list, free, a very attractive list of cereals, vegetables, flowers, etc. This firm is one of the oldest and most reliable in the trade, so that the mere recommendation by them of an article is a sufficient guarantee of its desirability. We also recommend everyone of our readers who has a garden, to send for their Illustrated Hand Book for the farm and garden, 6 cts, which is indispensable to every one interested in gardening or farming.

An eight-by-ten bedroom, having likewise a height of ten feet, contains 800 cubic feet of space, while the English apportionment for hospitals is 2,000 feet, with a complete renewal of air every hour. Four thousand feet of air an hour, and yet many a man and wife and infant will sleep in a thousand-foot room. Is it any wonder that multitudes perish prematurely in cities, and that infant children wilt away like flowers without water?

Humors of the Day.

Mule don't kick cordin' to no rule.

When others are suffering, drop a word of kindness and sympathy. If they are suffering from a Cold, give them Dr. Bull's Cough Syrup; a few doses of this valuable remedy will afford instant relief, and a twenty-five cent bottle will cure the worst Cough.

When you make de jail too nice, you better strenkin' de hog-pen.

If you are bilious, take Dr. Pierce's "Pleasant Purgative Pellets," the original "Litt e Liver Pills." Of all druggists.

Long Road to Ruin.

The liquor saloons in New York alone placed in opposite rows, would make a street eleven miles in length. The road to health is through the use of Swayne's Pills' which are warranted to cure the great variety of diseases which begin in derangement of the stomach, bowels and kidneys. Contain no mercury or other deleterious substance. They purify the blood, remove all obstuctions and bring the rich color of health to the pale cheek.

Norf wind show you de cracks in de house.

Dr. R. V. PIERCE, Buffalo, N. Y.: *Dear Sir* - I have advised many ladies to try your "Favorite Prescription" and never see it fail to do more than you advertise.

Yours truly,
Mrs. A. M. RANKIN,
141 Bates Street, Indianapolis, Ind.

Renewing an Old Announcement.

The real value of an article can only be proved by a practical test. his is the precept of the oldest tradesmen in the world—men who, knowing the character of their goods do not fear the result of a practical trial Some people may term this egotism, but it is nothing more than honest dealing. Dr. Swayne made this announcement years ago when his Pills for Dyspepsia, Biliousness, Sick Headache and Spring Complaints were first introduced and he reiterates it now. The reward of merit is success.

Paint House.

Paints, Oils, Glass, Sash, Doors, and Blinds, specialties. Artists' Painting and Drawing Materials, Architects' and Surveyors' Instruments. We keep the largest and best assorted stock of ready made Paints in the south, and also supply Sash, Doors, and Blinds, at Chicago prices, with best makes of Hardware to suit.

WARREN BROS.,
Church and College St.

Boots and Shoes.

We would respectfully call the attention of the public to our new and complete stock of Ladies' and Gents' Custom-made Boots, Shoes Gaiters, Sandals and Rubbers. Also, to Trunks, Valises, Umbrellas, etc.

W. A. WRAY,
No. 29 N. Cherry St., Nashville.

Dr. KLINE's Great Nerve Restorer is the marvel of the age for all Nerve Diseases. All fits stopped free. send to 931 Arch Street, Philada., Pa.

Nigger sleep warm ef his head kivered up.

Dr. BULL'S COUGH SYRUP

For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Croup, Influenza, Asthma, Whooping Cough, Incipient Consumption and for the relief of consumptive persons in advanced stages of the Disease. For Sale by all Druggists.—Price, 25 Cents.

Black sheep hide mighty easy in de dark.

Young, middle aged, or old men, suffering from nervous debility and kindred weakness, should send two stamps for large treatise, giving successful treatment. WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

A Chinaman thus describes a trial in our courts: One man is silent, another talks all the time, and twelve wise men condemn the man who has not said a word.

New Grocery House.

We take pleasure in announcing to the patrons of the ADVOCATE that our old friends, Alex. Hogan and Jos. B. Hall, under the firm name of Hogan & Hall have located at 106 Broad st., the Anthony Bros. old stand, where they have opened a very large stock of Groceries, pure Whiskey for medical use, and pure Grape Wine for communion purposes, either at wholesale or retail. They also deal in Bacon, Lard, Meal, Flour, Butter, Eggs, and other produce. Give them a call.

Consumption Cured.

An old physician, retired from active practice, having had placed in his hands by an East India Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung affections, also a positive and radical cure for General Debility and all nervous complaints, after having thoroughly tested its wonderful curative powers in thousands of cases, feels it his duty to make it known to his fellows The recipe, with full particulars, directions for preparation and use, and all necessary advice and instructions for successful treatment at your own home, will be sent you by return mail, free of charge by addressing with stamp or stamped self-addressed envelope.

DR. J. C. RAYMOND,
164 Washington st., Brooklyn, N. Y.
☞Mention this paper.

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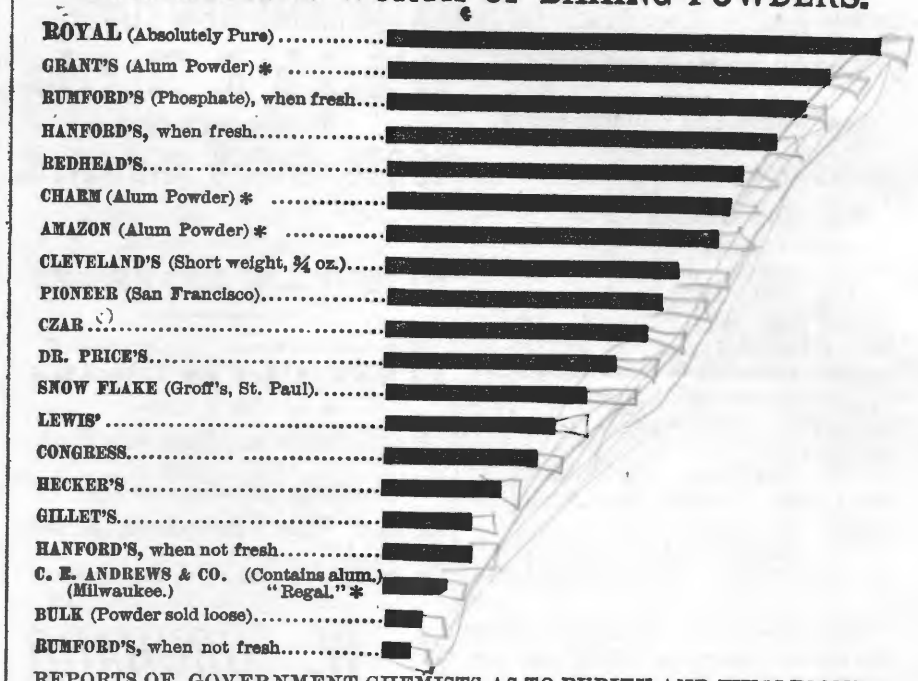

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NOTE.—The above DIAGRAM illustrates the comparative worth of various Baking Powders, as shown by Chemical Analysis and experiments made by Prof. Schedler. A one pound can of each powder was taken, the total leavening power or volume in each can calculated, the result being as indicated in the above diagram. This practical test for worth, by Prof. Schedler, only proves what every observant consumer of Royal Baking Powder knows by experience, that, while it costs a few cents per pound more than the ordinary kinds, it is far more economical, and, besides affords the advantage of better work.

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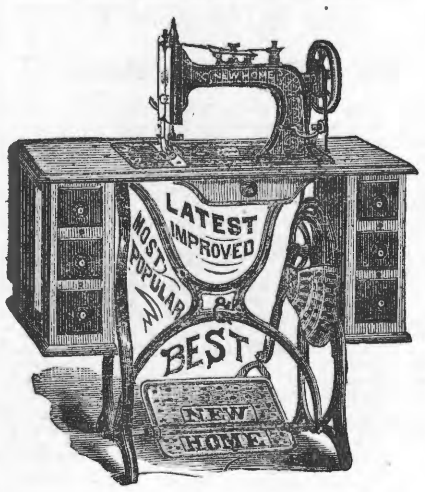
* While the diagram shows some of the alum powders to be of a higher degree of strength than other powders ranked below them, it is not to be taken as indicating that they have any value. All alum powders, no matter how high their strength, are to be avoided as dangerous.



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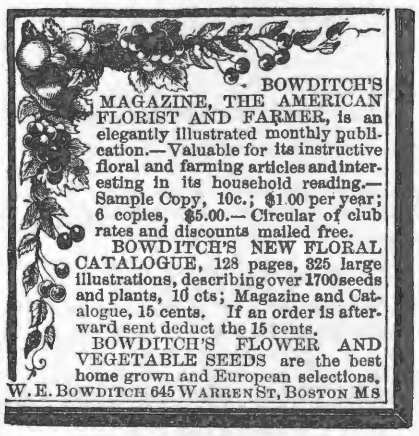

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1883.

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—EDITED BY—

E. W. HERNDON, A. M., M. D.

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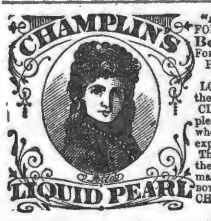

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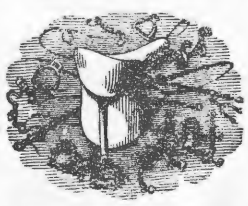

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VOLUME XXV., NUMBER 12. | NASHVILLE, TENNESSEE, MARCH 22, 1883. | $2.00 YEARLY IN ADVANCE POSTAGE PREPAID.

EDITORS:

D. LIPSCOMB, E. G. SEWELL.

Wonderful Words.

Keep a guard on your words, my darlings,
For words are wonderful things;
They are sweet like the bees' fresh honey,
Like the bees they have terrible stings:
They can bless like the cheering sunshine,
And brighten a lonely life;
They can cut in the strife of anger
Like an open, two-edged knife.

Let them pass through your lips unchallenged
If their errand is true and kind;
If they come to support the weary,
To comfort and help the blind.
If a bitter, revengeful spirit
Prompts the words, let them be unsaid;
They may flash through the brain like lightning,
Or fall on the heart like lead.

Keep them back if they're cold and cruel,
Under bar, and lock, and seal;
The wounds they make, my darlings,
Are always slow to heal.
May peace guard our lives, and ever,
From this time of your early youth,
May the words that you daily utter,
Be the beautiful words of truth.

—*Selected*

MARRYING OUTSIDE THE CHURCH.

Bros. L. & S.: A brother wants advice. He married a young lady who is not a Christian; they have lived together two years; he has tried in kindness and reason to teach her the Bible, but in vain; she speaks evil of the Bible, and takes pleasure in worldly things; treats him and his brethren with disrespect religiously. He feels he has committed a in in marrying one out of Christ, and as he cannot have any religious influence over her, he wants to know what is best for him to do; he cannot have that regard for her that he could if she was not so obstinate.

By answering this, you may favor others in a similar condition, and especially those contemplating matrimony. A LA. SUBSCRIBER.

Let him just go on and live with her, and treat her as the word of God requires. He should be patient and kind toward her, and we think it will ultimately melt her down, and make a different woman out of her. But if when he lives in her presence the Christian life, and treats her with all that forbearance and tenderness that the religion of the Savior demands, and she only waxes worse and worse, then what? Separate? Not unless her conduct absolutely demands it, or she departs from him simply because he is a Christian. If she leaves him because he is a child of God, abandons him entirely, on that account, then Paul thought the husband would not be in bondage in such a case. But to have this excuse he must so live that if she abandons him it must be purely because he is a Christian. Sometimes men who claim to be Christians fail to fulfill the requirements of Christianity toward their wives, and especially toward one that is froward. He must be certain that he has fulfilled the word toward her before he has any right to avail himself of this statement of Paul in seventh of 1 Corinthians.

But in case her conduct toward him, even when he treats her as the word of God requires, which, we think, will be a very rare occurrence,) should be such that he prefers to separate from her rather than be in constant vexation or torment, then he must remain unmarried, and still support her while she lives and remains unmarried. There is but one offence that can free a man from the marriage tie, and that is for the wife to be guilty of fornication. If he refuses to live with her from any other, he is still her lawful husband, and she is his lawful wife, and he must see that she is cared for, and must himself remain single unless she commits the crime that breaks the marriage bonds.

There is too loose a rein among religious people regarding the binding force of marriage. No incompatibility of temperament can absolve them from its obligation. This only opens the way for Christian forbearance and fortitude, which the Christian in such case is required to exercise. If a man places himself in such a situation deliberately, and by violating the word of God himself when he takes the step, then he must stick to it, and make the best of it he can We understand that every Christian, whether man or woman, that marries one not a Christian, violates the word of God in taking that step; and if by that they place themselves in trouble they must tough it out. They have no right to separate on this account. It is exceedingly hard to separate scripturally after once entering the marriage relation. The time to avoid trouble is before entering into it. Think seriously before taking the matrimonial obligation, and see that there is no barrier in the way, and all will likely be well. Paul says of a widow, "She is at liberty to be married to whom she will, only in the Lord." And we understand that the same principle is true regarding any Christian that may wish to marry. This being true, then the word of God forbids a Christian to marry any one that is not a Christian. And if, when they violate the word of the Lord, they thereby put themselves into trouble, they will have to put up with it. They cannot go away from it without violating the word worse than ever. The matter of marrying is entered into by very many without proper consideration. It is a lifetime matter, and should be well considered before being entered into. People should look to the word of the Lord in that, and seek to obey Him in that institution, as much as in anything they do. We must strive to obey the word in all things if we desire to go to heaven. E G. S.

The church at Thompson's Station, Williamson county, Tennessee, gave last year $25 00 to the proposed co-operation. This was the most liberal contribution made to the co-operation, considering the strength, numerically and pecuniarily, of the churches. This church last fall lost by removal, two of its best members. But this year, it determined to follow the Scriptural plan, and do something itself—as a church.

It supplies itself with teaching from outside of its own membership once a month, and supplies some destitute point once a month. We think if this work is judiciously done, it may result in a church before the year is over, larger than the mother church. D. L.

The churches at Allensville and Ash Springs, Todd county, Ky., are sustaining Bro. James S. Fall as a teacher, intending that he shall spend a goodly portion of his time, teaching in destitute places. This is work in the right direction,—is the effective and business way of doing work.

So long as a church confines itself to itself and does not send the truth abroad, it ought hardly to be called a church of Christ. It fails to drink into his Spirit, hence is not led by his Spirit. It is true of churches as of individuals, "Unless ye be led by the Spirit of Christ, ye are none of his."

D. L.

LAY UP TREASURES IN HEAVEN.

"There is that withholdeth, and yet tendeth to poverty."—*Proverb.*

I have seen no finer illustration of this than the following: A Western man married while poor. He was a mechanic. A few years after his marriage, he and his wife confessed Christ, and were baptized. They were true believers; had family worship every night, returned thanks at meals, and assembled together regularly with the saints. Being industrious and economizing, they succeeded in business, and in twenty years from their marriage, were worth about one hundred thousand dollars.

About this time, some professed Christians got in the man's debt and could not, or would not pay. This caused the man, whom I will call Fox, to say, whether he thought it or not, that the churches were made up of hypocrites. So he quit attending worship, quit giving to the Lord's cause, and discouraged his family from attendance at church. In a few years a fire destroyed about fifty thousand dollars worth of his property.

This only caused Fox to tighten his purse-strings, and to be less liberal, if possible, than before. A half score of years went by, and he had another heavy loss. Not wise enough to learn of Providence, he still pursued his course; work and save, save and work. Another half-score of years, and another loss. Now, nearly reduced to poverty—now, all earthly treasures gone, and none, shall I say, in heaven?

This man bears his losses with poor fortitude. Had he resignedly walked with God and liberally given to His kingdom, his losses would not have been so great. Not that God brought on these disasters, but the amount given would not have perished.

Reader, have you set your affections on things of the earth? Do you love the goods of this world? Are your aspirations no higher than your head? If so, take warning, and put not your trust in uncertain riches. Build where no fire and flood ever come. "Lay up your treasures where neither moth nor rust doth corrupt, nor where thieves break through and steal."

X. Y. Z.

THE DUTY OF THE HOUR.—It is the great commonplace duties of life that are neglected and derided nowadays. Some prodigious form of self-sacrifice seems to be an impatient demand. Yet all the time the very best opportunities of doing good are recklessly surrendered. I cannot be made to believe that the element of self-immolation has any place in Christian experience. They seem really the most useful men and women who most cheerfully address themselves to heroic work; who move on steadily, whether the platoon they are marching in looks melodramatic or not; who will take up the crosses of daily existence, and live sweet, brave lives, without a fuss; never aping any singularity, nor seeking any sensation.

The best thing to give your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.—*Mrs. Balfour.*

NOTES FBOM MAURY COUNTY.

As announced in the ADVOCATE, we began last week a tour through Maury County. Our first discourse was at Cross Bridges, ten miles from Columbia, on the Hampshire Pike. In this neighborhood we have no congregation, but there are some six or eight members living there, and we hope that they will soon find that their spiritual interest will demand them to meet together on the first day of the week to break bread. The Methodists have a small congregation here, and the neighborhood has put its means together, and built a very neat and comfortable meeting-house in which we were permitted to preach two discourses, and the second one to a good sized audience, and both times to as attentive people as we have spoken to at any time. By continued effort, we think the cause might be built up in this community.

On Saturday morning, we began preaching at Cathey's Creek, sixteen miles from Columbia. This is one of the oldest and largest congregations in Maury County. They have been losing some good members of late, by removals to other sections. But they have a large congregation yet. The country around is mostly good, productive land, and is thickly settled with an industrious population, and is certainly an excellent community. The brethren meet every Lord's day to worship, and are building up a good Sunday-school. We hope they will persevere in this till the whole congregation shall be engaged in it. Every congregation in the land, as we think, ought to bring its children on the Lord's day and teach them the word of the Lord, and exercise them in singing. And all the members that are not engaged in teaching the young, should form themselves into a Bible class, and read and study the word of God, and when this work is over, attend the worship of the Lord's day and of his house. This work thus carried on, will accomplish more good than any course a congregation can pursue, in our judgment.

There are some old members at Cathey's Creek that have been battling for the Lord for perhaps half a century, and have witnessed the coming to Christ of their children, their grand-children, and their neighbors. But the large majority of the members are young and middle-aged people.

While this congregation may not contain very wealthy members, it has a large percentage of the middle-class society, which constitutes the bone and sinew of both church and State. They are industrious, and live above want, and are an honorable, high-minded people. We think likely this congregation could do more than it is doing, in the way of sounding out the word of the Lord to surrounding neighborhoods. We have heard some talk since coming into this county that there will be an effort made to induce the churches of Maury to sustain and send out one or two evangelists, to spend very much of their time in destitute places. And we hope this will be done. They need no convention or human machinery in order to accomplish this. If one or two brethren well acquainted with the churches would visit them, and lay the matter properly before them, we think it could be done. We suppose preachers could be found in the county to do the work. We mention a few, as Bro. Thos. Mills, Bro. Geo. Reynolds, Bro. Will Anderson—men who are tried men, known to be godly men, and men that love the cause of truth and humanity, and whose interest every way is fully identified with this county. We think it better for every section of country to work its own native men as far as possible. And then there is Bro. Eli Fraser, who if physically able, is competent to do thorough work. In fact there are few that can surpass him in evangelical work if his health will admit of it. We do hope, therefore, that this work will be done, and that some of the above brethren will be put into the field. It will add new life and interest to the congregations themselves to engage in such a work. Brethren, will you do the work?

We preached Saturday, Saturday night, and Lord's day at Cathey's Creek to very attentive audiences, and were much pleased with our visit to this part of Maury County. The brethren there are exerting a wide-spread influence for the truth. From here we returned to Columbia, and preached there on Monday night to a large and very attentive audience. Bro. J. C. McQuiddy is preaching at this place, and from all we could see, he is doing a good work. He is infusing a good lively interest into the hearts and lives of the members, and is interesting many outside the church. He has also been doing good work in getting up means to finish paying for the new meeting-house, which is a very neat and comfortable one. They, perhaps, do not now lack more than two hundred dollars of having the money to pay it out, and they hope to be able to raise this amount by July, and we wish them success in their efforts, and hope the brethren will still aid them in so doing. They surely have a good opening in Columbia to build up the cause there. They have a good house in a good place, a live, active young preacher, and if they fail, it will not be from want of favorable surroundings. It would be advantageous for the whole county, for the cause to be permanently built and established in Columbia, the county seat. E. G. S.

IN MEMORIAM.

Died, at Murfreesboro Female Instute, Feb. 5, 1883, Carrie Sowell, daughter of W. J. Sowell, of Maury County, Tenn.

Carrie was born March 27th, 1866. She was the youngest daughter, the pet of the family. She was a dutiful daughter, a kind and loving sister, and by her winsome ways drew tightly to her the cords of affection and love.

She honored her Savior in obeying the gospel, the third Lord's day of Oct., 1882, under the preaching of her dear brother, Felix Sowell.

It is needless to say, that she was an ornament to the profession she had made, as long as life remained.

About the first of Jan., 1883, she left the scenes of her childhood's home, to see them on earth no more. It was the last fond embrace and kiss of brothers and sisters and mother on earth. She entered school under what seemed favorable auspices. The frail and delicate girl, for several weeks, seemed to grow stronger, and the blush of health was seen on her cheeks. But how deceptive are the most charming prospects of life.

Her schoolmates and teachers had just begun to know, and love her dearly, when she was attacked with mumps. It was a severe attack, the glands on both sides of her face becoming much swollen and quite sore. This, for a few days, prevented her from taking nourishment, so that she was much weakened. It seemed that, as she was about to recover from the mumps, she was attacked with something like rheumatism, from which she had, on a former occasion, suffered much. Complicated with this, she had congestion of the stomach, of which she died. Her father was promptly notified of the serious illness of his daughter, and as promptly responded, reaching her bedside in less than twelve hours after hearing of her sickness.

She was a patient sufferer and retained her consciousness to within a few hours of her dissolution. Finally, longing for home, and the kind attentions of a mother, the vital forces being paralyzed, she, as calmly and quietly as one would go to sleep, stole away from earth, its sorrows aud sufferings.

Nothing that medical skill could do, nothing the kind attentions of her loved schoolmates, teachers, sister and aunt, or father could do, was powerful enough to save the loved one from death. We shall never forget the Christian resignation of that father who could say, "The Lord's will be done; she was prepared for a better inheritance."

We hope never to see a sadder day than the one in which, from the weeping presence of more than one hundred school girls, we bore away the cold remains of a loved pupil to the weeping presence of her mother and friends at home. It was our first experience—may it be our last. We buried her in the family graveyard, hard by the home she loved so well, there to await the resurrection morn. Let us weep, dear friends, but let our sorrow be tempered with that hope which the gospel of our dear Lord inspires.

Sleep, sweet girl, the sleep of death,
Undisturbed thy last repose,
Free from the tempter's hated breath,
Secure thou art from all life's woes.

JAMES E. SCOBEY.

BE GENTLE AT HOME.—There are few families, we imagine, anywhere, in which love is not abused as furnishing the license for impoliteness. A husband, father or brother will speak harsh words to those he loves best, and those who love him the best, simply because the security of love and family pride keeps him from getting his head broken. It is shameful that a man will speak more impolitely at times to his wife or sister than he would to any other female, except a low and vicious one. It is thus the honest affection of man's nature proves to be a weaker protection to a woman in the family than the restraints of society, and that a woman is usually indebted for the kindest politeness of life to those not belonging to her own household. Things ought not to be so. The man who, because it will not be resented, inflicts his spleen and bad temper upon those of his hearthstone, is a small coward and a very mean man. Kind words are circulating mediums between true gentlemen in society; and nothing can atone for the harsh language and disrespectful treatment too often indulged in between those bound together by God's own ties of blood, and the still sacred bonds of conjugal love.—*Life Illustrated.*

HUMAN NATURE IN CHILDREN.—There is a great deal of human nature in children. Say to them, "You shall do this," or, "You shall not do that," with a snappy emphasis on the "shall," and without giving them any reason why they should not do the other, and the old Adam, or the spirit of '76, or something else will rise up in them in rebellion against what sounds to them like tyranny. But soften the command with the little word "please," and give them a reason for it, and there is not only no rebellion, but on the contrary, the most cheerful obedience.

The man who carries a lantern in a dark night can have friends all around him walking safely by the help of its rays, and be not defrauded. So he who has the God-given light of hope in his breast, can help on many others in this world's darkness, not to his own loss, but to their precious gain.

The things that belong to men must be understood, in order that they may be loved, the things that belong to God must be loved, in order that they may be understood.—*Pascal.*

There is more religion in paying one hundred cents on the dollar, says some one, than in some of the most eloquent prayers ever delivered.

Extraordinary afflictions are not always the punishment of extraordinary sins; but sometimes the trials of extraordinary graces.—*Matthew Henr*

KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

BRO. ALLEN'S AUTHORITY OF PERMISSION.

Bro. Allen, in a short note concerning my criticism on his article on "Calling Preachers," with regard to my call for divine authority, says: "Without entering into a discussion of the principle involved, which is fundamental to our plea for restoration, I will simply say, that Bro. H. has no expression of the divine oracles about his eating chicken pie for dinner; yet if he has no divine authority to do so, in the sense of divine permission—the kind of authority we were talking about—we fear he is too frequent a transgressor of divine law to be permitted to remain in the ministry."

Is it possible that one so astute as Bro. Allen makes no distinction between the things pertaining to the worship of the Lord's house, concerning which explicit directions have been given, and the things that pertain to our bodily welfare? Is it possible that he did his best in this note in sustaining his "authority of permission?" Does he not know that I have clearly expressed authority in the Living Oracles for eating chicken pie? (though it matters not, so far as this question is concerned, whether I have or not.) Let him read 1 Cor. 8: 8, and Acts 15: 20. The expressions in the Bible concerning the worship of the church are very full and clear. We are told what to do, and who are to lead, oversee and direct, in the doing of the work. We are to continue "steadfastly in the apostles' doctrine and fellowship, in the breaking of bread and the prayers," "singing and making melody with the heart." The elders are to be the leaders; they are to "feed the flock, taking the oversight thereof." Time and again are they exhorted in the most emphatic and impressive way to do this. That to feed the flock is to teach it, to expound to it the word of the Lord, I suppose will not be denied. Now the question arises, is it right for the evangelist to neglect his own proper work, that is, the building up of the weak points and the extension of the kingdom, to do that of the elders? Is it wise? Even if we lay aside the matter of loyalty to God, and consider only the expediency of our course, it seems evident that we are acting very foolishly. One of our scribes once expressed the thought by this question, "Is it soldier-like to place our strong men in the rear to hold the fort, while we send the young, the weak and inexperienced, to the front to engage the enemy?" Then he was in the field, since he has fallen far back to the rear to hold a strong old fort; nevertheless I am satisfied his doctrine concerning the matter is good. What glorious results would follow if the preachers among us, who are acting as "the pastors" of the churches, would turn to their own work, exhorting the elders to do that which the Lord has required of them.

Thus hundreds and thousands of evangelists would be put into the field and sustained, without the need of any other societies than the congregations of the Lord,—the divine societies. As it is, the churches spend their money in hiring evangelists to perform the work that God has commanded the elders to do, and thus the evangelists are drawn from their proper fields of labor and the money is squandered. Then a great hue and cry is raised about organizing a society to accomplish that which God's societies, the churches, "either cannot or will not do." I say we would better give the Lord's institutions a fair showing before we endeavor to improve upon them. The churches, with a few exceptions, have never yet even tried to follow his instructions concerning this matter. Those few exceptional ones have succeeded gloriously. The churches are better cared for, having more spiritual life and vigor, and more evangelistic work is done by them. It is far better to go according to the model, in obeying the commandments of the Lord, when we have a model by which to work, than to follow the obscure and doubtful leadings of "permissive authority." Let us consider for a moment the expression, "permissive authority." Authority is defined to be "legal power or right; warrant; rule." Permissive signifies "granting liberty." Now, to establish his position, Bro. Allen must find legal power granting to the churches the liberty to call preachers; that is, he must find the passage, or passages, of Scripture authorizing the churches to act thus. This, however, he cannot do. He himself says: "We know of no direction in the word of God, either by precept or example, for a church calling a preacher to labor for them, and hence, nothing as to the method. The fact is, in that age, churches seemed disposed to send out preachers rather than to call them in." When our brother goes to the Bible for his "permissive authority," he finds "no direction in the word of God, either by precept or example, for a church calling a preacher," but he does find that they were "disposed to send out preachers rather than to call them in." Would it not be well for us to cultivate a like disposition? Bro. A. can find that the churches were to be taught. He can find specific directions on that subject. The Bible very clearly gives us to understand who are to teach them. He knows, furthermore, as well as I do, that this teaching is very generally ignored among us at this time. The elders do not feed the flock of God; they call preachers to do the work for them and pay them for it. Preaching thus becomes a "bread and butter" calling. Hence too often, instead of going forth full of the spirit of self-sacrifice, determined to work for Christ and his kingdom, we see preachers engaging in an inglorious scramble for place. Hence it is we hear the old preachers whining about the younger ones crowding them out; and the younger ones talking about qualifying themselves "to hold our best pulpits." It was only a few days ago that I heard this remark made by a church member concerning a preacher: "He is doing real well. He is getting $1,600 per year." That settles it. If only he is getting money enough he is doing splendidly. It seems to me that nearly all the ills that afflict our body grow out of the elevation of one man to the pastorate. True, some of us talk against the use of the expression "the pastor"; but nevertheless, as a rule, "the preacher in charge" is—not according to the Scripture, but, in fact,—the pastor of the church. Certainly the Roman Catholic apostasy began in the elevation of one man in each congregation to the bishopric or pastorate. History repeats itself. We are traveling the same road over again. I conclude with a question for Bro. Allen. What passage, or passages, of Scripture furnish authority (any kind of authority, permissive or otherwise) for calling preachers? I venture to predict that when the passages are named, it will be found that the practice rests on a sandy foundation.

Dear Bro. Harding: Please give in the ADVOCATE your understanding of Acts 15: 9, "And he made no distinction between us and them, cleansing their hearts by faith." What kind of faith was used to purify the heart?

L. H. W.

Evidently the faith that saves, since Jesus has said, "Blessed are the pure in heart: for they shall see God." As the pure in heart are fitted to see God, they are in a saved state; and whatever purifies the heart, therefore, saves. What, then, is the faith that saves? It is not the faith which has not works, for in discussing justification, salvation, etc., James inquires concerning the man who has it, "Can that faith save him?" He then hastens to answer his own question by saying that "faith apart from works is dead"; that "faith apart from works is barren"; that "by works was faith made perfect"; that "by works a man is justified, and not only by faith." While speaking on the subject of salvation, this apostle, in the first chapter of his letter, says: "But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing." From this passage it follows unmistakably that the blessings which flow from faith are obtained in obeying the word of the Lord. Peter, in writing to disciples, says (1 Pet. 1: 22), "Ye have purified your souls in your obedience to the truth"; and in speaking to disciples about the Gentiles, he says, "And he (God) made no distinction between us and them, cleansing their hearts by faith." He who bears in mind that it is "faith working through love" that reaches the blessing, will have no trouble in understanding and harmonizing these two statements of the great apostle. The thought cannot be too vigorously enforced that faith is absolutely worthless except as it moves to action—as it regulates the life. This is not only true of the faith of the gospel, but of all faith. The invalid may believe ever so much in the skill of his physician; but if he refuses to take his remedies, and to follow his instructions, his faith will avail him nothing. Just so he who is sick with sin must submit to the Great Physician, if he would be saved from his dreadful malady. It is not enough that he should call for the instructions of the Son of God and say that he believes. He must look into the perfect law and do the things that are written there. He who does so will "be blessed in his doing." The Scriptures teach that Rahab was saved by faith in protecting the spies (Heb. 11: 31), and also that she was saved by works in protecting them (James 2: 25.) Let your faith work.

Bro. Harding: Does the word "*psallontes*," translated in the common version "singing," in Eph. 5: 19, admit the organ into the worship?

W.

No, it does not. Nor is it necessary that I should enter into a criticism on this Greek word to satisfy W., or any other sincere seeker for truth, that it does not. The testimony of the great scholars of the world is too nearly a unit on this matter to leave room for a reasonable doubt. I call your attention to the testimony of several of the best translations. The very best translation of the New Testament ever made is the Anglo-American Revision, commonly called the Revised Version. The thirty-seven ministers by whom this revision was made, stand unquestionably in the front ranks among the scholars of the world; almost every one of them is accustomed to the use of instrumental music in the worship; nevertheless they translate this word "singing" as does the common version. Next in rank among the translations of the New Testament stands the American Bible Union Revision. This superb work was made by scholars of different denominations, but under the direction and control of American Baptists. It, too, translates *psallontes*, in Eph. 5: 19, "singing." Now when these two works agree in any translation, I shall be exceedingly cautious about expressing a different opinion. The Living Oracles, a translation made by Campbell, McKnight and Doddridge, published by Alexander Campbell, gives the same rendering to this word; so of H. T. Anderson's; and so of the translations generally. The lexicons also in giving the New Testament use of the word define it "to sing."

Those who argue from this passage that we should use instruments in the worship seem to overlook the fact that their argument proves too much. According to their translation, it should read, "speaking to yourselves, in psalms, and hymns, and spiritual songs, singing, *with an instrumental accompaniment*, making melody in your heart to the Lord." Now, if this rendering were correct, it would be as imperatively the duty of the disciples to play upon an instrument in the worship, as to sing or pray. Hence, if it could be shown furthermore, that this passage refers to church worship, it would be necessary to have an organ or some other instrument in every congregation. But it is admitted on all hands, that this has not been the case from the apostolic times till now. Therefore, as the argument proves too much, it proves nothing.

A QUIET HOUR.

Mary Lyons, of Mt. Holyoke, Mass., was a woman whose influence for good has not often been equaled. Her early educational advantages were not superior. She entered school at seventeen, and paid for her board with linen, she had herself spun and woven. After making considerable progress, she taught for some time, and with the funds thus raised, again entered an institution of learning. Having continued this course for several years, she determined to establish a school on a plan different from any with which she was acquainted. She traveled in her State and elsewhere; explained to fathers her ideas of the manner in which their daughters should be educated. They were generally approved, and the consequence was, she was enabled to raise sixty thousand dollars, and build such a house as she thought suitable for a beginning.

It was soon filled with girls from the best families. All were required to devote part of every day to domestic affairs. They became expert cooks, and indeed were taught what was needful to make thorough housekeepers. The buildings soon required enlargement, and a family of three hundred girls carried on most of the business of the Institution—including their own washing. Some of the best educated, most practical women of New England went out from her school.

They distinguished themselves as missionaries, teachers, housekeepers, and were thorough in all departments. Miss L.'s lectures were most impressive. Her pupils caught her earnestness of spirit, and learned that what was worth doing at all, was worth doing well. She endeavored to teach them their duty to God, their fellow-beings and themselves. The last graduating class, I knew of, took for their motto, "We labor here—our rest is in heaven." There was another peculiarity in her system, more rare, and less thought of by other teachers of the day. She set apart half an hour, morning and evening, for quiet and leisure—cessation from all business, study, or pleasure. It was the duty of each pupil to spend the time alone, in reading God's word, prayer and serious thought. If one spent the minutes idly, it was not prevented, but all knew the object of this quiet half-hour, and many, ambitious to form pure, thoughtful characters, felt the advantage they derived from time so employed, and had reason to bless a teacher so thoughtful and devoted to their best interests.

Miss L.'s pupils went out from her sheltering roof with this habit impressed upon them, imprinted in their natures, and taught it to others who had not had nurture so careful. Spiritual culture was of more importance with her than mere physical improvement, though the latter was carefully attended to. She taught "to raise the heart and bend the knee" that the work of life might be conscientiously performed.

The morning half-hour was the time to look to the Father in heaven for help to do right through the day—to determine to walk before him in truth and uprightness, to ask to be kept from temptation, delivered from evil. To those who wished to be useful, God-fearing women, it afforded time for earnest communion, for sweet converse with Him who loves for those worshiping in spirit and in truth to come humbly to his feet. What time is so suitable for the young to cultivate a habit of devotion to God—lovingly to remember their Creator? All who left the school, knew that at that certain half-hour, its pupils, no matter where scattered, were praying for each other, for themselves, and for all who needed prayer. It was no light matter to believe that in sickness or health, joy or sorrow, life or death, their names would at that time be wafted to a throne of grace, and all needed blessings asked for them. It was not a light thought that they were the subjects of so many prayers.

Whilst I think of it, the biographer of Whitfield remarks, "One reason for his great success in preaching was, he knew thousands were praying for him, and it gave him confidence and earnestness that would not otherwise have been his." I saw not long since an account of a family that met for prayer, at certain hours, every day. One of the younger members being from home, was strongly tempted, and on the point of doing wrong. Just at the moment, he heard a clock strike their hour for evening prayer. He knew all at home were reverently coming together, and bowing down as usual. He knew he would be earnestly recommended, by name, to God's holy keeping during his absence. He was enabled to resist the trial, with thankfulness of heart for parents who walked prayerfully before God.

Many families are united in the bonds of affection, but few in those of religion. The serious thoughts pertaining to another life are kept out of sight, as if all were ashamed of them, instead of mutually encouraging their growth, and becoming more familiar with them. A good man, speaking on the subject, says to a young friend, "Where religion is not the ruling principle in a family, there is no real home. The joys of that house will be sources of future sorrow, its affections ropes of sand."

But I wander. The evening half-hour was quite as important as that of the morning. "At the dying of the day," the sound of a bell gave the signal for silence. All was hushed. Every member of the large family knew the time belonged to heaven, and the greater part bowed down to ask an evening blessing, to return thanks for the protection of the day, for its comforts and pleasures. It was the time to reflect how the hours had been employed, what dispositions had been cultivated, what improvement made, to regret wrong and ask forgiveness.

All need this quiet hour. The hurry and bustle of life drive away serious thought, if there is no time set apart for its cultivation. If the children of religious parents were brought up in the regular observance of this hour of reflection and of prayer, would there not be more earnest Christians in the church? Would the sweet young girl who had spent the evening half-hour alone with her God, spent it in thankfulness for his goodness, in confessing his wrongs, go far out of the Christian path that night? Would she be seen at the theatre, the ball, at any place where she could not in confidence ask God's blessing? Should she be called suddenly from earth, as lately many pleasure seekers in crowded places have been, she would rather pass from a dwelling where Christ is known and loved, than from one in which he is a stranger, or is scoffed at. The silent hour, well employed, draws the heart near to God, and prevents wrong. Can the mother who spends it in pleading humbly for help to do her duty in gentleness and love, ever use rough or passionate words to her husband, or to the little helpless children she is leading to a world of never-ending happiness or misery? Be cautious, young mother. An angry blow may fill the heart of your boy with anger that, in after years indulged in, may lead him to murder a fellow-being. You may learn, when too late, that you yourself led him into sin. Better take a quiet half-hour to ask the help you need. Then you may not incline to act rashly. Would men of our country, distinguished by talent and education, so often disgrace themselves and their friends, were they accustomed every day to a quiet hour in which to consider the right, and pray to walk in it?

Yes, we need quiet, serious hours to enable us to walk humbly before God. He will be worshiped in the beauty of holiness. If this worship is to prepare us for the worship eternal, should we not often pause and consider whether we approach him aright—whether in accordance with his will? Let us fear to come ignorantly, thoughtlessly. The Savior ever lives to make intercessions for those who come to God by him. In that case, does he not present to his Father our humble, earnest prayers? Should we not consider whether he will accept the rubbish of heartless words, such as we, in our apathy and want of love, sometimes offer?

We have need of many quiet, serious hours, to enable us to walk wisely through life. Even then, we, at times, fail, especially when deprived of the help on which we had in our weakness leaned with perfect trust. When we wish to do right, we have reason to be thankful. God knows how weak we are, how much we need aid and comfort. We thank him, too, that the Savior is touched with the feeling of our infirmity. If we trust him, in truth and sincerity, may we not pray to lie down without fear in the quiet, serious grave, believing he will forgive and look with pity on us?

One who has studied these matters, says, "Wouldst thou be bold against the past, wouldst thou be safe amid the present, wouldst thou be hopeful of the future?" Come to God in quiet hours humbly, but in cheerful trust. Come constantly, and "thou mayest leave thy sins and sorrows in the shadow of the mercy seat." "To him commend the past. Cast the present at his feet. Commit the future to him, and feeble as thou art, there will be with thee a mighty conqueror—thy friend—yes, to-day, to-day and forever."

C. F.

THIEVES OUTWITTED BY A HORSE.—The stable of Frank Taylor, a farmer at Overbrook, Philadelphia, was broken into early on Sunday morning, some time since, and a valuable horse was hitched to a wagon which was loaded with milk and driven off. The burglars then visited Hall's feed store, on Lancaster Avenue, and breaking into the place stole two bags of clover-seed, which they threw into the wagon. At this point the horse, evidently thinking that all was not right, galloped off and returned to the stable. Mr Taylor was aroused by the animal's neighing in front of the house. He went and found the horse and wagon standing at the gate, and in the wagon the clover-seed.—*West Chester, Penn., Record.*

A pleasing incident in connection with the Duke of Connaught's marriage was the presentation of a Bible to him by the Earl of Shaftsbury on behalf of the Bible Society. The Bible was accompanied by an address, of which the following sentence is an extract: "Believing, as we do, that the only source of all true happiness is revealed in the word of God, we venture to ask your acceptance of the accompanying Bible, praying that its precepts may be your guide and its promises your comfort, and that He of whom it testifies may be the light and joy of your future home."

Emotions are stars that guide only when the heavens are clear; but reason is the magnetic needle that directs when stars are hidden and shine no more.—*Richter.*

After.

"I'm sorry, and I hurried back,
To tell you so," a sweet voice said;
But I was wounded then, and pride
Forbade me e'en to turn my head.

To-night I grieve and pray beside
Her grave, yet cannot shed a tear;
Death parted us ere I could say
The words which now she cannot hear.

I know, I know she pardoned me—
She was so gentle with me ever—
Yet, all the same, wet, wistful eyes
Do follow me, and will forever!

Kate Vannah.

Had an Eye on Him.

"That young Brown has become a Christian, has he?" said one business man to another.

"Yes, I heard so."

"Well I'll have my eye on him to see if he holds out. I want a trusty man in my store. They are hard to find. If this is the real thing with him, he will be just the man I want. I have had my eye on him ever since I heard of it. I'm watching him closely."

So young Brown went in and out the store and up and down the streets. He mixed with his old associates, and all the time Mr. Todd had an eye on him. He watched how the young man bore the sneer of being "one of the saints;" if he stood up manfully for his new Master and was not afraid to show his colors. Although Mr. Todd took rides, went to church, or did what he pleased on Sunday, he was very glad to see that Brown rested on the Sabbath and hallowed it. Though the Wednesday evening bell never drew the merchant to the prayer meeting, he watched to see if young Brown passed by. Sometimes he said: "Where are you going, Brown?" and always recieved the prompt answer: "To prayer meeting." Brown's father and teacher were both questioned as to how the lad was getting on.

For a year or more Todd's eyes were on Brown. Then he said to himself: "He'll do. He is a real Christian. I can trust him. I can afford to pay him. He shall have a good place in my store."

Thus, young Christians, others watch to see if you are true; if you'll do for places of trust. The world has its cold, calculating eye on you, to see if your religion is real, or if you are just ready to turn back. The Master's loving eye is on you also. He sees not the missteps alone, but also the earnest wish to please him. He, too, has places of trust. The work is pleasant and the pay good. These places may be for you when, through his strength, you have proved yourself true.

Fix your eyes on him and he will keep you in the way.—*Congregationalist.*

Great truths, when first promulgated, always have received a flood of abuse and popular ridicule, but truths cannot be destroyed, and, though they are swamped for a time, will yet germinate and expand to such proportions that those who were profuse in jeers before, will vie with each other in paying them homage.

Suggestions on Reading.

It is absolute folly to read anything because it is new, or because it is puffed in the newspapers, or because the superficial people who constitute what is called "society" talk about it. Only the best works in every department of literature should be read by people who are relieved of the necessity of reading for criticism. And, in these days, it is our good fortune to have the best literature of the world published at prices which place it within reach of the poorest person with intelligence enough to enjoy and profit by it. The masterpieces of human intellect and genius, of all lands and ages and tongues, have been translated into worthy English speech, so that, while the immortal authors wrote in their own dialect, we read them in our mother tongue. To read the best books is a sure preventive against the trashy fiction which is poured in such enormous volume from the press: they would form a taste which could find no satisfaction in tales of the cheap sensational sort. The best poetry is full of wisdom and beauty; and, keyed up to its lofty strains, the mind would care for no other. So in every department of literature. Select the best first, and the mind will draw its own lines afterward. And, even in the newspaper, it is quite as important to skip as to read, selecting only what is of real interest and value. Reading only the best books, and in a thoroughly vital and absorbing way, making them the subject of conversation, thinking over again and again the beautiful or weighty thoughts they contain, is to make reading a source of increasing enjoyment and knowledge and power.—*N. Y. Evangelist.*

Fifteen Minutes' Talk.—If only all preachers and public speakers would follow the example of the late Bishop Scott! Once, a few years ago he was invited to preach a Thanksgiving Day sermon at Odessa, Del. A large congregation attended, and an elaborate discourse was expected. But, to every one's surprise, he closed his sermon after talking only fifteen minutes, and to the enquirers who flocked about him afterward he explained that he had said all he knew on the subject in hand, and therefore stopped talking.

The conditions of success are these: First, work: second, concentration; third, fitness. Without these no remarkable achievements have been won.

One of the illusions is that the present hour is not the critical, decisive hour. Write it on your heart that every day is the best day in the year.—*Emerson.*

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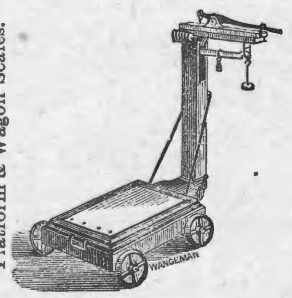

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THE BIBLE TEACHING ON ADULTERY.

Adultery in a strict definition refers to a violation of the marriage vows. Fornication is the violation of the laws of purity by the unmarried. Adultery is held in the Bible a darker crime than fornication. But these two crimes are so nearly the same, and so run the one into the other, that in the Bible and in common use the distinction is not always observed. Under one term sometimes both are indicated. Another kindred sin, condemned in the Bible is uncleanness, commonly known as "self-abuse."

An over degree of, and in some respects a false, modesty, prevents the presenting the scriptural teaching on these subjects as it ought to be done. Modesty is a quality to be greatly commended, but when purity is sacrificed in order to maintain modesty, we pervert the ends of true modesty. True modesty is a helper and handmaid to purity. False modesty is an enemy of purity and virtue. In avoiding a shock to modesty, the translators of the New Testament obscured the clearness and weakened the force of some of the Scripture condemnations of the sin. The sin has been condemned under all the dispensations of God to man. In the beginning God created them male and female, and said: "Therefore shall a man leave his father and mother, and cleave unto his wife, and they twain shall be one flesh." This was the law from the beginning, through the patriarchal ages. In the giving of the Jewish law one of the ten commandments written by the finger of God on the tablets of stone, was: "Thou shalt not commit adultery."

God ordained as the law to the Jews, Lev. xx: 10, again Deut. xxii: 22: "If a man be found lying with a woman married to a husband, then they shall both of them die, both the man that lay with the woman and the woman; so shalt thou put away evil from Israel. If a damsel that is betrothed unto an husband lie with a man * * ye shall stone them with stones that they die. If an unbetrothed damsel lie with a man, the man must take her to wife." Lewdness and the violation of the marital rights were punished with death. The males of the tribe of Benjamin were swept away because they refused to punish those guilty of lewdness with one who herself played the whore. It became a law of the Jews, tolerated on account of hardness of heart, but never approved of God, that a man could have a number of wives and concubines. But under this law, fidelity to these wives and concubines and fidelity on their part, was required. They were openly known and acknowledged in these relations, and must be faithful to them. David is often referred to in excusing of whoredom. David was guilty of whoredom only in one instance, with Uriah's wife, and God never permitted Uriah to touch her after this defilement.

Here is the sentence God pronounced upon David for that sin: "Now, therefore, the sword of the Lord shall never depart from thine house; because thou hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall be with thy wives in the sight of the sun. * * * David said to Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; that thou shalt not die. Howbeit because of this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child that is born unto thee shall die." 2 Samuel xvii: 10.

On account of David's repentance he escaped the death penalty attached to the crime in Judea, but the child died, the sword never departed from his house, and he was humiliated by one of his own house publicly committing adultery, with his wives and concubines. 2 Samuel xvi: 22.

While God tolerated this multiplication of wives and concubines among the Jews, the absolute fidelity of one woman to her husband, and of one man to his wife in the marriage relation, which could be severed only by adultery of one or the other, is the only co-habitation of the sexes that has ever received the approval of God.

Solomon with his gift of wisdom, looking at the subject largely with reference to results in this world, (yet permanent results in this always harmonize with those in the world to come) gives this warning in reference to going after a lewd woman, in Prov. v: "Her feet go down to death, her steps take hold on hell." The whole chapter is devoted to warnings on this subject as are the 6th and 7th likewise.

The 6th chapter 32d verse, says: "Whoso committeth adultery with a woman, lacketh understanding; he that doeth it destroyeth his own soul." Seventh chapter, the going after the lewd woman is "As an ox that goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hasteth to the snare and knoweth not that it is for his life. Her house is the way to hell, going down to the chambers of death." Chapter ix: 18 says: "He knoweth not the dead are there, and that her guests are in the depth of hell." In 23d chapter of Proverbs there is warning against this sin and one frequently connected with it, the drinking of wine. He concludes the book of Proverbs by warning his son, "Give not thy strength unto women, nor thy ways to that which destroyeth kings," (wine). Solomon warns them thus, but admonishes in the 5th chapter, "Rejoice with the wife of thy youth. Let her be as the loving hind and the pleasant roe; let her breasts satisfy thee at all times, and be thou ravished always with her love."

All through the Jewish age, the vilest sins, the worst idolatries of the Jewish nation, were characterized as adulteries, showing God's abhorrence of the crime and the fatal influences on man.

The Savior in his earliest teachings took occasion not only to emphasize the crimes, but to go further still, and say: "Whosoever looketh on a woman to lust after her hath committed adultery with her in his heart," and restores the original law of God; that one man must have one wife, they cannot be separated save for the one cause—adultery. Christ, in reference to this sin, says, it is better "to lose one member, than that the whole body should be cast into hell." This condemnation is repeated by the Savior and recorded by the evangelist on divers occasions and places.

In first chapter of Romans Paul tells why God gave the heathen world up and withdrew his law from them. Chief among the counts was their adulteries and the deep degradation into which their sensualism led them. He warns the Romans to avoid adultery, chapter xiii., verse 9. 1 Cor. vi: 9. "Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God."

In 16th verse, he asks, "what? know ye not that he who is joined to a harlot is one body? for two saith he, shall be one flesh. * * * Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication, sinneth against his own body." That is, other sins generally do not affect the body, but this one is a sin against his own body as well as against God. A person guilty of fornication makes him or herself one in flesh with the fornicator. In the 7th chapter Paul continues the same subject, "To avoid fornication, let every man have his own wife, and every woman her own husband," with directions as to how husband and wife should treat each other on these matters.

To the Galatians he said, v: 10, "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, variance, emulations, * * * of the which I tell you that those who do such things shall not inherit the kingdom of God."

To the Ephesians v: 3, he says: "But fornication and all uncleanness or covetousness, let it not be so much as named among you as becometh saints, * * * no whoremonger, nor unclean person, nor covetous man which is an idolator, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you, for because of these things cometh the wrath of God upon the children of disobedience. Be ye therefore not partakers with them."

To the Col. iii: 5, "Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry, for which things sake the wrath of God cometh on the children of disobedience."

The Spirit, 1 Thess. iv: 5, admonishes: "For this is the will of God, even your sanctification, that you should abstain from fornication. That each should know how to possess his vessel in sanctification and honor, not in the lust of concupiscence, even as the Gentiles which know not God; that no man go beyond and defraud his brethren in any matter, because that the Lord is the avenger of all such, * * * for God has not called us unto uncleanness, but unto holiness."

This entire passage has reference only to the sin of adultery, its clearness and force is obscured by the translation. It means that each one should restrain his lust within the bounds sanctified and made honorable by God. That in this matter (not *any* matter) of adultery none should go beyond what is right, and violate the marital rights of his brethren, for he announces plainly that God is the avenger of all such as wrong their brethren in this way.

These are only a few of the Scriptures teaching plainly the sinfulness of these crimes of adultery, fornication, uncleanness, and kindred vices.

"Marriage is honorable in all, and the bed undefiled (to the married), but whoremongers and adulterers God will judge." Hebrews xiii: 4.

In Revelations, the highest crimes for which the unfaithful are condemned are called adultery and fornication with the kingdoms of earth, showing plainly that literal adultery, fornication and uncleanness are among the highest crimes in the sight of God.

In describing the final judgment, Rev. xxi: 7, says: "He that overcometh shall inherit all things, and I will be his God and he shall be my son. But the fearful and unbelieving, and the abominable and murderers and whoremongers and sorcerers and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." Again, Rev. xxii: 14, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city. For without are dogs and sorcerers and whoremongers and murderers and idolators and whosoever loveth and maketh a lie."

We have grouped the Scriptures together that we may see how God regards the crime. Christians should learn the truth just as God sees it.

One other thought. Society regards it as a heinous, an unpardonable crime in woman, but looks upon it as a light offence in man. We have referred to the fact that it was an offence to be punished with death under the law of Moses, both parties suffered alike. Some, to test Christ, brought a woman taken in adultery, and asked shall she be stoned to death according to the law of Moses. His response was, "Yes, and he among you who is without [this] sin, cast the first stone." It does not mean as our version would indicate, he that is without any sin. But then, as now, the man who seduced the poor woman turned on her and scorned her and accused her. Society then, as now—contrary to the law of God—was ready to excuse the man and stone the woman. Thus Christ, to rebuke the man and reprove society, acknowledged the condemnation, but demanded that he who punished should not be guilty of the sin. None were able to stand this test, to become her executioner; self condemned they slunk away, leaving her with the Savior. He would not slay her, but promised mercy if she would sin no more.

God intends we shall be temples of the Holy Spirit and demands that we must make ourselves free from adultery, fornication, uncleanness. He who is guilty of adultery with a harlot, makes himself one with the harlot—is as unclean as she. His body is no more fitted for a temple of the Holy Spirit than is the body of he harlot. He is one with the harlot, he is one with his wife, living with her. When the wife lives with an adulterous husband, he is one with the harlot—she one with him. Is she not one with the harlot? Has she the right to live with the adulterous husband.

D. L.

The Progress of Invention.

One hundred years ago when thread numbered 150 by the standard set up by spinners, which was considered the utmost degree of fineness possible by English spinners, a pound of cotton spun to such fineness would give a thread seventy-four miles in length—sufficient to reach from Boston to Concord N. H. The machinery to-day spins thread for useful purposes thread numbered 600—from one pound, a thread one hundred and ninety-five miles in length. And machinery has been constructed so delicate that a pound of cotton has given a thread reaching 1,061 miles—further than from Boston to Chicago. The weaver of my boyhood could throw the shuttle perhaps twenty-five times a minute, but not at that rate during the day—human muscles would break down under such rapid action. In 1850, Compton's loom threw the shuttle fifty times a minute, whereas so great has been the advance of invention that the loom of to-day is considered a slow-moving mechanism if the shuttle does not fly two hundred and forty times a minute! "No man can afford to take as a gift to-day a cotton manufactory equipped with the machinery of 1860," was remarked by the late superintendent of the Amoskeag Mills. "We are breaking up the machinery of those days for old iron." In some departments of cotton manufacture, a man with the present machinery will do eight times the amount of work he could do in 1860. In the manufacture of coarse cloth, an operative of ten machines does twice the work he could accomplish with thirteen machines before the war. There never was a period so fruitful in discovery, so fertile in invention, as the present.—*Charles. G. Coffin.*

Nothing does so establish the mind amid the railings and turbulence of present things, as both a look above them and a look beyond them—above them, to the steady and the good hand by which they are ruled; and beyond them, to the sweet and beautiful end to which by that hand they will be brought.—*Jeremy Taylor.*

Home is the heaven of the heart: Love is God, and wife, children and friends are the blessed trinity, that fills it with life, light and gladness.

Right effort is the soil from which flows right thinking. It sets thoughts in the true direction.

Building lots and indignation are both measured by the foot.—*Philadelphia Chronicle.*

A man putting out fire has no time to speculate on combustion.

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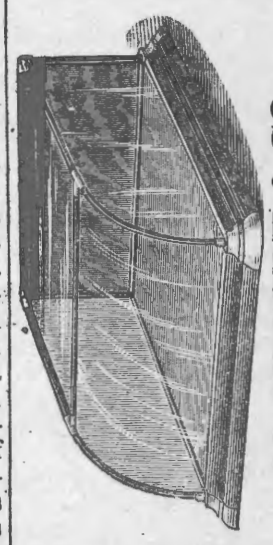

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REPLY TO BRO. POE.

We want our readers to see the whole discussion on evangelizing between Bros. Srygley and Poe, and for this reason we clip from the GOSPEL ADVOCATE Bro. Srygley's article with Bro. Poe's article which relates to ourself and our work.

We will suggest, however, in regard to his opening paragraph, that we think he will find it more difficult to defend the present plan of evangelizing in the State. We have been, and are now, heartily for the Orphan's Home, soliciting funds for it wherever we go; but we want to engage Bro. Poe to show authority for its present *modus operandi*, while we are unfolding the gospel plan of evangelizing. For the first thing we know some critical brother will pounce upon the Orphan's Home and say it is a "State Meeting plan," a co-operation of preachers, directing the work of the church from its proper channel and threatening to overthrow church independency and to establish on its ruins another human hierarchy with its convents and cloisters. Now, Bro. Poe went into the State Meeting to get up enthusiasm on that subject; and he is the man to show that there is no danger of the State Meeting usurping the authority of the churches in regard to it. He will find, however, that it will take three times as much argument to defend this plan and make it operative as it did to throw suspicion on our evangelizing work. His first objection to the work is that it is not a co-operation of churches, but of preachers. That is true only so far as the pledges at Ft. Worth are concerned. The preachers, who were present, promised what they could in getting the brethren to give. They returned to their homes and induced the congregations to send up contributions to the elders at Waco; and on these contributions and not on the Ft. Worth pledges is based the work which is being done. Each congregation gives; and the elders of the congregation at Waco manage the funds and direct the movements of the evangelist. If this is not co-operation of the churches, we do not know what would be. The second objection is only the shadow of the first, and therefore answered by the above.

The third objection is that State meetings will use up all the powers of the church and the rights of the eldership. We do not see that the State meeting has anything more to do with governing and directing in this matter than the GOSPEL ADVOCATE or *Christian Preacher* has, except in degree. The papers have advocated such work just as the preachers and other brethren at the State meeting did, and the churches took the advice and acted upon it. The congregations are being stirred up to it by the papers all the time too, while the State meeting is disbanded. It is not solely the creative of the State meeting, but of the brotherhood, beginning long before the State meeting, with Bro. Gootche's proposition and continuing to grow to this day by the addition of each dollar devoted to the good work. The fourth objection is simply a re-statement of the third, and is sufficiently answered already. The congregations are at perfect liberty to help support the evangelist or not. If the word of God does not lead to do it, there is no power put in play to make them do it. Besides the State meeting is not an "annual convention of preachers." It is largely made up of private brethren, deacons and bishops as well as evangelists; and is generally presided over by some bishop.

The fifth objection is the most serious of all, and is sufficient to consign to everlasting contempt any work against which it is truthfully urged. The word of God thoroughly furnishes us to all good works. If the Scriptures contain no directions in regard to a work, it is not a good work and deserves only to be abandoned. But let us see if the objection holds good against one work.

First. "Go ye into all the world, and preach the gospel to every creature." "Preach the word; be instant in season and out of season; reprove, rebuke, exhort with all long-suffering and doctrine." "And the Spirit and the bride say, Come. And let him that heareth say, Come." Therefore, we see that the gospel must be preached to all; and that every man that has heard is authorized to say, Come.

Secondly. "The Lord ordained that they who preach the gospel, should live by the gospel." The church is the pillar and ground of truth. Therefore, the church must support the preacher.

Thirdly, the church in raising funds was instructed by Paul as follows: "Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gathering when I come." Therefore, money is to be raised by weekly contributions, which is preferable; or by special conditions, which is allowable.

Fourthly, the churches sent money to Paul and his fellow laborers by messengers such as Epaphroditus, who was the messenger of the church of Philippi, of which church Paul says, "For even in Thessalonica ye sent once and again unto my necessity.' Also the brethren sent funds for the poor to the hands of the elders in Judea; which shows that a church may send funds directly to the party for which it is intended, or intrust it to the hands of the elders of the congregation to properly appropriate it.

Fifthly, evangelists were sent out by one congregation, as is the case of Paul and Barnabas by the church at Antioch; or by more, as in the case of Timothy, "who was well reported of by the brethren that were at Lystra and Iconium." Therefore, an evangelist may be sent forth by one congregation or more.

Sixthly, Paul and Barnabas established churches in new places, ordained elders in the churches, and stirred up the brethren to contribute to poor saints and to the support of the gospel. Timothy, Silas and others labored with them at times in the same kinds of work. Also Paul wrote to Titus, "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I have appointed thee." It is right, therefore, for an evangelist to labor in new fields, among the churches and encourage them to give to the orphans and support preachers.

So it appears that every item connected with our work has scriptural authority. We have been arguing for years against plans unscriptural, but have never raised our pen against the scriptural plan, and God forbid that we ever should. We are in no dilemma, but feel ourself fortified behind God's word. We have stood for the primitive plan in the worship of God and the work of the church, and we have not wavered one inch. We have fought innovations when there were few to stand with us. We have kept zealous and well meaning brethren from fastening upon the brethren of Texas a human plan—a yoke which our fathers were not able to bear; and now that they are willing to work according to Scriptural plan we have no hard words or evil surmises for them. We rejoice in the harmony that prevails throughout the State, and the growth of the brethren in good works. Come, Bro. Poe, let us join hands in every good work, and roll on the car of salvation till hill and vale, seashore and prairie plain, shall resound with the glorious gospel of God's dear Son.—*Christian Preacher.*

I propose to make no formal reply to this, but to let my articles already written and sent forward before I saw this, answer it.

By reference to these, Bro. Wilmeth and Bro. Srygley both may *learn*, that I am missionary in spirit, and propose so long as *churches* lead in the work of evangelizing, to do all I can to help on the work. The GOSPEL ADVOCATE has always been missionary in spirit, and teaching. It has advocated the spread of the gospel, whether preachers were paid or not. Its position has been, that preachers *are bound to preach*, and that *the church is bound to sustain the preacher in his work*, and that if the work is neglected on either hand, God will hold preacher or church to account. No one knows this better than brethren Wilmeth and Srygley. I have no words or space to waste on this subject, and simply say that *as long as the churches send out and sustain the preachers* I can as heartily endorse and help on the work, as any.

But Bro. Wilmeth knows that the "State Meetings" to the present have been—not church work—but the work of the preachers, regardless of the churches. All I ask in this matter is that the churches shall lead, and as suggested by Bro. Faris, send delegates to say to the meeting what they (the churches) are willing to do in this work. Bro. Srygley says this is the *old* objection. Very well, I claim very little originality in anything. I have so little, that I am satisfied with the workings and theory of an old gospel that has been repeated millions of times for nearly two thousand years. I say to Bro. Wilmeth and our readers, that I am for the spread of the gospel and the conversion of the world. Can Bro. W. show anything in my writings to the contrary? I was *all right* on the question while associated with him in the *Preacher*. I am now just what I was then.

Now, brethren, in order to help you all I can in the work, I pass over many of your ugly insinuations. I have no axe to grind, only wish to do all the good I can by helping on the spread of the gospel in a way that the Lord himself shall own and bless.

FAITH, REPENTANCE AND BAPTISM.

We promised in our last to prove to Mr. Hawkins and to all Methodists, or others who desire proof, that faith, repentance and baptism are all conditions of pardon to the alien. By *alien* we mean one not a citizen of the kingdom of Christ, one not a Christian. These are conditions to pardon, or to be done on our part in order to pardon of *past* sins.

When Jesus was about to leave the world, and was committing to the hands of his ambassadors—his Apostles—the word of reconciliation—the terms upon which he would receive aliens to citizenship in his kingdom, he said unto them, "Go preach the Gospel to every creature, he that believeth and is baptized, shall be saved." Mark, 16: 15–16. Here, Jesus himself places faith, and baptism, as conditions to pardon. As Luke records the commission it reads: "Thus it behooved Christ to suffer, and to rise from the dead the third day, that repentance and remission of sins might be preached in his name among all nations, beginning at Jerusalem." Luke xxiv: 46–47.

Now, did the apostles understand this as terms of pardon to aliens? We can learn by what they did. On the day of Pentecost, Peter preached to the same mob who had murdered Jesus. His first purpose was to prove that Jesus, whom they slew, was THE CHRIST. He succeeded, for in bringing up prophecy after prophecy, from their own Scriptures—the Old Testament—he showed that this Jesus had fulfilled their Scriptures, and he proved it so clearly that they believed it, and that faith pierced them to the heart, so that they cried out, "Men, brethren, what must we do?" Peter, full of the Holy Ghost, cried out, "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts ii: 38.

They had faith, they asked what to do. Peter told them to "repent and be baptized." Faith, repentance and baptism were *then* conditions to pardon. If conditions then, they are conditions now, for we have no *new* law from heaven, and must stand or fall as judged by this. Now, that faith is a condition of pardon, Paul says, "without faith it is impossible to please God, for he that cometh to God *must* believe." But as our Methodist friend will not deny that faith is a condition, we pass on to repentance and baptism. In the meantime, how about bringing babies, without faith, when Paul says, "He that cometh *must* believe." Suppose we Christians throw him back on the proof, as he did the Campbellites, wouldn't he have a hard time of it? The idea of such an one demanding proof!

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A man will rant around as if mad if his better half asks him to get up at 5 A. M. on a cold day and build the kitchen fire; but he will suffer like a martyr with itching piles and spend an extra dollar on beer to drown the pain instead of investing a small amount in Swayne's Ointment for removing the itching and soreness. Verily the poet has well said "what fools these mortals be."

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For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Croup, Influenza, Asthma, Whooping Cough, Incipient Consumption and for the relief of consumptive persons in advanced stages of the Disease. For Sale by all Druggists.—Price, 25 Cents.

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Consumption in its early stages is readily cured by the use of Dr. Pierce's "Golden Medical Discovery," though, if the lungs are wasted no medicine will effect a cure. No known remedy possesses such soothing and healing influence over all scrofulous, tubercular, and pulmonary affections as the "Discovery." John Willis, of Elyria, Ohio, writes: "he 'Golden Medical Discovery' does positively cure consumption, as, after trying every other medicine in vain, this succeeded." Mr. Z T. Phelps, of Cuthbert, Ga., writes: "The 'Golden Medical Discovery' has cured my wife of bronchitis and incipient consumption." Sold by druggists.

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We take pleasure in announcing to the patrons of the ADVOCATE that our old friends, Alex. Hogan and Jos. B. Hall, under the firm name of Hogan & Hall have located at 106 Broad st., the Anthony Bros. old stand, where they have opened a very large stock of Groceries, pure Whiskey for medical use, and pure Grape Wine for communion purposes, either at wholesale or retail. They also deal in Bacon, Lard, Meal, Flour, Butter, Eggs, and other produce. Give them a call.

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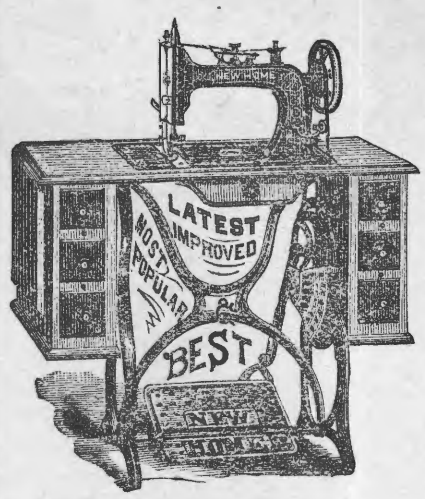

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THE REAL DANGER.

As a general thing parents are in more danger of ruining their children by over-indulgence—by winking at wrong-doing, or even laughing at real errors as simply childish folly, which will be soon overcome—than they are by over-much government. Some strong characters there are which, even from earliest childhood, are not seriously injured by the most foolish parental indulgence. They seem to have no disposition to be wilful, deceitful, disobedient or obstinate; but by far the largest number of children foolishly indulged and petted grow up, if not absolutely ruined, yet very unlovely; despoiled of half their best qualities by lack of parental government and judicious guidance. "Take this child and nurse it for me and I will pay thee thy wages," said the Egyptian princess to the mother of Moses. But it is also the teaching of our Father when he commits to the mother's hands the nurture of an infant. And how rich is the reward if the mother seeks divine guidance, and nurses and leads her children up to maturity in the love and obedience of their Maker's commands! Let every mother consecrate herself to the service of him who gave his life for her when the first-born is laid in her arms, and then, with the help that always comes with such consecration, let her teach her little ones how the Savior loved little children and took them in his arms and blessed them.

This story of the Savior's love for the little ones, often simply and cheerfully told, will greatly aid her to keep fast hold of their hearts and make the years of maternal guidance very sweet and precious to both mother and child. Let no mother show lack of sympathy or indifference to the little troubles and sorrows of her young children. Teach them to feel that to the mother's side they can run with every annoyance, however small, and that she will comfort them or show them a way of escape, that they may be able to bear what to their little hearts is a great sorrow.

Let mothers—let parents enter so far into their young children's amusement and plays as to listen cordially to all they have to say, laying aside their own work or an interesting book for the time being to share their pleasures. The days when these little gifts or *loans*, are about us in the nursery, or just outgrowing nursery days but still at home and under parental guidance, should be the richest, happiest days of life-time.

GOOD HOMES.—Robert Collyer says: "Good homes are like good apple trees—they propagate after their kind. What you see in New England in one era you see in Minnesota in another, and when we make a home our children will have to think of in forty years, we make what they will then have made out of loving memories. If things go harder with some of the children than with us, and they have never realized such a home, still what we give them will bless them all their days."

When you are to lead others in prayer, it does uot mean that you are are to pray at them, or argue with them. Your prayer is to God.

The highest reach of human science is the scientific recognition of human ignorance.—*Hamilton.*

How narrow our souls become when absorbed in any present good or ill. It is only the thought of the future that makss them great.

Recollect that trifles make perfection, and that perfection is no trifle.—*Michael Angelo.*

General News.

The prospects of the South as a great manufacturing country are brightening. A committee of Northern dry-goods merchants and cotton manufacturers met in New York last week and petitioned the different trunk lines of railroads to re-classify the freight schedule to allow the rate on domestics, etc., which is now shipped as first-class freight, to be reduced. Sheetings, shirtings, etc., from Southern mills, can be laid down in St. Louis, Cincinnati, Louisville, and other cities, at a lower price than the New England mills can afford, as we in the South have the advantage of growing the cotton on our own grounds, consequently our Northern friends seek, as a protection to their interests, to have the freight tariff lowered.——The Mississippi is steadily receding, and no further damage is feared.——Workmen began last week the erection of scaffolding in the rotunda of the capitol at Washington, for the purpose of taking down and having re-backed the well-known historical paintings, "The Embarkation of the Pilgrims," "The Baptism of Pocahontas," and the "Discovery of the Mississippi." They have been for some time in a bad condition, and in need of repair.——The funeral of Alexander H. Stevens was attended by 75,000 persons. The election of his successor to the Governorship will occur on April 24th.——The citizens' movement has been fully organized in Cincinnati. A constitution has been adopted, and Rufus King chosen permanent president. The preamble to the constitution recites that the management of municipal affairs is no longer tolerable, and this condition of things has been brought about by too strict an allegiance to party. The object of the association is to promote the election of honest and capable men to the municipal offices, and its operations are to be confined strictly to municipal offices and elections. The movement has not succeeded in Nashville as yet.——The Governor of Missouri has pardoned Clarence Hite, one of the James gang, who returns to his home in Logan county, Ky., in the last stage of consumption.——Crooked fence corners in the United States occupy more land than would suffice to supply the farming population with bread, if properly cultivated, or to furnish food for more sheep than are owned in the whole country.——The organized militia of South Carolina consists of eighty-one companies of State volunteer troops, white, numbering 4,376 men, and twenty companies of national guard, colored, numbering 1,185 men; aggregate 5,561.——Among the significant items in the Chihuahua papers are those relating to the departure of Mexicans for the United States. Of these there are about as many as there are of arrivals of Americans at Chihuahua.——Ex-Congressman Thompson, of Pa., is under arrest for forgery.——Jay Gould will start in his new $200,000 yacht on a two year's cruise around the world in July.——The constitutionality of the Tariff Act is likely to be tested by the U. S. Supreme Court.——A lad has just died of hydrophobia in New York, resulting from the bite of a Spitz dog, received two years and a half ago.——A man named Wing, living near Summerville, O., was frightened to death Monday night by a couple of acquaintances who were playing a joke on him.——Eighteen car-loads of farmers from Central Illinois left last week for Dakota and other Northern States.——Work on the Panama Canal is being pushed. The laborers are mostly Jamaica negroes. The machines are American, Belgian and French.——Black walnut logs are being shipfrom Franklin, Ky., to Berlin, Prussia.——The great flour-mills in Minneapolis, and throughout the State, are not productive to the extent of one-third of their capacity. A number now running will shut down this week because of the scarcity and high price of wheat.——Great suffering is reported in many of the overflowed Illinois and Indiana towns on the Ohio. Decaying vegetable matter in cellars, and the standing water, together with exposure, have been prolific of disease, especially typhoid fever and pneumonia.

FOREIGN.—They have been having a long period of bad weather in England. There have been frequent rains and floods, the fields have been much of the time covered with slush and water. The crop prospect has been injured, and farmers are seriously apprehensive. The President of the Wesleyan Conference has issued a circular letter recommending united prayer for fine weather, so that the seed may be committed to the soil. This has been done at the solicitation of numbers of people in different parts of England. The bishops are said to have the same step in contemplation.——The total number of persons arrested in Andalusia for complicity in the anarchist movement is 1,200. Of this number three hundred were charged with murders, agrarian outrage, and with being abettors of the "Black Hand" Society. Sixty of the prisoners confessed to complicity in four murders. ——The Archbishop of Paris has ordered Christian burial to be refused to persons killed in a duel. He has thus struck a severe blow at that relic of barbarism.——Dr. McGowan, an American missionary, reports a strong probability that Corea will produce kerosene in large quantities. ——Egypt.—The latest authentic intelligence from the Soudan, at Cairo, is that the False Prophet has been defeated, with a loss of 2,000 men, after a severely contested battle with Abdel Kadir Pascha.

THE HOUSEHOLD.—Look at the purity of the household, and the sweet affections of it. It is very significant to me, when reading the New Testament, that the directions for the family are made as if it was very difficult for men to dwell together with their own flesh and blood in harmony and peace. The commands are commands that apply to the constant breaking out of temper. The injunction of obedience to parents on the part of children; the instruction to parents not to provoke their children; the arguing of the case as though to the Apostle's mind there was much wrangling and quarreling in the household; and the leaving out from his recognition of so much that we inevitably put in when we talk about the family—these things indicate that the condition of the family was once different from what it is now. What do we talk about when we speak of the family? The family hearth; the festivities of the family; the sweet affections of the family; the household virtues. *Home*—that word is the very next word to heaven in the popular imagination.—*Henry Ward Beecher.*

It will be a dark day for the church of God when the positive forces that are in it—the force of out-spoken truth, the force of fearless rebuke, the force of steadfast and aggressive self-assertion in the name of God, and duty, and eternity—shall have grown so weak and tame they provoke no hostile criticism, and influence its enemies to no slanderous and defamatory resentment. It can afford to bear such things. Nay, it can afford to glory in them, as evidence indubitable that the seed of the woman hath power to bruise the serpent's head.—*Church Union.*

"THERE'LL BE ROOM IN HEAVEN."

She was a little old woman, very plainly dressed in black bombazine that had seen much careful wear, and her bonnet was very old-fashioned, and people stared at her tottering up the aisle of the grand church, evidently bent on securing one of the best seats, for a great man preached on that day, and the house was filled with splendidly dressed people who had heard of the fame of the preacher, of his learning, his intellect and goodness, and they wondered at the presumption of the poor old woman. She must have been in her dotage, for she picked out the pew of the richest and proudest member of the church, and took a seat. The three ladies who were seated there beckoned to the sexton, who bent over the intruder and whispered something, but she was hard of hearing and smiled a little withered smile, as she said, gently:

"Oh, I'm quite comfortable here—quite comfortable."

"But you are not wanted here," said the sexton, pompously; "there is not room. Come with me, my good woman; I will see that you have a seat."

"Not room," said the old woman, looking at her old sunken proportions, and then at the fine ladies. "Why, I'm not crowded a bit. I rode ten miles to hear the sermon to-day, because—"

But here the sexton took her by the arm and shook her roughly in a polite, underhand way, and then she took the hint. Her faded old eyes filled with tears, her chin quivered; but she arose meekly and left the pew. Turning quietly to the ladies, who were spreading their rich dresses over the space she left vacant, she said gently:

"I hope, my dears, there'll be room in heaven for us all."'

Then she followed the pompous sexton to the rear of the church, where in the last pew, she was seated between a threadbare girl and a shabby old man.

"She must be crazy," said one of the ladies in the pew which she had first occupied. "What can an ignorant old woman like her want to hear Dr. Blank preach for! She would not be able to understand a word he said."

"These people are so persistent! The idea of her forcing herself into our pew. Isn't that voluntary lovely! There's Dr. Blank coming out of the vestry. Is not he grand?"

"Splendid! What a stately man. You know he has promised to dine with us while he is here."

He was a commanding looking man, and as the organ voluntary stopped, and he looked over the great crowd of worshippers gathered in the vast church, he seemed to scan every face. His hand was on the Bible when suddenly he leaned over the reading desk and beckoned to the sexton, who obsequiously mounted the steps to receive a mysterious message. And then the three ladies in the grand pew were electrified to see him take his way the whole length of the church to return with the old woman, whom he placed in the front pew of all, its other occupants making willing room for her. The great preacher looked at her with a smile of recognition, and then the service proceeded and he preached a sermon that struck fire from every heart.

"Who was she?" asked the ladies who could not make room for her, as they passed the sexton at the door.

"The preacher's mother," answered that functionary, in an injured tone.

How few remember that while "man looketh on the outward appearance, the Lord looketh on the heart."—*The Sun.*

ITEMS, PERSONALS, ETC.

Our junior editor, who is preaching in Maury county, Tenn., is suffering some from rheumatism. He is sending in quite a number of subscribers.

Gen. Fitzhugh Lee, of Confederate fame, lectured in this city to a large audience last week. A reception at the Maxwell House, and a banquet at the principal restaurant, was given in his honor.

Bro. F. D. Srygley made his first call at the ADVOCATE office, Friday last; was just from Columbia, Tenn., where he has been preaching. Bro. S. has a fine, striking face, and a very expressive eye. He preached at Franklin, Tenn., Sunday, March 18; he will remain in this part of the State a short time, after which he returns to Paris, Texas.

The drunkest man on record was the one who looked in the dictionary to find out where he lived.

Send us word any time you wish specimen copies of the ADVOCATE sent to your friends, or to any one who would be likely to subscribe.

The population of Manila was being decimated by cholera, says a colonial paper, when a tremendous hurricane swept over the island, and acted as a meteorological antiseptic, for on the following day not a single additional case of cholera broke out, and none have been reported since.

High medical authorities have about arrived at the conclusion that consumption is contagious.

A Western politician having made a speech, wound up by saying: "Gentlemen, them's my sentiments, and let me assure you they are the sentiments of an honest man. But, gentlemen, if they don't suit you, they can be altered."—*Texas Siftings.*

Would it have been true if the *Siftings* had said preacher instead of politician?

Bro. R. E. McKnight has removed from Ft. Worth, Texas, to Lebanon, Mo., where he has been called to preach.

Married, on the evening of the 8th inst., by Rev. J. L. Alexander, Thos. I. Curtis, of Sumner county, to Miss Susan A. Jenkins, of Wilson county.

"A meeting at Fayetteville, Tenn., was begun Wednesday night before 1st Lord's day in March by Bro. J. M. Kidwill, and after several days was continued by myself for eight days. Result, 7 additions. Fayetteville has a small but earnest congregation. All congregations should remember that strength consists not particularly in members and money, but in the pure, holy life of each member."—E. A. Elam.

Bro. Sam'l. L. Dodd, of the firm of Dodd Bros., nearly opposite the ADVOCATE office, has just returned from New York, where he purchased a full Spring stock of dry goods and notions.

A correspondent of the *Congregationalist*, writing from Columbus, Ohio, asserts with confidence that one of the churches of that place "recently postponed a previously announced series of revival meetings in order that its members might not be hampered by church engagements during what one of the papers called 'the most remarkable weeks of opera performance the world has ever known.'"

We see it stated that the good people of Lakeville, Conn., are scandalized by a gross image of Christ on the cross which has been erected at the corner of two prominent streets on grounds connected with the Catholic church. The priest was recently arrested and fined for selling liquor, and takes this method of retaliation.

There is more religion in paying one hundred cents on the dollar, says some one, than in some of the most eloquent prayers ever delivered.

Market Report.

OFFICE OF THE GOSPEL ADVOCATE,
Thursday, March 21, 1882.

Cotton quiet and dull. Country produce steady, in light receipt, prices materially unchanged; eggs lower.

COTTON.

Good Ordinary	8¾
Low Middling	9
Middling	9⅛
Good Middling	9¾

COUNTRY PRODUCE.

GINSENG	1 00 to 1 25
BEESWAX—Choice	25
DRIED FRUIT—Apples	7
Peaches, halves	
" quarters	
TALLOW	7¼
POTATOES—Irish, per bbl	2 25 to 2 50
" Sweet "	1 25
PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1¾
FEATHERS—Choice	30 to 55
BUTTER	25 to 30
CHICKENS, hens	25 to 30
Young Chickens	15 to 20
TURKEYS—Gross, per lb	10
Dressed, "	12½
EGGS	12½
HIDES—Dry Flint	15 to 16
Dry Salted	11 to 13
Green Salted	7½ to 8
WOOL—Tub Washed	32 to 34
Unwashed, Clothing and Combing	18 to 22
Unwashed Lamb's Wool	none.
Burry One-third less	

FLOUR AND GRAIN.

FLOUR—Superfine	4 25
Extra	5 00
Choice Family	6 00
Fancy	6 25
Patent Process	7 00
BRAN—Loose Car loads, per ton	17 00 to 17 50
WHEAT—New	100 to 11
CORN—Sacked in Depot, white	55
New, from Wagon, shelled	48
" " " in ear	48
OATS—Sacked in Depot new	53
RYE—From wagon, Seed	60
BARLEY—from wagon	50
HAY—Mixed	14 30
Prime Timothy	15 00
Choice "	16 00

LIVE STOCK.

CATTLE—Best fat Steers, per 100 lb	4 25 to 4 50
Best Butchers	4 25
Ordinary thin Cattle	2 00 to 2 50
Sheep, Fat	4 00 to 4 50
" Stock	2 75 to 3 00
Lambs	4 00 to 4 75
Heavy Hogs	5 90 to 6 10
Light Hogs	5 50 to 5 75

PROVISIONS.

BACON—Clear Rib Sides	11
Shoulders	9½
LARD—Buckets	14½
Tierces	13
HAMS—"C. C. C."	15
COUNTRY MEAT—Shoulder	9 to 9½
Clear Sides	11
Hams	11½
Lard, from wagon	11½
BULK MEATS—Clear Rib Sides	10¾
Clear Sides	11
Shoulders	8½

TOBACCO.

Common to good lugs	2 75 to 4 5
Low leaf	5 00 to 6 00
Common to medium leaf	6½ to 7½
Good leaf	7 50 to 8 50
Fine leaf	

WHOLESALE GROCERIES.

SUGAR—New Orleans (kettle) per bbl	7⅛ to 8
Yellow Clarified	8¾ to 9
White Clarified	9 to 9¼
Granulated	9¾ to 10
Crushed and powdered	10½
A Coffee	9¾ to 10
MOLASSES—New Orleans	45 to 58
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	8¾ to 9½
NAILS—10d	3 75
Horse shoes	5 00
SALT—Seven bushel barrels on cars	1 85
5½ bushel bbl	1 40
LEATHER—Oak Sole	35 to 42
Buffalo Slaughter	27 to 29
Hemlock	24 to 27
In Rough	20 to 24
SEEDS—Herd's Grass	100 to 1 10
Blue Grass	1 25 to 1 50
Clover	8 00
Timothy	2 25 to 250
Orchard Grass	1 40 to 1 50
German Millet, from wagon	1 05
Hungarian and Missouri	None

Home Reading.

MRS. ARCHER'S REFORM.

BY KATE SUMNER GATES.

Evidently something had occurred to trouble Mr. Archer. He made but a mere pretence of eating, though the roast was the very best cut and done to a turn.

"What is it, Robert?" asked Mrs. Archer a trifle anxiously, as he toyed with his favorite dessert.

"I made a very unpleasant discovery this morning, and I cannot get over it," was the reply. "You know young Cleveland, head of the lace department. Well, I have discovered that he has taken $200 or over from us, in little sums from time to time. I declare it cut me to the quick to accuse him, for I have always had a strong fancy for him."

"How did you happen to suspect him?"

"From his manner of living; I've wondered for some time how his wife could dress so well on his salary, and they've lived well, too; but I trusted him implicitly. Demond, the cashier, however, noticed it just as I did. He was suspicious, though; so he has been watchful for some time past. Yesterday he discovered him. Cleveland confessed all at once."

"What shall you do about it?" asked Mrs. Archer as she rose from the table.

"That is just what troubles me," was her husband's reply as he followed her into the library.

"I do not know what to do. Somehow, Alice, I cannot help feeling that we are somewhat to blame, and if we are—"

"Robert," interrupted his wife, "of all your notions this is certainly the wildest. What *do* you mean? How can we be connected in any way with Mr. Cleveland's sin? I am sure we have been very kind to them both. We invited them to our church and here to our home. What do you mean?"

"Simply this. When I asked Cleveland what could have tempted him to such an act, he said living beyond his means."

"I could not bear," he said, "to have my wife feel ashamed of herself everywhere she went, church and all, and this is what it has come to. The bills came in faster than I could meet them, and I 'borrowed' money, intending to pay you back when my salary was raised."

"I have been wondering all this morning, Alice, if it was *right* for a follower of Christ to do anything, even to wear a dress that should tempt another to do wrong. I can afford, for instance, to dress you in velvet if you wish. Frank Cleveland ought not to afford his wife more than one silk dress a year, if he does that—"

"And because Mrs. Frank Cleveland who ought to dress in cashmere is tempted by my velvet, which, as you admit, I am abundantly able to afford, I must forsooth put on calico; is that your idea? Really, Robert, you are carrying it too far altogether. Mrs Cleveland cannot be very strong-minded, or she would not be tempted. She would know that no amount of dress makes a lady."

"Consequently, Alice, *you* would be just as much a lady in a black silk or even cashmere as in the velvet you are intending to get," said Mr. Archer with a smile.

"Doubtless I should," replied his wife, a trifle stiffly; "that is, providing I could only afford the silk. But I consider the velvet more suited to my station in life, and since I can afford it, I see no reason why I should give it up on account of Mrs. Cleveland or anyone else. I am sure I do not know of anyone who governs her dress on any such principles, and I do not believe you do."

"No," replied Mr. Archer sadly, "I am afraid I do not, but I know of some one who would, if he were only living, and that is Paul, for you know he said that if meat made his brother to offend, he was willing to eat no more meat while the world should stand."

"Oh, Alice," said Mr. Archer, rising and coming over to her side, "it will make no material difference whether you wear the proper amount of silk and velvet prescribed for your station in life or not, but it will matter if you lead one of His little ones astray. Think it over earnestly and prayerfully, Alice, and let us remember that even Christ pleased not himself. Is it necessary we should always?"

Mrs. Archer sat for a long time after her husband left her, buried in deep thought. She was by nature and cultivation elegant; she was never showy in her dress, but rich and elegant. She called to mind the costume she had just planned, wondering as she did so how she would feel if she was Mrs. Frank Cleveland in her best of cashmere coming out of church beside Mrs. Robert Archer in this costume of velvet and lace.

"I shall endeavor to forget Paul entirely if I get that," was her mental decision. "Why not go without it?" whispered the still, small voice.

But Mrs. Archer was by no means willing to assent to that proposal, and then she was dismayed to find how averse she was to it. She had prided herself on not caring for dress, because when once her dresses were planned she spent no more thought on the subject, except to be satisfied in a well bred sort of way. She had been quite Pharisaical about it, had been devoutly thankful she was not as some women. After all, was she entirely exempt from the condemnation she had so unhesitatingly passed upon others? It was a long, hard-fought battle.

If she could only have made herself believe that it was a matter of vital importance that she dressed elegantly as heretofore; but do her best, her "station" in life and what befitted it seemed small affairs just now. What would it all profit if a human soul were lost thereby?

And there was that word of Paul's inquiry in her ears—should she be less willing? Had she given herself body and soul, all that she was and had to Christ, to let herself be used in any way on the other side?

Mr. Archer received the following note late that afternoon:

"DEAR ROBERT: I have found out a great deal about myself that I never knew or mistrusted before. I thought I was not as 'other men,' but I find I am, if anything, more so.

"I have taken a great deal of pains to dress as I thought befitted my station in life, but I have failed because I forgot that that station was on *Christ's* side, where I was to be a 'bright and shining light.' Cannot we help Mr. and Mrs Cleveland? ALI E."

The First Church experienced a sensation the next Sunday. It flashed from pew to pew quietly, but every one was reached by it, at least amongst the sisters. Mrs. Robert Archer, who was wont to be the most richly and elegantly attired lady in church, came quietly to her accustomed seat in the broad aisle, in a simple, neatly-made suit of black cashmere.

It was the very finest and softest of cashmere, the lace at her throat and sleeves was real, but the dress was simply made.

"What do you think of it?" she said to her husband, as he wrapped her fur-lined circular about her before they started.

"I think," was the reply, as he bent to kiss her lips, "that I was never so proud of you in my life."

Mrs. George Benton, whose husband had only $800 per annum, had been wondering all the week if they could not leave the First Church and go to some other.

"I know it is wrong, George, but the elegant dresses tempt me, and make me feel so uncomfortable in my alpaca that the sermon does not do me half the good it ought."

"Well, Lucy," said Mr. Benton, as they walked home from church that noon, "how was it today?"

"Oh, George! I think Mrs. Archer was beautiful, but wouldn't she be surprised to know how she helped and encouraged me just by her dress? It must be so nice to have the power she has to help others."

"I am not sure, my dear, that she has, any more than *you* have."

"*Me!* Why, George, what do you mean?"

"Why, that there are people who look up to us as we do to Mr. and Mrs. Archer, and if we are extravagant on a small scale I suppose we fill their hearts with envy just as surely as ours ache because we cannot compare with those above us."

"George!" said Mrs. Benton, almost stopping in her excitement, "there isn't any one who lives to himself, is there, not even the humblest?"

"No; it is freely ye have received, freely give, the world over, I guess."—*Christian Intelligencer.*

FACTS WORTH REMEMBERING.

A severe cold can be soonest cured by remaining within doors, in a warm room and near the fire, until all signs of it have disappeared. Then, care should be taken to prevent a relapse by having the feet warmly clad, and the whole body, and particularly the chest and back of the neck, well protected when going out.

A recent cough will almost always yield to the following treatment within two or three days: Mix in a bottle 4 ounces of glycerine, 2 ounces of alcohol, 2 ounces of water, 2 grains of morphine. Shake well. Dose for an adult, 1 to 2 teaspoonfulls every 2 or 3 hours. Half this quantity to children from 10 to 15 years. It is not safe to give it to infants or children under 10 years of age.

Sudden deaths do not come from heart disease, one case in twenty, but from congestion of the lungs or brain, or from apoplexy. More die from congestion of the lungs than of the brain, and more of congestion of the brain than from apoplexy.

Sudden death from heart disease is usually caused by rupture of some large artery near the heart: from congestion of the lungs, by instantly stopping the breath; from congestion of the brain, by causing pressure on the brain, which paralyzes and instantly destroys life; from apoplexy, by hemorrhage in the brain.

Heart disease most frequently results from neglected or improperly-treated rheumatism. It more often follows mild rheumatism than the severe kind, because severe rheumatism receives prompt treatment, while the mild form is often neglected and left to work its way to the heart.

Persons who suppose themselves suffering from heart disease, because they have pain in the region of the heart, or palpitation, seldom have any disease of that organ. In nine cases out of ten, they are suffering from dyspepsia—nothing more. Congestion of the lungs is most frequently caused by a sudden change from the heat of an ill-ventilated room or railroad car, or street car, to the cold air outside, without being protected by sufficient clothing; hence, many persons thus seized drop dead in the streets.—*Hall's Journal of Health.*

F. A. BADGER,

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OFFICE:
ODD FELLOWS' TEMPLE,
(Cor. Church & High Sts.,)
Nashville, Tennessee.

NON-RESIDENT NOTICE.

(In Circuit Court—February Rules, 1883.)

Carrie L. Webster vs. Edward Webste

In this cause, it appearing to the Clerk from the allegations in the bill, that the defendant is a non-resident of the State of Tennessee, so that the ordinary process of law cannot be served upon him; therefore. orders that publication be made in the Gospel Advocate, a newspaper published in Nashville, Tennessee, once a week for four consecutive weeks, requiring the defendant, Edward Webster, to appear at the Courthouse door in the city of Nashville, on the

4th Monday in February, 1883,

Then and there to plead, answer and demur to Complainant's bill, or the same will be taken for confessed, and the cause set for hearing ex parte. J. E. ALDRICH, Clerk.
By H. C. HUDSON, D. C.
M. R. Priest, Solicitor for Complainant.

NON-RESIDENT NOTICE.

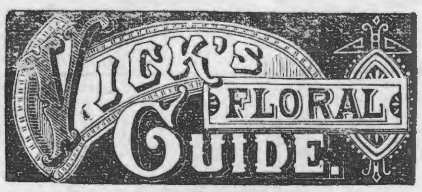
(Circuit Court—March Rules, 1883.)

Henry Smith vs. Elizabeth Smith.

In this cause it appearing to the Clerk from the allegations in the bill, that the defendant is a non-resident of the State of Tennessee, so that the ordinary process of law cannot be served upon her; therefore orders that publication be made in the Gospel Advocate, a newspaper published in Nashville, Tennessee. once a week, for four consecutive weeks, requiring the said defendant, Elizabeth Smith, to appear at the courthouse in the city of Nashville, on the

1st Monday in March, 1883,

then and there to plead, answer or demur to complainant's bill, or the same will be taken as confessed and the cause ordered set for hearing ex parte.
Witness, J. E. ALDRICH, Clerk
By H. C. Hudson, D
J. W. Baker, Solicitor for Complainant.
February 2, 1883.



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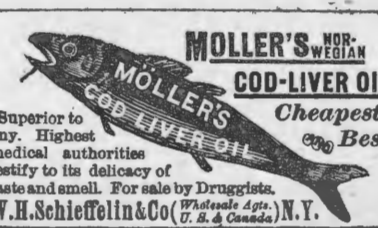

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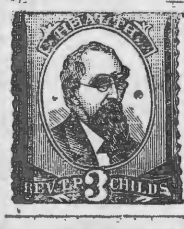

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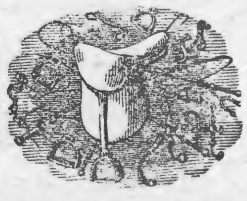

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Come, boys, I have something to tell you,
Come near, I would whisper it low;
You are thinking of leaving the homestead;
Don't be in a hurry to go.
The city has many attractions,
But think of the vices and sins;
When once in the vortex of fashion,
How soon the course downward begins!

You talk of the mines of Australia;
They've wealth in the red gold, no doubt;
But, ah! there is gold on the farm, boys,
If only you'll shovel it out.
The mercantile life is a hazard,
The goods are first high and then low;
Better risk the old farm a while longer;
Don't be in a hurry to go!

The great, busy West has inducements,
And so has the busiest mart!
But wealth is not made in a day, boys;
Don't be in a hurry to start!
The bankers and brokers are wealthy;
They take in their thousands or so;
Ah! think of the frauds and deceptions;
Don't be in a hurry to go!

The farm is the safest and surest;
The orchards are loaded to-day;
You are free as the air in the mountains,
And monarch of all you survey;
Better stay on the farm a while longer,
Though profit comes in rather slow;
Remember you have nothing to risk, boys;
Don't be in a hurry to go!

Selected.

EDITORIAL BREVITIES.

Bro. Wilmeth says we have approved in Tennessee such a work as he is doing in Texas. We have not looked carefully at all into what he is doing in Texas. Having confidence Bro. W. will not undo in any way the Christian work he has done in behalf of the sufficiency of the church, as given by God, and of the ample provisions in the word of God for all the work of God on earth, we are content to present the truths as revealed by God, and leave the application of them to those working in his vineyard. But we have not commended any work that depends upon a State meeting or other organization or association of churches or individuals for authority or means of operation, or that tends to build up any organization not known to the Scriptures.

The *Christian-Evangelist* notes with seeming approval, Bro. Graham's reproof of F. M. Green for denouncing Bro. Harding as a liar. The *Christian-Evangelist* was equally guilty with Bro. Green in besliming Bro. Harding's character. It called Bro. Harding a religious dyspeptic, because of his notice of the meeting. This is just as much an untruth concerning him as Bro. Green's statement. It is no more true that he is a morbid dyspeptic than that he is a liar. The falsehood may not be altogether so hurtful to the victim of it, but it is just as much a falsehood, intended, too, to injure him and destroy his influence, simply because he criticised and objected to the missionary society. This is only a repetition of that which has been from the beginning; when men opposing the truth are unable to reply to those who maintain it, they malign their character. Those who rushed upon Stephen did so because they could not resist the truth he presented.

The secular papers have enumerated the attendance at church in several of the leading cities of this country, on a number of successive Lord's days, and have found the average attendance at the Romish much larger than at the Protestant churches. The *Christian-Evangelist* accounts for it on the ground that the Romish Church is kept open all day and all who attend for even a short time to engage in worship, are counted; whereas only those who attend the sermon are counted in the Protestant churches. This suggests one of two things—either the Romanists are better drilled and instructed in the necessity of attending the service of the church, or that men and women will attend church to worship, more faithfully than they will attend to hear sermons. The Protestant service is much more taken up with sermonizing than the Romish. Would it not be well that both these points be noted for improvement. 1. Would it not be well to make the service of the Christian more a matter of worship, less an intellectual entertainment. If the whole church could combine in Sunday-School service, a joint reading and study of the Scriptures, then the Lord's Supper, contribution and prayer with a service of song, both the children and old people would be benefitted, and if the duty of attending the service was impressed, the attendance I believe would be better. There would be less temptation to innovate with mere expedients to entertain.

We have seen no reason why the fact that the Society admitted infants should have created so great a stir. It was formed by men—men make its laws, men have the right to prescribe their own conditions of membership into their societies. If they see fit to break their own laws it is right to point it out, to show their untrustworthiness, but it affects none but themselves. God never made laws to govern societies made by men, nor has he ever prescribed conditions of membership in any human organization.

But even if the brethren had admitted infants into the church of Christ, it would have been no greater perversion of an appointment of God, than was the manner of raising money adopted by the brethren at the meeting at Lexington, of the divine ordinance of giving. Many directions are given by the Savior and the Holy Spirit as to how we are to give. We dare say every one of them was trampled under foot in the frolicsome, merrymaking, badgering and bullying style adopted at that convention, to squeeze money—by exposing their deeds to men—out of unwilling pockets.

Why is it a less crime to change God's appointments for giving—to trample under foot his laws for contributing—than it is to change his conditions of church membership? "Whosoever shall keep the whole law and yet offend in one point is guilty of all." That whole organization is the embodiment of an apostasy from the truth, that will wax worse and worse.

It does seem that religious people ought to be able to investigate truths without striving to besmear the characters of those who differ from them. Occasion may occur, when prevarication, falsehood, slander should be noticed. Then it should be done in language that exactly describes the sin. I mean, if Bro. Harding had clearly and intentionally falsified in reference to the society, it would be right to say as Green did—he lied. If the thing stated by Bro. Harding had been untrue, yet a possibility of mistake, and a wrong had been told through mistake, without intent to misrepresent, Christian duty and brotherhood would have corrected the mistake without a severe denunciation. But a safe adage is to call things mentioned in the Bible by the names given them by the Bible. This is to call Bible things by Bible names. It is as proper to do this of bad things as it is of good. Now the Bible always calls a wilful misrepresentation a lie. It never gives soft or doubtful names to this or any other sin. When we speak of sins, we ought to do it with the view of driving sins out of the church. This is never done by calling them soft names, covering them up or apologizing for them. When a man wilfully misrepresents—he lies, and the Bible always calls it a lie. To use this language, to polite ears, to those apologetic of wrong, to those extenuating sin, seems harsh, but it is right. It is to call things by their right names. It is to condemn the wrong by presenting it in its true sinfulness. That is what the Bible does. It is what all who follow the Bible should do. A man who falsely publishes another as sour in temper, dyspeptic, or as possessed of other characteristics that injure his good name or his influence—lies. He lies just as much as the one who falsely publishes him as a liar, thief, murderer. The lie may not be so hurtful to the victim of the lie. The moral quality that prompts one or the other, is the same. The author of one may be a more vicious liar than of the other, but he is none the less a liar. He who publishes a statement that is injurious to another, not knowing whether it is true or not, or upon a mere suspicion is scarcely better than he who tells a deliberate falsehood. Brethren, cannot the editors and teachers improve their style and morals, by never making an injurious statement concerning another, unless they know it to be true and committed with wicked intent. Then when it must be done, by calling it by the plain but severe and Scriptural name which the Holy Spirit gives to it, that the wrong may be driven out of the church of God?

D. L.

BOYS AND THEIR MOTHERS.—Some one has written beautifully to the boys in the following manner. Here is a whole sermon in a few sentences: "Of all the love affairs in the world, none can surpass the true love of the big boy for his mother. It is pure and noble, honorable in the highest degree to both. I do not mean merely a dutiful affection. I mean a love which makes a boy gallant and courteous to his mother, saying to everybody plainly that he is fairly in love with her. Next to the love of a husband, nothing so crowns a woman's life with honor as this second love, this devotion of a son to her. And I never yet knew a boy 'turn out' badly who began by falling in love with his mother. Any man may fall in love with a fresh-faced girl, and the man who is gallant with the girl may cruelly neglect the worn and weary wife. But the boy who is a lover of his mother in her middle age is a true knight, who will love his wife as much in the sere-leaved autumn as he did in the daisied spring-time.

He travels safe, and not unpleasantly, who is guarded by poverty and guided by love.—*Sir Philip Sidney.*

CHRISTIAN WORK.

The year 1883 has been ushered in, and forcibly reminds every thinking child of God how rapidly the years allotted for his or her spiritual growth are passing away. Doubtless many good and earnest Christians have resolved to do more for the cause of their Master this year than they ever did before.

The outlook now seems that way. We therefore pen these thoughts, humbly hoping that they may benefit some at least, in striving to do their full Christian work. We are well apprised that many good and earnest men and women, do but little for their own spiritual welfare, or that of the church, and this, too, not because they are unwilling, but because of their failure to know their real duties and privileges as the children of God. We speak from experience, and no guess work about it.

Nor do we design to make undue reflections upon our teaching brethren. They have done a wonderful work in restoring the ancient gospel to a benighted people. The battles fought and victories won by them are legion. But, passing all this, we now say, let us go on to perfection. We were taught faithfully the law of induction into Christ. We believed with all our heart, and we also obeyed from the heart that law. But all of our ideas of the work of Christians were gathered from the denominations around us. Is this not the case now with hundreds scattered through the land? A preacher was thought to be necessary to do everything pertaining to the Lord's day worship. If he failed to come all was over. Where did these erroneous ideas come from? Not from the word of God surely; nor did our faithful teachers instill such things into our minds. But we inherited them from the daughters of Rome. Again, the right to lead in the Lord's day worship acceptably, though not called in question, still was felt to be doubtful by every young convert, and many old ones, too. Some organization was thought of, some official appointment should be made, some authoritative powers conferred, etc.

All these and more were the clogs to our feet, in traveling that straight and narrow path that leads to life. We desired to be like others who take the world along with them, never realizing that the children of God are a separate people from the world. We lived many years in this dark and ignorant condition. Had we been started properly how different might have been our labors in life. Had we been taught a few simple truths in regard to spiritual life and growth with that impressive manner we had been taught the law of induction into Christ's kingdom, we would doubtless have entered into that work as earnestly as we did the first. But this was barely hinted at, and that usually at the close of a meeting which made the impression upon the young at least, that it was of minor importance and was intended more for the older members than otherwise.

Had we been impressed that organizations, so-called, were anti-scriptural, that they had descended from Papal Rome, and that the Savior had taught his children that where two or three met together in his name, there would he be to bless. That they were kings and priests to God, clothed with all the authority that God has delegated to man upon earth to do his work, and it was their bounden duty to attend to their Master's business, and upon failure all was lost. That faith, repentance confession and baptism, all would prove unavailing in the day of judgment, if we neglect to use that spiritual food that God has ordained for the upbuilding of his children. That instead of waiting for some hired priest, fashioned after Roman models, to come along and set the churches in order, we had in our own houses, Peter, Paul, John and all the authoritative laws of God to men, to direct us in our work, and it only required us to ask of these our duties and to go forward and do them.

Had these things been taught as faithfully and impressed as thoroughly as other matters during the nineteenth century, what a mighty host of faithful disciples of the Lord would there be now to defend his truths against his enemies. But many good people to-day are laboring under these dire hallucinations, and thereby are starving for the want of the bread of life.

But before closing we wish to say a few words on the allusions made by us in the foregoing, which we have found to be distasteful to some more worldly-minded people. It is the allusion made to "organization," or "setting the churches in order." We are well aware that in the New Testament we have some examples of this kind. Nor are we opposed to it, even now when circumstances demand it. Indeed, we know of many churches or communities that need setting in order. But that it requires some person clothed with *authority* to do this work, is what we object to. All authority on this subject is found in the New Testament. If then every child of God is a king and priest to God, and he is in possession of all inspired truths to direct man in his service to God, what farther need has he for power or authority to do the work?

The early Christians did not enjoy these advantages—they did not have the instructions of Peter and Paul before their eyes, but were dependent mostly upon oral instructions. Hence the necessity of their laboring long and arduously to impart the many truths and principles necessary to conduct them safely through their Christian warfare. Could we be freed from the mists of Babylon, and each and every child of God realize these truths, there would be thousands of earnest Christians to-day, that would meet with Bible in hand on every Lord's day, study his will, commemorate his death, and put themselves in as thorough working order as all the combined forces of the ministry, so-called, could do. Indeed, we think in many cases better; for of all the men on the roll, the visiting minister is the least competent to choose for the respective duties of a congregation.

Then, dear brethren and sisters, wherever you may be scattered over the earth, cease to bewail your condition, and no longer wait for some traveling evangelist to gather you together; but meet, if need be, in your private houses, sing, pray, read God's blessed volume, and learn your duties and faithfully do them, and God will bless you in building you up in his most holy faith. Your humble petitions to him, and your simple thanks offered for the bread and wine are more precious in his sight than the great swelling words of the priests of earth. Only be earnest, true and faithful, and God will bless you, your children and the world around you.

L. C. CHISHOLM.

The opinions of every man must be learned from himself. Concerning his practice, it is safest to trust the evidence of others. Where those testimonials concur, no higher degree of certainty can be obtained of his character.—*Johnson.*

It was, perhaps, ordained by Providence, to hinder us from tyrannizing over one another, that no individual should be of such importance as to cause, by his retirement or death, any chasm in the world.—*Johnson.*

ANOTHER OLD SOLDIER GONE.

Elder William Henry Washington Luke, born in Fairfax county, Va., Nov. 27th, 1805, is no more. At the age of seventeen, he became a Christian, by obeying the gospel under the preaching of Elder Waters, joining the Baptist church. Soon after this event, his father, John Luke, with his wife, emigrated to Mason county, Ky. Their son, W. H. W. Luke, was educated for the law, but soon abandoned it and became a preacher. He spent two years in Texas, teaching and preaching. He returned to Kentucky, where the greater portion of his life was spent in the ministry. He was a cotemporary with Alexander Campbell, Walter Scott, Barton Stone, "Raccoon" John Smith, and though younger than they, was often in company with them, holding meetings and preaching successfully in various parts of Kentucky.

At the age of twenty-eight, he was married. He raised five children—three sons and two daughters—to the estate of manhood and womanhood. These all survive him. His good wife has long since passed away. His children having scattered out, as children will do—he has the latter part of his life, made his home with his daughter and son-in-law, C. H. Gillent, under whose care his declining years have been soothed by those attentions which filial love can so tenderly bestow. In March, 1874, he came to Tennessee, and from then till his death, has made it his home, living here, in the town of Murfreesboro, the greater part of the time. His orderly walk and godly conversation, are known and read by all with whom he came in contact. A genuine, devoted and consecrated Christian man, he had nothing to fear in death; nor did he fear to die. Being an invalid and constant sufferer, he viewed with composure his approaching end.

The king of terrors gave him no alarm. He often said death would be a welcome messenger, when the good Lord should call him home. He was pleased to live as long as the Lord willed it so, and would not fear to meet his God. He was a man of the strongest faith; he never ceased to labor in word and doctrine, till compelled by affliction and disease. A lover of the word, it was his daily food and thought, and to do the bidding of the Master was his chiefest delight. At the assembly of the saints, upon the Lord's day, while strength permitted, he could always be found. And when he could no longer go to the house of the Lord, it was his delight to have his brethren meet around his sick couch to break with him the loaf, and drink with him the wine, emblematical of the death of his Lord and Master. On the 1st day of March, while the sun was shining in meridian splendor, he breathed his last, and his spirit left its clay tenement, and winged its way, we confidently trust, to a purer, and a brighter world above, where saints immortal reign.

J. E. S.

Murfreesboro, Tenn.

A letter from missionaries in Siam states that the king of Siam granted all the missionaries in his dominion an audience, that they were received by one of the princes of the royal family and the American minister. The minister delivered a short address in behalf of the missionaries, to which the king replied, stating that he would always welcome them, as they had done much to promote the welfare of his people. When the missionaries received word from the king they were scattered, but they soon succeeded in mustering their forces.

Tea has been grown in India since 1842. The chief seat of its growth is in Assam, though it is also cultivated in Bengal proper. Its manipulation and cure are done by machinery, and not by hand, as in because of its greater strength it is considered cheaper than China tea, and is coming to be largely used in this country.

Beautiful is the activity which works for good: and beautiful is the stillness which waits for good, blessed the self-sacrifice of the one, and blessed the self-forgetfulness of the other.

KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

FALSE CHARITY.

The Christian life consists not only in loving and doing the good, but also in despising and contending against the evil. We occasionally hear some one spoken of as having such a "sweet spirit," as being of such a "gentle, Christian disposition," when he is probably as far removed as possible from the spirit that characterized our Lord. Did Jesus go through this world without stirring up the wrath of men? Did men say of him, "How gentle, how kind; he hurts no man's feelings, nor interferes with the opinions of others; he attends strictly to his own business; I have never known him to have a difficulty with any man; I do not suppose that he has an enemy in the world?" No, indeed; no man spake of him in that way. The man that hates will make enemies; and Jesus hated hypocrisy, covetousness and all manner of iniquity with a deadly hatred. He expressed his contempt for them, speaking face to face with those that cherished them, in the most vigorous and cutting language. Certainly no other good man ever made as many enemies in as short a period of time. Not only did Jesus provoke opposition, but he also taught that his followers would do so in the days that were to come. He says: "Ye shall be hated of all men for my name's sake. * * * The disciple is not above his Master, nor the servant above his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" He gives us to understand, furthermore, that he is not a true disciple who does not arouse this opposition, by saying, "Woe unto you, when all men speak well of you! for in the same manner did their fathers to the false prophets." The Christian should be in no wise discouraged, therefore, when he arouses the wrath and indignation of men, for if he displays the Christian spirit he will be sure to do this. Our life must be a continual warfare; a warfare against the evil that is in the world; against the evil within, and the evil without. Let no man console himself with the thought that he can contend for the right, and avoid at the same time warring against the wrong. Right and wrong are themselves at war, and he who is for the one is against the other.

The preceding reflections were suggested by the following passages of Scripture; namely, Prov. 24: 24–25: "He that saith unto the wicked, thou art righteous, him shall the people curse, nations shall abhor him: but to them that rebuke him shall be delight, and a good blessing shall come upon them." Isaiah 5: 20: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"

When I hear one complimenting or apologizing for a bad man, or a wicked deed, I cannot but remember these maledictions from the Lord. Many seem inclined to think that charity consists in smiling gently upon sin and the sinner, or at least in winking at, and overlooking, that which is wrong. Hence he who goes bowing and smiling through the world, touching the faults of others so gently—if he touch them at all—that they never flinch, is called a most charitable man. In fact, he is a most selfish man, too considerate of his own ease and personal comfort to work for the advancement of the human race here, and for their salvation in the world to come. It requires no little courage, no little self-denial, to stand squarely for that which is true and right, and the man who does so seems to be, indeed he is, severe. When Samuel hewed Agag to pieces, doubtless he appeared to the servants of Saul to be an exceedingly stern, resolute old man. If we look upon Elijah, the Tishbite, we see him at one moment with sneers and scoffs taunting the elegant "divines" of the times, the intellectual, the cultured, the pious court preachers, the prophets of Baal. And again in a little while we behold him as he slaughters them by hundreds. Indeed, the heroes of the world, the great benefactors of the human race, have been warriors, men whose lives have been passed in toil and conflict. To be convinced of this it is only necessary to call to remembrance the lives of Christ, of Stephen, of Paul, of Martin Luther, and of Alexander Campbell. They fought not with carnal weapons, as did the people of the Lord in former days, ("the weapons of our warfare are not carnal,") but in a conflict which required no less courage, sternness and devotion to the truth. And we are very much mistaken if we suppose that the battle is ended, the victory won. Our enemy, the devil, is as vigilant, as energetic, and as successful now as he ever was. He hates the church of our Lord as intensely as he ever did, and ceases not in his endeavors to destroy it. His emissaries are within, striving to set aside its institutions, and, while wearing the livery of heaven, to break down the faith of God's children in his word and in his church. Some of them tell us his word is not sufficient as a rule of faith and practice; that we need another book to be used in connection with it, in order that we may accomplish by the use of this other book, that which we cannot do, or at least cannot as well do, by the use of the Bible alone. It seems useless to tell these people that for many years the church did succeed wonderfully, having the divine book only as its rule of faith and practice; that the book is perfectly suited to this end, that it can neither be added to, nor taken from, nor changed without marring it, as it was written by the Father who is infinite in power and wisdom and goodness; that to adopt another book is to imply that we can improve upon his work; they are determined to have the other book. No sooner did a body of disciples come together which was bent upon standing by the one book, than men began to rise among them, finding fault with the institutions, the congregations of the Lord. They claim that the churches either "cannot or will not" preach the gospel as it should be done; that other societies must be organized for the purpose of doing the work. In vain we remind them that the gospel was preached by the churches, no other missionary societies being in the world, for many years; that it was preached in those days under greater opposition, and against more adverse circumstances, but nevertheless with far greater success than it has ever had since; they will have the other societies. They verily think that they can improve upon the work of the Lord; that they can form a society which will succeed in doing what the churches have failed to do, although they will admit that God organized them expressly for the performance of this work. This is disloyalty. He is just as disloyal to God, it seems to me, who advocates another society for the spread of the gospel, as is he who favors another book as a rule of faith and practice. God put forth his infinite wisdom and power and goodness in the institution of the churches just as he did in the publishing of the Bible. They are as divine as the Bible; as perfectly fitted for the accomplishment of those things for which they were designed as is it for filling its place; and he is as disrespectful to the Heavenly Father who endeavors to supplant the one, as is he who endeavors to set aside the other. Many fall into these errors without much thought, following in the wake of some great leader; others see the errors, but dread the consequences which are sure to flow from a bold and outspoken opposition to them, and hence drift along with the current. These people want peace, and they talk much about being charitable,—about every man's going along in his own way, letting other people alone. They are very much disposed to justify all parties in the church, unless it be those who stand resolutely for the sufficiency of God's word, and God's church; they are very ready to conclude that those who stand upon this platform are narrow, bigoted, selfish and unchristian.

I invite the attention of these believers in the superiority of human books and societies over the divine, to the following questions; viz., If a man should do all that the word of God requires, and refrain from doing all that it forbids, would he not be saved? Surely they will answer, yes. Is not he in the right way, who, in all devotion and prayerfulness, is striving so to live? Certainly we must say, yes. Is not he who is engaged in exhorting people so to live, striving to lead them in the right way? Of this, there can be no doubt. Nor can we doubt that it is dangerous, while engaged in the service of the Lord, to begin to heed the commandments and traditions of men. He who follows the Lord is righteous, but he who endeavors to supplant the ordinances of God by the inventions of men, whether he do it knowingly or in ignorance, is engaged in an iniquitous work. It is not the part of true charity to look upon such work with the least degree of allowance. True charity—that is, the love of God and man—strives resolutely and sternly against all such innovations; whereas, false charity—that is, the love of self and the world—smiles upon them.

I close, with another quotation from Solomon: "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord." It is bad to condemn the just; he is an abomination to the Lord who does it, but it seems he is not worse in his sight, than is he who approves the bad. We do not always please God when we speak soft words with smiles.

LEAF TOBACCO MARKET.

There are no new features in the leaf tobacco market; the general tone remains as last report. Long tobacco, say 27 inch and the rise, good demand. Common leaf and lugs, steady. The crop is proving to be less desirable than was anticipated; it is wanting in body and substance; the color good. Messrs. Gordon, Bro. & Co., report the sales for the week as follows:

7 hhds. Weakley county, leaf, $8 25, 8 10, 8 00, 7 80, 7 90, 6 90, 6 90; 4 hhds. lugs, $5 25, 4 75, 4 25, 4 60.

8 Macon county, leaf, 8 10, 7 75, 8 25, 6 50, 7 00, 7 30, 5 70, 6 25; 3 lugs, 4 25, 4 10, 4 30.

3 Jackson county leaf, 7 00, 6 75, 6 00; 1 lugs, 5 00.

4 Smith county leaf, 8 25, 8 10, 6 75, 7 00; 2 lugs, 4 30, 4 00.

1 hhd. Clay county, Tenn., lugs, 4 30.

3 Monroe county, Ky., low leaf, 5 40, 5 20, 5 40; 4 lugs, 4 00, 4 30, 4 60, 3 90.

5 Trousdale county leaf, 6 90, 6 70, 6 00, 5 95, 5 90; lugs 4 30, 4 10, 4 00.

The intellect sits enthroned of the forehead and eyes: and the heart is written in the countenance. The soul reveals itself in the voice only.—*Longfellow.*

Queries.

Bros. L. & S.: 1. Was Christ's prayer in the 17th chapter of John answered or not? The Baptists here preach that Christ's prayer lingers between heaven and earth unanswered; two of our brothers believe it was not; for myself, I believe it was answered, and the Bible plainly teaches it to me.

2. What ought the church to do with a brother or member that allows dancing in his house.

Your brother in Christ,

WM. GWIN.

Beebe Station, Ark., February 19th, 1883.

1. If all who claim to be the Lord's people are such, his prayer has not been answered yet. For there are yet many divisions, and serious ones, that cannot be reconciled in the present state of things. But if only those are the Lord's people who take his word as their only guide, and actually follow it, then his prayer began to be answered at the establishment of the church of God on earth, has continued to be answered all along through the ages till now, and will continue to be answered till the close of time. For all such as these are one, and such will forever be one, and have been one through all the long period since the church of God was established. He prayed for such as would believe on him through the truth as preached by the apostles, and such as would be sanctified through the truth. All this class always have, and always will be one, just as far as they can possibly understand the truth. Their whole desire is to follow the truth in all things, and they will do it to the extent of their ability.

2. Church members that will allow dancing in their houses ought to remember what Paul said in closing his enumeration of the works of the flesh, which runs thus, "revellings and such like: of the which I tell you before, as I have also told you in times past, that they that do such things shall not inherit the kingdom of God." The expression *revellings and such like* will certainly take them in, and it would be well for them to go slow on that line. E. G. S.

Bros. L. & S.: Will you answer the following question? Is it right for the elders or deacons of the church to allow their children who are not members of the church to go to the common dances of the country? I know of some brethren who allow this and contend that there is no harm in it. Please give us the Scriptural teaching on the above, and oblige your brother,

THOMAS BERNARD.

Cedar Hill, Texas.

When Christians begin to count up the wrong of things, there is one more question they ought always to put in, and that is this: What good is there in it? Every one knows that there is no permanent good to be obtained by any body from dancing at public balls, or elsewhere. Parents ought to ask the question, will our children derive any good from attending public dancing that will make them any purer or better, or make them any more inclined to try to go to heaven? If they will think for a moment they will know that no good, but only evil, will be the result. Dancing is simply and only the gratification of the flesh, and those who engage in it are going just the opposite to heavenward. The flesh must be denied in order to go to heaven. Hence Christians, be they elders, deacons or what not, start their children down the broad road when they start them to dancing, and encourage them on that road as long as they encourage them to dance. Christians who have the proper appreciation of the purity of the Christian life, and of the difficulty of breaking off from habits once formed, will never encourage their children to dance. The Lord, both in the Jewish and Christian dispensation, has given specific rules on the training and education of children. Under the law of Moses parents were required to teach the word of God to their children, were to talk of that word to them by the way, and in lying down, and in rising up, and to write them upon the door-posts of their houses. Under Christianity parents are to bring up their children in the nurture and admonition of the Lord. But those that bring them up under the influence of dancing need not expect them to take much interest in the religion of Christ or the salvation of their souls. Christian parents are thoughtless when they encourage their children in anything that will hinder the salvation of their souls. Elders and deacons especially are expected to be exemplary in these matters. But not they alone; all the children of God ought to do likewise.

Bros. L. & S.: Please answer the following question, through your paper, to-wit: "It shall come to pass in the last days, saith God, that I will pour out of my Spirit upon all flesh." Acts 2: 17. Does the last days here spoken of have reference to the last days of the Christian dispensation or the Jewish dispensation.

S. L. SEGRAVES.

The last days began when the church of God was established, and will end when time ends. The Jewish dispensation had already ended when this declaration was made by Peter on the day of Pentecost; hence could not refer to that. Time has been going on nearly two thousand years since, and not ended yet; hence could not mean the last days of time. But Christianity is the last institution that God has made, or will make. It will last till the close of time. Hence it was the last days of God's institutions. He will make no more till he winds up this world.

Will you please answer through the ADVOCATE what vow it was that Paul had in Acts 18: 18. In the last of the 18th verse it says, "took his leave of the brethren and sailed thence into Syria, and with him Priscilla and Aquilla, having shorn his head in Cenchrea, for he had a vow."

Also, in Mark 14: 51–52, who the young man was that fled from them naked.

G. W. COWSERT.

Elizabethtown, Ill.

Bro. C., you asked us this question a little too quick; we have not found out yet. Where the Bible speaks, we try to speak; but where it does not speak, we try to hold our peace.

Brethren L. & S.: Please let us hear from you on the subject of the baptism of the Holy Ghost and fire, as recorded in Luke 3: 16. We want to know if the language of John has been fulfilled or not. There was considerable discussion in our Sunday-school, last Lord's day, on that subject. You will do us a great favor by answering through your valuable paper.

Your brother in Christ,

New Lasea, Tenn. JOE P. LEE.

We understand that the baptism of the Holy Spirit was accomplished on the day of Pentecost, and at the house of Cornelius; and since then, we do not understand that there has been a baptism of the Holy Spirit. The Holy Spirit was conferred miraculously after this, but we do not understand that to be baptism of the Holy Spirit. Pentecost and the house of Cornelius were actual baptisms of the Spirit, and were given for specific purposes. But we do not understand that the baptism of fire has been accomplished yet. When John told the people, a mixed multitude, that he, Christ, would baptize them in the Holy Ghost and in fire, he added of Christ, "whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. 3. Purging the floor, we understand, extends to the last judgment. The wheat means the righteous, the garner means heaven. The righteous will then be gathered into heaven. But the chaff means the wicked, that will be cast into hell, the unquenchable fire. The baptism of fire, as we understand it, will be accomplished when this is done.

Bros. L. & S.: Please explain through the ADVOCATE, 1 John 3: 9, "Can a Christian sin?" A Baptist minister wants to see your explanation. Please explain, and oblige.

Scottsboro, Ala. W. J. ROREX.

Yes, a Christian *can* sin, for John says in another place, writing to Christians, "My little children, these things write I unto you, that ye sin not." 1 John 2: 1. This shows plainly enough that Christians can sin. But then they do not lead sinful lives, and do not willingly sin at all. John was showing the difference between the lives of Christians, who are striving to do the Lord's will, and of wicked people, who do not try to serve the Lord at all, in the passage named. The Christian will not do wrong willingly, while the wicked man does nothing but wrong as far as his general course is concerned. But to say in a broad sense that a Christian *cannot* sin, is more than we believe, and more than the word of God teaches.

A sister wishes to know whether women are required to work in the church or not. We answer yes; but in a modest, womanly way. We do not believe that God ever intended that women should be put forward as public leaders, or leaders on public occasions. But women can do immense good by working in a quiet sort of way. Women can do good work, first, by being in their places on the first day of the week, and all occasions of public worship, aiding in singing, and by their very presence prove the interest they feel in the cause. Secondly, by visiting and waiting on the sick, getting up means to aid the poor, and by using their own means where they have it of their own, for this, and other purposes, as the cause may demand. And thirdly, by taking a lively interest in having the gospel proclaimed to those around them. There are instances in which one or two godly women in a community, by their own godly walk and conversation, by their earnest talks to their neighbors, and by hunting out preachers, and inducing them to go and preach the gospel to their neighbors, have been the foundation cause of establishing large and prosperous congregations Then let not the sisters conclude that there is nothing for them to do. But we do not wish to behold any sister in the pulpit, preaching, nor even leading in prayer, where there are men to do that. Women in their proper sphere work immense influence for good in the cause of God and of humanity. Let them be faithful, and the world around them will be blessed by their existence. The same sister asks "if Christians ought to give one tenth for the cause of Christ." Most assuredly, we think. The Jews gave more than one tenth for their religion, and surely Christianity is worth as much to men as the Jews' religion was. E. G. S.

Transplanted.

Near where the river finds the sea,
A rose-bush grew athwart the stream;
To this, spring gave one bud, to be
Its joy each day, each night its dream.

How brief, how helpless love's delight;
The river tore the bud away,
And swept it far, far out of sight
To where, beyond, the ocean lay.

"Ah! take me too," the rose-bush cried,
'I care not at what price of pain!
On that great ocean deep and wide,
Perchance I'll see my flower again."

But lo, as daylight softly fled,
Out of the sea one star arose;
"Behold!" the whispering night wind said
"Thy blossom in God's garden grows."

23,000 Tracts.

The Christian Sower Tract Fund has just received 2,000 copies of "Our Position," and 21,000 card tracts. "Our Position" will be furnished at publisher's prices, and the profits will be used in the free distribution of tracts in destitute fields. You help the Fund by ordering of me. The card tracts are being called for in large quantities, but so many are given away that the sales will not begin to keep the Fund up. Money is needed now to pay for this last lot. There is not more than half enough on hand. How cheering it would be to open a few letters and find a five dollar bill in each! Who will be the first to respond? Brethren who live in districts where preaching is scarce, and our plea is not known, can render valuable service by sending for and using large quantities of these tracts. Preachers should go well supplied. A tract will sometimes win a soul to Christ when other means have failed. They are invaluable in protracted meetings. Send for them whether you can buy or not. Urge the importance of this work upon the brethren. Small sums can be sent in postage stamps. May God bless all the workers.

J. W. HIGBEE,
Madisonville, Ky.

A $20.00 Bible Reward.

The publishers of *Rutledge's Monthly* offer twelve valuable rewards in their *Monthly* for April, among which is the following:

We will give $20.00 in gold to the person telling us how many verses there are in the Old Tesatment Scriptures by April 10th, 1883. Should two or more correct answers be received, the reward will be divided. The money will be forwarded to the winner April 16th, 1883. Persons trying for the reward must send 20 cents in silver (no postage stamps taken) with their answer, for which they will receive the May *Monthly*, in which the name and address of the winner of the reward and the correct answer will be published. This may be worth $20.00 to you; cut it out. Address, RUTLEDGE PUBLISHING COMPANY, Easton, Penna.

About a dozen Turks and Armenians have arrived at Palestine, Texas, looking for a favorable location for the cultivation of cocoons and silkworms. A large number of their countrymen will follow them to Texas should the climate, etc., prove favorable to silk culture.

Economy in a Family.

There is nothing which goes so far toward placing young people beyond the reach of poverty as economy in the management of household affairs. It matters not whether a man furnishes little or much for his family, if there is a continual leaking in the kitchen or parlor, it runs away he knows not how, and that demon Waste, cries "more!" like the horse-leech's daughter, until he that provides has no more to give. It is the husband's duty to bring into the house, and it is the duty of the wife to see that nothing goes wrongfully out of it. The husband's interest should be the wife's care, and her greatest ambition, to further his welfare or happiness, together with that of the children! This should be her chief aim and the theater of her exploits the bosom of her family, where she may do as much toward making a fortune as he can in the counting room or workshop.

It is not the money earned that makes a man wealthy—it is what he saves from his earning. Self-gratification in dress, or indulgence in appetite, or more company than his purse can well entertain, are equally pernicious. The first adds vanity to extravagance, the second fastens a doctor's bill to a long butcher's account, and the latter brings intemperance—the worst of all evils, in its train.

Fish in The Great American Lakes.

Dr. Sterling, of Cleveland, O., writes: "The whitefish in Lake Erie average three and a half pounds, but occasionally one or more are taken weighing ten or eighteen pounds. I speared one in 1844, at Copper Harbor, Lake Superior, that weighed twenty-five pounds. On the north shore of Isle Royal, Lake Superior, the whitefish average fourteen pounds. The lake herring are the most uniform in size of all our fishes, averaging less than a pound in weight, and this average will hold good if you count them by the millions; but, nevertheless, I have had brought to me specimens that would weigh three, four, and even six pounds. The white fish of Yonkon river, Alaska—so say the Government reports—weigh as high as forty pounds, but now and then one is taken that weighs 100 pounds and over. I saw myself at Saulta Ste. Marie one taken that weighed 125 pounds. The catfish of our lakes are the most superior quality, in the Southern markets, bringing a better price than any of our lake fishes, whether fresh, salted, or smoked. The average size is twelve pounds, but yet I saw a specimen taken with a hook and line that weighed fifty pounds. In the waters of the Mississippi Valley it often attains double that weight. —*American Angler.*

The Chinamen of San Francisco are buying property in the suburbs and moving thither, because the owners of property occupied by them in the city will not make repairs, although deriving a large revenue from the rentals. The Chinese Six Companies are aiding the movement.

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THE GOSPEL ADVOCATE.

NASHVILLE, TENNESSEE, MARCH 28, 1883.

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EXCUSES.

Since sin has entered into the world, man has ever been ready to render excuses for the many blunders which he has committed. Once a certain man made a great supper and invited his friends to come and dine with him, but all were ready to give an excuse. "The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore cannot come."

One must go and see his land, one must go to prove his oxen, and one must stay at home with his wife. These persons were not of course expected at the supper; because they thought they had something else of more importance that must be attended to, therefore they thought they were justifiable in staying away.

Adam was ready to render an excuse after he had eaten of the forbidden fruit. God said to him, "hast thou eaten of the tree whereof I commanded thee that thou shouldst not?" Now listen, if you please, at the apparently plausible excuse which Adam gives. "The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat." It seems from his answer he was not responsible at all for his conduct, but it seems Eve was the guilty one. But let us read the next verse, "And the Lord said unto the woman, What *is* this *that* thou has done?" and the woman said, "The serpent beguiled me, and I did eat." Their excuses did not justify them in committing the sin, for the Lord said, "In the sweat of thy face shalt thou eat bread till thou return unto the ground, for dust thou art, and unto dust thou shalt return." Gen. iii: 19.

The man who had one talent gave his excuse for not gaining another talent. He said, "Lord, I knew thee, that thou art an hard man, reaping where thou hast not sown, and gathering where I have not strewed; and I was afraid and went away and hid thy talent in the earth; lo, thou hast thine own." Matt. xxv: 24–25. (Please consult New Revision on last verse.)

This man was pronounced a wicked and slothful servant. His excuse was not enough to justify him in his slothfulness. We, too, have our many little frivolous excuses for not obeying the commandments of Jesus. You can hear brethren and sisters frequently giving their excuses, more especially about this time of the year, for not yielding to the requirements of God. Those who are in the custom of staying away from the house of God on Lord's days, are always ready to give excuses like those who had bought land, oxen and married a wife.

I wish, however, to mention just a few of the excuses, which are given by many who are careless and indifferent about meeting on the first day of the week. Some say, "It is too cold, or too muddy," or something of that sort. Is it possible that we would give such excuses as those for not going to church? Allow me to introduce an illustration just here. We say, five dollars is promised every man, every Monday morning, at 10 o'clock, provided he will ride to the county seat of his county in order to secure his money. Now, I ask, how many do you suppose would remain at home that day and say, "the weather is too inclement for me to go to town to-day." The number I think would be quite small. We think nearly all would remember the day, and try to be there precisely at the right time. Will God not reward us for doing as he has commanded? Most assuredly he will. "Therefore let no man glory in men. For all things are yours; whether Paul or Apollos or Cephas, or the world or life or death, or things present or things to come; all are yours; and ye are Christ's; and Christ is God's." 1 Cor. iii: 21–23."

Another is ready to say "If we go to church today, we will have no one to preach for us, hence it is not necessary to go." Are we taught in the Bible when the disciples came together on the first day of the week they met to hear preaching? Let us read a verse: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and he continued until midnight." Acts xx: 7. The *great* object of their meeting was to break bread. It is true Paul was there on that occasion, but they did not go simply to hear Paul preach.

My reader, if you are a child of God, it is your duty to meet with brethren upon the first day of the week to break bread. God never did require man to do that which was impossible for him to do; but he does require us to do that which we can do. What we cannot do for ourselves, he has promised to do for us. Others are, perhaps, ready to say, the ox is in the ditch and he *must* be pulled out, if it is Sunday. It seems the ox demands more attention on Sunday than any other time. If your ox or sheep or hog gets into the ditch during the week, don't wait until Sunday to pull it out, but get it out then, so you will not have to give that excuse for not going to church. We might mention many other excuses but we don't think it is necessary to give them in this article, as we think it would be consuming too much space in this good paper. But we do hope the brethren and sisters will be more prompt to duty. Let us think wisely, look heavenward, run with patience and at last come out victors. Truly and affectionately,

Brentwood, Tenn. F. C. SOWELL.

I saw the other day, in the New Forest, an old oak near where William Rufus was killed. It was split apart by a holly tree. The berry in the bill of a bird may have dropped there in a crevice. Years passed by and there grew up another tree within the oak. So a cherished sin will ruin the soul.—*Arthur Hall.*

We regret to announce the death of Bro. D. R. Sowell, of Maury county, Tenn., last week. A suitable obituary will soon be prepared, we trust.

A KINDLY CRITICISM.

I was at the postoffice at this place yesterday when the mail came, and brought the GOSPEL ADVOCATE of March 22nd, ahead of the usual time, in consequence, I suppose, of some new arrangement for publication, which is all right. In it, on first page, I was made sorry to see that some brother wanted to know of the editors what advice they had to give in his case for marrying a young lady who was not a Christian, and to whom he could not teach the Bible, or induce to be religious; and that he feels he has committed a sin in marrying one out of Christ. This short piece was read publicly to six men at this office, —two of them brethren, and four of the world. Then followed some remarks: the first said, "His honey-moon was out"; the second said, "Yes, wonder if he would not like to swap her off"; the third said, "Yes, he was tired of her, and wanted a new one"; the fourth said, "He ought to be Kukluxed; he had no faith in such religion; he expected the woman was the smartest of the two, and he was not able to teach her"; the fifth, a brother, said, "He would never publish such a thing, and take the chances of having his motives impugned, if they were facts." Just so. I saw, a few years ago, in the GOSPEL ADVOCATE, almost a parallel case, where a brother had parted from his first wife and married the second. He concluded he was living in adultery, and wanted to know of the GOSPEL ADVOCATE what he ought to do about it, expecting, as I thought, they would advise him to leave her. We, here, are somewhat acquainted with this latter case. If I had any right, I would enter protest against the publication of such a thing, that is calculated to bring disrespect, if not odium, upon the Christian religion. There are certainly enough good brethren, well informed, scattered through the country, to give all needed advice in such matters, and not trouble our public journals with it. However, I am glad to see the junior editor, usually very soft and mild, in this case come square to the front, face the music, and tell him, "Just go on and live with her, as the word of God requires." I would be pleased to see published in the GOSPEL ADVCOATE, once or twice a year, an article on the growing tendency of the world (and the church more or less) to put away the marriage contract without Scriptural authority. M. L. BOND.

Leiper's Fork, Tenn.. March 23rd, 1883.

PREACHER'S INSTITUTE.

In compliance with an urgent request, Clark Braden has consented to conduct a Preachers' Institute at Add-Ran College, beginning on the 14th day of April, 1883. Every young preacher —and those who expect to be preachers—should attend. Mr. Braden's well known reputation for Biblical learning and aptness in teaching, is a sure guarantee of incalculable benefit to those who attend this Institute. It will be held for a term of two weeks.

PROGRAMME.

Lecture each forenoon and afternoon—half or three quarters of an hour; then an hour and a half spent in general criticisms and questions.

Lecture at night of one hour—then half an hour in answering miscellaneous questions from query box.

Themes.—History of the Bible as a book; who wrote the books; have we the books as written; how to study the Bible; errors and sources of errors in studying the Bible; evidences of Christianity; popular infidelity, etc.

Fee for attendance on the Institute, $5.00. Board can be had for about $3.00 per week.

No student of the Bible—whether preacher or not—should fail to attend this Institute, if possible to be here. He may never again have such n opportunity.

The Absent Ones.

You, who meet, each Lord's day morning,
At the house of God, for pray'r,
Praise, communion, sweet devotion—
Incense offerings, pure and rare!

Do you, *can* you, feel the longing
Of an anxious, loving heart,
Now denied th' unbounded pleasure
In love's service to take part?

Ah! the casket's always empty
Ere we miss the jewel—lost!
Ere we feel the with'ring blight
Of disappointment's bitter frost.

Like the vine whose clinging tendrils
Fling their arms 'round higher things;
So the heart's best, sweet affection,
'Round this dear memorial clings.

Oh! if ne'er the vacant places
Of these absent ones are filled,
Still may be love of God and man
Deep within their hearts instilled:

So, whene'er Death's sweet-faced angel
Comes to bear them 'cross the shore,
To "that land of light and glory,"
They may praise Him evermore!

Lying on a sick-bed one Lord's day morning, several years ago, I wrote the above lines. What intense longing filled my breast to meet with the Lord's people, and remember his sufferings and death—the price of our salvation—in his own appointed way! For months, sickness had deprived me of the privilege; and then I thought, if only it were *possible* how gladly would I overcome minor, yes, even *great* difficulties that might lie in the way of my reaching the desired haven; for I felt it would be, indeed, a haven of rest, blessed rest and comfort, both to aching limbs, and weary, home-sick soul longing for the courts of its God, to join once more in praising Him who died to save. Tears flowed, and I thought how *could I, or any one* in health, neglect what seemed to me such an *unspeakable* blessing then! *Now* the cup of health is held to my thirsty lips, from which I drink with an avidity never known before its loss. "How blessings brighten as they take their flight," and only last Lord's day I allowed a surmountable obstacle to debar me from enjoying the privilege I then counted so great that nothing, in my power to remove, would have kept me away. For the sake of the mothers who may read this, I will state the cause of my absence—a very fruitful one among us: having to take my little girl with me, who has arrived at that stage of childhood in which tongue and feet are rarely still, just at the point at which it appears in one of its most interesting phases at home, but scarcely so when all are intent (or should be) on listening to, or joining in praise and adoration. Of course we could join with less distraction in the worship, if it were always convenient to leave the little ones well cared for at home, until they arrive at an age when they can be taught the propriety of remaining quiet; but ought we to neglect the regular meetings on this account? I think sometimes when a preacher is expected to accomplish much good by his logical arguments, then it is not advisable to interrupt the hearers; but at the regular meetings, I, for one, say let the little ones have a place, if thereby the mother can enjoy the privilege—nay, obeying the command of our Leader, who said, in the words of inspiration, "Forsake not the assembling of yourselves together." I fear none of us do, or *can* appreciate as highly as we should, this heaven-born institution. Can't we—*won't* we be more interested in it? L. B. H.

A Brave Chinese Baby.

He was very little more than a baby, certainly not more than three or four years old; and the queer, wide clothes he wore made him look so short that, at first sight, it seemed a miracle he could walk at all. He was all alone in the house; in fact, he was all alone in the village. Every other house but his was shut up tight, the door locked, and all the people gone away fishing. What a predicament, to be sure, for a four-year-old boy to be left in! The more I think of it, the more I think he was one of the bravest fellows ever born. Many a man has got a name for being a hero without having shown half the courage that this little chap did when he toddled out into the street to meet us.

The door of the Brave Baby's house stood wide open, and, as soon as he heard the sound of our carriage-wheels, he came running to see what was coming. We stopped the carriage and got out. He looked at us for a minute with a steady gaze, then turned around, and waddled back as fast as his fat little legs would carry him into the dark recesses of his house. We thought he had run away to hide. Not a bit of it. In a few seconds, back he came, holding up to us a big abalone shell, tightly grasped in both his chubby hands; then he laid it on a bench by the door, waddled back, got another, brought it out and laid it down; then still another.

In all the houses in the fishing-villages there are great baskets of these abalone shells kept to sell to travelers, and the Baby had, no doubt, often seen his mother bring them out and offer them to people passing by. So he thought they might be what we came for. As he held out shell after shell toward us, he fixed his queer, narrow, slanting little eyes on us with an expression of anxiety and inquiry that was pathetic. When he saw that we did not want the shells he went back again, still farther into the recesses of the cabin, and bringing out a tin dipper with a little water in it, offered it to us.—*From the Sketch by H. H., in St. Nicholas for April.*

The intellect sits enthroned on the forehead and in the eye; and the heart is written in the countenance. The soul reveals itself in the voice only.—*Longfellow.*

Many hands make light work—for some of the hands.

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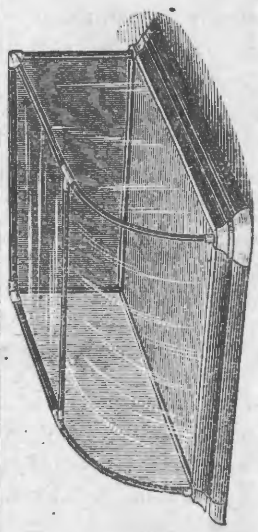

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CONDUCTED BY JOHN T POE, LONGVIEW, TEXAS
TO WHOM ALL CORRESPONDENCE RELATING TO
THIS DEPARTMENT MUST BE ADDRESSED.

FAITH, REPENTANCE AND BAPTISM.

Having seen in a previous article that faith and repentance are essential to the pardon of an alien's sins, we proceed one step further, and prove that baptism is also a condition of pardon, and therefore essential. But while we do so, we want it distinctly understood, that we do not teach, nor believe, that baptism *alone* can save an alien, any more than faith alone, or repentance alone. Baptism—immersion—alone, is for no purpose under the sun—religiously. Nor do we teach or believe that a bath in water can wash away sins. We *know* that water has no power to wash away sin. Nothing but the blood of Jesus can do that. Will our Methodist friend object to this? If he does not, surely no one else will, for he comes nearer hanging the whole of salvation on what he terms baptism, than any one I know of, except Roman Catholics. He thinks it is so important, that he goes forward and sprinkles his babe in the name of the Father (by the authority he says, but where he gets it no one knows) and of the Son, and of the Holy Spirit—before it knows its right hand from its left. He thinks even a poor innocent babe cannot be saved without it. We do not teach or believe such doctrine. We believe that "infants dying in infancy" are *safe*. Not saved; because never lost. First prove the infant is lost, and then we will join our Methodist friends in trying to save it. But it is foolish to talk of saving a thing which never was lost.

What then is baptism for, if it does not wash away sins? If baptism is for nothing religiously, what is it for? We answer, connected with a genuine faith in Christ, and a sincere repentance for sin, it is "for the remission of sins." Not by itself, but connected with faith and repentance. These three items, faith, repentance and baptism, bring the alien to the point, or place where God promised to forgive sins. Let us see. "Go preach the gospel to every creature; he that believeth and is baptized, shall be saved." Mark xvi.

This is in the great commission, under which Jesus sent his apostles out to preach to lost sinners. He told them also, as in Luke xxiv., that repentance and remission of sins should be preached in his name, among all nations, and that that preaching should begin at Jerusalem. It did begin there, as recorded in Acts ii. Did the apostles so understand it? Paul says, "Ye are all the children of God by faith in Christ Jesus, [how did he know] for as many of you as were baptized into Christ have put on Christ." Gal. iii: 26–27. Is this the way men got into Christ on Pentecost? Believers were there commanded to "Repent and be baptized for remission of sins." Where does God pardon sins? In Christ. Where have we redemption? In Christ. Eph. i: 7. Where do we receive adoption? In Christ. Eph. i: 5. Where find we the eternal inheritance? Eph. i: 11. Where are we sealed with the Holy Spirit of promise? In Christ. Eph. i: 13.

In Christ (not out of him) we receive then, the pardon of sins, adoption, redemption, sealing by the Spirit, and an eternal inheritance. Then the sinner is not pardoned until he puts on Christ, or gets into Christ. Otherwise he is not pardoned *in Christ*, and Paul was mistaken. But no one can be baptized into Christ, where he receives pardon, unless his heart is changed by faith, and his life or action by repentance. Heart, in Scripture, refers to the affections. Man's affection is changed from sin to God and holiness. By repentance he changes his life—his doing. He has been doing wrong, he resolves to do right, and does it.

Now, a man whose heart is changed from the love of sin and the world to a love of God and holiness, and whose life is reformed by repentance, is a fit subject to be introduced into the family, or body of Christ. His state is changed then from the world, into Christ, by baptism. Faith changes his heart, repentance changes his character, and baptism changes his state. These *three changes* bring him into Christ. To omit either one, the work would not be complete, and being incomplete in one, is incomplete in all. Peter says that as the ark saved Noah, so baptism saves us. That is, as the ark translated Noah from the old to the new world, so baptism translates us from the world into Christ. He calls it a form (burial) of doctrine, in obedience to which we are made free from sin. Paul says, we are buried *with* Christ by baptism, and that we are immersed into Christ.

If then these things are true, and every candid Bible reader unbiased by party or prejudice, must admit they are true—then baptism is essential to the pardon of the alien's sins, in the same sense in which faith and repentance are essential. God has commanded it to be done, and who shall sort out the commands of God, and say whether this or that be essential? Is it not essential to obey all the commands of God? We believe we have proved to our Methodist friend what his Campbellite friend failed to prove. Now will he keep his word? He said, if proved, he would accept it. We sincerely hope he may not stop until he has been baptized—immersed—into Christ, where is forgiveness of sins, adoption, and redemption found only in Christ.

PARADE AND SHOW.

Dear Readers of the Advocate: As this is the capitol of the great State of Texas, and as the news of its temporal status and growth is being daily transmitted throughout the realms of civilization, I suppose that an occasional mention of its spiritual aspect will be of interest to all the children of God whose eyes may fall upon this. In whatever may now or hereafter be said by the writer in this connection, there shall be no attempt on his part to hide the truth, if he perceives unscriptural practices in this "body," or to swell such errors out of proportion to their real existence. As I am a firm believer in the religion taught in the New Testament Scriptures—a believer in the "one body, one faith, one Lord, one baptism"—I can only speak with anything like precision of the practices of the one body wearing a scriptural designation in this little city of the hills. The house in which these brethren meet for congregational worship is in every way adequate to the demands of the most *fastidious Christian*. It is situated near the center of the city upon an eminence overlooking the greater portion of the city. The individuals composing this membership appear to be intelligent and highly refined, according to the standard by which the world judges them, so far as the writer is acquainted with that standard. A majority of them are fully up to the authorities on fashion, unless Paul, Peter and their co-laborers should become good authorities. The singing without an organ is soul-stirring. They have no organ here, and they need none, even if they *could* find authority for its introduction. Bro. Hall preaches to this congregation every Lord's day and night. His clarion voice rings out in his beautiful strains of oratory, as it does in the songs, with a clearness and beauty which is rarely, if ever, excelled. Candor demands of me, however, that I say that there is too little of the word of God in his sermons, and too much of science. It will be remembered by all devout Christians that it was not science that Paul said was "the power of God unto salvation." Again, Bro. Hall prays for the success "of all the other churches of this city." This will include all sectarian churches, common in this country, together with the "mother of harlots." How can a Christian find it in his heart to pray for those who, in the face of the Lord's prayer for union, will openly claim that disunion among the children is a blessing; saying nothing of the many other discrepancies. Bro. Hall calls these preachers of other denominations brother. How can he do it? He may claim that they are brother descendants of Adam, but so are saloon-keepers and gamblers, and he does not greet them with that kinship. Again, Bro. Hall calls upon these so-called brothers to lead in public worship when he has other real brothers (preachers) present. Bro. H. has gained great popularity here among sectarians, because of these so-called liberalities. He has also gained considerable popularity here among all classes, by his upright Christian walk in this metropolis of sin. The writer has several times heard him praised by those who, as a class, do not often exercise their lips in praising those who claim to belong to the army of King Immanuel. Bro. Hall's every-day walk, so far as I have heard of, is evincive of a big heart brimming full of love for its fellow man. Brethren, which is the best, soundness in doctrine with a life conformed to the follies of this world, or unsoundness in doctrine with a life of meekness and love? In my humble opinion, neither can claim anything, or rather expect anything, at the great bar of judgment and justice. May God help us all to correct our doctrine and life by the chart from earth to heaven, is the prayer of a

DISCIPLE.

Austin, Texas, March 10th, 1883.

THINGS WE WOULD LIKE TO SEE

AMONG OUR SCRIBES.

Less antagonism over trifling matters.
Less display of bitter feeling.
Fewer evidences of jealously.
Fewer efforts to excite prejudice.
Less desire to display literary attainments.
More articles on practical subjects.
Milder language toward those who oppose.
Fewer charges against the motives of others.

AMONG OUR TEACHERS.

More zeal for gospel truth.
Less talk on questions that gender strife.
Less wrangling over expediences.
Less display of what you learned at college.
More of what you learned from God.

AMONG THE BRETHREN.

More study of the Bible.
More faith in God's promises.
Stricter conformity to his precepts and example.
More zeal for spreading the truth.
More liberality in heart and purse.

These and many other good things that perhaps would improve the present condition of affairs are greatly desired by the masses of the brotherhood, so far as I am able to judge by those with whom I have talked.

AND THEN WE WOULD HAVE

Better papers, that we could circulate more among our friends in the denominations and the world, without blushing when they point to certain articles and call attention to the spirit.
A higher standard of religious intelligence.
More work in the church to the edifying.
A greater influence over the world.
More conversions; a larger and purer membership.
May they speedily come.

G. A. FARIS.

Christianity Worth Possessing.

Christianity is here; it is ours by inheritance, by right, and by merit. it has possessed the best thought and work of the world, and even now the essentially incomplete and temporary philosophies of the day are crumbling in its light. Not even a temporary fashion need keep us from its full enjoyment. Who is more weary than he who wanders on from doubt to doubt, from questioning to questioning, from ethnic religion to the religion of humanity? Who is more heavy-laden than he who bears the burden of his own quests and sorrowful uncertainties? To him Christianity calls, and the invitation is not wholly unheeded. But there is a better way. Happy is the returning prodigal, but happier he who dwells in his Father's home. Let us not join the self-exiled band merely because their eyes now homeward turn.

"Weary and homesick and distressed,
They wander East, they wander West,
And are baffled and beaten and blown about
By the winds of the wilderness of doubt;
To stay at home is best."

S. S. Times.

A Sorry Funeral.

A notorious sporting character in Chicago was recently buried, according to his request, without any religious rites. Instead thereof, however, some of his companions instituted a rite. Each of them opened and drank a bottle of wine over the open grave, pouring the dregs and throwing the broken bottles upon the coffin. A funeral address, too, was made by one of them, which unwittingly was a sad confession of the nonsense and the unprofitableness of the "new religion of Reason and Philosophy in which he was a believer." For it was expressly stated that all it did for the deceased was to make him an example of "misdirection and waste of splendid talents." The whole affair would have been ludicrous had it not been so shocking. Men never fail more totally than when trying to substitute something else for Christianity. —*The Moravian.*

Revelation is very long and very broad, and very deep, and life is very short. There is no time to waste. The man who does not see revelation and human life in this proportionate relation is unfit to be a minister of Jesus Christ. The man who thinks the circle of biblical knowledge is run is too ignorant to teach others. —*Crosby.*

During the last thirty years the California quicksilver mines have produced 100,222,267 pounds, of which 67,397,800 pounds were exported. California produces one-half of all the quicksilver in use throughout the world. The Rothschilds control the Austrian and Spanish mines.

LEBECK BROS.

17 Public Square,
NASHVILLE, - TENN.,

Offer to the readers of the ADVOCATE the following extraordinary bargains. Every thing advertised we positively have in stock, but purchasers should be prompt with their orders, as these goods are so remarkably low in price for the quality, that their sale will be very rapid, and those ordering first will get the best selection.

DRESS GOODS!

1 case Nun's Veilings, half wool at 10 cents.

1 case twilled Serges, in all the new shades, at 11½ cents, (wool and mohair,) makes an excellent spring dress.

2 cases half-wool momie cloths, at 12½ cents.

1 case all wool Nun's Veilings at 25 cents, all shades, including crushed strawberry, terra cotta, electri blue, Havana, Moutard, etc.

100 pieces 44-inch all wool cashmere, beautiful material for summer dress, finest goods made, at 50 and 60 cents.

600 pieces fancy pin-head checks at from 10 cents to $1.00 per yard, with solid colors to match.

We have also a large variety of the Finest **French Dress Goods,** imported, all at the lowest possible prices.

SILKS and SATINS!

This is our larget and most complete department; in it will be found every novelty. We give only a few prices as space will not permit a full description.

50 cases summer silks at 50 cents
25 pieces all silk satin at 50 cents.

100 pieces brocaded silk at 50, 60, 75 cents and $1.00, and a thousand other bargains, equally as desirable.

THIS WEEK WE OFFER:

A special lot of Hamburg Edgings at 5, 6, 7, 7½, 8, 10, 15, 18, 20 and 25 cents per yard, worth double these pieces.

Ladies' seamless hose at 10 cents per pair, all colors.

Yard wide bleached domestic, heavy without starch, at 8 cents.

French designs in Union Lawns at 5 cents.

Yard wide brown linen at 15 cents.
Heavy cheviots at 10 cents.
French Penangs at 15 cents.

Send us your Orders or Call in Person.

We send Samples upon application to parties who intend to order.

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OFFICE—155 UNION STREET.

LIGHT RUNNING NEW HOME

Hassi ction, steadily increased in popularity, winning fresh laurels daily, and passing its competitors one by on, until now it occupies first place. We also keep in stock the

ROYAL ST JOHN AND STEWART SINGER.

We will sell the No. 3 Singer, with drop leaf and two drawers, at $25 complete; the St. John of same style for $30.

Singer Needles 15c per Dozen; Needles for all other Machines at 25 cents per Dozen.

☞Purchasing Agents wanted in unoccupied Territory. Address,

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All kinds of Sewing Machines repaired on notice.

FRANK ANDERSON & CO.,
Wholesale Produce.

WILL PAY HIGHEST CASH PRICE FOR
ALL KINDS of PRODUCE CONSIGNED to Us.

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The Gospel Plan of Salvation,

By Dr. T. W. Brents, containing 662 pages, and one of the most instructive books extant, on the subjects it treats. Neatly bound in cloth. Price $2.00 by mail, postage paid at the same.

The Gospel Preacher,

Vols. I. and II. by the late Benjamin Franklin, so long editor of the *A. C. Review.* These books we regard as the best sermon books we have seen, and are most excellent books to buy and hand round as a means of doing missionary work. Price 00 per volume, by mail, same.

The Following are Excellent and Instructive Volumes, at $1.50 Each, by Mail.

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VOICE OF THE SEVEN THUNDERS, by J. L. Martin.

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DUNCAN'S COUGH BALSAM is a sure cure for Croup in children. It will never fail. No mother should be without a bottle. Wm. Litterer & Co. Nashville Tenn.

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IF you have Toothache, Neuralgia, Headache, Rheumatism or pains in the stomach and bowels, use DUNCAN'S LINIMENT. It is used internally and externalp, for man or beast. Wm. Litterer & Co. Nashville Tenn.

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20,000 GRAPE VINES,

Of the most popular varieties at very low prices, by Chisholm & Crosby. Vines warranted true to name. Orders solicited. Address,
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McSHANE BELL FOUNDRY.

Manufacture those celebrated Chimes and Bells for CHURCHES, ACADEMIES, &c. Price-list and circulars sent free. **HENRY McSHANE & CO.,** Baltimore, Md.

$6.55 for 39 cts.

Any one sending me 39 cents and the addresses of 10 acquaintances will receive by return mail goods (not recipes) that net $6.25. This is an honest offer to introduce staple goods. If you want a fortune, act now. J. D. HENRY, P. O. Box 127, Buffalo, N. Y.

Obituaries.

It is my painful duty to report to the many readers of the GOSPEL ADVOCATE, that another old soldier of the cross has quit the walks of men,—Bro. Jacob Torian, near Hern Lake. He was born in Virginia, December 7th, 1802; died February 22nd, 1883; which makes him 81 years old. Brother Torian has been a consistent member of the church of Christ some 45 or 50 years. He has only lain that body down in sleep to take it up again in that blissful abode where all the faithful ones will go to reap their reward. He has only lain down his weapons of Christian warfare, and gone home, where he will reap the reward of his labors. He leaves some sons and daughters to mourn his loss. Brother Torian was well known to the writer, and I can say was one of the best men I have ever known. W. N. McCAIN.

Coldwater, Miss.

The angel of death has again visited the home of Capt. Wade and Bettie Baker, and called from them their second son, Earl. He was born October 8, 1865; died February 22, 1883. He was a bright child and was visited in his sickness by numberless friends, both old and young. His dear father and mother have three sons left to console their sad hearts—two with them, and one in the lonely land of Texas. We must all pray for him, he is so far away among strangers. I was with dear little Earl in his last illness He sung the beautiful words of the "Sweet By-and-By," took my hand in his, and said he was going home. We must not grieve for little Earl; we must strive to meet him at that beautiful gate decorated with pearl. Weep not, dear father and mother, for your little treasure, for he is waiting for you; he was too precious to stay with you, so you must go to him, and sing the praise of the Lord with him.

Rural Hill, Tenn. HATTIE BRADFORD.

New Advertisements.

There are no better artists in the city of Nashville than Messrs. Koellein & Patterson, successors to W. E. Armstrong, and their prices are now much lower than this fine gallery has ever offered before. Read their card.

Lebeck Bros., who are among the leaders in DRY GOODS AND NOTIONS in Nashville, are before the readers of the ADVOCATE this week. We will guarantee fair dealing on their part, and a glance at their prices and goods should be sufficient to insure a large number of orders.

Read what Dodd Brothers have to say in the notice columns, of some of their new goods, on page 206, and call on them before the stock is picked over.

THE COLUGO.—In the forests of the islands constituting the Indian Archipelago is found a curious flying animal that forms the connecting link between the lemur and the bat. The natives call it the colugo, and also the "flying-fox," but it is more like a flying-monkey, as the lemurs are the cousins of the monkeys. Like the bats, these animals sleep in the day-time, hanging from the limbs and branches of trees, head downward; but as evening comes on, they sally forth, often doing great harm to the fruit on the neighboring plantations. In some parts of Java they are so numerous that it is found necessary to protect the fruit-trees with huge nets. The extent of their flights through the air is something astonishing. They sometimes drop to the ground and hop along with a shuffling kind of leap, but if they are alarmed, they spring to the nearest tree, and in a moment reach its top by a series of bounds. Out upon the branches they dart, and with a rush are off into space. Sailing through the air like some great bird, down they go obliquely, swift as an arrow, a hundred and fifty feet or more, rising again in a graceful curve and alighting safely on a distant tree. In these great leaps they carry their young, which cling to them, or sometimes follow them in their headlong flight, uttering piercing cries. The colugos live almost exclusively on fruit, preferring plaintains and the young and tender leaves of the cocoa-palm, though some writers aver that they have seen them dart into the air and actually catch birds. The flying lemurs are perfectly harmless, and so gentle as to be easily tamed. They have lovely dark eyes, and very intelligent and knowing faces.—*St. Nicholas.*

General News.

A bill has been passed in the Tennessee Legislature which provides that hangings of criminals shall be strictly private, no persons being allowed as witnesses except the sheriff and his assistants, the clergyman, and the immediate family of the prisoner, and only three others, whom he may designate, and not more than six persons whom the sheriff may designate.——It is the opinion of the officers of the great Northern trunk lines that the relief in freight rates to the cotton manufacturers of New England, if conceded, can only be temporary, as the Southern railroads will make corresponding reductions, and as their rates are high, they can go even lower.——The President has appointed assistant treasurer, A. U. Wyman, treasurer of the United States in the place of James Gilfillan, resigned.——Two barn-burners were hung by a committee appointed for that purpose in Helena, Montana.——A citizen of Cincinnati, on the 13th, received an answer to a telegram which he had sent to an interior town in Germany within five hours.——Emmet O'Neill, a broker of Schenectady, N. Y., has failed and fled. It is estimated that the claims of those who have been victimized by him amount to $250,000.——Discoveries have been made in Detroit of human remains which had been thrown from the medical colleges into Bloody Run Creek.—It is reported that unless soldiers are immediately sent to the Indian Territory there will be a fight among the Creek warriors.——One company manufacturing paper car wheels received during the month of February, just past, orders for 2,224 wheels from various roads. The number received for the same month last year by the same firm was 667, an increase of 233 per cent. At this rate it would seem that paper wheels are coming into general use.——The Niagara Falls Bill, which has passed the New York Assembly and is now in the Senate, provides for the appointment of a commission to select ground around the Falls which shall henceforth be reserved by the State in order to preserve the scenery of the Falls and to remove such defacements as owe their presence to the greed for money.——Mr. E. D. Moore, treasurer of the Lawrenceburg (Ind.) relief committee announces the receipt of $36,176.91 in all, and says: "This money has been given as a charity fund, for the purpose of reconstructing, as far as possible, the houses of those unable to rebuild for themselves, and to that purpose it will be applied."——A band of Gypsies camped in Missouri. A farmer in the neighborhood was painfully twisted by rheumatism, and they straightened him out with mysterious lotions and ceremonies. This won his confidence. They told him that a large sum of money was buried on his farm, but they did not know exactly where. Their instructions were to bury all the cash he had for eight days, and then to dig it up, whereupon the place of the concealed treasure would be revealed. He obeyed, and at the end of the prescribed time his $5,000 and the gypsies were gone. So the papers say, but the story should be taken with many grains of allowance.——The clothing of Mrs. Ann Roland, of Bridgeport, Conn., caught fire while she was kneeling in prayer before a stove, and she was so badly burned that she died in a few hours. Three of her daughters were badly burned in trying to extinguish the flames.——A. H. Stephens had a love romance. His troth was plighted to Miss Caroline Wilkinson, of Atlanta, in 1840, and the marriage day was set. For some reason they were separated, one to immerse himself in politics, and the other to find herself by the side of an invalid mother. They met often and corresponded frequently, and only a few weeks ago Miss Wilkinson visited the Governor's mansion.

FOREIGN.—Cholera has made its appearance in China.——The decree has finally been published in Germany, prohibiting the importation of American hog products, and is to go into force one month from the time of its promulgation. The pork-packers of America, however, say they will have no difficulty in evading the provisions of the decree. American pork will be shipped to England to be consumed there, while all English pork will be shipped to Germany. Such at least, is the plan proposed.——The Russian Government have proposed to others Powers that an international detective force be organized to cope with the Anarchists, Nihilists, Fenians and Socialists. France, Switzerland and Austria have acquiesced in the proposal.——A salvage steamer has just returned from the scene of the wreck of the Cimbria. Divers report a number of the bodies of the victims jammed amongst the gear of a life-boat on deck. Entrances to the cabins were closed by a compact mass of bodies. To save the cargo three decks will have to be removed by explosives, and explosions would shatter the four hundred corpses in the hold.——A portion of London's ancient wall, in excellent preservation, can be seen at the back of the Tower of London station of the Metropolitan Railroad.——Ross Winans, the American millionaire, now holds in the counties of Ross and Inverness, Scotland, seven hundred and fifty square miles of land exclusively devoted to deer, and desires to extend his preserve.——Two ladies, the last descendants of Amerigo Vespucci, who gave the name of America to the Western Hemisphere, are now begging that a pension of ten crowns per month, which was assigned to their family by the Republic of Florence in 1690, be restored to them.——Since the death of Charles Dickens, more than four million volumes of his works have been sold in England.

'ALWAS SPEK PLESENT WHEN ENNYBODDY SPEKS X."

AN OLD STORY.

"Alice and Harriet, take your knitting-work. John and Henry, you may each bring nine armfuls of wood into the wood-shed. May, you may take your slate and write; and I guess if they are let alone the two babies will take care of themselves. Now, for half an hour, let us have silence. If anybody speaks, let it be in a whisper."

The fact was, that there had been so much noise, and some of it in half quarrelsome tones, that Mrs. Ford was tired, and took the best way to stop it, for half an hour at least. The children were all young, and all wanted their own way. But they had learned to mind their mother.

So there was silence in the kitchen, except the noise the little mother made with her baking, and the occasional prattle of the two babies.

Little May sat with her slate on her knee, looking thoughtful. She wrote and erased, and wrote again with much painstaking labor. At last she seemed satisfied, and going to her mother, said in a whisper:

"May I have a little piece of white paper and a pencil out of your drawer? I want to copy something."

"What is it? Let me see," said her mother.

May hesitated and blushed, but held it up to her, saying, "You won't tell, will you, mother?"

Her mother read it twice over. Tears gathered in her eyes.

"You won't tell anybody, will you?" entreated little May.

"No, no, certainly not! It shall be a secret between you and me."

She got a nice piece of paper, and sharpened the pencil anew for the child, although she was pie-making.

May copied it very carefully, and laid it away in the bottom of her handkerchief box, saying: "I shall see it often there, and nobody goes there but mother and I."

But it happened one day that Harriet was sent to distribute the pile of clean handkerchiefs from the ironing into the different boxes, and as May's was empty, she saw the writing. It was so short that she took it in at a glance.

"Always spek plesent when anybody speks X. May."

Somehow it fixed itself in Harriet's mind, and that evening she was busy with pen and ink. The result was a writing in Harriet's handkerchief box, with a resolution written more neatly, but to the same effect:

"*Resolved*, That I will try this year to return pleasant words for cross ones.

"HARRIET FORD."

It made a difference that was easy to see when two of the children began to practice this resolution. There was less of quarreling.

"That's mine! You better mind your own business!" said John to Harriet, one day, when she took up a top and was putting it in his drawer.

"But, John, mother wants me to clear up the room," said Harriet.

"Well, I want the top to stay there!" said John obstinately.

"Well, perhaps it's no matter. A top isn't much litter," said Harriet pleasantly.

John was truly prepared for a contest. I'm afraid he would rather have relished one. He stared. Then he looked ashamed.

"What made you say that, Harriet?"

Harriet laughed and colored a little.

"Tell me what made you?" John insisted.

"Come here, and I'll show you," said she.

She took him into the clothes press, where was the row of handkerchief boxes, each labeled.

She opened little May's and took out the clean, soft pile of handkerchiefs. "Look here!" said she. John read.

"The good little thing! She never *does* quarrel anyhow," said John.—*Selected.*

ITEMS, PERSONALS, ETC.

Bro. J. A. Harding's meeting at Northport, Ala., had resulted in four additions, up to the 21st inst., and large audiences are in attendance.

Bro. J. H. Green and sister M. E. T. Hastin send two dollars for the purpose of making a psesent of the ADVOCATE to Bro. J. R. Hill, their preacher at New Providence, Ky. Who next?

One sultry Sunday a minister was thundering away at his drowsy congregation, the majority of which would go to sleep in spite of all his efforts. At last he shouted, "Wake up here! There is a man preaching to you who has only half a shirt on his back!" It woke them tremendously. The next day a delegation of ladies visited the parsonage and presented the preacher with a package containing some very nice shirts, saying "that is was a shame that he should be reduced to half a shirt to his back." He replied, after accepting the shirts with thanks, "that he was not literally reduced to a half shirt, although he wore only a half on his back; he wore the other half in front of him."—*Rome Sentinel.*

Take notice that he secured the shirts before he made the explanation.

Two dollars more for Bro. Barnes, one from a sister at Trenton, Ky., and one from a sister at Leiper's Fork, Tenn.

Pere Hyacinthe, the famous ex-priest, who renounced Catholicism and married, is to spend the coming summer in this country, accompanied by his wife, and will lecture in various cities.

We are sorry to hear of quite a severe injury received by Bro. John L. Vantreese, elder in the little church at Watertown, Tenn., which necessitated the amputation of his leg. He has our sympathy in his misfortune, and to his credit, be it said, that he bears it with Christian faith and courage.

To any who may object to the present form of the paper, we wish to say that the ADVOCATE contains every whit as much reading matter as ever, and this issue contains a column more than usual. There are no advertisements in the same column with reading matter. We could not please every one of our readers, and hope after they become accustomed to the change, none will want the old form.

A grumbler says there is one thing which can always be found, and that is fault.

"We have a Baptist exchange which 'goes for' the ADVOCATE tremendously every now and then, still they would be very sorry for us to stop sending it."—*Gospel Advocate.* Do you mean *us?* And is that all the answer you have to make to those "tremendous" criticisms? We should indeed be very sorry to lose you from our list, but better that than allow your errors to pass unrebuked. You should thank us for kindness in showing you the truth, and not grow pettish about the matter. Don't quit us. We like to see your outspoken boldness, even if it be erroneous.—*Baptist Gleaner.*

Well, yes, the cap fitted exactly in your case. But we were not pettish about it in the least. The raps of the *Gleaner* only excite a smile. Besides, we do not feel called on to "take it up" when the "Campbellites" are assailed.

Bro. J. A. Howard writes from Montague, Texas, that primitive Christianity is gaining strength in that frontier country. They have built a church, and have an organization with thirty members.

We would love to know just how many of the queries sent to the editors of the ADVOCATE, are from honest inquirers after truth, and how many come from persons who have no other motive than to be thought sharp—to ask a *hard question*—or to see how their names look in print, etc.

The editor of the *American Baptist Reflector* wants to see a "patent, adjustable cinder-distributor, so constituted that any passenger on a train can, at will, throw a cinder into the eye of *greeneys* who insist upon hoisting a car window in windy, cold weather, while the train is in motion. A special premium will be paid for a fire attachment so as to throw a red-hot cinder, if a cold one fails to have the desired effect."

There is some confusion in the minds of many, in reference to our Kentucky editor Harding, and "Harding, the man who raises money to build churches." We wish to state distinctly that J. A. Harding, of Winchester, Ky., is the man who writes for the ADVOCATE, and J. Harding, another man entirely, is preaching at Bowling Green, Ky.

Bro. T. J. Shaw of Lynchburg, Tenn., is at liberty to preach wherever preaching is needed and desired, the third and fourth Sundays of each month.

Bro. Jno. S. Locke, in a business letter, from Seven Up, Tenn., gives an explanation of the way their postoffice obtained its name. When names were being considered, a man who had been to Texas suggested "Seven Up," thinking of a brand he had seen on some Texas cattle—a figure 7 upside down, consequently 7 *up*,—*i. e.*, *L*. Bro. Locke says the name is not indicative of the people who live there, and that they don't like the name, but have to do the best they can now.

Bro. M. C. Leslie, writing from Willis, Texas, says:

"It gives me great pleasure to report the cause of the Master on rising ground in these parts. The faithful work of our beloved brother, G. W. Harvey, is bearing good fruit.

Market Report.

OFFICE OF THE GOSPEL ADVOCATE,
Thursday, March 28, 1882.

Country produce continues in good request. Very little change to note in prices. Dried apples lower. Flour and wheat quiet and unchanged. Live stock higher.

COTTON.

Good Ordinary	8¾
Low Middling	9
Middling	9½
Good Middling	9¾

COUNTRY PRODUCE.

GINSENG	1 00 to 1 25
BEESWAX—Choice	25
DRIED FRUIT—Apples	6¾
Peaches, halves	
" quarters,	
TALLOW	7¼
POTATOES—Irish, per bbl	2 25 to 2 50
" Sweet "	1 75
PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1¾
FEATHERS—Choice	30 to 55
BUTTER	25 to 30
CHICKENS, hens	25 to 30
Young Chickens	20 to 25
TURKEYS—Gross, per lb	10
Dressed, "	12½
EGGS	12½
HIDES—Dry Flint	15 to 16
Dry Salted	11 to 13
Green Salted	7½ to 8
WOOL—Tub Washed	32 to 34
Unwashed, Clothing and Combing	18 to 22
Unwashed Lamb's Wool	none.
Burry One-third less.	

FLOUR AND GRAIN.

FLOUR—Superfine	4 25
Extra	5 00
Choice Family	6 00
Fancy	6 25
Patent Process	7 00
BRAN—Loose Car loads, per ton	17 00 to 17 50
WHEAT—New	100 to 115
CORN—Sacked in Depot, white	55
New, from Wagon, shelled	48
" " " in ear	48
OATS—Sacked in Depot new	58
RYE—From wagon, Seed	60
BARLEY—from wagon	80
HAY—Mixed	14 00
Prime Timothy	15 00
Choice "	16 00

LIVE STOCK.

CATTLE—Best fat Steers, per 100 lb	5 00 to 5 25
Best Butchers	5 00
Ordinary thin Cattle	2 50 to 3 00
Sheep, Fat	4 50 to 5 00
" Stock	3 00 to 3 50
Lambs	
Heavy Hogs	6 00 to 6 25
Light Hogs	5 50 to 5 75

PROVISIONS.

BACON—Clear Rib Sides	11
Shoulders	9½
LARD—Buckets	14½
Tierces	13
HAMS—"C. C. C."	15
COUNTRY MEAT—Shoulder	9 to 9½
Clear Sides	11
Hams	11½
Lard, from wagon	11¼
BULK MEATS—Clear Rib Sides	10¾
Clear Sides	11
Shoulders	8½

TOBACCO.

Common to good lugs	2 75 to 4 5
Low leaf	5 00 to 6 00
Common to medium leaf	6½ to 7½
Good leaf	7 50 to 8 50
Fine leaf	

WHOLESALE GROCERIES.

SUGAR—New Orleans (kettle) per bbl	7½ to
Yellow Clarified	8½ to 9
White Clarified	9 to 9¾
Granulated	9¾ to 10
Crushed and powdered	10½
A Coffee	9¾ to 10
MOLASSES—New Orleans	45 to 58
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	8¾ to 9½
NAILS—10d	3 75
Horse shoes	5 00
SALT—Seven bushel barrels on cars	1 80
5½ bushel bbl	1 40
LEATHER—Oak Sole	35 to 42
Buffalo Slaughter	27 to 29
Hemlock	24 to 27
In Rough	20 to 24
SEEDS—Herd's Grass	100 to 1 10
Blue Grass	1 25 to 1 50
Clover	8 00
Timothy	2 25 to 250
Orchard Grass	1 40 to 1 50
German Millet, from wagon	1 50
Hungarian and Missouri	1 25

Home Reading.

A MATCH-MAKER OF YE OLDEN TIME.

Daniel Webster was the son of Ebenezer Webster by his second wife, Abigail Eastman. This second wooing came about on this wise. For a long time Captain Ebenezer Webster, the bereaved husband, took upon himself the double responsibility which the death of his first wife had imposed. But between the labors of a frontier farm and the oversight of his family, matters went from bad to worse. One day everything about the house seemed to rush to a climax of confusion. The children frolicked and rollicked; the quick-witted Joe tapped the cask of metheglin in the cellar, and his young brain was fired—"'twas destruction before and sorrow behind." Captain Webster had calmly and boldly confronted the enemy at Ticonderoga and Crown Point, at White Plains and Bennington. But now he was baffled—conquered. With his minute-men he had guarded General Washington's person and camp on Dorchester Heights and West Point. But his own camp he could neither guard nor regulate.

The distracted father silently removed his hat from the peg, walked out the door and took the cross-road southward to the house of his brother, William Webster, whose farm joined his own. It was situated one-third of the way up the eastern slope of Searle's Hill, the highest eminence save Kearsarge in the town of Salisbury, N. H. Captain Webster had often been cheered by the sympathy and advice of "Aunt Ruth," as the children called her, his brother William's wife. She was to him a true sister. He entered the door, the picture of despondency. The worthy matron sat bolt upright spinning flax. At the sight of that dejected face, she shoved aside the little wheel and placed a high-backed kitchen chair for her brother. Her first salutation was, "Eben, what is the trouble!" He prefaced a graphic recital of the horrors of his domestic condition with these words, "Everything, Ruth, is going heads and hauls at home. I can't stand it any longer."

Pity marked the lines of her face as she listened. When he had finished she did not at once reply, but gazed solemnly with a far-away look out of the south window. Who shall say that her thoughts at that moment were not directed by a divine wisdom? Suddenly a light kindled in her eye which shot a ray of hope into his. She drew nearer to him, laid her hand upon his arm, and with a face glowing with earnestness and inspiration said, "Eben, have you never heard of Nabby Eastman? Her mother was Jerusha Fitz, and she is a cousin of Deacon Moses Sawyer's wife, who was Anna Fitz. She is a tailoress by trade, and knows what life is. In every respect she is a most excellent person. She is up from down below, visiting her relatives here." Then with emphasis she added, "Eben, it's my opinion that Nabby Eastman will make you a good wife, and your children a good mother. Go home, put on your Sunday suit, and ride over and see Nabby."

The broad-shouldered, dark-eyed man, as he left the house saw not the valley of the Merrimac, stretching away in its loveliness for miles to the north and South. With quickened step he walked around the ledge and followed the road shaded by the tall, primeval pines, that seemed to whisper to him of a new love and the joys of a restored home. He obeyed to the letter the directions given him by the sibyl. Like Boaz of old, he did not long rest, but reasoned that "if it were well done when 'tis done, then 'twere well it were done quickly." There was no undue precipitation, but before many moons had waxed and waned, the manly, military figure of Captain Webster could have been seen on his horse, with Miss Eastman seated on a pillion behind him, on their way to the minister's to be married. The residence of the parson was hard by the meeting-house, near the summit of Searle's Hill—for in those days "the mountain of the Lord's house was established in the top of the mountains, and was exalted above the hills, and all the people flowed unto it."

The ceremony over, "down from the mountain crown," where a ladder would have been an improvement, they safely wended their way to the home where they were to begin anew their journey and their life. As they arrived at the lowly house, the little ones were playing around "the banking." The tender father introduced the new mother in these simple words, so much like the style of his gifted son, "*These, Nabby, are my children.*"

Aunt Ruth made no mistake in her counsel to her widowed brother in his perplexity. "The children" of Ebenezer Webster's first wife "arose up and called her blessed; and her husband also, and he praised her." Her features wore the expression of strength rather than beauty. The heavy, shaggy eyebrows of her youngest son, Daniel, were the transcript of the mother. Her mind was strong, her faith strong. At the close of life, her peace in believing was so deep and unruffled that it forbade ecstasy. She survived her husband ten years, and died at the residence of her son, Ezekiel Webster, in Boscawen, N. H., in 1816, aged seventy-six years.—*New York Evangelist.*

PERKY.

One morning Arthur, a little three-year-old, blue-eyed boy, was lazy. He didn't want to get up. Then it was a rainy and dark day. He lay in bed and grumbled.

"Very well, you may stay in bed all day," said Mamma. "Perky shall be my pet."

Perky, the canary, heard his name, and began to sing his loudest.

Mamma gave him a cup of water. He hopped down from his swing, and took a bath, even if the water was cold, which made Arthur ashamed, as he often cried, because he had to have his face washed. Perky ate his breakfast, then sang and twittered all day long. At ten, Arthur said he wanted to be dressed. He was sorry that he had been so cross, and "Perky" had taught him a good lesson.—*Western Christian Advocate.*

How to be Nobody.—It is to be nobody, and we will tell you how to do it. Go to the drinking saloon to spend your leisure time. You need not drink much now; just a little beer or some other drink. In the meantime play dominoes, checkers, or something else to kill time, so that you will be sure not to read any useful books. If you read anything, let it be the dime novel of the day; thus go on, keeping your stomach full and your head empty, and yourself playing time-killing games, and in a few years you will be nobody, unless you should turn out a drunkard or a professional gambler, either of which is worse than nobody. There are any number of young men hanging about saloons, just ready to graduate and be nobodies.—*Exchange.*

Governor Barstow, of Vermont, has appointed three forestry commissioners under an act of the last Legislature. The commissioners are to inquire into the subject of the forests in Vermont, their extent and condition, what measures to take for their protection, and are to report to the next Legislature.

THE RIVERS OF THE BIBLE.

There is much interesting history in connection with the rivers mentioned in the Bible, although there are not very many named. In fact, the peculiar topographical formation of Judæa itself would not create large flows of perennial streams. The largest river, the Jordan, though holding such an important position in the religious history of the country, has no outlet into the ocean, the waters being carried off by evaporation to the heavens from whence they descend, after mingling with those of the "Salt," or "Dead Sea." Rivers are early mentioned in Sacred History in connection with the creation, in Genesis, where we are told there were four rivers that flowed out from the Garden of Eden. One, the Euphrates, we still know of, but of the others—Pison, Gihon and Hiddekel—we know nothing at the present day; although there is much conjecture regarding them. They are described by Moses as being rich with gold and precious stones.

Rivers are often emblematically referred to, or rather the word is poetically used in the Scriptures, which are full of poetry. Most of the sublimity of the Hebrew figures and similes are lost in the translation into the English vernacular. The very word, "nachal" of the Hebrew has been translated "brook," when undoubtedly river was intended, and in one instance "nachal" is translated "valley," which is a long way from its significance in the English of river.

In view of this, I have endeavored to render in English measure one of the metaphorical and emblematic allusions to rivers as found in the Bible:

"Thou visitest the earth and waterest it. Thou greatly enrichest it with the 'River of God' which is full of water."—Psalms lxv. 9.

The Christ-Likeness.—The German sculptor Dannecker worked for over eight years upon a statue of Christ. At the end of two years, he called a little girl into his studio, and, pointing to the statue, asked: "Who is that?" She replied, "A great man." The artist turned away disheartened; he had failed. He began anew. After another year of patient work, he brought the child again before the statue. "Who is that?" After a long, silent look, with tears in her eyes, she said: "Suffer the little children to come unto me." And he knew that his work was a success. —*Austin Phelps.*

The fears of the English military men that a tunnel under the straits of Dover might open the gateway of invasion, will probably have to give way before the demands of commerce. An appeal will be made to Parliament this winter for permission to go on with the enterprise. The company offer to bring the mouth of the great work three miles inland if that will decrease the fear of invasion. No doubt of the physical possibility of cutting the passage under the sea seems to exist, and a rival corporation to the original one proposes to go to work as soon as it can gain the assent of the authorities. If England cannot so fortify the mouth of the tunnel as to defend it against the world, she is hardly worth the saving from invasion.—*Selected.*

Many orchards in California are leased to Chinamen, who pay the highest prices, but by their economical management generally come out whole. A forty-acre orchard on the river, six miles above Oroville, has just been leased to Chinese for the next year at $2,700, or $67.50 an acre—*San Francisco Chronicle.*

Humors of the Day.

Hot sun make de blades dull in the harvest'-fiel.'

By contracting a severe Cough and Cold, I was compelled to give up my daily work and keep to the house. A neighbor recommended me to try a bottle of Dr. Bull's Cough Syrup; it was produced and used; to my astonishment relief was instantaneous. EDW. W. CLAYTON, Waverly, Md.

Mule don't nnderstand' de wheel borrer.

Dr. Pierce's "Golden Medical Dis covery" has become so thoroughly established in public favor that were it not for the forgetfulness of people it would not be necessary to call attention to its power to cure consumption, which is scrofula of the lungs, and other blood diseases, as eruptions, blotches, pimples, ulcers, and "liver complaint."

Smart rabbit go home, fo' de snow done fallin'.

How Women Would Vote

Were women allowed to vote, every one in the land who has used Dr. Pierce's "Favorite Prescription" would vote it to be an unfailing remedy for the diseases peculiar to her sex By druggists.

A Pigmy Kingdom.

It may not be generally known to the average man, but it is nevertheless a fact that the State of Pennsylvania in itself is as large as England, Ireland and scotland combined. This statement appears improbable and yet it is beyond refutation. Think then what a praiseworthy enterprise Dr. Swayne has undertaken—not only to cure all sick people of a place as large as the United Kingdom of Great Britain, but of all the world. Yet he is succeeding. These Pills are acknowledged on every hand the best for curing Biliousness, Indigestion, Headache and all the most frequent ills of flesh.

Paint House.

Paints, Oils, Glass, Sash, Doors, and Blinds, specialties. Artists' Painting and Drawing Materials, Architects' and Surveyors' Instruments. We keep the largest and best assorted stock of ready made Paints in the south, and also supply Sash, Doors, and Blinds, at Chicago prices, with best makes of Hardware to suit.

WARREN BROS.,
Church and College St.

Boots and Shoes.

We would respectfully call the attention of the public to our new and complete stock of Ladies' and Gents' Custom-made Boots, Shoes, Gaiters, Sandals and Rubbers. Also, to Trunks, Valises, Umbrellas, etc.

W. A. WRAY,
No. 29 N. Cherry St., Nashville.

Dr. KLINE's Great Nerve Restorer is the marvel of the age for all Nerve Diseases. All fits stopped free. send to 931 Arch Street, Philada., Pa.

Hale's Honey of Horehound and Tar overpowers the most troublesome cough.

Pike's Toothache Drops cure ni one minute.

De new groun 's de bes' pard-stick to medger a strange nigger by.

Dr BULL'S COUGH SYRUP

For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Croup, Influenza, Asthma, Whooping Cough, Incipient Consumption and for the relief of consumptive persons in advanced stages of the Disease. For Sale by all Druggists.—Price, 25 Cents.

Dead limb on de tree show itse'f when de buds come out.

New Grocery House.

We take pleasure in announcing to the patrons of the ADVOCATE that our old friends, Alex. Hogan and Jos. B. Hall, under the firm name of Hogan & Hall have located at 106 Broad st., the Anthony Bros. old stand, where they have opened a very large stock of Groceries, pure Whiskey for medical use, and pure Grape Wine for communion purposes, either at wholesale or retail. They also deal in Bacon, Lard, Meal, Flour, Butter, Eggs, and other produce. Give them a call.

What Physicians Say

San Leandro, Cal.

Dr. R. V. PIERCE, Buffalo, N. Y.: *Dear Sir*—I have employed your "Pleasant Purgative Pellets" in my practice for the last four years. I now use no other alterative or cathartic medicines in all chronic derangement of the stomach, liver, and bowels. I know of nothing that equals them.

J. A. MILLER, M. D.

A Drowning Man.

It is said that a drowning man will catch at a straw—but if your system is all out of order and you feel like going down to the river to drown yourself, for Heaven's sake don't do it, but procure a box of Swayne's Pills, take them according to directions and they will soon make a new man of you and you will want to live to run a hotel after everybody else is dead. Price 25 cts. 5 boxes for $1.00.

Extract of Report from the celebrated Physician, Erasmus Wilson, of London, Eng.: "Several severe cases of *incipent Consumption* have come under my observation that have been *cured* by the timely use of Colden's Liquid Beef Tonic (Remember the name. Colden's—*take no other.*) Of druggists.

Glenn's Sulphur Soap cures skin diseases.

20 DOLLARS Will buy the Pennsylvania **SINGER** SEWING MACHINE! Drop Leaf, Fancy Cover. 2 large Drawers, Handsome, Durable, Light running, *Fully warranted.* Machine to be examined before payment. Best Machine made. Address WILLETS & CO., PHILADELPHIA, PA.

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—TERMS:—

Tuition,	Primary Dep'tm't, per S'n,	$ 7 50	**Tuition,**	Commercial Dep'mt per S'n,	$20 00
"	Preparatory " "	15 00	Lessons instrumental Music from		$15 to $20
	Collegiate, " "	20 00	" in Art Department from		2 50 to 10

The Spring Session of 1883, begins on the Last Monday in February.

For further particulars address,

Prof. A. T. SMITH, President,
Or W. H. SUTTON, Sec. Board Trustees.

AN ENGLISH VETERINARY SURGEON AND CHEMIST, now traveling in this country, says that most of the **Horse and Cattle Powders** sold here are worthless trash. He says that **Sheridan's Condition Powders** are absolutely pure and immensely valuable. Nothing on earth will make hens lay like Sheridan's Condition Powders. Dose, one teaspoonful to one pint food. Sold everywhere, or sent by mail for eight letter-stamps. I. S. JOHNSON & CO., BOSTON, MASS.

MAKE HENS LAY

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AGENTS WANTED for the Best and Fastest-selling Pictorial Books and Bibles. Prices reduced 33 per cent. National Publishing Co., Phila. Pa,

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The keynote: "Wife, let me in!"

A good quality of Turkey Red Table Linen, warranted fast color, 60c. per yard, at Dodd Bros., 103 Union street.

A beautiful line of Dress Ginghams at 10c. and 12½c. per yard, at Dodd Bros., 103 Union street.

All of the leading colors in Nun's Veiling, both double and single width, at Dodd Bros., 103 Union street.

Bread is the grub that makes the butter-fly.

A full line of Spring Prints, 5½c. to 6¼c. per yard, at Dodd Bros., 103 Union street.

A good yard-wide Bleached Domestic, no dressing, at 9c.
DODD BROS., 103 Union street.

The best Bedticking in the city at Dodd Bros., 103 Union street.

The best white Shirt in the city at Dodd Bros., 103 Union street.

What is a house without a baby? Well, comparatively quiet.

A beautiful line of Linen Lawns, Muslins, Union Lawns, etc., at Dodd Bros., 103 Union street.

A large line of the best patterns of Hamburg Edgings at Dodd Bros., 103 Union street.

In awnser to the question, "Can a man marry on $10 a week?" some one asserts: "He cannot if his girl is aware of the amount of his income.

Lonsdale Cambric 10c. DODD BROS., 103 Union street.

A beautiful line of Buttons, Trimmings, Braids, etc., at Dodd Bros., 103 Union street.

Yes," said the landlord, pointing to his block of new houses, "they're all full, 'cept the one at the end. That's last, but not leased."

All of the new shades of Kid Gloves, Foster lace and Sarah Bernhardt, at Dodd Bros., 103 Union street.

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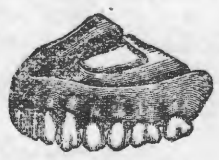
F. A. BADGER, DENTIST



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Gardening for Profit.—Price $1.50.
Gives in comprehensive detail our twenty-five years' experience in **Market Gardening.** If you wish to grow vegetables for sale, you need this book. (In cloth, illustrated.)

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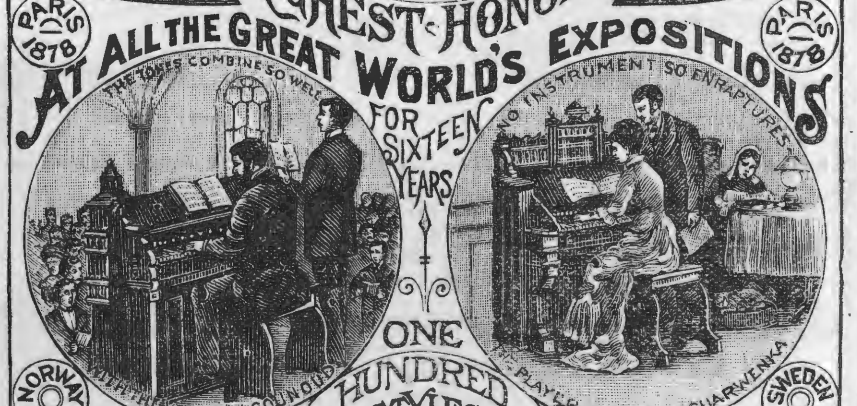

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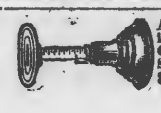

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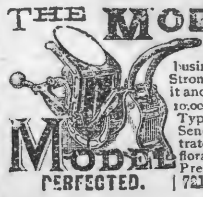

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THE GOSPEL ADVOCATE.

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EDITORS:

D. LIPSCOMB, E. G. SEWELL.

Live it Down.

BY EDWARD O. FLAGG.

Has a foolish word been spoken,
Or an evil deed been done;
Has the heart been almost broken
For the friends that now disown?
Let not coldness or the frown
Shake thy manhood—live it down.

Is the stern traducer sneering,
Trusting innuendo vile;
With the world's opinion veering,
Basking in its fickle smile?
What are gossips with their frown?
Buzzing insects—live it down.

Verdict fairer will be given
In the sober after-thought;
Charity, sweet child of heaven,
Judgment harsh will set at naught;
Then will grieved mercy's frown
Smite the sland'rer—live it down.

But if man refuse to soften
For that weakness he may feel,
There is One forgives as often
As to him we choose to kneel.
Droop not then if all should frown;
With such friendship—live it down.

SOME THOUGHTS ABOUT PRAYER.

When the Israelites turned away from God and worshiped the golden calf, he determined to consume them, but Moses prayed and the Lord turned from his purpose and spared them. Hezekiah became sick; the prophet by the direction of the Lord told him to set his house in order, for he must die and not live. Hezekiah prayed earnestly unto God; his life was saved, and fifteen years added thereto. God sent Jonah to tell the Ninevites that their city should be destroyed in forty days; they put on sack-cloth and cried mightily unto God; he turned from his purpose and spared the city. Peter was cast into prison, bound with two chains, placed between two soldiers, the keeper being at the door of the prison. His brethren, a little band of disciples, assembled at the house of Mark, and prayed without ceasing unto God for him. An angel came from the court of heaven, entered the prison, smote Peter on the side, raised him up, his chains fell off, and he was enabled to follow the angel out through the doors of the prison and join his brethren while they were yet praying. In the jail at Philippi, Paul and Silas prayed at midnight, and sang praises unto God. Suddenly there was a great earthquake, the foundations of the prison were shaken, the prison doors flew open, and every one's bands were loosed. Many a time has God put forth wonderful manifestations of his power in answer to the prayers of his servants. The time *has been* when he heard the cries of his people, and testified thereto by works of mighty power.

But how is it now? Does he no longer hear and answer his people when they cry unto him? or has their faith become so weak that their prayers are not pleasing in his sight? Neither is true. He is the same loving Father that he was in the days of old, the faith of his people is perhaps as strong as ever, and he answers their prayers. Remember the words of Paul: "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." There was a time when miraculous manifestations of God's power were necessary for the confirmation of his word. He brought Israel up out of the land of Egypt with a mighty hand, frequently in the course of their history he wrought wonderfully in their presence that they might know he is the Lord. In the early days of the church, when the disciples were weak and the adversaries many, as these disciples went everywhere preaching the word, God testified to the truth of it by signs and wonders and divers miracles.

The word was sufficiently confirmed, and the signs were written. Books authenticated by evidence which cannot be successfully contradicted, containing a record of these signs, are as numerous as the sands on the seashore. There is no longer a necessity for manifestation of divine power. He that will not believe on the evidence which he has now, will not believe though one should rise from the dead. When God's people pray now, they should not expect manifestations of miraculous power in answer to their prayers. Because they do not receive such manifestations, they should not conclude that God does not hear their prayers because their faith is weak.

We are far too presumptuous. We should not be so self conceited as to think that God will give the laws of nature into our hands, give us the power of life and death, or resign to us the control over the destinies of nations. If there is a drouth, and God's people pray for rain; because the rain does not come, is no evidence that he does not hear their prayers. If my friend is sick, and I pray for his recovery, his death is no evidence that God does not hear my prayer. When Bro. Garfield lay suffering from the wound of the assassin, and the whole nation cried unto God for his recovery; because he died, is no argument against the efficacy of prayer.

Bless the Lord, my brethren! God is all wise, while we are very short-sighted creatures; and if we do want him to give his dominion into our hands, he will not do so. He loved his people so much that he gave his Son to die for them. Having sacrificed so much for them, he will not now let them be ruined by giving his dominion into their hands. I, for one, am thankful that he will not.

Finally, we have very abundant evidence now right before our eyes that God hears and answers the prayers of his people in such a way as is conducive to their best interests. We do not seem to understand the proper purpose of prayer. Paul says to Timothy: "I exhort, therefore, that first of all, supplications, prayers, intercessions and giving of thanks, be made for all men, for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." Do we not learn from this that the true object of prayer is that *we may lead a quiet and peaceable life, in all godliness and honesty?* Now, prayer is a part of the means appointed, by the use of which we may become strong in Christ Jesus. Without doubt, those who make constant use of earnest prayer, together with the rest of the means appointed for growth in grace, are the best people. They are fuller of faith and of the Holy Ghost, they are not so often overtaken by temptation; they are more zealous than others: when the battle rages most fiercely, they stand firm at their posts; they are ready to work, to give, to suffer—if need be to die—for Christ's sake.

Now, what does this prove? It proves that by the proper use of prayer with God's other appointed means, they are enabled to live godly lives. In answer to their prayers God fills them with the Holy Ghost and all its fruits, and keeps them unto the end. They live in faith, die in faith, and in the world to come shall receive a crown of glory. If then, prayer is an efficient means in helping us to obtain everlasting life, how selfish it is in us to want more. Brethren, cannot every one of us say, "I know that God hears my prayers?" W. H. WINDES.

Saulsbury, Tenn.

J. M. F. SMITHSON.

This brother, so well known to the churches of Christ, died October 1st, 1882, leaving a widow and three children. Since his death a son has been born to him, now two weeks old. Some timely aid has been sent Sister Smithson by a few churches and friends in Kentucky and Texas. It is desired to provide a fund for his widow and children. We hope the brethren will not look upon this as a begging appeal for charity, but as an act of simple justice, to provide liberally for the family of this noble brother, who during the few years he lived on earth, accomplished as much for the cause evangelizing, as any man we have ever had among us.

All who feel disposed to aid in this good work, will please forward the same to Horace G. Lipscomb, 86 Broad St., Nashville, Tenn.

The *Standard*, *Review*, *Old Path Guide*, *Apostolic Times*, *Apostolic Church*, and *Christian Preacher*, please copy above.

In order that those who desire to contribute may do so intelligently, we give a synopsis of Bro. Smithson's affairs: Some years ago he took out a policy in a Mutual Insurance Company of Nashville for the benefit of his wife and two children. After that time, prior to his death, another child was born, and since then still another. These last children have no part in the small fund received from this company, amounting to only $1,287; and as his widow according to his directions, is paying his debts, amounting to her part of the insurance, it leaves her and the two babes without anything. It is for these we ask that a fund be raised to be invested under the direction of Bro. J. K. Bennett, who is guardian of the two older boys, in a small farm which will yield them a support until the boys are old enough to take care of themselves. Good land can be bought cheap in the adjacent country, and if a few able brethren and congregations will come to the front with liberal contributions, we can easily raise the fund.

We hope the brethren will be liberal in this matter, even as Bro. Smithson was liberal, who out of his limited means always contributed largely to the support of the cause. Bro. James T. Highland for a congregation near Mt. Sterling, Winchester (Ky.) church and Sunday-School, Somerset (Ky.) church, Sisters Ford and Herrington of Franklin, Ky., Prewitt of Mt. Sterling, Ky., and Jarvis of Ft. Worth, Texas, and Bros. S. B. Stiles of Hopkinsville, Ky., and L. R. Sartain of Cowan, Tenn., have already remitted Sister Smithson temporary aid.

Will the brethren and sisters, each and every one who reads this notice do what they can individually, and see that the matter is properly brought before their congregations, so that all may have the privilege of aiding in this work.

L.

NOTES FROM MAURY COUNTY.

From Columbia, we went five miles on the Santa Fe Pike, to Philippi meeting-house on Knob Creek. Here there has been a congregation ever since a while before the war. They first began in Allen's School-house, under the labors of Bro. R. B. Trimble. Bro. H. Zellner and his daughter, sister D. Lipscomb, if we remember rightly, were the first to confess the Savior and be baptized at this place. All of brother Zellner's family, and many others of the neighborhood soon followed, and it was not long till they were meeting every first day of the week to worship the Lord. When they grew sufficiently strong, they built them a commodious meeting house, which still stands, and in which the brethren meet regularly to study and teach the word, and keep the ordinances. We did not learn what proportion of them thus meet, but from the way they turned out to hear preaching when we were there, we should judge they do very well in that work. We preached there on Tuesday morning and night, and Wednesday morning after the second Lord's day of March, and had good and attentive audiences all the time, and from what we saw, we should suppose this congregation to be in pretty good working order. We were speaking to some of the members while there about the work we mentioned in our last notes as being spoken of, that of the churches of this section or county making an effort to sustain one or more evangelists, to preach in destitute places, and to weak or small congregations not self-sustaining. And we think they will be hearty in the work. Bro. McQuiddy of Columbia, and Bro. Reynolds speak of visiting the congregations as soon as they can, to see what the brethren are willing to do. We hope they will meet a hearty response among the churches.

These young brethren, as they informed us, just want the churches, as such, to do the work. They do not wish to get up any machinery. This is certainly Scriptural work, and doubtless the brethren will receive them as messengers in a good work, and we can see no good reason why much good work may not be done in sounding out the word of life to a world of sinners around them.

Thursday and Friday following, and nights, we were with the little band of disciples at Berea, where Bro. G. A. Reynolds lives. This congregation is quite small, and is struggling against heavy odds in the way of opposition from religious prejudice. They have a meeting-house finished and painted on the outside, well seated, and ceiled overhead, but the sides are not ceiled or plastered. But they have two good stoves, and these make it quite comfortable unless in very cold and wintry weather. Some of them seem almost disheartened about building up, but they should have strong faith, and persevere in the good work. We think after while they will reap, if they faint not. They have a few noble souls, and if they will continue on the narrow way others will fall in, to go with them, and thus by continued faithfulness, they may save themselves and others. Bro. T. H. Mills is preaching one or two Lord's days in the month for them. We preached four times for them, to small but very attentive audiences. We feel a deep interest in the success of the cause at this place, because we were with them in a protracted meeting when they first opened the house, at which there were several additions, some few of whom we learn have gone back to Methodism, not being satisfied with simple Bible Christianity. We hope there will yet be a brighter day for the cause here. At our last sermon of this present visit, one young girl came forward and nobly confessed the Savior, and was to be baptized the next Lord's day. She is thus entering early in life into the service of God, and we hope she may make a faithful and useful member of the church.

From here we went on Saturday morning to New Lasea, in Maury county, near the home of our late brother David R. Sowell, who had just died the day before, after a protracted illness. When we reached the neighborhood, we found with satisfaction that the brethren had changed the appointment from the meeting-house at eleven, to the residence of Bro. Sowell at one, to attend his funeral and burial. A large assembly of his brethren and neighbors were present, to sympathize with the family, and to manifest their respect for the dead. An obituary notice of him will appear soon in the ADVOCATE.

Lord's day morning and night we preached to large and attentive audiences in New Lasea meeting-house. This congregation was built up before the war, in the lifetime and largely under the labors of old Bro. J. K. Speer. The members who formed this congregation at first, were originally members of Old Lasea, about five or six miles east of New Lasea. In a few years after starting in the new house, they had a large and flourishing congregation, and have had, ever since, with some tribulations and troubles occasionally, as most churches do have at times. They are working up a Sunday-School and Bible class here, that promises to do much good. Bro. Joe Lee, son of old Bro. W. T. Lee, was leader of the Bible class when we were there. And when we saw him thus engaged in so noble a work, and saw his adaptation to that work, and his qualification for it, we could but wish from the very depth of our heart that he would continue in this kind of work, and never canvass again for earthly office, but that he would continue to work in the cause of God and humanity and thus be preparing stars to bedeck his crown of unfading glory. Will you not do this, brother Joe? We felt very much at home at this place, as in by-gone years we have held a number of meetings, at which many noble souls entered the Lord's vineyard, and are now bearing the cross, that they may wear the crown at last.

We did not learn of anything this congregation was doing in the way of sounding out the word to the world around them. We hope they will not remain in this condition long. They will feel more interest in the cause, and will be more lively Christians, if they will do more of this sort of work. Christians cannot afford to be selfish. They cannot afford to use all the Lord has blessed them with in the way of earthly goods for their own enjoyment, while neighbors at their very doors are perishing for the pure bread of life.

Then brethren, sound out the word, that others may live and go to heaven with you, and you will die none the poorer by it. This church used to do good work in the way of evangelizing, and we hope they will do so again.

E. G. S.

Had only a little of to-day's homage to the pulseless dust of John Howard Payne been given to the poet while he lived it would have made one life brighter and happier. Even the hope of a deathless name in after years scarcely compensates for a life with trouble and unrest.—*Philadelphia Times.*

Science has no faith-begetting power; therefore a Christian faith should not rest upon scholastic wisdom, but on the power of God renewing the heart.—*Heubner.*

Obituaries.

Died, near McKinney, Texas, March 4th, 1883, our beloved brother, John Scott, aged 62 years. He was taken with a disease of the liver and lay sick for a long time, the greater part of the time in a perfect stupor, seeming unconscious of all that passed, "only when roused up." He was a grand, good man; he joined the church of Christ in 1853, and lived a devoted Christian life, always firm and stable in his convictions in religion and politics. Often has he said to the writer, "Bro. F., we take the Scriptures for our guide, and therefore we oppose all innovations, and let us always abide in the teachings of Jesus and his holy apostles," and may God help us to heed the advice. Bro. Scott was greatly beloved by the people who knew him, for his noble virtues and manly course in life. He leaves an aged wife, a large family, and relatives outside of his immediate family, with many friends, to mourn his loss. But he has crossed over the river, to wait and rest on the golden shores of eternal bliss for his beloved wife and children. Sorrow not, dear ones, as those that have no hope; for blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them. May the Lord bless and sustain his aged companion and all his relatives, and help them to so live that they may meet Bro. John Scott in heaven, where all tears will be wiped away.

J. B. F.

Passed over the river of death, to rest in a Savior's love, sister Crawford, wife of W. H. Crawford, and daughter of Louis and Elizabeth Glare, of Georgia. Sister Crawford joined the old Christian (New Light) Church when 17 years of age, and lived a devoted Christian up to the day of her death. She lacked six months of being 69 years old, when she left us to go home. She was married to Bro. Crawford in 1838, and came to Texas some eight years ago, at which time the writer made her acquaintance. She suffered much for the last eight months; but now rests from the toils of earth until Jesus comes. She leaves a sorrowing husband and many friends to mourn her loss. May we all be faithful and patient as was she, and we will meet sister Crawford over there. Bless God for the hope that we will meet again.

W. H. O. POLLY.

Christian Preacher please copy.

Fell asleep in Jesus, March 21st, 1883, at his home in King's Cove, Jackson county, Ala., three miles west of South Pittsburg, Tenn., Peter Polk; age, 58 years and 3 months. He died of dropsy of the liver; was sick four months, and bore his suffering with great patience. He was born near Tompkinsville, Ky.; at an early day his parents moved to Jackson county, Tenn., where he lived until May, 1881, when he came to this country. He leaves a wife, a son, a daughter, and a son-in-law, to mourn his departure. Blessed be God, he is gone to that better world. He was a close student of the Bible for many years; joined the church of Christ in 1877, under the preaching of that good old pioneer, Andrew P. Davis, and lived the Christian life up to his death. A few hours before he died, he told the family his way was clear,—he had nothing to do but to die. He said to his only daughter, "Weep not for me, but weep for yourself and your children." Such is the evidence of his acceptance with his Maker. May God help the bereaved ones to live the Christian life, that they may leave the evidence behind them that they have gone to meet the father and the husband, is the prayer of

J. F. PURSLEY.

GOD IN NATURE.—In a recent scientific lecture Professor C. A. Young, the astronomer, of Princeton College, used the following language: "Do not understand me at all as saying that there is no mystery about the planets' motions. There is just the one single mystery—gravitation—and it is a very profound one. How it is that an atom of matter can attract another atom, no matter how great the distance, no matter what intervening substance there may be; how it will act upon it, or at least behave as if it acted upon it, I do not know, I cannot tell. Whether they are pushed together by means of an intervening ether, or what is the action, I cannot understand. It stands with me along with the fact that when I will that my arm shall rise it rises. It is inscrutable. All the explanations that have been given of it seem to me merely to darken counsel with words and no understanding. They do not remove the difficulty at all. If I were to say what I really believe, it would be that the motions of the spheres of the material universe stand in some such relation to Him in whom all things exist, the ever-present and omnipotent God, as the motions of my body do to my will—I do not know how, and never expect to know."

There is no bravery in carrying a pistol, no chivalry in shooting a man, no gallantry involved in a street-brawl. Our young men ought to understand these things.—*Atlanta Constitution*

KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

THE EVANGELIST ON "WHAT OF THE NIGHT?"

In an article headed "What of the Night?" the *Christian-Evangelist* presents food for reflection in the following paragraph, which we clip from its pages:

"One of the signs on the sky is a revival of effort, on the part of those journals which have hitherto felt it to be a part of their mission to oppose all organized efforts to spread the gospel, to bring our present missionary agencies into disrepute with the people. Gathering fresh courage from some alleged encroachments on individual and congregational rights, they are renewing the attack with something of the old-time zeal. Unreasonable and unscriptural as we believe this opposition to be, it will have the effect to keep a large proportion of the brotherhood from enlisting in the grandest work of the age—the evangelization of the world by co-operative effort. We must, therefore, for a time yet, present to the world the sad spectacle of a people starting out to plead for Christian union, and yet being unable to unite in the plainest of all duties, that of sending the gospel to those who have it not. Humiliating as this is, if it will only have the effect to drive us, in our shame, closer to Him, in whom alone there can be union in Christian work, the affliction will not have been suffered in vain. The course for those of us to pursue, who have joined our hands in solemn pledge to work together for the salvation of the world, is plain. Shunning every semblance of an ecclesiasticism, and confining ourselves strictly to mission work, let us stop not to argue further on this question, nor to reproach those who for any reason do not see their way clear to co-operate with us. Let us try to show, by the superiority of results, the superiority of our methods."

There are several points in this extract to which I desire to call the attention of the reader.

1. The writer speaks of "those journals which have hitherto felt it to be a part of their mission to oppose all organized efforts to spread the gospel." Concerning which I remark, there is not a journal published among us, which opposes "organized efforts" to publish the gospel; nor have any of our brethren ever at any time opposed such efforts. Are not the churches of Christ organizations? They are the only divine ones; and they were organized by him who is infinite in wisdom, power and goodness, for the express purpose of perfecting saints and converting sinners. The congregations of the Lord are as perfect for that for which they were ordained, as the Bible is for the accomplishment of its end; that is, the churches are as perfect as missionary societies, and training schools in the Christian life, as the Word of God is as a rule of faith and practice for the government of the church. No other societies for spreading the gospel were known for hundreds of years after the death of Christ, so far as I have been able to discover. It is certain that the apostles and first evangelists accomplished their grand work, spreading the gospel to the ends of the known world in a single generation, without the aid of any other than the divine societies. Infinite wisdom and goodness and power did not discover that they needed any other, notwithstanding the fact that the obstacles in their way were much greater than are those which hinder us. When our brother accuses those who favor the divine societies, and the divine societies only, as organizations for spreading the gospel of being opposed to "all organized efforts," he implies thereby that the churches are not organizations, or that these journals referred to are opposed to a congregation's sending out an evangelist. In either case he is both incorrect and unjust. He has no right to say that the man who merely opposes human schemes for doing this work of the Lord is opposed to "all organized efforts."

2. Continuing to speak of these journals, he says: "Gathering fresh courage from some alleged encroachments on individual and congregational rights, they are renewing the attack with something of the old-time zeal." Some *alleged* encroachments! Observe how careful this writer is to refrain from admitting that the societies he loves so well have done wrong. Not a word of reproof for that Methodist Conference which our brethren have inaugurated in Iowa; not a check to the desires of the Missouri Society to control the schools of the brotherhood: not a single expression of dissatisfaction with the General Convention on account of the readiness which it displayed to sell out to any one who chose to buy—good, bad, or indifferent—an interest in the membership and directorship of the concern, do we find in his article. No, no; he talks about *alleged* encroachments! True, he exhorts those devoted to these humanisms to shun every appearance of ecclesiasticism, and to confine themselves strictly to mission work; but as he expresses no dissatisfaction with the past, I infer he is not penitent, but scared. These convention men are mourning not because they have sinned, but because their sins have been found out and published to the world.

3. "We must," he says, "therefore for a time yet, present to the world the sad spectacle of a people starting out to plead for Christian union, and yet being unable to unite in the plainest of all duties, that of sending the gospel to those who have it not." Why are we not able to unite in this work? Does our brother desire to know? Because many have risen up among us, who are not content to work as did the apostles and first preachers, depending solely upon the Lord and upon the societies which he organized by his Spirit, through the apostles. They must be like the "other denominations." They must organize societies to do the Lord's work, since, as the *Evangelist* remarked in a former issue, "the churches" (his societies) "either cannot or will not do it." There are some of us who have more confidence in the wisdom of the Lord than in the wisdom of all the wise men of earth combined, and we respectfully notify our brother of the *Evangelist*, and those who stand with him, that if they desire union with us, in faith and practice, on this missionary society question, they must simply give up their human societies, every one of them,—great and small, district, State and general, those that attend to other things besides missionary work, and those that confine themselves to missionary work alone,—and return to the divine institutions, which are the offsprings of the wisdom of God. Here, as elsewhere, departure from the Word of God brings division and discord; and those who introduce and advocate these humanisms, thereby breaking up the unity of God's children in this most important matter—the preaching of the gospel, would better study carefully these words of the apostle Paul: "Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them." As the Bible is the union book, so the church is the union society.

4. "Let us try to show, by the superiority of results," says the *Evangelist*, "the superiority of our methods." That is, I suppose, this writer is sanguine enough to hope that he and his associates will be able to show the superiority of the human over the divine; that they will be able to do more through their societies than the first Christians did through the churches. They will improve most wonderfully if they ever approximate even remotely to what was accomplished in the first years of the church. One little church, whose members are for the most part poor people, did as much last year for the spread of the gospel as did the Minnesota Missionary Society, as I showed some time ago in the ADVOCATE. The preacher who devotes his entire time to evangelizing, giving one-half his time to purely missionary points, (and I know a man who does it,) does from one-sixth to one-twelfth as much as the General Convention has hitherto done, according to the statements made by leading speakers at the late meeting, who said it had raised only such trifling sums as $5,000 or $6,000 per annum. If it be said that preachers generally cannot do this, I reply that any man can do it, who is fit to evangelize, if he will only trust the Lord and serve him with all his heart, soul, and strength. Superiority of results! Our Kentucky Society raises about $3,000 or $4,000 per annum, and it costs it from $2,000 to $3,000 to do it. True, it makes reports that look splendid on paper, but if those reports are closely scrutinized it will be found that at least one-half of that reported by the Society ought to be credited to the churches, and of the remainder, a good part ought not to be reported at all. In fact, the chief thing these societies are fit for is to furnish a few men good salaries; and I would not be so much dissatisfied with this state of affairs, if the evangelists who go into the field and do the work were the ones to receive the money; but this is not the case,—those who raise the money and boss the machine are the ones to receive the fat salaries; for, you know, it takes first-class talent to raise money, or run a missionary society, whereas any common character can preach the gospel, and men must be paid according to their ability; so at least the men managing these concerns seem to think, judging from what they do.

We can free ourselves from all the divisions and strifes, from all the turmoils, confusions and heartaches engendered by differences on this question, by asking "for the old paths, where is the good way," and by walking therein. When those who have wandered away return to the methods revealed in the Holy Scriptures, methods by which such marvelous success was obtained during the first centuries, a success which has never been equaled since, I say when these men return to apostolic ground, having become willing to submit to the wisdom of the Infinite One, there will be a glorious union of the children of God on the subject of evangelization. May the Lord speed the day!

I read some time ago of a vessel that had been off on a whaling voyage and had been gone about three years. I saw the account in print somewhere lately, but it happened a long time ago. The father of those sailors had charge of the lighthouse, and he was expecting his boy to come home. It was time for the whaling vessel to return. One night there came up a terrible gale, and this father fell asleep, and while he slept his light went out. When he awoke he saw there had been a vessel wrecked. He at once went to see if he could not yet save some one who might be still alive. The first body that came floating toward the shore was, to his grief and surprise, the body of his own boy! He had been watching for that boy for many days, and he had been gone for three years. Now the boy had come in sight of home and had perished because his father had let his light go out! I thought, what an illustration of fathers and mothers to-day that have let their light go out! —*Moody's Child Stories.*

THE WORD OF GOD vs. THE TEACHING AND PRACTICE OF MAN.

"Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for his is the whole duty of man." Eccle. xii: 13.

"And now, brethren, I commend you to God and the word of his grace, which is able to build you up, and to give you an inheritance among all those which are sanctified." Acts xx: 32.

If we are inclined to doubt, or in anywise cast aside the influence which the word of God should wield over our lives, let us give attention to these words of inspiration; the first rolling down the channel of time from the pure stream of Jewish light; the other springing from the fountain-head of Christianity. And yet, before and after each of these was written, man in his pride, the fear of persecution, and the ignorance growing out of inattention (for God has always given him a law by which to be governed) has defied the authority of omnipotence, and in its stead made poor, weak laws of his own—weak in power, though the might of human learning be expended in their compilation. Let us read and ponder on the examples of disobedience to God's word, given both by prophets and apostles. That in which Saul disobeyed the voice of God—not slaying all the Amalekites and every living thing, within their borders. According to his own wisdom and feelings, he spared the king, besides reserving the best of the animals to sacrifice to God. How the smoke of it, for miles around would be seen curling gracefully upward, no doubt, thought he—but alas! not one wreath of its vast columns reached the throne of God! Why? He said he did it in obedience to the commands of the Lord of hosts. Let the expressive words of Samuel to him answer: "Behold to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." 1 Sam. xv: 23.

Does this sorrowful example typify the losing of our high positions—even elections by the Supreme Ruler himself to kinship in his empire—by disobedience to his laws? "Wherefore let him that thinketh he standeth, take heed lest he fall." We should consider that the service God requires of us is not acceptable unless performed according to his words; nay, though we mechanically go through with the *very exercises* he has enjoined. God assured the Israelites that the mere act of sacrificing an ox or a lamb, or burning incense was not acceptable worship to him, unless accompanied by a contrite spirit that trembled at his word. It was worse than naught, for he compared it to murder and idolatry. Is. lxvi: 3. In speaking to Epraim and Judah, God compared their goodness to a morning's cloud and the early dew, which soon vanisheth away, because they had given more prominence to sacrifice than mercy, and to burnt offerings than to the knowledge of God. Hos. vi: 4–9. Hearken to the solemn warning given to those wicked cities, Sodom and Gomorrah, in the first chapter of Isaiah, whose iniquity consisted in pride, fullness of bread, abundance of idleness, neglecting of the poor and needy, and haughtiness. Ezek. xvi: 49–50. God told them their incense was an abomination to him, and their appointed feasts his soul hated; moreover, his ears would be closed to their prayers, because in it all they did not exalt him, but begged them to retrieve their ways—to seek judgment, relieve the oppressed, judge the fatherless, plead for the widow—and though their sins were as scarlet, they should become white as snow.

Listen to Jesus' forcible reply to the scribes and Pharisees, in answer to their question why his disciples transgressed the tradition of the elders: "Why do ye also transgress the commandments of God by your tradition?" Adding: "Ye hypocrites, well did Esaias prophecy of you saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrine the commandments of men." Matt. xv: 1–9. In vain! What a world of meaning these two words convey! Just to think it is possible to spend a lifetime in outward religious observances, not authorized by God, and at the end, be denied a place within the pearly gates. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. ix: 21.

A question arises in the minds of many, viz.: Whether or not ignorance is excusable? was it under the Jewish dispensation? We will let Moses answer: "And if a soul sin and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty and shall bear his iniquities." Lev. v: 17. "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Hebrews i: 1-2. If the Jews were not excused on this plea, when "spoken to" by the prophets, how shall we escape the condemnation of the wicked, if we neglect to hear God's own dear Son, of whom he has said, "Hear him." But let us not suppose for a moment that implicit obedience to all of God's laws will always insure us popularity. The reverse has characterized his subjects heretofore, and we have the words of Scripture that such will be the case hereafter. "For if ye live godly in Christ Jesus, ye shall suffer persecution." 2 Tim. iii: 12.

Among the numerous Rabbinical schools of the apostolic age, Hillel and Schammai stood prominent. Both were Pharisaic; but the former held that tradition was superior to the law, the latter despised tradition when it clashed with Moses. Then as now, that more favorable to human opinion was by far more influential. It is of course much easier to drift with the current than to stem the tide; but if we are truly seeking the harbor of heaven, we will be willing to be guided by our unerring Pilot, who himself experienced all the sorrows and dangers of the way, that he might induce us to follow more willingly. What army will not encounter the foe more cheerfully and bravely with their commander at the head! See Napoleon at the bridge of Lodi, when his soldiers wavered before crossing that narrow way, in the fire of the enemy, march to the front and exclaim, "Follow me!" Hesitation gave way, and the host followed their brave leader leader with enthusiasm. And let us not when persecution and difficulties arise in the way, think within ourselves, "our cross is very hard to bear." We "have not yet resisted unto blood," and "will not be tempted above that we are able to bear."

That is a touching, heartrending example of obedience to God recorded in Ezra, when the Israelites, convinced by him (Ezra) of their error in uniting in marriage with "strange women" during the captivity, tore themselves from wives and children. Wife and children! How dear to the human heart, and yet, "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." Matt. x: 37. Let us call to mind the answer of the apostles to those who had imprisoned them for preaching the way of life, and threatened them not to speak in the name of Christ any more, and be strengthened for the conflict:—"We ought to obey God rather than men."

With Christ as the captain of our salvation, let us "hold fast the profession of our faith without wavering," so that we may at last march, with our blood-stained banner furled aloft, through the gates into the city. "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city."

L. B. H.

MARS' HILL.

As the ADVOCATE has said nothing recently relative to our school, known, appreciated and loved by so many of its readers, doubtless many are anxious to hear from it. Everything is progressing satisfactorily; pupils are advancing rapidly. Prospects for prosperity and usefulness were never more promising. With the enjoyment of health, hope and happiness, there is a steady tendency onward, upward, heavenward. Our teachers are all that could be desired; they do all in their power to make us what we ought to be—to fit us for this life and the "life beyond." It is comparatively easy to live the Christian life here. Our principal, in addition to teaching us good things all the week, preaches for us every Lord's day. Some of us preach for neighboring congregations.

Bro. James A. Minton preaches for his home congregation occasionally. A discourse delivered by him recently induced three of his neighbors and his mother to obey the gospel. Bro. T. E. Tatum preaches monthly at Bethabara. He and brother Minton have had some success there recently. I have the pleasure of meeting with the Antioch brethren on the second Lord's day in each month. I have not mentioned all our work; but I must quit, lest I weary you.

Five States are represented in our school, and we are doing what we can. Success here, means victory of truth over error—of right over wrong. Providence will provide for the prosperity of this (our) school. BROWN GODWIN.

Florence, Ala., March 20, 1883.

AN ENDLESS BOOK.—Rev. James Caghey relates that a couple of infidels were once standing together on the deck of a vessel as she glided past a desolate isand of the sea. "Suppose you were condemned to live on this island alone, and had the choice of one book for your companion, what book of books would you choose?"

The other replied; "I would select Shakespeare, because of the variety of his themes."

"Well," rejoined the other infidel, "although I do not believe in the Bible, yet I would choose it for my companion, for the Bible is an endless book." Endless! Yes, and the joy it reveals is endless, the delightful employment to which it directs are endless, the path of progress it opens is endless. O God, thy testimonies are wonderful!

Laziness is a bad disease, and like many other kinds is often self-imposed. More particularly is laziness offensive in young and healthy. To learn to work, and work cheerfully, is the central lesson of life. Begin to learn it early—eschew laziness as the most disgusting of faults, and one that will surely end in hopeless misery; for depend upon it, none can be so insensible through laziness as to be, in the end, incapable of suffering. Nature is, in the event of non-payment of her demands, a stern and merciless creditor. Therefore, boys, off with your jackets and keep square your account with her.—*Ex.*

Hard Spelling—A Burlesque.

E. R. LATTA.

Two urchins once did come to bloughs;
And what about, do you suppoughs?
Be patient now, and bigh and bigh,
I'll tell you just the reason whigh.
I'll conscientiously releight
Just how they reached their angry staight,
And why their rage became so graight.
The first had plucked a fragrant roze,
And held it to the other's noze;
And, with the odor it gave oubt,
He was well satisfied no dout;
But I must say, as truth you sique,
That number one with visage mique,
Did tickle him upon the chique;
And did it with a head of whitue;
But he the action did not waight:
But in a moment struck out straight,
And hit him plump upon the noze;
And thus it was they came to bloes.
He struck him with no little fourse,
And he returned the same of corce;
Thus each was struck upon the noughs;
And farther still did reach their woughs;
For both were bruised about the ighs;
And both, we trust, had grown more wighs.
He who upon these lines relighs,
No part of truth will sacrifighs,
If freely he to others staits
What this unvarnished tale relates;
For I am sure, forsouth,
That I have told the simple trouth!

The Cause at Harrison, Miss.

Bros. L. & S.: We have thought it best to send you a short history of our congregation, together with a statement of its prospects, in order that any one who is desirous, may have the satisfaction of contributing to the advancement of a good cause.

We had a small but earnest and zealous church at Union, several years ago, but in process of time most of our members died or moved away to other parts, and our organization was almost completely lost. We had had no preaching for years, till Dr. W. N. McCain of Coldwater, Miss., came and held a meeting for us during the autumn of 1881. At that time we had no church house, but we began the meeting in a Methodist church-house, the members of that church agreeing thereto. On the second day of the meeting, however, he was turned out of the house by one of their ministers. We erected an arbor near by, and continued the meeting, with many good and, we hope, lasting results.

Dr. McCain's zeal and earnestness in expounding the Scriptures, and his happy method of illustrating the truth, under the blessing of God, have caused a great change in public opinion on religious matters, and the opposition which was once so strong against us, is now considerably weakened. The doctor has promised to help us during the present year, provided we were able to get a house for him to preach in. As yet, we are without a house in which to meet, and unless we can receive aid from abroad, we fear that we may be deprived of preaching till after harvest-time. Our membership is not large, but we have every reason to believe that it would be considerably increased, could we only have regular preaching.

The times have been so stringent, that few members are now in a condition to spare enough from their families to complete their part of the work. A little outside aid would enable us to complete our house and perfect our organization, and we hope that your numerous readers when they see this, will contribute to the support of a good cause. All contributions intended for us may be safely sent to the care of Bro. W. J. Owen, Harrison, Miss.

J. W. BURKS.

American Newspapers in 1883.

From the new edition of Messrs. Geo. P. Rowell & Co's American Newspaper Directory,—now in press,—it appears that the newspapers and periodicals of all kinds issued in the United States and Territories now reach the imposing total of 11,196. This is an increase of 585 in twelve months. Taking the States one by one, the newspaper growth in some is very considerable. The present total in New York State, for instance, is 1,399—a gain of 80 in the past year. The increase in Pennsylvania is 48 the existing number being 943. Nebraska's total grew from 175 to 201, and Illinois' from 809 to 904. A year ago Massachusetts had 420 papers; now it is 438. In Texas the newspapers outnumbered the suspensions by 8, and Ohio has 738 papers instead of 692. The most remarkable change has occurred in the Territories, in which the daily papers have grown from 43 to 63, and the weeklies from 160 to 243—Dakota being the chief area of activity. The number of monthlies throughout the country grew from 976 to 1,034 while the dailies leaped from 996 to 1,062. The figures given above are exclusive of Canada, which possesses a total of 606. It is interesting to note the newly-settled Canadian North-West are productive of newspapers as well as wheat, for the number of journals issued in Manitoba was nearly doubled during the year.

A $20.00 Bible Reward.

The publishers of *Rutledge's Monthly* offer twelve valuable rewards in their *Monthly* for April, among which is the following:

We will give $20.00 in gold to the person telling us how many verses there are in the Old Testament Scriptures by April 10th, 1883. Should two or more correct answers be recieved, the reward will be divided. The money will be forwarded to the winner April 16th, 1883. Persons trying for the reward must send 20 cents in silver (no postage stamps taken) with their answer, for which they will recieve the May *Monthly*, in which the name and address of the winner of the reward and the correct answer will be published. This may be worth $20.00 to you; cut it out. Address, RUTLEDGE PUBLISHING COMPANY, Easton, Penna.

Nobody knows the strength of his mind, and the force of steady and regular application, till he is tried. This is certain. He that sets out upon weak legs will not only go farther, but grow stronger, too, than one who, with a vigorous construction and firm limbs, only sits still.—*Locke.*

A little girl was asked by her mother on her return from church how she liked the preacher. "Didn't like him at all," was the reply. "Why?" asked her mother. "'Cause he preached till he made me sleepy, and then hollered so loud that he wouldn't let me go to sleep."

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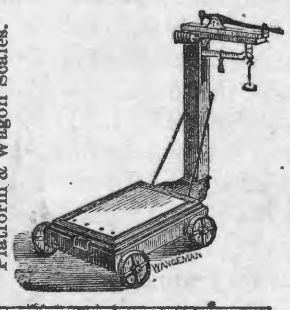

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THE GOSPEL ADVOCATE.

NASHVILLE, TENNESSEE, APRIL 4, 1883.

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SAUL AND DAVID AND THEIR SINS.

When the people of Israel became rebellious and desired a king, like to the nations of the earth, God gave them Saul, the son of Cis. God gave him a command to destroy the Amalekites. The command was most specific, to "Destroy all that they have, and spare them not; but slay both men and women, infant and suckling, ox and sheep, camel and ass." Saul went his way, smote from Havilah to Shur, from one end of the land to the other, destroyed every person except the king and all the beasts, save the fatlings of the oxen and the sheep. Saul and "the people spared the best of the sheep and the oxen to sacrifice unto the Lord, thy God, the rest we have destroyed utterly." This was clearly the real purpose, as they were preparing to carry it out when found by the prophet Samuel. This, to human reason, seems not a heinous crime. It was a setting aside the divine direction, a changing of God's directions for something they regarded as more effective in honoring God than the strict adherence to the divine law. It was done to honor God. But God condemned Saul, and when Samuel reproved him for the sin, he confessed it, said, "I have sinned," prayed the forgiveness of his sin, and that Samuel would turn again with him that "I may worship God." But Samuel said, "I will not return with thee; thou hast rejected the word of the Lord, and he has rejected thee from being king over Israel." He still plead for mercy, "But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." There was no room for repentance.

God chose David as Saul's successor. He, too, sinned against God. He saw Bathsheba, the wife of Uriah. His lust was excited by her beauty. He committed adultery with her. He endeavored to hide the crime and cover her shame. In this he was foiled by the overruling of God. He then had Uriah slain and took the woman for his wife. This was a sin, a heinous sin. To human eyes it seems a much greater sin than was Saul's transgression. Yet God accepted the repentance of David and rejected that of Saul. Saul's repentance seemed as hearty, as genuine, as David's was. David was punished; he was made to feel the deepest humiliation for his sins. Nathan the prophet makes him condemn himself as worthy of death by the parable of the rich man who "Had exceeding many flocks and herds, but the poor man had nothing but one little ewe lamb, which he had nourished up, and it grew up together with him and with his children. There came a traveler to the rich man; he spared to take of his own flock and of his own herd, to dress for the man * * * but he took the lamb of the poor man and dressed it for the man that was come to him." David's anger was kindled within him at such heinous wrong, and he said to Nathan, as the Lord liveth, the man that hath done this thing shall surely die." Nathan answered him, "*Thou art the man.*" He was made to pronounce his own condemnation for his sin. The child died, he was humiliated by one of his own family in the sight of Israel, and the sword in his family forever, were the punishments visited on him for his sin.

But after all this crime, God received David when he repented, acknowledged him as his own servant, and honored him as the progenitor and type of the Savior. Why the difference? Clearly God regarded Saul's sin with less allowance than he did David's, yet to any human judgment, David's was greatly the more heinous crime. David found favor in repentance. Saul like Esau found no room for repentance, though he sought it earnestly. What the difference in the sins? Saul's sin was a presumptuous sin. He set God's law aside, and substituted his own will or desire in place of it. The charge was, thou hast rejected the word of the Lord, therefore God has so rejected thee, he refuses to accept your repentance.

This was daring to sit in judgment on the appointment of God, pronounce it less suited for the end for which God ordained it, than the device of his own wisdom. This was a presumptuousness for which there is no forgiveness with God. David's crime was different in character. It was not a rejection of God's law, not a substitution of human devices for the appointment of God, but it was whoredom and murder in violation of God's law through strength of human passion and lust. For this there is room for repentance; for that there is none. Then the joint crimes of whoredom and murder, the highest crimes arising from human passion and lust, are not so heinous in the eyes of God as a substitution of the ways and devices of men for the laws and appointments of God, because we think they will be more effective in honoring God.

This is in accord with all the dealings of God with men. Moses, (Numbers xv: 30) said: "The soul that doeth aught presumptuously, whether he be born in the land or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment that soul shall be utterly cut off, his iniquity shall be upon him." The man who presumes to set aside an ordinance or appointment of God, or to substitute something of his own for it, reproacheth God, as not making the wisest and best appointment or arrangement. He despiseth or treats lightly the word of God, regarding that it may be changed for the better or improved by human wisdom. This is presumption for which there is no forgiveness. Deuteronomy 1st gives an account of the presumption of the Jewish people in setting aside the direction of God and choosing to go presumptuously another way; the Amorites chased them; they returned and wept before the Lord; but the Lord "would not hearken to your voice." Deut. xvii: 12. "The man that will do presumptuously and will not hearken to the priest that standeth to minister before the Lord thy God, or unto the judge, even that man shall die; and thou shalt put away the evil from Israel. And all the people shall hear and fear and do no more presumptuously." David prayed to be kept back from presumptuous sin. The presumption is clearly in setting up man's judgment to modify or change an appointment or arrangement of God. To think God's appointments are inefficient, to think we can improve them, is to think presumptuously.

This sin cannot be forgiven. The Holy Spirit gave the final record of the law to the world. To reject its teaching is to sin against the Holy Spirit, to follow our ways and not the guidance of the Spirit. This is to presume we know better than God. For this there is no forgiveness.

Now, many doubtless commit this sin of presumption unconsciously to themselves, thinking like Saul they are doing God's service, bringing him more honor, while supplanting his laws and appointments by the devices of their own wisdom. All should be exceedingly cautious, lest they reproach God by their acts, and despise his word in lightly substituting the devices of their own wisdom for his ways and appointments. For this there is no forgiveness.

D. L.

A GOOD SUGGESTION.

The custom of advertising poor and disabled preachers through our papers, and thus raising money for them, ought to be abandoned. If any appeal to other brethren than those where the needy minister lives, becomes necessary, it ought to be made by a messenger, or messengers, and not through the papers. This case ought not to exist at all except through the poverty of the church where the sufferer lives. But the help may be obtained by a personal appeal, as we have indicated. The church that allows a poor brother to be advertised in a paper as a pauper, dishonors the great head of redeemed humanity, who has positively required that gifts to the poor should be in secret or apart from the knowledge of the world. In case of wide-spread suffering, Paul sent messengers to other Christian communities with aid. But in no case did he send, much less have a brother advertised by a public crier before the world. Nor should we do it. It is a shame; and exceptionally it is the outgrowth of covetousness. We have no patience with it.

This from the *Apostolic Times* is an excellent suggestion. Not only is it true of preachers, but of every one else. When a member, old or young, preacher, or widow, is in need, it is the duty of the congregation where they live to care for them. It is an advertisement of the shame of that congregation, when it consents to advertise for help for one of its members. When it is necessary to seek aid from others, a messenger sent to these nearest and best acquainted with the needs and wants of the needy, is the best, most effective and Scriptural way for accomplishing the good. When the church learns the use of Scripturally approved messengers in this service, it will learn to use them in other works needing co-operation, instead of the unscriptural convention that works evil.

D. L.

THE CHRISTIAN HOME.—There is no merely human organization, society or institution that exercises a more portent influence for good or evil in the world than the divine institution of home. Pure homes are the strength of Christian religion; and pure homes are the bulwarks of national existence. It is in recognition of this fact that our Brethren's Church ever paid so much attention to the home, and set apart a particular day in the year when the priest, and priestess of home, the husbands and wives, should strengthen their hands in the Lord, solemnly reconsecrate themselves, and covenant together, to live up to the high and precious privileges and responsibilities which their sacred relation gives them. It is for them to make their home a foretaste and vestibule of heaven—or a hell.—*Leslie's Sunday Magazine.*

What is Life?

A little crib beside the bed,
A little face above the spread,
A little frock behind the door,
A little shoe upon the floor.

A little lad of dark brown hair,
A little blue-eyed face and fair,
A little lane that leads to school,
A little pencil, slate and rule.

A little, blithesome, winsome maid,
A little hand within hers laid;
A little cottage, acres four,
A little old-time household store

A little family gathered around
A little turf-heaped, tear-dewed mound,
A little added to the soil;
A little rest from hardest toil.

A little silver in his hair;
A little stool and easy chair;
A little night of earth-lit gloom;
A little cortege to the tomb.

A Model Twenty-Four Hours.

The Jews had been condemned to death, but through Esther they had been told that they might fight for their lives, with some prospects of their deliverance. The mules and the camels and swift dromedaries carried the good news through the land, and the Jews had a time of feasting, and what the Bible calls, in the eighth chapter of Esther, "*a good day.*"

What is "a good day"? Does it depend upon the length of the day? No. Some of the most disastrous days we ever had were in Summer time, when the days were long; while some of the happiest have been in the holidays, which are always short. A good day does not depend on the amount of money we make. A man may make a thousand dollars in a day, and yet be unfortunate; while a man may lose a thousand dollars in another day, and be happy.

We shall give some of the characteristics of a good day. It begins about six or seven o'clock. We have not much sympathy with this glorification of early rising. In the country, where people may retire at eight or nine o'clock in the evening, a rousing bell at five o'clock in the morning may not be unchristian; but where, because of imperious customs of city life, we have engagements taking us late into the night, a good day will begin about six or seven o'clock in the morning. Great damage has been done to people by the stereotyped story of Napoleon, who slept only three hours; but remember that you have neither Napoleon's work to do nor Napoleon's brains. Albert Barnes went every morning to his study at four o'clock, and did a glorious work for God and the Church. The first penalty he paid was the loss of his sight; the second, the breaking down of his entire health. It would have been better if he had spread the work over more years; then we might have had him this day, with all his illustrated faculties devoted to God. If we have twenty miles to ride, and the first ten miles we drive our horse so fast that we can go no further, we are not a wise driver.

We ought to rise in the morning rested; and in the vast majority of cases we shall find a good day beginning at six or seven o'clock. Further, a good day begins with God. A wise merchant would no more think of going to business without communion with Christ, than of going to the store without coat, or hat, or shoes. We used to have a poor watch, and we had to set it every morning in order that we might guess about the time of day. Our souls are poor timepieces, utterly disordered; and every morning we need to set them by the Sun of Righteousness. Before we start off to the shop we need to pray for patience. We shall be harassed and perplexed; men will wrong us, and impose upon us, and cheat us; and before the day is past, if you have not laid in a large supply of patience, you will half swear with your lips, and perhaps whole swear with your hearts.

You need to pray in the morning for help in business. If you want money, ask for it. God's hand is on all business affairs. He controls the machinations of all gamblers. You will not make a dollar unless God wills that you make it; or lose it unless God wills that you lose it. If you want success in worldly matters, at the throne of grace every morning ask for it.—*Talmage.*

The Way it Usually Is.

Last winter a great religious revival was held in a certain Ohio neighborhood and several good men brought all their influence to bear on a certain farmer named Harris. After many efforts he was brought to the anxious seat, then they had the happiness of hearing him announce that he felt himself saved. In the course of two or three days the minister met him and asked:

"Well, Brother Harris, how do you feel?"

"Oh, kinder plaguey mean," was the reply.

"You do! What seems to be the trouble?"

"Well, I hadn't found the Lord over twenty minutes before I ran across a fruit tree agent who beat me out of $15 last year. There I was ready to fly into the gates of Heaven, and there he was, chuckling to think how he worked off a lot of crab apple trees on me for a new kind of pear! I couldn't even break his neck, and the old woman got in and said I was allus gettin' in a box, and the whole thing has sorter stirred me up till I can't say whether I'd rather lick a lightning-rod man or be an angel."—*Selected.*

"Father," he suddenly replied, as he looked up into the paternal face, "you are awful good to ma." "Am I? Well I hope and treat her as a husband does a devoted wife." "And it's all over town how liberal you are to her." "How; what do you mean?" "Why, I heard three or four men on the car say that all you had in the world was in her name?" Yes—ahem—yes—you get to bed, sir; and the next time you hear people lying about me don't listen to what they say!"

To act with common sense, according to the moment, is the best wisdom, I know; and the best philosophy to one's duties, take the word as it comes, submit respectfully to one's lot, bless the goodness that has given us so much happiness with it, whatever it is, aad despise affectation.—*Horace Walpole.*

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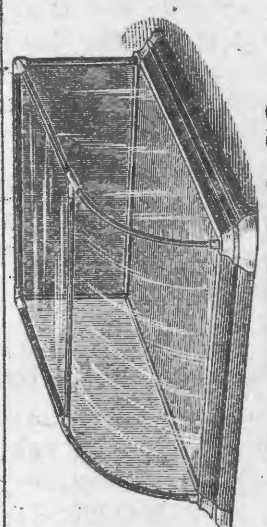

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LIGHT WANTED.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John i: 7. Bro Poe: If, as we teach in the case of an alien sinner, that he must come in contact with the blood in some sense in order to this cleansing, and that by walking in the light of God's word (the gospel) by faith, repentance and baptism into his (Christ's) death where the blood is, is the way or how the blood of Christ cleanseth him from sin, how or in what way does the erring Christian come to the benefits of that blood? Remember the Scripture referred to is spoken to and of Christians. Please let us hear from you. N. B. GIBBONS.

Bro. Gibbons wishes to know, if the alien comes to and enjoys the cleansing virtue of the blood of Christ by faith, repentance and baptism, how does the Christian obtain the same benefits, not coming in the same way? Well, Bro. Gibbons, I will let John answer you, in the verse you quote. He says, it is by walking in the light, (knowledge,) as he (Christ) is in the light. The Christian has already come to the blood of Christ, and as long as he walks in the light of God's truth the blood of Christ avails for his salvation and cleanses from all sin, past and present. If we cease to walk in the light of God's truth, the blood of Christ no longer avails for us. Jesus is the author of eternal salvation unto all who obey him, and to none others. When at last the command goes forth, "Call the laborers, and give them their wages," there will be thousands, yea, millions, disappointed in not receiving anything. Only the *workers* will be rewarded.

Bro. Poe: I wish you would explain some Scriptures which will be found in the 20th chapter of John. 1st verse: "The first day of the week cometh Mary Magdalen early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre, then she runneth and cometh to Simon Peter and to the other disciple whom Jesus loved, and saith unto them, they have taken away the Lord out of the sepulchre, and we know not where they have laid him." 8th verse: "Then went in also that other disciple which came first to the sepulchre, and he saw and believed." Query: Believed what? for the 9th verse reads, "For as yet they knew not the Scriptures that he must rise from the dead." And if they knew not the Scriptures that he must rise from the dead, for what purpose did his disciples assemble together in the 19th verse, also 26th verse, which reads, (19) "Then the same day at evening, being the first day of the week," etc., (26) "After eight days again his disciples were within." Was this assembling to commemorate his death? And if so, where did they learn that duty? or were his disciples assembled for fear they would be put to death? Explain through the GOSPEL ADVOCATE, and oblige

Your brother, F. M. MCMURRAY.

1. Believed what the woman had said. 2. Yes, they met to break bread, as Jesus had commanded them. I believe that there has not been a single Lord's day since Jesus rose from the grave but this memorial has been observed somewhere by some of the Lord's disciples. And Jesus gave his sanction and his blessing by appearing personally in their midst, while they broke the loaf together in memory of him. I gather this from inference mostly, but think it true.

A FEW THINGS TO THINK ABOUT.

In the GOSPEL ADVOCATE for 1883, No. 8, page 122, and under the heading, "A Few Things to Think About": "If the Mosaic law ceased with the death of Christ, and the new law, or dispensation, began only on Pentecost after the death of Christ, what law was in force, by which men might be saved, during the interregnum of more than forty days?"

I suppose my think-so's, or that of any others, would be of little practicable use to Bro. Poe, unless he knew what they were, and, having leisure, I will write up a few.

To begin, we will do well, and must of necessity, observe the difference in these two laws as respects salvation. What did salvation consist of, or in, as obtained through the law of Moses? From what did the law of Moses save him that kept or observed it? and, just so, what does salvation consist in, as obtained through the law of Christ? From what does the law of Christ save him who observes it? To view the question from this standpoint, we see at once that men could not be saved in the sense that the law of Moses saved, for *it* was now taken out of the way—fulfilled; all the power it ever had to save was now exhausted. And the law of Christ was not yet complete, and had not yet power to save. At the end of fifty days from the crucifixion of Christ—the first Pentecost—the law of Christ was completed. This much we say with authority. The salvation we receive under Christ never was nor could be obtained through or by the law of Moses. I will try to answer Bro. Poe's question, to-wit: What law was in force during the fifty days between the abrogation of the law of Moses and the introduction of the law of Christ, on Pentecost? And—if it is lawful to use such a term—I inferentially affirm that during said fifty days there was a law existing, and to some extent, and in some sense, men might be saved by it. Now, don't be disgusted and throw the thing down; laugh if you choose, but read the remaining. Now turn to Romans ii: 14: "For when the Gentiles which have not the law (law of Moses) do by nature (custom) the things contained in the law, (of Moses,) are a law (not of Moses) unto themselves." Now, Bro. Poe, here is a law that is not, and cannot, be regarded as the law of Moses, and so far as the Bible deposes, God had no other law at the time referred to by the apostle. Could or did it save in any sense? 13th verse says, "For not the hearers of the law are just before God, but the doers of the law shall be justified. This is certainly good inferential proof, at least, that they, not having the law of Moses, but doing the things contained in it by nature, (custom,) were justified. As Paul makes the contrast between the hearer and the doer of the law, is it not better than inference? Now turn to Acts xvii: 30. Here we have Paul among the heathens, that are and have been worshiping the unknown God, (to them,) and so far as we are informed, they had but one single correct idea of God, to-wit: "For we are also his offspring," 28th verse. And notwithstanding all this, Paul says, "The times of this ignorance God winked at, (passed by or around; if to pass around is not what is meant by winking at, I know not what is meant, and if so, the conclusion is, he did not hold them to account,) but now commandeth all men everywhere to repent."

So the times of this ignorance cover a period of time, as does the fifty days between the two laws of Moses and Christ, and the inference is, that they—as Paul says of the Gentiles in Rom. 2: 14—"having not the law are a law unto themselves," and so I infer, that during said fifty days all classes of men, Jew or Gentile,—Jews that rejected Christ and those that followed him—having neither the law of Moses nor of Christ, were a law unto themselves. The Gentiles knew but little of the true God, and, as such, their law was very imperfect; the rejecting Jew knew more of God than the Gentile, and had a more perfect law; those who accepted and followed Christ had still a more perfect law; but neither one nor all these laws are the law of Christ or of Moses, but they are laws—rules by which they acted and in some sense condemned or justified.

I am fully aware that this line of thought rests on a very narrow track, and those who pass over it are in danger of falling, but I think it can be done without a wreck.

Yours brotherly, N. B. GIBBONS.

THE PARABLE OF THE TARES.

"*Dear Bro. Taylor:* Will you please give the lesson taught by the Savior in the parable of the 'tares of the field?'"

There are two interpretations of this parable and the Savior's explanation of it, which have their respective advocates. The first makes the "tares" represent the unworthy members of the church, and the lesson taught is, that great caution is to be observed in their exclusion, lest the relation of others to the church should be seriously affected by it. The second interpretation makes the "tares" represent wicked persons in the world, and the lesson taught is, that their lives are not to be destroyed. Insuperable objections may be made against both of these views, which we will not occupy space to give. I think the true interpretation consists in taking part of each and rejecting part. The "tares" evidently refer to unworthy members of the church, since it was the "kingdom of heaven is like," etc.—*Old Path Guide.*

Bro. Taylor says, "the second interpretation makes the 'tares' represent wicked persons," etc. Why did he not say Jesus explains it so? There need be no two opinions about this matter at all. Jesus did not leave it for us to interpret and guess at, but explained the whole parable himself. He says, "The field is the world." Very well; that does not mean the church. He says, "*The field is the world,*" "the good seed are the children of the kingdom,"—that is plain, too; every one knows that Christians are here referred to,—"but the 'tares' are the children of the wicked one." Now we have before us "the field," then the good seed sown in the field—the world is the field,—and the bad seed, or "tares," sown in the same field. When is the harvest? Not at some church trial or conference, but at the end of the world. Who are the reapers? The angels, not the elders of the church, nor the whole church, but the angels. This is the interpretation given by the Savior himself, and I had much rather risk it than either of the interpretations presented by Bro. Taylor. How often we overlook the clear, plain statements of Scripture in our efforts to *interpret* the word. The Bible will explain itself, if we will only let it do so.

On account of sickness in my family, I was prevented from fulfilling an engagement in Louisiana, on the 7th and 8th inst. Sorry to disappoint the parties, but could not help it. Our letters fail to reach parties there, too, from some cause, while theirs all get through here. Something is wrong with the mails or P. O.

Bro. H. A. Smith, of the *Messenger*, called to see us, on a recent trip to Arkansas. He is hopeful for the cause, and is earnestly giving himself, soul and body, to the good work of preaching and editing. He is young, studious, humble and earnest, and is bound to succeed.

Go and Tell Jesus.

A little boy was one day seized with a dreadful illness. As the poor mother rushed from the room in alarm to dispatch a messenger for the doctor, she was met by her daughter, a child of eight years, who suddenly came out of a quiet corner, to which she had stolen away.

"Do not be frightened, mamma," she whispered; "I have told the Lord Jesus."

It was simple, unquestioning faith, yet the highest wisdom. *Feeling her own insufficiency*, she had "laid help upon One that is mighty," "casting all her care" upon him who cared for her. Nor did she dictate to the Lord; no, she simply "told Jesus" her story, and left the issue in his hands.

The mother's fears were stilled and her heart comforted. Out of the mouth of this little child God taught her a lesson of trust. She, too, rolled her burden upon the Lord; and in his own good time the burden was removed, and her darling recovered.

That son and brother lives—a useful, earnest Christian man. How much he owes to his little sister's faith!

She could not help him herself, she could not remove the slightest pain; but she spoke for him to One who could, and who did for him far more than this in giving him that better life, even "length of days for ever and ever," which shall endure after earthly things have passed away.

So was it with the sorrowing disciples when they lost their friend and teacher, John the Baptist. They "went and told Jesus."

So with the sorrowing sisters of Bethany, in that touching message, "Lord, behold; he whom Thou lovest is sick." They told Jesus.

Children, when you feel the burden of your sins, or when trouble of any kind overtakes you,—go and tell Jesus.

Young Ladies as Reformers.

It is a mark of ill-breeding for a young man to smoke in the presence of a lady friend, but it rests with that lady friend to make him conscious of it. "I enjoy the odor of a good cigar," or "don't throw away your cigar on my account. I wouldn't for the world deprive you of your evident enjoyment of the fragrant weed," and kindred remarks of at least implied approval, are very often used by ladies. And just so long we shall have the odor of the stale tobacco-smoke clinging to the lace curtains in the parlor; we shall see young men on the porch in company with mother and sister, feet elevated, and the whole group enveloped in a cloud of cigar smoke. And, worst of all, we shall encounter, on the street, young ladies and young men together, the later puffing away at that ever-present cigar.

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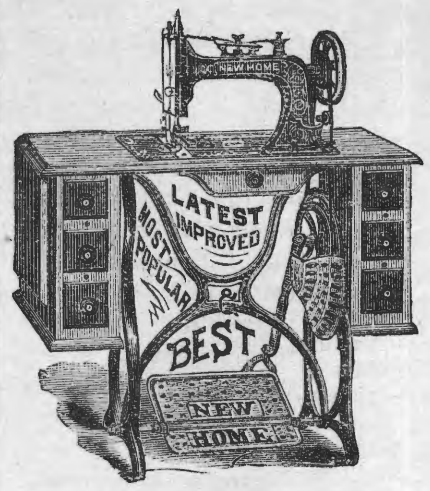

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CHURCH CO-OPERATION.

Dear Bro. Lipscomb: I have read with much interest your article on "Church Co-operation," which appeared in the GOSPEL ADVOCATE of November 16, 1882. After speaking of the interest which should be gotten up among the members at Lebanon, you say:

"The first thing is for that church to determine whom she will sustain in that work. If others are to be asked to aid in it, through informal counsel with the elders or faithful members of other congregations, it can easily be learned who would be acceptable to them to engage in such a work. Then let the church at Lebanon make the effort, and see what its own members can do toward accomplishing the work. The experienced members, knowing the size of the family and the condition of the teacher proposed for the work, can easily, especially with consultation with him, determine what, in the ordinary working of affairs, would be an adequate support. If the members of the church at Lebanon are not able to furnish the entire support, let the church send a messenger, or messengers, to one or more sister congregations, to lay the matter before them and urge them to aid in the work. If one congregation can furnish the aid, let it do it and disburse it through its own members. If one is not able to furnish the required amount, let another and another be visited until the work is done."

Now, dear brother, if this is not *the best* thing I have seen among all the ado about co-operation, I must say that I cannot tell a good thing when I see it. There is union of strength, concentration of means, and fairness to both church and evangelist, and all of it brought about without the intervention of the plans of men. Now, I desire to submit to your consideration a proposal which was made by one of our evangelists to his home congregation, which was the only appointment he had nearer than 25 miles, while, too, there were congregations within six, ten, and fifteen miles, wanting building up, needing his services or that of some other evangelist, and, too, they, or two of them, were having preachers to come from a distance, while our evangelist being, as you say, "in immediate contact" with the needed work.

Our brother wrote out his proposal, a copy of which I have, and of which I send you. Some of the elders called it "progression," and would not accept it and work with him in this matter, and hence our brother had to move nearer his work. Please answer through the ADVOCATE.

J. R. BRADLEY.

PROPOSAL.

This is to certify that I, ———, propose to labor or preach for the community in which I may live, provided the local congregations in said community, or as many congregations as may be implicated in sending me out as a preacher of the gospel, will co-operate, or understand each other, so that I can have my field of labor near my home, or as near as can be agreed upon; and furthermore, that the elders of said local congregations estimate what it will take to compensate me, over and above, or after my crop is considered, and that each congregation give according as the Lord has prospered, or commensurate with his means; and also that if any member fails, after considering what the Lord has prospered him, that he is a disorderly walker, and is to be dealt with according to the Scriptures. 2 Thess. iii: 6.

The arrangement proposed is about what ought to exist in reference to the congregation and the teacher. He ought to labor earnestly and faithfully. They ought to support him with liberality and certainty; there ought to be no more uncertainty about what a man gives to the Lord, than about what he does for others to whom he is indebted; every man is indebted to the Lord. The only objectionable thing about it, as an arrangement, is, that it must be entered into as a bargain, a contract. This shows a lack of faith in the churches by the preacher. But churches who have done nothing, who refuse to obey the Lord in giving as he has prospered, have no right to object when others refuse to trust them. As a contract, it might be subject to criticism as indefinite; but possibly it is difficult to make contracts with churches more definite. The churches ought to be ashamed of themselves, that their course calls for such a distrust; the teacher ought to faithfully teach them to be trustworthy; the requirement to deal with them as disorderly walkers might be fraught with difficulty, as the Bible has left it to depend on the free will of the giver as to what he gives. Besides, I doubt if dealing with disorderly members ought ever to be attended because the congregation is under bonds to men to do it. It ought to deal with them as a duty to God. Dear brethren, everywhere, it is a shame that Christians redeemed from hell by the Son of God should fail to freely and gladly give of their substance to the Lord. While we do not see how the church can deal with such cases, God will do it. He requires offerings at our hands; he requires them from "willing-hearts." He plainly tells us that he that soweth to the flesh (uses his money for selfish ends) shall reap corruption; he that soweth to the Spirit (gives to him that preaches the word,—the connection shows this is what is meant) shall of the Spirit reap life everlasting.

D. L.

BRO. JAMES C. ANDERSON.

Our only and much loved brother James C. Anderson, has been very suddenly called from earth to the life beyond the river. With a mourning heart, we attempt to say something in regard to his life and death. It seems difficult for us to realize that he is gone, having been called away without any warning, hence without any preparation upon the part of near and dear ones to receive the shock. It seems an arduous task to become reconciled to this dispensation of God's Providence. Often have we been called upon to witness the sufferings of our fellow mortals; often have our sympathies been drawn out, seemingly to their utmost tension; but never have we experienced such a shock as was meted out to us on the night of December 23rd, 1882, when summoned to the bed-side to witness the sufferings of one whom we loved, perhaps, too fondly, with and for whom we had toiled, for whose welfare, success and usefulness in life we had been most solicitous. We had gone to the neighborhood by his request to witness the exercises of South Harpeth Academy, of which he was principal, which came off on Friday the 22nd. Everything passed off pleasantly, and he announced the beginning of the Spring term, January 22nd, 1883, with glowing prospects for an increase of the already good list of names. Early on the morning of the 23rd, he carried his little family to Bellevue Station, to take the train enroute for Pinewood, with the expectation of joining them on Thursday following, to spend a portion of the holidays with his father-in-law and family. He returned home and spent the evening mostly arranging his school affairs, apparently in his usual health; (which had not been good for some time past.) About 9 o'clock at night, he was attacked by that dreadful disease, congestion; and his system being considerably enfeebled by the labors and anxiety of his school, and perhaps considerably impregnated with malarial poison, and unable to cope with the ravages of the disease, and about 4 o'clock on the Lord's day, morning, December 24th, his spirit took its flight, seemingly, without a struggle. The last words we heard from his lips were: "Lord if I have done wrong, forgive me! Into thy hands I commend my spirit." While it has been our earnest effort to prepare ourself to obey the command of Paul to the Romans: "Rejoice with them that do rejoice, and weep with them that weep," we must confess we have never known how to sympathize with the bereaved. It is true our dear and fondly remembered father, James C. Anderson, whose name is familiar to many of the pioneers in the Lord's vineyard, was taken from us some twenty-five years ago, but our age was such, that our heart was incapable of realizing the true import of sorrow, grief, sympathy. We thought we were prepared to enter into and share the griefs, the bereavements of others; but brethren, we doubt whether we are ever *truly* qualified to do so, until the lesson is taught us by sad experience.

Jimmie was born July 25th, 1854, being 28 years, four months and twenty-nine days old, at the time of his death. He obeyed the gospel in the fall of 1872, at New Lasea, Maury County, Tenn. On the 15th of Sentember 1880, he and Sister Birdie Slayden, daughter of Dr. C. Slayden, of Pinewood, Hickman County, Tenn., were united in marriage by our dear old brother and father, W. R. Hooten. They lived happily together but little more than two years. He leaves a loving and devoted wife and darling little boy of seven months, (who bears the initials of his father's) name, our dear mother and step-father, two sisters, a half-sister and brother, together with a host of relatives, brethren and friends to mourn his untimely, and it does seem, irreparable loss. We trust we will be pardoned for saying that Jimmie was possessed of good natural abilities—an intellect above ordinary, and acquirements by no means meager. His field of usefulness was widening and he was rapidly growing in favor with the people. While he had his weaknesses, (as we all do,) he still possessed noble traits of character, and it was gratifying to know that his efforts were continually to strengthen his powers to resist everything inimicable to the will of heaven. That he was becoming more deeply impressed with the responsibilities that rested upon him, was manifest to all. All thought a bright future of usefulness was before him. But alas! Our Father, who does all things well, thought best to call him away. It is hard to give him up still our faith in the proposition, "All things work together for good to them that love God," is unshaken. It is a duty we owe ourselves to regard it as best. The good Lord knows best, and intends all things for the good of those more nearly concerned. Let us then ask our kind Father to help us to bear this sad bereavement, to submit humbly to this dispensation of His Providence, to be more faithful in the discharge of our duties to Him, to each other, and to all men while it is His pleasure for us to remain on the storm-beaten shores of time. This should cause us all to be more humble—should bring us nearer to God and our loving Savior. Let us take courage from the thought, that Jimmie is not lost, but gone before. "Them who sleep in Jesus, will God bring with him." With a sad, sad heart we bid dear Jimmie, farewell, for a while. May God, our loving father, be a husband to dear Birdie, a father to darling little Jimmie, a comfort and solace to our dear mother, the family, brethren and friends in this hour of sore bereavement; and help us all to so live that we can pass quietly over the dark river, fearing no evil and finally meet in love's embrace on the shores of deliverance, where we can walk the golden streets of the New Jerusalem united by the silken cord of changeless love through the unending years of an eternity of bliss, in our prayer through Christ Our Lord. Amen!

W. ANDERSON.

Beech Grove Tenn.

Anxiety is rust on the wheels of life, causing them to run heavily and wear out speedily. Jeremy Taylor quaintly says, "No man carries his bed into his field to watch how his corn grows but believes in the general order of Providence and nature, and at harvest finds himself not decieved." A wiser than Jeremy Taylor says, "Be anxious for nothing." Why, then, O troubled soul, dost thou fear? God careth for thee. Why needest thou add anxiety to thy burdens?—*Zion's Herald.*

Christianity is the companion of liberty in all its conflicts—the cradle of its infancy, and the divine source it claims.

That which is better to endure may be sweet to be remembered.

ITEMS, PERSONALS, ETC

We are sorry we cannot report any improvement in the health of our junior editor. He is almost prostrated by rheumatism, having been confined to the house ever since his return home.

Bro. W. J. Loos has had the misfortune to receive a slight paralytic stroke, one side of his face being painfully drawn. It is hoped he will not be permanently disabled, as he is a little better since the first attack.

Bro. J. B. Davis is teaching at Blanchard Springs, Ark., and preaching on Sundays for four churches, two in Louisiana and two in Arkansas.

NOTICE.

Bro. Waverly M. Hume, of Louisville, is authorized to act as agent for the ADVOCATE, and will make an active canvass. He is a worthy and high-toned young man, and we commend him to the Christian courtesy of the people wherever he travels.

We are sorry to learn that Bro. J. G. Hester, of Lafayette, Ky., is stricken down with paralysis, and his recovery is doubtful.

Bro. Landy Waters, of McMinnville, Tenn., accompanied by his son, is now in Texas, prospecting, with a view of locating. Brethren, give them a hearty welcome.

A well-known sea-captain of Portsmouth, N. H., says he has lost some $20,000 on account of the damage done his business by Wiggins' prediction about the great gale. He owns eight fishing vessels.

The colored church at Austin, Ark., being half full of water on account of the flood, the pastor climbed to the roof one Sunday and preached a sermon to the congregation attending in skiffs.

Dr. J. S. Cornwell was in our city last week getting material to finish up the new house of worship at his home, Carthage, Tenn. A protracted meeting will be begun there Saturday before the first Sunday in May next, by Bros. J. M. Kidwill and E. A. Elam.

We congratulate the *Apostolic Times*. It presents a better appearance typographically, and its contents are more interesting.

The subscription list of the ADVOCATE is steadily increasing.

The General News column is omitted this week, to allow space for correspondents. We have many more articles on hand, which will be given place as fast as our columns will allow.

A presiding elder of the Mormon Church, carried one hundred and fifty converts from Chattanooga, Tenn., last Thursday, and is taking them to Utah. They are from all portions of the South. The "elder" reports his "church" growing rapidly in Georgia, Virginia and *Middle Tennessee!*

The Tennessee Legislature adjourned Friday evening last, after a session characterized by the passage of many beneficial new laws, one of which makes gambling a felony, punishable by heavy fines and three years in the penitentiary. This will have the effect of relieving Nashville of a nest of gamblers, which has been a scourge for years past.

A thirteen-year-old school-girl was married here last week, under the following circumstances: Her lover noticed the Legislature had passed a law to prohibit the marriage of minors without the consent of their parents, so he procured a buggy, went immediately to the school building and sent word to the girl that her mother was sick and had sent for her; when she appeared he persuaded her to run away with him, and they were married by a magistrate.

Sister E. S. Pritchard, of Coldwater, Miss., says: "You speak of your city as being leavened with seven preachers. What a pity that the leaven does not extend farther South." Will somebody please explain why Mississippi is doing less than any of the Southern States, in a religious point of view?

Let every Texas subscriber read what Bro. Jno. T. Poe has to say:

WORKERS, ATTENTION!

I want agents now to put the ADVOCATE in every family in Texas. Any brother or sister who will *work* in this matter, will please address me at once. I will pay workers a commission to canvass for me now, as I am determined to have one thousand new subscribers during this year. Now, brethren and sisters, if you want to help on with the good work of extending the ADVOCATE, and at the same time receive pay for your services, let me hear from you at once, enclosing stamp for return letter. Remember, the sooner you get your agency, the more you can do this year. Shall I have a response from every portion of the State? Preachers may receive and forward money and subscriptions to me at Longview. The most liberal commission will be given. Write to me at once. Now let us have a move all along the line.

"Honor to whom honor." The GOSPEL ADVOCATE's insertion of the prospectus of the *Southern Home Magazine* has secured more subscribers for the magazine than any other notice of it has. We can heartily recommend the ADVOCATE as a good advertising medium.—*Christian Preacher.*

John Burns, publisher, St. Louis, Mo., sends us J. Z. Tyler's new book, "Kinship to Christ, and Other Sermons," a nicely printed and bound volume, of 332 pages. Price, $1.50.

You can get more useful information in a convenient form, than from almost any source we know of, by sending 25 cents to the New Orleans *Times-Democrat*, and ordering their new Almanac. It has a great many attractive illustrations, and gives the names of all the officers of the U. S. Government, at home and abroad; the rate on money orders to and from all points in the world; the number of different denominations of religious bodies; the population of the Southern States; information about public lands, public laws, and other things too numerous to mention.

Bro. H. C. Abernathy, of Giles county, Tenn., has been on a preaching trip in Alabama. He reports one addition at Rodgersville.

The woman who was glad her husband was elected to the Legislature because it would keep him out of mischief, is the most disgusted person in State to-day.—*Boston Post.*

An instance of sublime aud trusting faith:

Little Harry was a bright and interesting boy of seven summers. For several months he was a patient sufferer. A few days ago the angels took him. Nearly at the close, between his short and painful breaths, he tried to say the Lord's prayer, but could only say "Our Father," and could go no further. After resting awhile, he slowly said to his mamma: "I will say the rest in heaven." The latter part of Saturday night he died, and just before, he said: "Is to-morrow Sunday?" When informed that it was, he said: "I'll go to Sunday-school in heaven."—*Western Christian Advocate.*

Interpreters of prophecy, to the front! what does it signify that Jerusalem is rapidly advancing as a city? Last year the population increased 4,000 and real estate increased 40 per cent.

Bro. E. L. Powell, preacher for the church in Hopkinsville, Ky., was in our city last week, visiting his uncles, R. C. and R. L. Cave. He filled Bro. Loos's pulpit Thursday night, and also on Sunday, and the Church street pulpit Sunday night.

No. 1, volume 1, of the *Truth Defender*, a paper about the size of *The Disciple*, is before us. "Devoted to the cause of apostolic Truth." Monthly, 60 cents per year; T. J. Murdock, editor, Indianapolis, Ind.

Market Report.

OFFICE OF THE GOSPEL ADVOCATE,
Wednesday, March 28, 1882.

Cotton is dull, and nominal. Country produce quiet, no change of importance. Flour slightly lower.

COTTON.

Good Ordinary	8⅜
Low Middling	9
Middling	9½
Good Middling	9¾

COUNTRY PRODUCE.

GINSENG	1 00 to 1 25
BEESWAX—Choice	25
DRIED FRUIT—Apples	6
Peaches, halves	
" quarters	
TALLOW	7¼
POTATOES—Irish, per bbl	2 25 to 2 50
" Sweet "	1 75
PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1¾
FEATHERS—Choice	30 to 55
BUTTER	25 to 30
CHICKENS, hens	25 to 30
Young Chickens	20 to 25
TURKEYS—Gross, per lb	10
Dressed, "	13
EGGS	12½
HIDES—Dry Flint	15 to 16
Dry Salted	11 to 13
Green Salted	7½ to 8
WOOL—Tub Washed	32 to 34
Unwashed, Clothing and Combing	18 to 22
Unwashed Lamb's Wool	none.
Burry One-third less	

FLOUR AND GRAIN.

FLOUR—Superfine	4 25
Extra	5 00
Choice Family	5 75
Fancy	6 25
Patent Process	6 75
BRAN—Loose Car loads, per ton	17 00 to 17 50
WHEAT—New	100 to 115
CORN—Sacked in Depot, white	55
New, from Wagon, shelled	48
" " " in ear	48
OATS—Sacked in Depot new	53
RYE—From wagon, Seed	60
BARLEY—from wagon	50
HAY—Mixed	14 00
Prime Timothy	15 00
Choice "	16 00

LIVE STOCK.

CATTLE—Best fat Steers, per 100 lb	5 00 to 5 25
Best Butchers	5 00
Ordinary thin Cattle	2 50 to 3 00
Sheep, Fat	4 50 to 5 00
" Stock	3 00 to 3 50
Lambs	
Heavy Hogs	6 00 to 6 25
Light Hogs	5 50 to 5 75

PROVISIONS.

BACON—Clear Rib Sides	11
Shoulders	9½
LARD—Buckets	14½
Tierces	13
HAMS—"C. C C."	15
COUNTRY MEAT—Shoulder	9 to 9½
Clear Sides	11
Hams	11½
Lard, from wagon	11¼
BULK MEATS—Clear Rib Sides	10⅝
Clear Sides	11
Shoulders	8½

TOBACCO.

Common to good lugs	2 75 to 4 5
Low leaf	5 00 to 6 00
Common to medium leaf	6½ to 7½
Good leaf	7 50 to 8 50
Fine leaf	

WHOLESALE GROCERIES.

SUGAR—New Orleans (kettle) per bbl	7½ to
Yellow Clarified	8½ to 9
White Clarified	9 to 9¼
Granulated	9¾ to 10
Crushed and powdered	10½
A Coffee	9¾ to 10
MOLASSES—New Orleans	45 to 58
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	8¾ to 9½
NAILS—10d	3 75
Horse shoes	5 00
SALT—Seven bushel barrels on cars	1 89
5½ bushel bbl	1 40
LEATHER—Oak Sole	35 to 42
Buffalo Slaughter	27 to 25
Hemlock	24 to 27
In Rough	20 to 24
SEEDS—Herd's Grass	100 to 1 10
Blue Grass	1 25 to 1 50
Clover	8 00
Timothy	2 25 to 250
Orchard Grass	1 40 to 1 50
German Millet, from wagon	1 50
Hungarian and Missouri	1 24

Home Reading.

FLYING WITHOUT WINGS.

BY C. F. HOLDER, IN ST. NICHOLAS.

As I write, there is a curious little brown-eyed creature darting about the room, now perched upon my shoulder, anon nibbling at my pen, balancing upon the edge of the inkstand, or sitting on its hind legs upon the table, where it sportively tosses about a huge walnut. Now, spread out like a parachute, it is clinging to the window-shade, and now like a flash it springs into the air, coming down lightly only to dart to some other elevation, thence to repeat its antics again and again.

As you must by this time suspect, my pet is a flying-squirrel—one of the familiar examples of a large number of animals that can move through the air without wings. If we closely examine this pretty little creature, we find that between the fore and hind legs there is an expansion of the skin, which, when the legs are spread out, offers a decided resistance to the air and buoys the animal up exactly as though it carried a parachute. When our tiny playmate is in mid-air, notice how careful it is to hold its feet and hands (for it certainly uses its fore-feet as hands) out as far as possible, to catch all the air it can. If we look closely, we shall find attached to each of the hands a delicate bone, which, when the squirrel is in flight, act as booms for the curious sail in front.

But it is in the woods, in their native haunts, that these beautiful animals make their most wonderful leaps. From the tops of the tallest trees they launch themselves fearlessly into the air, coming down with a graceful swoop for a hundred feet or more; then, by a movement of the head, changing their course to an upward one, they rise ten or twelve feet, and finally alight upon the tree of their choice. They immediately scramble to the top to again soar away into the air, thus traveling through the woods from tree to tree much faster than you can follow them. How like they are to birds, building nests for their young, and moving through the air with almost equal freedom!

One of the most curious of this family is the sugar-squirrel—a beautiful creature, with large, curling ears of a delicate ash-color above and white beneath. Like many squirrels, it is a nocturnal or night animal, lying concealed in its nest in some hollow tree until the sun disappears, when it comes out, and spends the night in wonderful leaps from tree to tree, in search of food and perhaps amusement. When descending from a great height, it seems as though they must inevitably dash headlong against the ground, so precipitate is their flight; but this never happens. That they are able to change the direction of their flight while in mid-air seems a very natural and reasonable supposition, though only on one occasion has the accomplishment of this feat been observed. The incident is related of a squirrel, which was being brought to England from its home in New Holland. The sailors had made quite a pet of the little creature, which was a source of great amusement to them on account of its astonishing leaps from mast to mast. One day the squirrel climbed clear to the top of the mainmast of the vessel, and seemed to be afraid to come down again, so one of the men started after it. But just as he was about to grasp the truant, it expanded its broad, wing-like membrane, and shot off into the air. At the same moment the ship gave a heavy lurch to port. It seemed to all that their favorite must inevitably fall overboard; but, evidently seeing its danger, it suddenly changed its course, and with a broad and graceful curve sank lightly and safely upon the deck.

In many old natural histories,—especially those of Aldrovandus and Gesner,—strange pictures are shown of dragons, with terrible heads, breath like steam, the feet and legs of a bird, and serpent-like skins. In the days of chivalry these dragons were very common, if we may believe the tales of the time, and every knight or gentleman with any pretensions to valor seems to have followed in the footsteps of St. George, according to the old romancers. But, in these days, the world has been so well traveled over that the dragons have been finally sifted down to one or two beautiful little creatures that live in India and the islands of the Indian Archipelago. Save for the harmless aspect, they have very much the appearance of the dragons of the olden time, and we suspect they were the originals of the tales that were certainly believed by the natural-history writers of past centuries. The dragons are small lizards that live among the trees, and though they have no wings, they move about through the air in graceful curves, with almost the freedom of birds. When they are upon a branch, you would hardly notice anything peculiar about them; but, let an insect pass by that they are particularly fond of, and, with a rush, several of them fly into the air. Between their legs is a curious membrane, encircling them like a parachute, banded and crossed with gorgeous tints of red and yellow, which glisten in the sun like molten gold. They seem to float in the air a second while snapping at the object of their pursuit; then they sink gracefully, alighting upon the trees or branches. The seeming wings are membranes—really an expansion of the skin of the flank, held in place by slender, bony processes connected with the false ribs, which shut up, as it were, when the "dragon" is resting, the wings appearing to be folded at the sides. They live upon insects, and dart after them from tree to tree with amazing rapidity, their long tails lashing the air like knives.

According to the naturalist Brontius, the common flying-lizard inflates a curious yellow goitre, or membrane, when it flies, thus rendering it lighter, and reminding us again of the birds, with their hollow bones. Thus assisted, they cross intervals of space as much as seven hundred feet in length faster than the eye can follow them. In darting across small streams, sometimes they fall short and come down in the water, when, of course, they are obliged to swim the remainder of the distance. Sometimes they are found in large streams, so it is not improbable that they go in swimming for the pleasure of it.

Equally curious as a flyer without wings is the *Rhacophorus*—a tree-toad found in New Holland. It also lives in the trees, and, to enable it to move from one to another with safety and speed, is provided with immense webbed feet that serve the same purpose in sustaining it during flight as does the membrane of the draco (or flying-lizard). They launch themselves fearlessly from a branch, their feet held flat and toes stretched apart, and swoop down, then rise a few feet, finally alighting safely at their expected destination. Sometimes four or five are seen darting away together, looking like a flock of winged frogs or toads.

In the sea there are three flyers that really, from the extent of their flights, deserve the name. Those of our readers who have been at sea, especially in the South, may have seen the common flying-fish, with its brilliant blue-and-silver body and lace-like, sheeny wings. From the crest of a blue wave they dart, singly or in flocks, fluttering along, rising and falling, turning in curves, and returning to the water with a splash—perhaps to fall a victim to some watchful bonito (or dolphin) that has been closely following them beneath the water. These privateers of the sea are their greatest enemies, as they rise in the air following them under water, and emerging just in time to catch the luckless flyers as they descend. The dolphins will take great leaps of twenty or thirty feet in following the poor flying-fish, which, notwithstanding their long wings and wonderful powers, often fall victims to their tireless pursuers. They frequently fly aboard vessels at night, perhaps attracted by the lights, or, it may be, caught up by the wind from the crest of some curling wave, and carried high in air against the sails.

The gurnard, though it has also long, wing-like fins, presents otherwise a totally different appearance. Its head is inclosed in a bony armor, from which project two sharp spines. Some of these fish are of a rich pink color, while others are mottled with red, yellow, and blue, and as they fly along over the water, and the sunlight falls upon their glittering scales, they seem to glow with a golden luster. With such hard heads, it will not be surprising information that they are disagreeable fellows to come in contact with; at least, so thought a sailor who was standing at dusk upon the quarter-deck of a vessel, near one of the West India islands. Suddenly, he found himself lying upon his back, knocked over by a monster gurnard that, with a score of others, had darted from the water, this one striking the man fairly in the forehead. The gurnards are also chased by dolphins, and they are frequently seen to rise in schools, to escape from the larger fish, while hovering above them are watchful gulls and man-of-war birds, ready to steal them from the jaws of their enemies of the sea.

In company with these flying-fish may often be seen curious white bodies, with long arms and black eyes. These are flying-squids, members of the cuttle-fish family, and the famous bait of the Newfoundland cod-fishermen. On the Banks they are often seen in vast shoals, and during storms tons of them are thrown upon the shore. When darting from wave to wave, they resemble silvery arrows, often rising and boarding ships in their headlong flight. So valuable are they for bait, that four or five hundred vessels at St. Pierre are engaged in catching them by means of jiggers.*

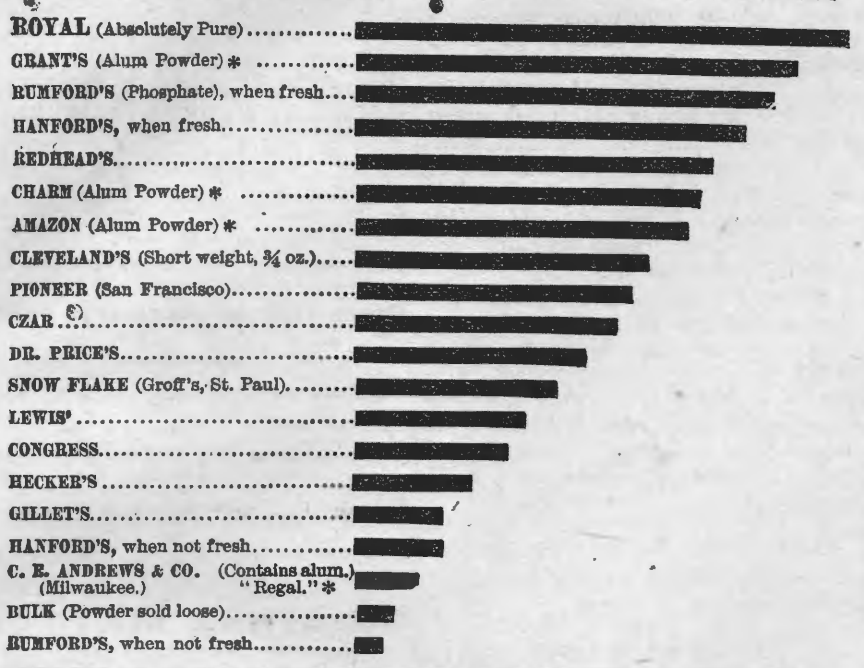
Many of the squid family leave the water when pursued. Even the largest of them, often forty or fifty feet long, have been seen to rise ten or fifteen feet in the air, and sail away as if propelled by some mysterious force, their hideous arms dripping and glistening. They are certainly the largest and strangest of the flyers without wings.

*A jigger is made by fastening a large number of fish-hooks together in a ball, points outward.

Old truths in a new dress: Lost wealth may be regained by a course of industry, the wreck of health may be repaired by temperance, forgotten knowledge restored by study, alienated friendship soothed into forgiveness, even forfeited reputation won back by penitence and virtue. But who ever looked upon his vanished house—recalled his slighted years, and stamped them with wisdom—or effaced from heaven's record the fearful blot of a wasted life?"

The power of choosing right or wrong makes man a moral agent; his actually choosing makes him a sinner.—*Lyman Beecher.*

COMPARATIVE WORTH OF BAKING POWDERS.



REPORTS OF GOVERNMENT CHEMISTS AS TO PURITY AND WHOLESOMENESS OF THE ROYAL BAKING POWDER.

"I have tested a package of Royal Baking Powder, which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates, or other injurious substances.
"E. G. LOVE, Ph. D."

"It is a scientific fact that the Royal Baking Powder is absolutely pure.
"H. A. MOTT, Ph. D.

"I have examined a package of Royal Baking Powder, purchased by myself in the market. I find it entirely free from alum, terra alba, or any other injurious substance.
"HENRY MORTON, Ph. D., President of Stevens Institute of Technology."

"I have analyzed a package of Royal Baking Powder. The materials of which it is composed are pure and wholesome.
S. DANA HAYES, State Assayer, Massachusetts."

"June 23, 1882.—We have made a careful analytical test of Royal Baking Powder, purchased by ourselves in the open market here, and in the original package. We find it to be a cream of tartar powder of the highest degree of strength, containing nothing but pure, wholesome, and useful ingredients.
"JUAN H. WRIGHT, M.D.,
"ALBERT MERRELL, M.D., } Analytical Chemists, St. Louis.

The Royal Baking Powder received the highest award over all competitors at the Vienna World's Exposition, 1873; at the Centenial, Philadelphia, 1876; at the American Institute, and at State fairs throughout the country.

No other article of human food has ever received such high, emphatic, and universal indorsement from eminent chemists, physicians, scientists, and Boards of Health, all over the world.

NOTE.—The above DIAGRAM illustrates the comparative worth of various Baking Powders, as shown by Chemical Analysis and experiments made by Prof. Schedler. A one pound can of each powder was taken, the total leavening power or volume in each can calculated, the result being as indicated in the above diagram. This practical test for worth, by Prof. Schedler, only proves what every observant consumer of Royal Baking Powder knows by experience, that, while it costs a few cents per pound more than the ordinary kinds, it is far more economical, and, besides affords the advantage of better work.

A single trial of the Royal Baking Powder will convince any fair minded person of these facts.

* While the diagram shows some of the alum powders to be of a higher degree of strength than other powders ranked below them, it is not to be taken as indicating that they have any value. All alum powders, no matter how high their strength, are to be avoided as dangerous.

Humors of the Day.

Washington was naturally a soldier; born late in February, he was soon on the march.—*Louisville Curier-Journal.*

The coming holiday will be more generally observed than any for many years, and we would remind our readers that a bottle of Dr. Bull's Cough Syrup will prove a most acceptable holiday present.

This is an age of universal deceit. Even the honest old farmer is often guilty of watering his stock—*Chicago Eye.*

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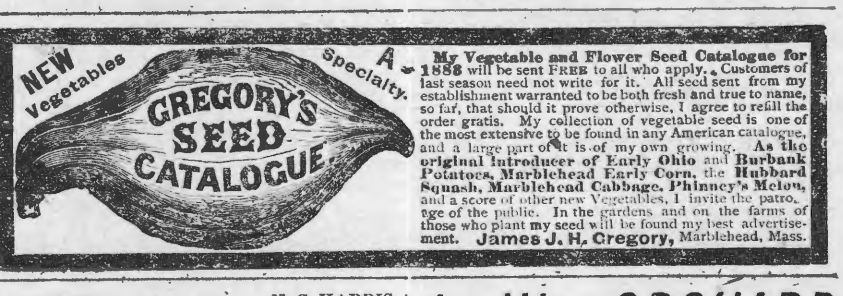

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1883.
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—EDITED BY—
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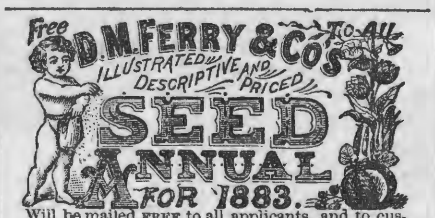

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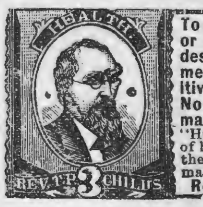

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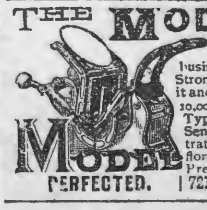

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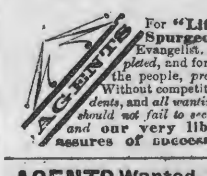

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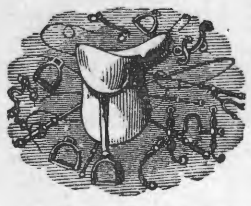

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THE GOSPEL ADVOCATE.

VOLUME XXV., NUMBER 15. } NASHVILLE, TENNESSEE, APRIL 11, 1883. { $2.00 YEARLY IN ADVANCE. POSTAGE PREPAID.

EDITORS:

D. LIPSCOMB, E. G. SEWELL.

Forgotten Blessings.

REV. W. CALVERT.

Where are the stars, the stars that shone
All through the summer night?
Why are they and their pale queen gone,
As they fear'd to be look'd upon
By the gaze of the bold daylight?

Gone they are not. In the far blue skies
Their silent ranks they keep;
Unseen by our sun-dazzled eyes,
They wait till the breath of the night wind sighs,
Then come and watch our sleep.

Thus oft it is—the lights that cheer,
The night of our distress,
When brighter, gladder hours appear,
Forgotten with our grief and fear,
Wake not our thankfulness.

—*Christian at Work.*

BRO. POE ON THE ORGAN IN THE FAMILY.

As a writer, I admire Bro. Poe, and respect him as a Christian teacher, but I see in the GOSPEL ADVOCATE, No. 5, current volume, an article from him in answer to a query, by Bro. Edwards, as to the use of the organ in the family, which I think is calculated to do harm. In said article, Bro. Poe takes the position, that the organ is right in the family, but wrong in the church or Sunday-school, and offers his arguments to prove it. I do not propose to notice his arguments, but simply take the opposite of the conclusion reached. I have never believed the use of the organ right, in church, and I seriously doubt its use in the family. Why? Because it is admitted, that the tones of an organ approximate nearer the human voice than any other instrument, and in connection with vocal music is a great assistance, giving strength and volume to the voice; hence, those accustomed to the use of the organ in singing, are much at a loss to sing without it; they miss it so much in singing that they imagine they cannot sing without it. May we not conclude reasonably that in any neighborhood where the organ is in general use in the family, the singing in church will be deficient, to some extent, at least, without it. The aid in singing is one great argument offered in support of the use of the organ.

2. The organ has been introduced into the church, in most cases, by first introducing it into the family, and then the Sunday-school, by those professing to have no patience with it in the church. They assume that the Sunday-school is no part of divine worship. (Probably it would tax Bro. Poe's Biblical lore more than he is thinking of, to prove the modern Sunday-schol a divine institution.) When once brought into the Sunday-school, it is well-nigh into the church. Can an instance be given in which it has been used in the Sunday-school for any considerable time, and not used in the church.

3. Bro. Poe may never consent to its use in the church or Sunday-school, but let us bring the case as near home to him as possible. Suppose there are a half dozen or more men of wealth and social influence in his neighborhood, who are members of the church. They have large families, each keeps an organ and all learn to play upon it; in process of time, the children become members of the church; then some one, with little knowledge, zeal or care for the cause of truth, proposes to have an organ, merely as an assistance to the voice in singing; under such circumstances will they not have it in the church, I think nine times in ten they will. Thus Bro. Poe and others like him, may see the organ brought into the church, contrary to their will.

4. Bro. Poe may call it Pharisaical religion that shuts out the few sunbeams of light and joy which may be gathered in life's pathway, but if the Christian family are not content to draw rays of sunlight and joy from the reading of God's word, and humming songs of praise to his good and great name, in connection with the acquisition of useful knowledge and the duties of every day life, all the cant about home amusements, home attractions and social refinements is apt to prove a mere delusion.

W. N. MURPHY.

Near Southport, Tenn.

Since writing the above, Bro. D. Lipscomb comes out in answer to the same query by Bro. Edwards, and endorses Bro. Poe's article. Bro. Lipscomb, who usually argues with so much cogency, seems to have gone largely on assumption in the onset of his argument. He assumes that the use of the piano, violin, harp or hornpipe, is right in a Christian family. Will Bro. Lipscomb prove this by the word of God? Again, he says there is nothing more in the music of the organ than any of the other instruments, to connect it with religious service. I think there is; it is more like the human voice than the other instruments named, hence more readily used in connection with it.

Further on, the hog meat argument does not hold good. I think the eating of meat (food) of some kind is an absolute necessity. No one thinks of going to church to eat their meals, but mark, it is claimed that the organ *improves the singing.* I will submit this article by placing Bro. Lipscomb against himself; near the closing paragraph he says: "We think great sin is committed in spending time and money that ought to be used for a better purpose, in teaching children to bang a piano, when they ought to be learning something useful to them and society." Exactly what I think, Bro. L. Lest Bro. Lipscomb should think I garble, I quote further: "This is not saying that the cultivation of music by those having capacity and opportunity, and can add it to the more useful and Christian duties of life, is not desirable." W. N. M.

So far as this article of Bro. Murphy touches the question at issue, it is as good an argument for the use of the organ in the church-service, as can be made. If it is a help to the human voice in the service of song, it is a reason for its use. This is the only plausible reason I have ever seen offered for its use. This is the theory; I do not believe it; I cannot see how a thing that is an aid to the human voice in singing prevents nine-tenths of those who otherwise would sing from singing. This is the universal testimony of those who observe the effect of the organ. It destroys singing and becomes a substitute for the divinely appointed service of song. If it is a help to it, and not a destroyer of it, its criminality is greatly diminished.

Bro. M. introduces a wholly different question, when he argues that the use of the organ or piano in private as a recreation or entertainment is sinful. We do not believe this use of instrumental music is sinful, save as abused by spending money and time on it, to the neglect of more necessary learning and labor. But this question I do not propose to argue; I only maintain that where it is lawful to use a piano, a flute, a violin, a harp, it is lawful to use an organ. And the use of the organ in private no more tends to its use in the church, than does the use of these other things tend to their use in the church.

Again, it is not the rich, at least those accustomed to riches, that demand these innovations. Those who have grown accustomed to riches are generally the most simple, unpretentious and less disposed to display than any other class of people. Those who are anxious to ape the rich, to make a show of riches and respectability lest they be considered wanting in these, constitute the class that demand these innovations and false badges of respectability. D. L.

"At Columbia we met Bro. George A. Reynolds. He has done more, perhaps, than any other man to build up the cause in Columbia. He has also established the cause at several other points contiguous to Columbia. He is not preaching as much now as heretofore. He is naturally modest and timid, and we fear he has not received the encouragement from certain scribes and influential men in Tennessee which one of his temperament needs. He is universally beloved, and is capable of doing immense good in the pulpit. We hope the brethren will be demonstrative in love, and cautious in stating objections, when they have to do with as good a man as Bro. Reynolds. It is not to be expected that brethren will always be of one mind on every matter of opinion; but they *can* be, and they *should* be, courteous and loving in manner and language toward each other. If a man cannot express his soundness in the faith, and enter his protest against what he considers dangerous innovations, without using unseemly language, crushing to the feelings of as good men as we have, it would perhaps be to the profit of the cause for him to keep silent on these matters."

For the above paternal advice from Bro. Srygley in the *Old Path Guide*, we are duly thankful, and only wish in return to say to Bro. Srygley, that he ought to have been sure of his facts before making a statement more injurious to a good and sensitive man, than the criticism to which he refers. Bro. S. had it in his power to learn the truth from Bro. R. himself and did not do it; but publishes a statement alike hurtful to Bro. R. and unjust to me, on the surmise of a good brother, who fails to see that the failure of himself and others to sustain Bro. Reynolds, is the cause of his failure to preach as much as he would like to do. "The laborer is worthy of his reward." Bro. Reynolds writes me that he never failed to preach because of anything I said, but because he has not been supported. Let the brethren who fail to sustain him bear their own sins, and not lay them on me. I have enough of my own to bear. But truly, Bro. S., this is a very old sore to begin to stir afresh.

D. L.

There is a beautiful story told in Thucydides of the great Spartan Brasidas. When he complained that Sparta was a small state, his mother said to him, "Son, Sparta has fallen to your lot, and it is your duty to adorn it." I would only say to all workers—everywhere, in all positions of life—whatever be the lot in which you are cast, it is your duty to adorn it.

RELIGIOUS TENDENCIES, NORTH AND SOUTH.

"The true test of progress is seen in the religious thought of a people. Baptist views denote the *acme* of religious intelligence. In the Southern Baptist Convention, comprising fifteen States, was reported in 1881 a church membership of 1,815,794. The remaining States in 1882 report 607,199 (see "Baptist Year-Book"), the rest of the world 477,355. Outside the Southern Baptist Convention there are 1,04,554 Baptists, so that it has enrolled 631,240 more members than all the rest of the world. You open your eyes. I tell you again, my dear brother, *we are asleep at the North*, and have been for *fifteen years!* Now what of all this? The resurrection has past. This is the great harvest field of the world."

This is the condition of the Baptist churches, as reported by a Baptist preacher, after fifteen months residence in the South, and published in the *Baptist Watchman*, of Boston.

The Baptists are nearer the truth than any of the denominations; but what is true of the Baptists is true, more or less, of all the churches. The tendency of Northern thought infecting all the religious bodies, has been towards rationalism and unbelief. There are many individual exceptions, but this is the manifest tendency in all the churches. Why this is so, we do not now undertake to say. We state it as a truth recognized by the political and secular sheets of the day. At the North there is less crime from passionate impulse, from wounded personal honor, but much more deliberate and calculating immorality and crime.

This tendency to rationalism—to the exaltation of human reason, at the expense of divine authority—is as marked among the disciples as among others. Hence all the innovations upon apostolic precept and practice, have come from the North. This is because they value human reason higher, divine precepts less. If the truth in its purity is maintained, it must be done by those not under this influence. Yet teachers and brethren who recognise these things try to bring the brethren of the South under this rationalistic influence.

In other words, they introduce influences that they recognise as undermining and sapping, or that have a tendency to destroy the truth they are teaching. Why will they do this? The southern people have been the conservators of the religious faith in the country, and it should assert its rights to lead in the religious thought of the country. It ought to guard against the insidious influences that have made the northern section skeptical. The chief increase among the disciples within the last fifteen years has been in the southern States including Kentucky and Missouri. Indiana and Illinois furnish the only exceptions to this statement, and they have been largely impregnated by immigrants from the South. In Ohio and other sections of the North, they have hardly held their own, much less kept pace with the increase of population.

D. L.

"Secret prayer, morning devotion, an hour with God every day, the putting of the human hand into the hands of the Almighty, as both Lord and Savior, these are the sure means to success in this life and in the next."

Blinded as they are to their true character by self-love, every man is his own first and chiefest flatterer, prepared, therefore, to welcome the flatterer from the outside, who only comes confirming the verdict of the flatterer within.—*Plutarch.*

The most important part of any business is to know what ought to be done.

RE-BAPTISM.

Brethren Lipscomb & Sewell:—I see an article in the ADVOCATE, of Jan. 25, written by Bro. Poe, which I think deserves some criticism, and hence I propose to offer a few thoughts, which if you think worthy of a place in the ADVOCATE, you can put them in, and if not, cast them in the waste basket.

Bro. Poe seems to think that too much has been said already on this subject, and adds that "great *havoc* is just now being made with the churches, and he thinks making much ado about nothing."

Is it possible that this subject has so long perplexed the minds of the people, and has been the basis of so many hot discussions, and after all considered as *nothing*, and that we should not make havoc of the churches? I verily believe that it is our duty to make havoc of the so-called churches. Did not Christ and the apostles make havoc of all false religions in their day? Is not the teaching of Baptists, Methodists, Presbyterians, etc., all wrong on this subject? If not, we had better quit debating with them. Are we going to so far recognize these systems, as to welcome *all* immersed persons into the church without re-baptism?

Bro. Poe's article would seem to say so. It seems to me, according to the general tenor of Bro. Poe's article, that a very short step farther, and we can take our friends by force, and baptize them, and afterwards teach them that it was for the remission of sins, and they are pardoned. I believe, as does Bro. Poe, and I think that nearly all our brethren believe, that if the penitent believer is immersed for the purpose of obeying God, no matter by whom, that such an one is pardoned.

But pray, what is it to be baptized for the purpose of obeying God? What are the necessary qualifications in order to an acceptable baptism? I have heard it preached all my life that, in order to acceptable worship, it must be from the heart. Rom. 6: 17, 18, "Ye have obeyed from the heart that form of doctrine which was delivered you; being *then* made free from sin." The opposite would be, if the obedience is not from the heart, such an one would not be free from sin. Did not those who crucified the Savior carry out the will, or purposes of God? But as they did it through malice, it was therefore a wrong or wicked act—heart not in it. It is also the will of God that people be baptized, and his will expressly says for the remission of sins. Now, query: Do those who are baptized with the express understanding that it is *not* for the remission of sins, and that they could be saved as well without it as with it, etc? Is such obedience from the *heart*; and is such acceptable worship? Would not such be a wicked act, like the crucifiers of Jesus? According to Paul, it must be from the heart, and according to Matt. 13: 23, the only soil that was effectual was—notice carefully—"He that heareth the word, and understandeth it, beareth fruit." Is not acceptable obedience then not only from the heart, but also from the *understanding* heart?

"But," says Bro. Poe, in his article, "If a correct knowledge of all that connects itself with baptism is necessary before one can be legally baptized, then the three thousand Pentecostians learned the lesson quickly; also the centurion and his household have been ready and apt scholars. The Ethiopian officer, too, made short work of the great lesson." I wish to say in reply to this, that if those above mentioned did not understand all that is connected with baptism, they well understood that baptism was for the remission of sins. Why do I say so? Because this was what was preached, and the record says, "They that gladly received his word were baptized," Acts 2: 41.

They that did what?—glady received his word. How could they gladly receive his word and not understand it? The truth is, that the plain, simple facts, commands and promises of the Gospel are easily comprehended, and understood, and was it not for the mist that has since been thrown round this subject, it would be easily understood yet. "But," says Bro. Poe, near the first of his article, "I apprehend that not half who are baptized by our own brethren do so with the express understanding that it is for the remission of sins."

I am greatly astonished at this. Such may be the case where Bro. Poe preaches, but I apprehend not so about McMinnville. Neither do I think it was so at Jerusalsm. I would think in any congregation, where such is the case, that many of them ought to be re-baptized. Now we have come to the question of re-baptism. Should any one be re-baptized? if so, who? We are not left to guess at this, as we have a case of re-baptism in the Bible, Acts 19, that I now wish to examine a little. Bro. Poe introduces this case, and correctly shows that Paul had these twelve re-baptized, because John's baptism was out of date, and was not done in the name of Christ. But pray, what was present in their second baptism that was not present in their first baptism, so far as the twelve were concerned?

Nothing in the world, except an educated mind on this subject. The same human bodies went to the water, the same kind of water, placed under it as at the first, as I think all will agree; but this time the heart was not only honest, but also understanding. Their teaching had been erroneous on this subject, and hence correct teaching prepared them for re-baptism. Hence the conclusion, all who have not been correctly taught, when taught, should, as these twelve, be re-baptized. Is not John's baptism as good today, yes, even better—for it was ordained of God—than a baptism that God never did ordain—that is, a baptism that is not for the remission of sins? I have heard preachers say, after going into the water with a subject, to those on the bank of the river, "I want it distinctly understood that I do not baptize this person for the remission of sins." The candidate being thus taught even before going into the water (and this is the way they all teach it), is such a baptism better than John's, though out of date? To say the least of it, is it not dangerous? Well, but, says Bro. Poe, "If Apollos, being a Christian, had been baptized with a full knowledge of the object or purpose of baptism, why could he not explain to the Ephesians? Such was not the trouble in the case, as I think, as is already explained in this article. He knew only the baptism of John, Acts 18: 25. But even John's baptism was for the remission of sins. But, he adds, "And farther, if he did not understand that he himself was baptized for the remission of sins, why was he not rebaptized? I apprehend that he did understand that he was baptized for the remission of sins unto John's baptism before it went out of date, and hence was valid in his case, and this is the reason that Aquilla and Priscilla in their instruction did not teach him to be re-baptized.

In conclusion, I wish to give an example upon which I think we all can and do agree, and that is this: If a man believes with all his heart, as the Bible directs, repents and confesses as the Bible directs, and is immersed understandingly for the remission of sins, as the Bible directs, we all say, that such an one is certainly right, beyond all question. If this be right, then I am fearful of that which differs from this. There may be danger in the way the sects teach and practice on this subject; hence let us not encourage it, but "contend earnestly for the faith once delivered to the saints."

O. M. THURMAN.

KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

A QUESTION OF VERACITY.

Concerning the note found in the *Christian Preacher*, which testifies that "Bro. Hardin(g) is authority for the statement that the General Missionary Convention admits infant membership by the payment of so much money," F. M. Green says:

"There is a grain of truth in what Mr. Harding says—a grain sufficiently large to make his full statement one of the most inexcusable falsehoods! It is admitted that there was a meeting of the General Missionary Convention in Lexington, Ky., in October, 1882. At that meeting brethren were asked to pledge money to its treasury, and a considerable number of memberships were taken. One brother who had already taken a life directorship for himself, offered to take a membership for his wife and each of his five children, and his subscription was accepted. At this point some one in the audience facetiously or soberly, I know not which, asked "If infant membership were allowed in the convention?!" To which Bro. Errett facetiously replied, "Certainly, we have infant membership here." I do not intend to give more than the substance of the question and answer. Several brethren subscribed, friends of the convention, and gave the names of their children instead of their own, viz.: Chas. E. Holt, Minneapolis, Minn.; J. C. Walden, Mt. Sterling, Ky.; H. Claystin, Washington, D. C.; and (C.) P. Williamson, Richmond, Ky. *Not one of these brethren intended, expected, desired, or supposed that he was taking a membership for his child in any constitutional sense, or indeed in any sense save that which the pleasantries of the occasion might give.* (*Italics* mine). Each one of these brethren knew very well the constitutional provisions and limitations in regard to membership in the General Christian Missionary Convention. This is the grain of truth in Mr. Harding's creed. This is the biography of his passenger in the *Christian Preacher's* 'omnibus.'"

Bro. Green then proceeds to give to the readers of the *Preacher*, Article 3 of the constitution of the convention, the one concerning memberships and directorships, which I published in the ADVOCATE in the series of essays on the convention. Now the reader will be astonished above measure when I tell him that I have written to three of the four brethren whom Bro. Green names, (I have not obtained the street and number of H. Claystin, or I would have addressed him also,) that I have received replies from two of them, and that both of these were in profound earnestness at the time of purchasing the memberships for their children, not knowing that they were acting unconstitutionally. Bro. Green in the most positive way asserts, as if he knew what he was talking about, that "not one of these brethren intended, expected, desired, or supposed that he was taking a membership for his child in any constitutional sense, or indeed in any sense save that which the pleasantries of the occasion might give." He adds: "Each one of these brethren knew very well the constitutional provisions and limitations in regard to membership in the General Christian Missionary Convention." Then he talks about my "grain of truth!" "Cast the beam out of thine own eye," my brother, and then thou canst see whether there is a mote in thy brother's eye or not. Perhaps thou wilt find it, in this matter, reasonably free from extraneous substances. As my veracity has been called in question, I take the liberty of giving the communications from Bro. Williamson and sister

den to the public. Here is Bro. Williamson's card:

RICHMOND, KY., March 20, 1883.

Dear Brother: I suppose you want pointed answers, so I give them without much note or comment. 1. I did not know that I could not constitutionally do so. I never attended but one other General Convention, and plead *ignorance* of the constitution. 2. I did not understand it as a joke. 3. Clarence (only eight years old) is not a member of the church. I hoped by impressing upon him that he was a *life member* that he would *give his* life to the good work of the Lord. Wishing you continued success in the Master's cause, I am fraternally yours,

C. P. W.

And here is sister Walden's letter:

MT. STERLING, March 22, 1883.

Bro. J. A. Harding: Dear Sir—Mr. Walden is recovering very slowly from a long spell of malarial fever. He has not been able to answer your letter, and, feeling much worse to-day, desires me to write you and say he had not given the subject a moment's thought when he asked the question, "whether they would admit an eight-year-old boy as a life member?" Bro. Erret laughingly replied, "they would." He then pledged fifty dollars in George's name, which he expects to pay. He was in earnest in what he did, and Bro. Errett can interpret his own language, as every man is allowed to do, I believe. We regret very much that any discussion should have arisen in regard to the matter, unless it should be the means of eliciting some important principle connected with our missionary work.

Glad to hear you had a good and successful meeting amongst our old friends at Germantown. Mr. Walden would probably have attended the meeting if his health had permitted.

Respectfully in Christian love, your sister,

M. E. WALDEN.

The reader can now clearly see from the foregoing documents that Bro. Green has made a number of statements concerning the action of these brethren, that are not true. I will not be so unkind, notwithstanding the facts in the case and the provocation he has given me, as to say that he has falsified. No, I will put a more charitable construction upon the case. Let us suppose that in his inordinate zeal for the convention; in his great desire to crush out my life, to take away my good name, and to have me branded among men as a common liar, he simply surmised, and published his surmisings as facts. That is all. Now, if he comes out like a man and recants, acknowledging that he did me great wrong, and that my statements concerning the selling of memberships and directorships at Lexington were correct, I am ready to give him my hand and to call him brother; if he does not do this, I demand that he shall meet me before my congregation and endeavor to prove to them that I am what he charges me with being; or if he declines to do this also, then I shall charge him with wickedly and maliciously bearing false witness against his brother, and shall propose to meet him before his own congregation to maintain the charge.

In conclusion, let me sum up the facts in regard to the Convention, in so far as they bear upon the trouble between Bro. Green and myself.

1. The Convention was held at Lexington, in October, 1882.

2. Memberships were taken by gentlemen present for their infant children.

3. Bro. Green says that Bro. Errett, in reply to a question, facetiously said, "Certainly, we allow infant membership here."

4. Bro. Green says the gentlemen who took the membership for children, did it in pleasantry, that they knew the constitutional provisions on the subject, etc.

5. Two of the gentlemen, C. P. Williamson and J. C. Walden, say that they were in earnest; with them it was a *bona fide* transaction; Bro. Williamson being particular to say that he did not understand it as a joke, and that he was ignorant of the constitution.

6. The names of these children were published to the world by the Convention in the list of life members, in the minutes of the Convention, and in the summing up they were counted as life members.

7. A life membership (or directorship, according to my recollection,) was sold to Prof. Neville, who is not, nor has he been for eighteen years, a member of any congregation of disciples.

8. This selling of memberships, etc., to outsiders was unconstitutional, as I showed by publishing the article, shortly after the sitting of the Convention.

9. Bro. Green charges me with inexcusable falsehood in saying the "Convention admits infant memberships by the payment of so much money."

10. Bro. Graham, Pres. Bible College, says the Convention did do it. Bro. Yancey, editor *Old Path Guide*, says: "From the minutes of the General Christian Missionary Convention, we see some children and one man, who is not a member of any Christian congregation, put down as 'Life Members.'" Bro. Floyd, editor *Christian Herald*, says: "That some took life memberships, etc., in the name of their little children is a simple fact that no one can call in question who attended the Convention at Lexington."

11. In conclusion, I, J. A. Harding, say that F. M. Green is—is—well, time will show what F. M. Green is. To him who brings down the wickedness of the wicked upon their own heads, I commit the case.

CALLING UPON THE UNBAPTIZED.

J. A. Harding: My dear brother, though I have never seen you, nor had the pleasure of an introduction, yet I am not a stranger, for I know you well through the ADVOCATE. I was raised at Hopkinsville, Ky., so you see I am a Kentuckian. But I took my pen in hand to tell you how much I love to read your department. Especially do you speak my sentiments in regard to calling upon the unbaptized to lead the prayers in the meetings of the saints, and in the piece headed "Inconsistencies." I have been preaching now since 1870, and I did that three or four times, my conscience disapproving of it every time. I did it through politeness, but have learned it is better to fear God and be true to him, than to court the favor of men. For years I have preached as you write, and have contended most earnestly for the word; no turning to the right hand nor to the left; will not allow of any excuse; obey God and live, disobey him and die; the scriptural order must be strictly observed, *i. e.*, faith by hearing the word of God, and not by prayers at the mourner's bench; repentance, true and genuine, the love of God leads me; confession with the mouth what one believes in the heart; baptism, that is an immersion, a burial into the name of the Father, Son and Holy Ghost. Being now born of water and the Spirit, one enters into the kingdom of God. Concerning those who have thus entered, being now sons and daughters, it is written, "Because ye are sons (children) God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father." To reverse the order would be fatal, so also to leave out one of the conditions. To substitute anything in lieu of one of the Lord's requirements is rebellion; and even to be conscientious and to receive a little water on the head or face will not do; God will not take the will for the deed that we know of. No man can say that God will pardon any one who does not obey him. And, without obedience, to claim to have received the Spirit is a great mistake. To be abused and slandered by the sects is nothing but what I expect. Did they not do the same to the Master? But for our own brethren to turn against us and to join in with them, and to tell us we ought not to be so plain, is too bad. A brother who is too cowardly to preach the gospel as did the apostles of Jesus, had better go at some other calling; and one who loves the praise of men more than the praise of God, and the loaves and fishes more than the Lord Jesus, has no promise beyond this life. I rejoice in your good work. May the Lord bless all of his faithful sons and daughters.

Your brother in Christ, W. S. DABNEY.

Goliad, Texas, March 10th, 1883.

I have received many encouraging words concerning the article on "Inconsistencies."

A QUERY.

Editors Gospel Advocate: On what grounds do you admit sprinklers to the communion table? Does baptism precede communion or not? If you will answer the above queries you will oblige an earnest inquirer. A. J. OAKES.

Personville, Texas.

We do not propose to such to come to the communion table at all. But sometimes when the Lord's table is set for his people, those who have not been baptized, but only sprinkled, and that sometimes in infancy, come and partake upon their own responsibility. When they do this, knowing the teaching of the Bible as we present it as to what constitutes baptism, we suppose the responsibility is theirs. But we do not invite them. When the word of the Lord is plainly taught as to what makes a Christian, people ought to be able to tell whether they have done that or not, and none ought to approach the Lord's table only those that have obeyed the gospel of Christ, and thereby become children of God. For only those are benefitted by it.

2. Yes, baptism precedes the Lord's Supper, because baptism puts us into Christ, where we have remission of sins. And until baptized into Christ, we are not in him. If not in him, then not his people, and therefore not ready for the Lord's table.

E. G. S.

HARD TO BE A CHRISTIAN!—Hard to be a Christian! Of course it is. But whether you believe it or not, it is a great deal harder not to be one. That is to say, you have a harder time than if you were one. You at least have as many cares and trials as if you were a Christian, and as many temptations. Every sad and trying element of human life is manifested in your experience as often and as signally as it would be if you were one of Christ's followers; you thrust yourself inevitably upon many sharp points of evil habit which you might in that case escape; and you lack what a true Christian—however feeble and imperfect his success may be—always possesses, the consciousness that his Creator and he are no longer working at cross-purposes; that he is in harmony with God's will and plan for him: that omniscience, omnipotence and infinite love are occupied in shaping his circumstances, so that however painful they may be to-day, they are sure to prove full of blessing in the end. You may not think this consciousness a very solid advantage, but if you had it, in the sense that the Christian has it, you would.—*Congregationalist.*

"Can you climb?" a captain asked of a sailor-boy before taking him out in his ship. The trial was soon after made, and the poor boy's head began to grow dizzy as he mounted higher and higher on the rigging. "Oh, I shall fall!" he cried, looking down upon the sea. "Look up, my boy!" shouted the captain; and so he did, and gained the masthead. Thus it is with us. When we look below and see the waves, we fear we may sink; but when we look up to God with a hopeful spirit, we know we are safe.

In a world where there is so much to be done, how happy that there is so large a portion of daylight—in a world where there is so much to be suffered, how merciful that there is so much night.—*Blunt.*

The craters of Mount Ætna are again active. Rumblings of a volcano are frequent, and signs of an earthquake evident. The people are panic stricken.

TRUST TO YOURSELF.

This, says a good writer, is an important duty. We are endowed with reason to guide us, with hands to work, why, unless prostrated by disease, should we lean on others for support? Men should not shut up their hearts against each other, but should take care not to be tempted into benevolence dangerous to themselves and of little advantage to their friends. Man bears on his face the original doom, that he must depend on his own labor for subsistence. One who trusts to his own exertions, will be apt to succeed, while one who leans upon others will fail.

Many do not believe this; they trust little to themselves, and are always asking favors from friends—for loans for money, for others to be surety for them, to get places for them. If they ask for nothing more, they seek advice that they do not intend to follow. They exert themselves neither spiritually nor morally on their own account. This is too contemptible. Those who depend on others never succeed in life, never become the first men of society. A young man who wishes respect, should never depend upon the prospect of advantages from others. It is the duty of every young man to think and act for himself, he should never be a burden to relatives or troublesome to acquaintances. If a young man accepts obligation from a friend, it is sometimes difficult to free himself from it, and he will wish to do so, if he has independence of character. If the friend needs a similar favor, he is bound to grant it, and it may be that the original favor is valued so highly by the one who granted it, that the receiver cannot do enough to repay it. Many men are ruined in this way.

It is best not to accept favors. If you employ persons to do work, pay them faithfully and promptly, and be under no obligation, you may be called on to repay when least expected. Never involve yourself to help others. Let them begin at the bottom of the ladder and climb up by their own efforts and they will be better fitted for their place. This is good advice to young persons, to all, indeed.—*Chambers' Information for the People.*

CHURCH ATTENDANCE.—There are 190 churches of different denominations in Boston. Of these, thirty are Catholic churches. Yet these thirty furnish two-fifths of the church-goers in the city. A similar proportion, or rather disproportion, would probably appear in other cities. Are Catholics more faithful to their duties than Protestants? At all events, in this one duty they set other Christians an example which it would be well for the latter to profit by. There are few of our congregations in which there is not a lamentable disproportion between the number of members on church-books and that of those to be found in their pews on Sundays. The stay-aways claim all the rights, privileges and blessings of living members. They do more for the complaining and fault finding. They want more attention, more pastoral visits than do the rest. By what right? Let them attend to their duties first, then will others be more inclined to heed them when they complain of others not doing theirs, why belong to a church if you don't attend its services? Mere belonging don't save you.—*Moravian.*

All that we are is the result of what we have thought: it is founded on our thoughts; it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of him who draws the carriage.—*Buddha.*

Even a punishment may become unjust unless it is administered in the spirit of love.

NOTES.

Let us cease to speak evil of each other. Jealousies should cease, as there is no cause for them. The world is wide enough for us, and ten thousand more besides, to work in. Let us work and pray and we will have no time to condemn each other.

There comes an account of priestly mismanagement in New England. The people had entrusted about $500,000 in the hands of a corporation of priests, and by unwise speculation they lost it but promise to make the matter right if they have time. Generals, preachers and priests are poor financiers.

Talmage preached recently on liars. He had quite a large and lengthy subject. One strong point he made was against religious lying. Preachers and churches misrepresenting one another's teachings. Armenians cannot, or will not tell what Calvinists teach, and vice versa. Disciples should say a hearty amen to this. For we have been as generally and persistently lied about as any people in the world. Let lying go a dying.

George O. Barnes has sailed to England to labor in the gospel. He will probably have a successful campaign.

I will venture the prediction that in a score of years, there will be thousands who believe in the efficacy of prayer for the afflicted. The doctrine is growing.

The *Bible Index* makes its appearance agan, and pursues the same course as in former years. James Beaty, Jr., Q. C. D. C. L. and M. P. and Robert Beaty are editors and publishers, Toronto, Ont. The *Index* is fearless, and consistent with itself. James Beaty is an able lawyer, a staunch politician, and a clear and forcible preacher of the word. We wish the *Index* success.

It is often the case that we oppose a thing because some one else endorses it, or that we endorse because they oppose. How weak and foolish this is, yet many seeming wise ones do so.

> "Let love thro' all our actions run,
> And all our words be mild."

It is painful to see so much caviling and hard saying in our papers. It is time to have a rest. Let us hear no more for a month at least, of societies, fogies, progression, choirs, etc. In the interim, go for the devil.

There is a good deal said about unworthy preachers. It is probable that we have very few of them. Some who are called unworthy, are more likely unfortunate and deserve our pity and help rather than our contempt. We are all unworthy enough, God knows. Let us look into our own hearts awhile, and we will have enough to do to keep our own selves in subjection. Let us not cry unworthy, some body else, to turn public attention from us and thus hide our own defects. Let us be manly and merciful.

X. Y. Z.

As the spark to the fire, as the bud to the leaf, as the blossom to the fruit, as the morning twilight to the day, so are desires in religion. As from the spark may come the fire, from the bud the leaf, from the blossom the fruit, from the twilight the noonday, so from desires may come forth the life, beauty, force, and usefulness of religion. If there is no spark, there can be no fire; no bud, no leaf; no blossom, no fruit; no twilight, no day; so if there is no desire, there can be no religion.

Now.

Arise! for the day is passing,
While you lie dreaming on;
Your brothers are cased in armor,
And forth to the fight are gone.
Your place in the ranks awaits you;
Each man has a part to play;
The past and the future are nothing
In the face of the stern to-day.

Arise! for the hour is passing;
The sound that you dimly hear
Is your enemy marching to battle,
Rise! rise! for the foe is here!
Stay not to brighten your weapons,
Or the hour will strike at last;
And from dreams of a coming battle
You will awaken and find it past.

How They Play the Piano in New Orleans.

"I was loafing around the streets last night," said Jim Nelson, one of the oldest locomotive engineers running into New Orleans, "and as I had nothing to do I dropped into a concert and heard a sick-looking Frenchman play a piano in a way that made me feel all over in spots. As soon as he sat down on the stool I knew by the way he handled himself that he understood the machine he was running. He tapped the keys away up one end, just as if they were gauges and he wanted to see if he had water enough. Then he looked up, as if he wanted to know how much steam he was carrying, and the next moment he pulled open the throttle and sailed out on the main line, as if he was a half an hour late.

"You could hear her thunder over culverts and bridges, and getting faster and faster, until the fellow rocked about in his seat like a cradle. Somehow I thought it was old '36' pulling a passenger train and getting out of the way of a 'special.' The fellow worked the keys on the middle division like lightning, and then he flew along the north end of the line until the drivers went around like a buzz saw, and I got excited. About the time I was fixing to tell him to cut her off a little, he kicked the dampers under the machine wide open, pulled the throttle away back in the tender, and, gentlemen, jumpers! how he did run. I couldn't stand it any longer, and yelled to him that she was 'pounding' on the left side, and if he wasn't careful he'd drop his ash pan.

"But he didn't hear. No one heard me. Everything was flying and whizzing. Telegraph poles on the side of the track looked like a row of cornstalks, the trees appeared to be a mud bank, and all the time the 'exhaust' of the old machine sounded like the hum of a bumble bee. I tried to yell out, but my tongue wouldn't move. He went around curves like a bullet, slipped an eccentric, blew out his soft plug, went down grades fifty feet to the mile, and not a blamed brake set. She went by the meeting point at a mile and a half a minute, and calling for more steam. My hair stood up like a cat's tail, because I knew the game was up.

"Sure enough, dead ahead of us was the headlight of the 'special.' In a daze I heard the crash as they struck, and I saw cars shivered into atoms, people mashed and mangled and bleeding, and gasping for water. I heard another crash as the French professor struck the deep keys away down on the lower end of the southern division, and then I came to my senses. There he was at a dead standstill, with the door of the fire-box of the machine open, wiping the perspiration off his face, and bowing at the people before him. If I live to be a thousand years old I'll never forget the ride that Frenchman gave me on a piano."—*Selected.*

Church News.

I have just closed a week's work at Nebo, Hopkins county, Ky. We have a few brethren there, but no house of worship. They are somewhat burdened with the discouragements of the past. Still they were strengthened by the preaching of the word, and pledged nearly six hundred dollars towards building a house. I think they will increase this to eight hundred; if they do, a house costing one thousand dollars will be secured, for the rest can be had of brethren in adjoining localities. A reliable building committee was appointed, who will take charge of and push the work. There are some noble souls there. May God hold their hands up.

Upon reaching home I find many orders for tracts. Many calls for gifts to destitute fields were made. I must have more help if all are supplied.

J. W. HIGBEE.

Madisonville, Ky., March 30th, 1883.

To be happy at home is the ultimate result of all ambition; the end to which every enterprise and labor tends, and of which every desire prompts the prosecution. It is, indeed, at home that every man must be known by those who would make a just estimate of his virtue or felicity; for smiles and embroidery are alike occasionally, and the mind is often dressed for show in painted honor and fictitious benevolence.

When we are in a condition to overthrow falsehood and error, we ought not to do it with vehemence, nor insultingly, and with an air of contempt; but to lay open the truth, and with answers of mildness to refute the falsehood.

Whatever you win in life you must conquer by your own efforts, and then it is yours, a part of yourself.

The suggestions of conscience ought in every case to be regarded, not only because they are true, but because they are important.

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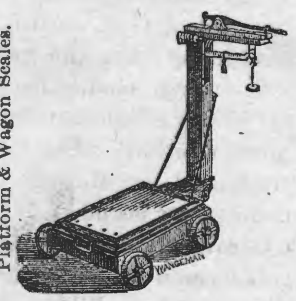

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NASHVILLE, TENNESSEE, APRIL 4, 1883.

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THE SON OF GOD.

SERMON 14.

Grand and glorious name! Jesus, Savior, Christ, Emanuel, God with us, Messiah, the anointed; a name "which is above every name which is named, not only in this world, but also in that which is to come." Eph. i: 21. A name at which every knee is to bow, of things in heaven, and on earth, and under the earth. The only name under heaven given among men whereby we must be saved. One grand object for which the Old Testament was written, was that the Son of God might be identified as the sent of God, and the Savior of fallen men and women. He is the alpha and omega, the first and the last, the beginning and the end of the New Testament, and is the theme of this sermon.

Who is he, and from whence is he? We fearlessly take the ground that he is the only begotten Son of God, notwithstanding we are aware that many take the ground that he is the very and eternal God. There is a controversy going on among religious people that began in the year of our Lord 317. See Mosheim's Church History, translated by McLean, Vol. 1, page 124. This controversy is known as the Arian and Trinitarian controversy, and has not yet been settled. In this sermon we will examine this controversy in the light of the Bible. We shall in the first place present testimony to prove that he is the Son of God, and then examine the testimony relied on to prove that he is the very and eternal God.

Our first argument is drawn from the use and meaning of the words *Father* and *Son*. The word father always carries with it the idea of offspring, and it cannot be used at all without conveying that idea. The word son always carries within it the idea of a father, and it cannot be used without representing that idea. The words father and son always represent two persons, separate and distinct from each other, and it is impossible for a man to be his own father or his own son. The word father may sometimes represent self-existence, but the word son never; it always represents the idea of a derived existence. Every son that has been born, derived his existence from his parents. The word Father, when applied to God, represents the idea of self-existence, for he did not derive his existence from any one. He was never begotten nor born, but is from everlasting to everlasting. But the expression the Son of God represents a derived existence. He was begotten of God, and born of the Virgin Mary, and derived his existence from his parents. And unless it can be shown that the words Father and Son when applied to God and Christ are used in different senses from what they are when applied to men, then God and his Son are two distinct persons, and Jesus Christ is the Son of God in a sense in which no other being is his son. Adam is called the Son of God, Luke iii: 38. But he was the son of God by creation, and did not partake of the nature of God, and was not divine. But Jesus Christ is the begotten and the only begotten Son of God, and partakes of the nature of his Father and is divine. Christians are represented as begotten of God by the gospel, but not in the same way that Christ was begotten of him, for Christ is the *only* begotten Son of God. John i: 14, "And the word was made flesh and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." And verse 18, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Chapter 3, v. 16: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

So then Christ is not the Son of God by creation as was Adam, as Arians teach, but is the only begotten Son of God. But if, as Trinitarians teach, he is the very and eternal God, then he is his own Father, and his own Son, which is impossible. Matt. iii: 16: "And Jesus when he was baptized, went straightway up out of the water, and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him. And lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased." Now, let us examine this passage a little closely. Jesus Christ was now to be manifest to Israel in his true character or person. John the Baptist said: "That he should be made manifest to Israel, therefore am I come baptizing with water." John i: 31. And Matthew tells us here how he was manifest; that when he was baptized by John, that the heavens were opened, and the Spirit descended upon him in shape like a dove; and lo a voice which said thou art my beloved Son, in whom I am well-pleased. The Spirit identified him to the people, and the voice told them who he was. It was surely God that spoke. No one disputes this, and he evidently spoke of Jesus Christ, who had just been baptized, and was coming up out of the water. He said thou art my beloved son. Now did the great Jehovah speak the truth on this occasion? Then Jesus is the *Son* of God, and not the very and eternal God. Who will dare dispute this testimony? It would be to charge God with falsehood. This passage shows that there were two—one in heaven and the other on earth; this passage ought to forever settle this question.

But again, Matt. xvii: 1–6, here we have the account of the transfiguration of Christ. After the transfiguration, behold a bright cloud overshadowed them, and behold a voice out of the cloud which said, this is my beloved Son, in whom I am well-pleased, hear ye him. Now all known to me agree that it was God that spake on this occasion, and that it was Christ that he said was his Son; and this was done in the presence of Peter, James and John, Moses and Elias; and he said, hear him; hear Moses and Elias no longer, but hear my Son. And if Jesus is the very and eternal God, then this passage is false, and only calculated to bewilder the human family; but it teaches as plainly as language can possibly teach anything, that Jesus Christ is the Son of God.

When Peter said to Christ, "Thou art the Christ, the Son of the God," Christ said, "Flesh and blood has not revealed it unto thee; but my Father which is in heaven." Matt. xvi: 16. This confirms the truth that it was God that first revealed the great fact that Jesus is the Son of God. And Peter in his old age remembered that revelation when he said, "There came such a voice to him, from the excellent glory, this is my beloved Son, in whom I am well pleased. And this voice which came from heaven, we heard, when we were with him on the holy mount." 2 Peter i: 17. We have in the foregoing given the testimony of God that Jesus is his Son; and there is no way to set that testimony aside, only to impeach the character and veracity of God; for it is given in as plain and positive language as can possibly be spoken. We will now give the testimony of Christ.

When Jesus was brought before the high priest, he asked him saying, "Art thou the Christ, the Son of the blessed? And Jesus said, I am." Mark xiv: 62. This testimony is as positive as it can possibly be made. When Christ was talking with the woman of Samaria, she said, "I know that Messias cometh, which is called Christ; when he is come he will tell us all things. Jesus saith unto her, I that speak unto thee, am he." John iv: 26. And again, when Jesus had opened the eyes of the man that had been born blind, and the Jews had cast him out of the synagogue, Jesus found him, and "He said unto him, dost thou believe on the San of God? He answered, who is he Lord, that I might believe on him? And Jesus said unto him, thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe, and worshiped him." John ix: 35–39.

And again, when Jesus said, "I and my Father are one," the Jews accused him of blasphemy. And Jesus said, "Say ye of him whom the Father hath sanctified and sent into the world, thou blasphemest, because I said I am the Son of God?" John x: 36. Here the Jews accused him of making himself a God; but he denied this by saying, "I said I am the *Son* of God. So he would not acknowledge that he was God. Yet men will persist in saying that he is the very and eternal God. When Jesus was on trial before Pilate, Pilate sought to clear him. The Jews said, "We have a law, and by our law he ought to die, because he made himself the Son of God." John xix: 7. Here the Jews testify that he claimed that he was the Son of God. We have here given the testimony of Christ, and it is so plain and positive that there is no chance to evade it, only to impeach his sincerity and say he testified falsely. Having given the testimony of God and Christ, we will now give the testimony of angels.

When the angel Gabriel was sent to Mary, he said to her: "And behold thou shalt conceive in thy womb and bring forth a son, and thou shalt call his name JESUS. He shall be great, and shall be called the Son of the highest; and the Lord God shall give unto him the throne of his father David." Luke i: 31–33. Again verses 34–35: "Then said Mary unto the angel, how shall this be, seeing I know not a man? And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee. Therefore, also that holy thing which shall be born of thee shall be called the Son of God." And when Christ was born in Bethlehem, the angel of the Lord appeared to shepherds who were watching their flocks by night, and said unto them, "Fear not; for behold I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David, a Savior which is Christ the Lord." Luke ii: 9–12. Here is the testimony of

angels; and to give more weight, if possible to this testimony, the record says: "And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men." Verses 13–14. This testimony is very clear and conclusive. The angel not only said he should be called the Son of God, but also said that he is Christ, the Lord, and the word Christ is often applied to the Son of God, but never to God himself. And the angel testifies he was born in the city of David. And it is often said of the Son that he was born, but it is never said of God that he was born.

We will now give the testimony of righteous men. John the Baptist was a righteous man, a man sent of God to make his Son manifest to Israel. John said, "That he shall be made manifest to Israel, therefore am I come baptizing with water." And John said, "I knew him not, but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bear record that this is the Son of God." John 31–35.

We cannot conceive stronger testimony than this. John had an unmistakable sign given him of God by which to identify him, so that he could not have been mistaken. And he does not say I saw and bear record that this is God, but that this is the Son of God. And after Jesus had called his twelve apostles to be his witnesses, and had been for sometime teaching them and working miracles among them, when some of his disciples turned back and followed him no more, "Then said Jesus unto the twelve, will ye also go away? When Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ the Son of the living God." John vi: 67–70. And when Jesus asked his disciples, "Whom do you say that I am, Simon Peter answered him and said, thou art Christ, the Son of the living God." Matt. xvi: 16.

Here is the testimony of the twelve disciples. For on both occasions Jesus addressed them all, and Peter answered for them all, and they all acquiesced in the answer given by keeping silent. Now, if he was God himself, the apostles must have known it, and it would have been just as easy to have said so as to say what they did, and they would certainly have done it. So we regard their testimony as conclusive. But we present the testimony of wicked men.

When Jesus cried with a loud voice and gave up the ghost, the vail of the temple was rent in twain, the earth quaked and the rocks rent, and the graves opened. The record says: "Now when the centurion and they that were with him, watching Jesus, saw the earth quake, and these things that were done, they feared greatly, saying truly this was the Son of God." Matt. xxvii: 54. I am aware that many take the ground that these were not competent witnesses, that they being Romans, knew nothing of the true and living God, and that the best idea they could have had was that he was the son of a god; one of the gods of the nations, and the Living Oracles so renders it. But the new revised English version, and the American Bible Union, render it as the common version. And besides this, this question was brought up in the trial before Pilate; for the Jews said: "We have a law, and by our law he ought to die, because he made himself the Son of God." And it is most probable that this centurion lived among the Jews, and knew their teaching concerning the one God. Christ had previously healed the servant of a centurion, and who can say certainly that this was not the same centurion? So we think it was possible, at least, for him to have been a competent witness. But the proposition is abundantly sustained without his testimony. But there is another class of witnesses that we wish to examine, and that is, the devils. They have borne witness that Jesus Christ is the Son of God.

J. L. SEWELL.

(Concluded in Next Number.)

Compliments to American Organs.

Dr. John Stainer, Organist of St. Paul's Cathedral, London, than whom there could not be higher authority in regard to organs, organ music, etc., has shown his appreciation of American instruments by preparing an instruction book especially for the Mason & Hamlin organs. It has already been published in London, but will be immediately published in this country by Messrs. Ditson & Co. Messrs Mason & Hamlin have also received very recently two noteworthy compliments for their organs in London. One is the sale of an organ to Her Majesty Queen Victoria; the other is the announcement that one will be used in Westminster Abbey on the 10th, 12th and 13th of this month, with a full orchestra and chorus, in the production of Gounod's "Redemption," under the direction of the Organist of Westminster, Dr. Bridge. The same organs were used last week in the production of the same work by the Philharmonic Society of Brooklyn, N. Y., under the direction of Therodore Thomas, and will be similary used next week in the production of the same work by the Cecilia Society of Philadelphia, under Mr. Thomas' direction.—*Boston Journal.*

Read Sister Simpson's New Orleans Letter, in this issue. She has tried Mrs. Dr. Smith, and is emphatic in her praises of "the woman doctor."

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BIG PREACHERS, BIG MEETINGS, BIG WAGES.

It is becoming quite popular with congregations that are not able to employ a big preacher continuously, to send for one to hold an occasional big meeting. For such service the big preacher is to receive big wages. I have often known a good, honest, hard laborer to preach for a congregation for a year or more, and receive less for his work than the same congregation would pay one of these big preachers for *one* of these big meetings. Brethren, you should seriously consider your obligations to your home preacher. If he cannot speak as grammatically, and is not so fluent and eloquent as those who have had better opportunities, yet his native strength in squaring his work to the gospel line is acknowledged, and the material generally well prepared to stand the test of the Great Overseer's square. His toils are unceasing, and his sacrifices continuous. He, too, has a family to support, and children to educate for future usefulness. Now, brethren, a suggestion from an humble source will follow: If you are not pecuniarily able to sustain continuously one of our big preachers, try to be content with your home preacher. Each meeting held with such a congregation by one of our big preachers has, as a rule, a tendency to dissatisfy the members and the public with your home preachers, and proportionally cripples his usefulness at that place. Don't understand me as uttering anything against our big preachers. Would that all were big preachers, provided they would not dig too deep, nor fly too high, and thus get too far from their auditory. How many congregations in Texas are anxiously looking forward this year to their big meetings, to be held by a big preacher, and are even now gathering contributions, while the current wants of the home preacher go unnoticed and unprovided for? Brethren, think about these things.

JNO. C. DURST.

Leona, Texas, March 25th, 1883.

Bro. Durst strikes a vital point among the evils that disturb the church now. We honestly believe that these "big meetings" are doing the cause of Christ much harm. Unless the preacher is like Bro. J. M. Barnes, careful to hold up the local preacher, the big meeting will close up the local preacher's usefulness forever. I believe Bro. B. never closed a meeting without leaving the local preacher stronger in influence and usefulness than he found him. But Bro. B. is the only one I ever saw that could do it. He is one of our most popular preachers where he goes, too. The church should so live and teach that there would be children born to Christ continually—so that there should be no need for evangelists, save in new fields where no church is. This is the legitimate field for the evangelist. Every evangelist located with a church as its pastor and constant preacher, is out of line, is out of place, and is crowding aside the elders, whose duty it is to do just what he is doing. He is under command to "go" and preach; not stay and feed. Brethren, let us search for the old paths.

The *Texas Baptist Herald* says Christ meant *himself* by the word *water*, in John 3: 5. Then why did he not say so, as he did in John 6: 31–35? There is no mistake here. "I am the bread of life." But, in John 3: 5, he says a man must be born of water, and of the Spirit; and except he *is so born*, he cannot enter into the kingdom. The *Herald* says a man has got to be born *inside* of the *invisible* kingdom, and *outside* of the *visible* kingdom. This is as clear as mud.

SECTARIANS LEADING IN PRAYER.

Bro. Poe: As I noticed, in your department of the ADVOCATE, an article on the impropriety or inconsistency of calling on sectarians to lead in our religious services, and was very forcibly impressed by it, I quote, from 2 John 9: 10–11; "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." From this language, it is manifest that we should exercise great caution in determining what doctrine any man is laboring to propagate, before we offer him a helping hand in the name of Christ. The doctrine of our blessed Savior is laid down in unambiguous terms. Every one who has faithfully inquired for that gracious doctrine, has found enough of it to lead him unerringly into the "one body," by the infallible guidance of the "one Lord, one faith, one baptism;" and the same faithful monitor points him to a higher plane of motive and action which is only attainable by adding to his faith, virtue, knowledge, temperance, etc., etc.

When an individual has complied with these requirements, he has complied with the doctrine of Christ. Less is not taught in the divine discipline; more cannot be. He who attempts to sever *one* link of this divine chain, or substitute therefor the slightest change, is answerable to God "for teaching for doctrine the commandments of men." Further, he who bids such an one God speed, becomes a partaker of his evil deed, if the apostle John knew what he was writing about. There is surely no room here for the prayer of a consistent Christian for the success of man-made theories, nor for the winsome word "brother." God being no respecter of persons, let all, great and small, beware, lest they fall under the condemnation of partakers of the evil deeds of these enemies of God's Holy Word. May God forgive us for these and other sins of the past, and strengthen us for the future, that we may not forget God, and truckle to the behests of this world of sectarianism, which is sometimes misnamed Christianity. We are for God's word, unsoiled by the foul touch of puny man, even though we may be stigmatized dyspeptic.

AMY.

Austin, Texas, March 25th, 1883.

Now, I wish to ask the editors and readers of our paper, a question: I wish to know the Scripture authority for a church voting upon the scriptural qualification of a candidate for baptism. I ask for information. So let us have the Scripture. Others have asked me for the Scripture and I confess I cannot find it.—*W. C. Manning in Baptist Herald.*

A few more searching questions like that will be sufficient to constitute a charge of heresy, and Bro. Manning had better be cautious. If he should ask a few more like the following, his doom would be sealed:

1. Where is the scriptural authority for placing salvation, or remission of sins, before baptism?

2. Where is the scriptural authority for the "mourner's bench" system of working sinners into pardon?

3. Where is the scriptural authority for calling Christ's people Baptists?

4. Why is baptism not as essential as anything else God has commanded to be done? etc., etc.

Let Bro. Manning send up a few like these, and see where he will be, pretty soon. We can tell him where the authority is found. It is in an old traditional work, called "Baptist Usage,"—a book more sacred to Baptists than the Bible is.

PHILOSOPHY OF THE NEW BIRTH.

Dear Bro. Poe: I have received several letters of late asking me to give a short sketch on the subject announced above, in the Texas Department. The question, "What is substance?" has been answered by some of our scientific scribes, to mean some kind of a mysterious nothing. Again, we are told that it is the "essential quality of matter, consisting of nothing but matter," while others conclude it "the invisible to the naked eye," or, as Mr. Gustave Reiche says, "the underlying entity that causes or gives existence and form to matter;" which I accept. The word substance, or substratum, signifies all he claims for it. When we change the denomination of matter, so that it is reduced to its elementary gases, can it be said substantially that we have the substratum? Or is there not yet a power "behind the throne?" The entity, or substance, is not yet reached. The substratum must be, we conclude, beyond the grasp of mortal sight or sense, but fully within the bounds of faith. It underlies, forms, regulates, and governs matter. It bids the physical world move, and the material marches its splendid rounds. If this be true, (and it must be,) which is the substance, the cause or the effect? When reason answers this question in the light of truth, the entity, the cause, the substance, which underlies this mortal body or "earthly house," arises and sets firmly its claims to immortality. The body is only a manifestation of the existing essence within it, *i. e.*, while the body lives and moves and has its being. It is no more life than the corn it eats to sustain it; matter is dead in and of itself. Or, in other words, "the body without the spirit is dead," and Paul adds, "because of sin." But the seeds of life are sown in it in the form of words; hence Jesus saith, "It is the spirit," *i. e.*, the substance, entity or life in the word, "that quickeneth; the flesh profiteth nothing; the words that I speak unto you, *they* are Spirit, and *they* are life." (John 6: 43).

Within the word the Spirit (life) resides; like the life substance in a grain of corn, which, if sown in the earth, will disclose or make itself known in another crop, so the word of the Lord—"the seed of the kingdom"—is sown in the heart, (received in the mind, spirit, entity or substance,) and faith appropriates the "life" in the word to the wants of the substratum, entity or life in the "earthly house" in which the real, substantial man dwells, and quickens him into life which is in rapport with the entity, spirit or "life" in the word. Being quickened, vivified, or made alive by the vitalizing touch of the spirit worded, like the life in the grain of corn is warmed into action, that it may be delivered. He is ready to be "born again," or delivered from the bondage of sin. Peter would say, or rather he has said to such persons, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2: 38. For Jesus had said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5. And again, "He that believeth and is baptized shall be saved." Mark 16: 16. Paul says Christ gave himself for the church, "that he might sanctify and cleanse it with the washing of water by the word. Eph. 5: 27. But entering into the kingdom is one thing, and to "fight the good fight of faith" is another. Let us "so run that we may obtain." Your brother,

R. WALLACE OFFICER.

Paris, Texas, March 20th, 1883.

Bro. Ratliff, of Georgia, will commence a meeting in Longview, on Thursday before the 1st Lord's day in May.

Good Wheeling and Good Morals.

Health and morality are to an often recognized degree inter-dependent. Morality conserves health, and health nearly as noticeably conserves morality. Sound body, sound mind, sound heart; these three constitute health. The rapid spread of bicycling all over the country, and now the ineminent advance of tricycling, which even promises wider adoption, have frequent been referred to us as useful to the morals of the country, because they bring those who use vehicles into clear air and sunshine and active exercise, and therefore promote health. But there is something else about these charming diversions in which not only our boys, but our students and young men and even older men and ladies are taking much interest.

Bicycling is, whatever the reason might on analysis be found to be, very fascinating. One who has actually acquired the art, who has ridden his fifty miles on the country road or shared the pleasures of a "club, meet and run" is drawn on by an increasing impulse. Even clergymen, many of whom are votaries of the wheel, acknowledge its ever-growing hold on them. A good wheelman will even sacrifice much for his favorite past-time. Now, it is the truth, that the best enjoyment and the best acomplishment in bicycling call for what "good condition" in the ridder which it promotes. He who will excel or hold his companions of the wheel must keep well and fresh. He is sure to find, if he tries them any way that beer and billiards, late hours and dissipation, smoking and wrong eating, disqualify him for good workmanship. Smoking injures respiration, and drinking takes off the edge of muscular action. In the riding seasons even those few of the bicyclers who are addicted to either of these habits reduced them to minimun or quiet them altogether. There is no more alluring and substantial pleasure to take their place. A cigarette or two will make a hill unrideable; a glass of beer or two will leave the drinker at the rear for the rest of the ride.

The above, is of course, true of anything else requiring effort; but here is direct competition to show it, and an attraction to reward the sacrifice.

We can encourage bicycling, and tricycling in the interest of temperance and good morals, whatever may be said of their value as part of the industrial arts.

A Medical Journal has found that there are from 100,000 to 200,000 hairs in a woman's head. We had always been of the opinion that the number of hairs in a man's head depends considerably on the time he has been married.

The chief evil of poverty generally is the crushing ideality out of life—the taking away of its poetry and substituting hard prose.

There is no such thing as an easy chair for a discontented mind.

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1 case all wool Nun's Veilings at 25 cents, all shades, including crushed strawberry, terra cotta, electri blue, Havana, Moutard, etc.

100 pieces 44-inch all wool cashmere, beautiful material for summer dress, finest goods made, at 50 and 60 cents.

600 pieces fancy pin-head checks at from 10 cents to $1.00 per yard, with solid colors to match.

We have also a large variety of the Finest **French Dress Goods,** imported, all at the lowest possible prices.

SILKS and SATINS!

This is our larget and most complete department; in it will be found every novelty. We give only a few prices as space will not permit a full description.

50 cases summer silks at 50 cents.

25 pieces all silk satin at 50 cents.

100 pieces brocaded silk at 50, 60, 75 cents and $1.00, and a thousand other bargains, equally as desirable.

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Ladies' seamless hose at 10 cents per pair, all colors.

Yard wide bleached domestic, heavy without starch, at 8 cents.

French designs in Union Lawns at 5 cents.

Yard wide brown linen at 15 cents.
Heavy cheviots at 10 cents.
French Penangs at 15 cents.

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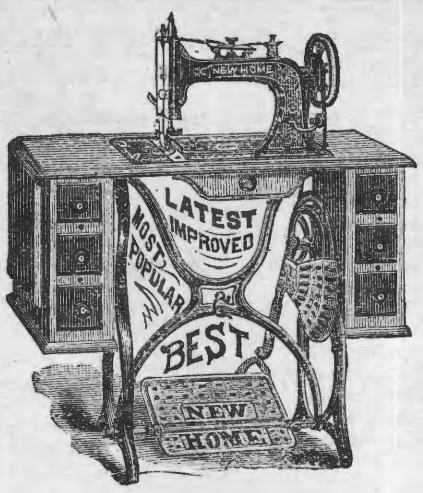

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Obituaries.

Died, February 4th, 1883, at the residence of her father, Isaac Puckett, near Cash Point, Lincoln county, Tenn., Mrs. Eva Lillian Bottoms, wife of Ben Bottoms, and eldest daughter of Isaac and Mary Puckett. Thus a husband is bereft of a loving and devoted wife; a father and mother, of a beloved and cherished daughter. She obeyed the gospel several years ago, and lived and died a Christian. Consumption had fastened itself upon her naturally frail constitution, and all that her friends could do, was done to stay its progress, but to no effect. She gradually grew worse, and met death knowingly, saying it was best since it was her Father's will. She was a quiet, amiable woman, and, as such, had many friends, and was loved and cherished by her relatives with affectionate regard. We sympathize with her husband and little son in their irreparable loss, and trust that we shall all live so as to meet her. "Blessed are the pure in heart, for they shall see God." E. R. HUGHEY.

It is with pain that I would acquaint you of the death of my brother, W. W. Grigg. He was born June 20th, 1834; confessed his faith in our Lord and Savior, Jesus Christ, July 26th, 1856, under the preaching of our long to be remembered brother, S. E. Jones; and fell asleep in Jesus, on the sixth day of February, 1883. It would be vain for me to attempt to say anything in his praise that should commend him to those that knew him. He leaves a wife and six children, and many friends and relatives to mourn over his absence. But while we sorrow, it is not as those who have no hope; that Savior who was his guide in life, forsook him not in death, but smoothed his dying bed with the glorious hope of immortality. He was an indulgent and kind father, an affectionate husband, and a devoted Christian. His loss will be sorely felt by the little band at Leeville and the neighborhood where his bereaved family lives; but what is loss to us, is gain to him. May the Lord comfort his afflicted family with his grace, and enable his brethren who knew him in the flesh to be prepared when their change comes as he was. Blessed be the Lord for the hope of immortality and eternal life, by which the dying saints may be enabled to say, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens; to me, to live is Christ; to die is gain." When the Lord comes to make up his jewels, then we shall meet our brother, and ever be with him in that glorious land. May the Lord help us to be more devoted. R. A. GRIGG.

Leeville, Wilson County, Tenn.

Sunday School Hymnal.

At the General Convention held in Louisville, Ky., October, 1880, the committe on the Hymnal, embodied also in their report the following recommendation:

It is, furthermore, the judgment of your Committee that the preparation and publication, under the supervision of the Hymn Book Committee, of a Sunday-school Hymnal, with the view of adjusting the singing in our Sunday-schools, as far as possible, to that in the church, and to prevent the frequent change in music-books, which is a source of great expense to our schools, would meet with a ready sale and serve a most desirable end; and we recommend the publication of such a book by said committee.

This recommendation of the committee consisting of J. H. Garrison, W. K. Pendleton, L. H. Jameson, J. W. McGarvey, and Isaac Errett, was unanimously adopted by the General Convention. In pursuance to this recommendation the Trustees have made arrangements for the publication of a Sunday-school Hymnal, at an early day, which is intended to be to the Sunday-school among us, what the Revised Hymnal is to the churches—a collection of such tried songs and melodies as will meet the wants of the schools for years to come. It is designed that the character of the music entering into the S. S. Hymnal will be such as will train the children of our Sunday-schools for participating in the service of song in the worship of the church, and that will stand use for years and grow better with age, thus saving the Sunday-schools the expense arising from frequent changes of books. Hence, a number of pieces in the second part of the Hymnal will be used in the Sunday School Hymnal, together with a choice selection of tried merit.

Further announcement will be made as the work progresses. Meantime suggestions from brethren of musical taste and experience will be welcomed by the Trustees. R. M. BISHOP,
Chairman Board Trustees.

Darkly Now.

We see so darkly now:
Oh! could I place
My soul where thine must meet it, face to face,
Thy justice would allow
That I am wronged:
But—we see darkly now.

We see so darkly now,
That I may die,
Nor e'er the wrong thou think'st of me deny;
Nor ever tell thee how
Thou art beloved:
We see so darkly now.

We see so darkly now,
Yet One hath grace
To make us, e'en on earth, see face to face.
To Him my heart I bow
In hope; albeit
We see so darkly now.

—*Selected.*

General News.

So far fifty companies have entered for the big drill in Nashville, in May. President Arthur, Gens. Grant and Hancock, Jefferson Davis, and other distinguished men will be present.——A large block of marble was shipped a few days ago from the Hawkins county (Tenn.) quarry. It contained 135 cubic feet, weighed 34,300 pounds, and was sold for over $400.——A cremation society is to be formed in Chicago, with a capital of $100,000. It is intended to start a regular crematory in that city, as it is thought there are a large number of people in the North-west who believe that the best and most economical method of disposing of the dead is by incineration.——Missouri is about to spend $50,000 in finding out about herself. She suspects that she contains some of the richest ores on earth, and a geologist is to make thorough investigation. Her soil is peculiarly rich, and has commonly been regarded as a decomposition of limestone and sandstone; but a scientific analysis will now for the first time determine the question.——Twenty-six bodies have been taken from the Diamond Mine, Braidwood, Ill., in which they were destroyed on Feb. 16.——Mrs. Ella K. Trader, who spent $100,000 of her own money in aiding wounded soldiers during the war, now lives in poverty in Ashville, N. C.——A woman was hung in Vermont last week, the first instance of the kind in that State since 1806.——Blaine is suffering from the gout.——An actual count of the money in the Treasury at Washington has just been made. Such a thing has not occurred since Spinner was in office.——The Dismal Swamp is being invaded and its morasses converted into fertile fields. It is penetrated by canals and tramways in every direction, and it is believed that Lake Drummond will soon be drained, and the whole territory brought under the subjection of man.——The California Ostrich Farming Company, which was recently incorporated with a capital of $30,000, has secured a track of 640 acres of land in Los Angeles county. The farm will be put under the superintendence of Dr J. C. Sketchly, who has had considerable experience in ostrich farming in South Africa.——William P. Ross, the present chief of the Cherokee Indians, is a graduate of an Eastern college, remarkable for intelligence and culture, and a fine orator. The tribe occupies a reservation of 4,000,000 acres, bounded on the north and east by Kansas, Missouri, and Arkansas. The Cherokees of pure and mixed blood number 20,336, about one-half of whom speak the English language which is the only one taught in the schools. In the entire male population there are but sixteen whose occupation is given in the last census as hunters, and five fishermen, the great majority being farmers. Ther eare 107 schools supported by the nation, a male and female seminary for advanced pupils and an orphan asylum. There is a regular constituted government and an adequate administration of justice. In short, the Cherokee nation is not to be distinguished from a frontier State, except in the character of its inhabitants, their relations to the general Government, and their system of holding land in common, which affords an interesting example of practical communism.

FOREIGN.—The owners of twenty-three English fishing smacks, whose boats have been missing since the gale, have abandoned all hope of their safety; and it is estimated that 135 lives were lost.——Among the coronation presents to the Czar none excite more attention than a group of armed figures, in massive gold, presenting a scene commemorative of Russia's aid to the Prince of Bulgaria, who presents it. There are innumerable other presents.——The fish of pure gold, found in Southern Germany, a very good representation of a carp, measures about fifteen inches in length, and has a bullion value of about £200. It has been bought for $1,500 by the Berlin Museum. Its surface is entirely covered with incised figures, showing great artistic skill. On the head are arabesques; on the front part, groups of animals—a stag seized by a lion, a boar attacked by a tiger, and a third group now indistinct; farther back, a sort of sea-monster grappling with a fish; and, on the tail, a bird with open wings. The whole is interspersed with little fishes. It is said that several other gold objects of smaller size were found at the same time. The general similarity between this fish and the many gold objects that have been found in the tombs on the northern shore of the Black Sea will at once be recognized.——Two thousand infantry have been detailed to protect public buildings in London, as there is much fear of destruction by the Fenians.

THE BLESSING OF SORROW.—Luther used to say there were many of the Psalms he could never understand until he was afflicted. Rutherford declares he got a new Bible through the furnace. Even the heathen Bion said, "It is a great misfortune not to endure misfortune"; and Anaxagoras, when his house was in ruins and his estate wasted, afterward remarked, "If they had not perished, I should have perished." So said one, brought to himself by blindness, "I could never see till I was blind." Trials bring many to God. Joab would not come to Absalom till Absalom set his cornfield on fire. One writes, "By pain God drives me to prayer, teaches me to pray, inclines me to pray." Macduff says, "Not one of my tears is shed for naught! God pledges himself that there shall not be one redundant thorn in the believer's chaplet of sufferings." But afflictions soften or harden as they are sanctified or unsanctified. The same sun melts the wax but hardens the clay—makes the rose to bloom in its beauty and fragrance, or the thistle to bear its harvest curses to fall on every neighboring field. No cross, no crown. No rain, no rainbow. Head-winds may be taken advantage of to tack on towards the desired haven, which we would never reach if there continued a dead calm—*Selected.*

Scattered over this land, go where you will, there are very many unhappy homes, homes devoid of love, devoid of comfort, devoid of even the common necessaries of life. Homes made wretched by the demon, strong drink. Homes that were once happy until the enemy of all that is good entered their portals and there sowed the desolating seed of misery, wretchedness, hate and murder, in fact all the evils which go to make up a pandemonium on the earth.—*Ex.*

ITEMS, PERSONALS, ETC

Calls are coming up to have the sermons of J. L. Sewell printed in book form.

Bro. R. B. Trimble is conducting a meeting in his home church, Marion, Ill., assisted by Bro. J. R. Farrow, of West Tennessee. He reports the cause in a hopeful condition in his new field.

Bro. E. B. Ketcherside has removed from Rising Fawn, Ga., to Jasper, Tenn., and engaged in the practice of medicine.

A new departure in breach of promise suits has been made in New York. This time it is the young man who sues the lady, for $10,000 damages for jilting him. A physician testified that the young man would have been in an insane asylum but for his treatment—that he had lost twenty pounds in flesh, had become nervous and emaciated, and suffered from palpitation of the heart.

It sounds a little strange, to read in the telegraphic dispatches, that old Mount Ararat has let down a snow-slide, which destroyed several villages.

The most completely fooled April fool to date, was a young man in New York who proposed marriage, and then said it was only an "April fool." The young lady has sued him for $10,000 damages.

Tennessee Journal of Education, a new monthly, edited by Leon Trousdale, and published by Wheeler and Osborn, No. 20 N. Cherry street, Nashville, Tenn., has issued its first number. It has twenty-four large pages and cover, and is gotten up in handsome style, as to paper, printing, etc. We wish it great success. Price $1.00 per year.

Dr. D. M. Breaker has been seriously ill with acute rheumatism.

Our good old brother, William Robb, of Williamsport, Ind., is becoming very much enfeebled—has been confined to his room four months, but we hope he will be spared many years yet.

Charles J. Bonaparte, a grand-nephew of Napoleon the Great, is practicing law in Baltimore, Md. How are the mighty fallen.

The *Christian Quarterly Review* is on our table, with the following table of contents:

I. The Philosophy of Usefulness, by G. H. Laughlin, Oskaloosa, Iowa.
II. Fore-knowledge, by H. W. B. Myrick, Gentryville, Mo.
III. Contend Earnestly for the Faith, by H. W. Robertson, Champaign, Ill.
IV. Why Accept Christianity? by Clark Braden, New York.
V. Future Punishment, by the editor.
VI. Translation and Exegesis, by A. E. Myers, West Liberty, W. Va.
VII. The Second Advent of Christ, by E. E. Orvis, Kingston, N. C.
VIII. Book Notices—Among our Exchanges.

Bro. J. C. Mason writes from Texarkana, Ark., March 26:

We have just closed a meeting at College Hill, a beautiful suburb of Texarkana, Ark., with six confessions and three added by former relation. The brethren here pledged $100 for the work. We shall look after them while arrangement can be made for regular preaching. Bro. A. J. Toole was with us two days, and aided by his counsel and prayers. Bro. Toole has done some good work in this region. Brethren of ours, pray for us, and send your contributions to the State board for home mission work.

Prayerful meditation upon religious truth does for the Christian spirit what the quiet, continued imbibing of the sunlight does for fruit in maturing and mellowing it.

Sensitive people wish to be loved; vain people wish only to be preferred.

EXCUSES.

From 15th to 24th verses inclusive, of the 14th chapter of Luke, our Savior in a parable, shows that many of the excuses offered for not performing duty, are utterly groundless. There is a brother who failed to attend church last Lord's day. My brother, what was the matter? "Well, you know that I have been in the cattle business, was out trading all last week, away from my family, and as Sunday is a day of rest, I thought I would stay at home and *rest*."

Now, according to the lesson under consideration, will he have an admittance into the marriage supper of the Lamb? "Oh! but he pays his part to our preacher, and you had better hush, Bro. B., or he will get mad with you, and won't pay you a cent." Now, I have this to say about any of my preaching brethren, who fail to bring out the very thing taught in this lesson: You are not worthy to be called a preacher, you are no better than those who offer such an excuse, "you shall not taste of the supper."

We also have those who will give about these words, as an excuse: "You know I have bought me a piece of land, have had a hard time to get it paid for, have had to work so hard during week days, and I have no day to rest but Sunday."

"Oh, but I heard Bro. B. preach last Sunday, from the 14th chapter of Luke, where if a man has his cares so taken up in land, as to keep him from duty to God, why he could not go to the marriage of the Lamb at the last day."

"Yes, and if Bradley don't quit preaching such sermons, I won't go to hear himany more, and I won't pay him a cent."

If such has ever been said in regard to my preaching, I am not aware of it, but knowing, as I do, that such has been remarked when other brethren would, in such discourses, make such illustrations and quotations, I thought of using it in this article. And when I know that brethren who, by far, are my superiors in preaching have called forth such remarks and anathemas, what may I expect, when in my weakness I try to preach such discourses? My pay is "over the river."

Another has "married a wife and therefore cannot come." I am sure that all will agree with me in saying that a good wife is the grandest and greatest of all a man could own of an earthly character. But then, should we stay at home with, and obey her all the time, when God has commanded some things to be done? But then, do you not make the good woman or her sickness, or something she has said or done, your excuse when she begged and persuaded you to go to church? One says "I am crippled, have a lameness in one hand, therefore I cannot come." Yet he can drive cattle all across Lawrence and Giles counties, into Maury, (for the money.) Dear brethren, do you want to be saved? Then go to work.

J. R. BRADLEY.

LEAF TOBACCO MARKET.

The market quiet and firm, without change to note. Messrs. Gordon, Bro & Co. sold during the week 37 hhds. as follows:

5 hhds. Jackson county, Tenn., leaf, $7 00, 7 25, 6 50, 6 40, 5 75; 1 lug, 4 90.

5 Smith county leaf, 8 70, 8 40, 7 60, 7 00, 6 50; 3 lug, 4 75, 4 60, 4 50.

4 Weakley county leaf, 7 60, 7 00, 6 50, 5 75; 1 trashy lug, 3 80.

12 Sumner county leaf and lug, 5 60, 5 50, 5 25, 5 00, 5 40, 5 25, 4 95, 4 90, 5 40, 4 95, 4 00, 3 95.

2 Cumberland county, Ky., leaf, 7 00, 6 75.

5 Macon county, Tenn., leaf, 6 50, 6 25, 6 00, 5 75, 5 50.

Market Report.

NASHVILLE MARKETS.

OFFICE OF THE GOSPEL ADVOCATE,
Wednesday, April 11, 1882.

Co-ton last week took a little movement upward. Country produce in light receipts, prices unchanged. See tobacco report elsewhere.

COTTON.

Good Ordinary	8¼
Low Middling	8⅞
Middling	8⅞
Good Middling	9⅝

COUNTRY PRODUCE.

GINSENG	1 00 to 1 25
BEESWAX—Choice	25
DRIED FRUIT—Apples	6
Peaches, halves	
" quarters,	
TALLOW	7½
POTATOES—Irish, per bbl	2 25 to 2 50
" Sweet "	1 75
PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1¾
FEATHERS—Choice	30 to 55
BUTTER	25 to 30
CHICKENS, hens	25 to 30
Young Chickens	20 to 25
TURKEYS—Gross, per lb	10
Dressed, "	18
EGGS	12½
HIDES—Dry Flint	15 to 16
Dry Salted	11 to 13
Green Salted	7½ to 8
WOOL—Tub Washed	32 to 34
Unwashed, Clothing and Combing	18 to 22
Unwashed Lamb's Wool	none.
Burry One-third less	

FLOUR AND GRAIN.

FLOUR—Superfine	4 25
Extra	5 00
Choice Family	5 75
Fancy	6 25
Patent Process	6 75
BRAN—Loose Car loads, per ton	17 00 to 17 50
WHEAT—New	100 to 110
CORN—Sacked in Depot, white	55
New, from Wagon, shelled	48
" " " in ear	46
OATS—Sacked in Depot new	53
RYE—From wagon, Seed	60
BARLEY—from wagon	50
HAY—Mixed	14 00
Prime Timothy	15 00
Choice "	16 00

LIVE STOCK.

CATTLE—Best fat Steers, per 100 lb	5 00 to 5 25
Best Butchers	5 00
Ordinary thin Cattle	2 50 to 3 00
Sheep, Fat	4 50 to 5 00
" Stock	3 00 to 3 50
Lambs	
Heavy Hogs	6 00 to 6 25
Light Hogs	5 50 to 5 75

PROVISIONS.

BACON—Clear Rib Sides	11
Shoulders	9½
LARD—Buckets	14½
Tierces	13
HAMS—"C. C. C."	15
COUNTRY MEAT—Shoulder	9 to 9½
Clear Sides	11
Hams	11½
Lard, from wagon	11½
BULK MEATS—Clear Rib Sides	10½
Clear Sides	11
Shoulders	8½

TOBACCO.

Common to good lugs	2 75 to 4 5
Low leaf	5 00 to 6 00
Common to medium leaf	6½ to 7½
Good leaf	7 50 to 8 50
Fine leaf	

WHOLESALE GROCERIES.

SUGAR—New Orleans (kettle) per bbl	7¼ to
Yellow Clarified	8½ to 9
White Clarified	9 to 9¼
Granulated	9¾ to 10
Crushed and powdered	10½
A Coffee	9¾ to 10
MOLASSES—New Orleans	45 to 58
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	8¾ to 9½
NAILS—10d	3 75
Horse shoes	5 00
SALT—Seven bushel barrels on cars	1 89
5½ bushel bbl	1 40
LEATHER—Oak Sole	35 to 42
Buffalo Slaughter	27 to 25
Hemlock	24 to 27
In Rough	20 to 24
SEEDS—Herd's Grass	100 to 1 10
Blue Grass	1 25 to 1 50
Clover	8 00
Timothy	2 25 to 250
Orchard Grass	1 40 to 1 50
German Millet, from wagon	1 50
Hungarian and Missouri	1 24

Home Reading.

SUE'S ANSWER.

BY KATE SUMNER GATES.

"Oh, dear!" groaned Sue behind the pantry door, whither she had retreated in sore distress of mind. "I wonder if there's anything else to come."

There was the flour barrel empty; she had put the last lump of sugar into her mother's tea that night. Margie's shoes, that for some time had been only just holding together, had given out to-day as completely as the deacon's "one hoss shay."

It was growing cold every day. It was the time of year for it to do so, to be sure, but all the same the coal-bin was empty. Sue hid the thermometer in the darkest corner of the closet, and tried to feel comfortably warm without a fire, but it was a lamentable failure.

Mother did not notice it so much, for she did not sit up long at a time, and was all bundled up then. The doctor had said that very afternoon that they must get nourishing food for her, or she would never get strong. And there on the table lay Sue's pocket-book—Sue was family treasurer—looking, she declared, as though Mt. Washington had sat on it. Oh, if she could only get a letter to-night!

Presently, after carefully wiping away all traces of tears, Sue emerged from her hiding-place. "Guess I'll just run down to the office," she said carelessly. "My head aches some; the fresh air will do it good. You will not want for anything but what the children can get for you,—will you, mother?"

"No, dear. Take a walk; it will do you good."

"All right; good-bye!"

Up-stairs, in her own little room, Sue knelt down by the bedside. "O Father in heaven!" she prayed, "grant my prayer, and give me the letter I desire." Over and over again she prayed it passionately.

There was a vacancy over in the Podunk school. She had heard of it somehow, and more than a week ago she had written to the committee, applying for the school, but not a word had she heard yet. Surely the answer would come to-night! If only she knew she would have the school, she would ask Mr. Stone to trust them for groceries. She wrapped her shawl closely about her, and went down the street rapidly.

"Anything for me?" she asked almost confidently. She had prayed for it so earnestly; surely it must come. Her heart almost stood still as Miss Duncan looked.

"No, there's nothing for you. Growing colder, —isn't it?"

Sue shrugged her shoulders impatiently. What did she care about the weather! At any rate, she did not wish to be reminded that it was growing cold; for there was that empty coal-bin.

"Are you sure?" she asked, "I was expecting a letter to-night."

Miss Duncan looked again, more carefully. There was something in the girl's face that rather startled her. She wished she could find a letter addressed to "Miss Sue Dennison," but there was none such to be found.

"I'm sorry," she said, turning back to her little window; "but I do not find any."

Sue made no answer; she only shut her lips very tightly together.

"I—don't believe God hears our prayers, or cares for us,—not for me, at any rate," she thought to herself as she went wearily home.

"Come and sit down by me," said her mother, after the children were in bed, and tell me all about it."

Sue came over and put her head down in the pillows.

"I thought God answered prayers," she said bitterly."

"He does, my child."

"But not always," interposed Sue; "for I have been praying all the week, and particularly to-day, that I might get a letter from Podunk, and I did not get it. Here it is Friday, school begins Monday, so, of course, there is no hope for me there now. I might just as well not have prayed."

"Sue," asked her mother, "do you remember, when you were getting well from scarlet fever, how you used to tease me to let you read?"

"Of course I do," replied Sue, wondering what was the connection between her childish doings and her letter.

"Did I let you do as you wished?"

"No, you kept putting me off, though I thought it was awful in you. But I found afterwards that you were afraid I was going to lose my eyes."

"My dear, perhaps the Lord is holding back your letter, because he sees it is for your good in some way. All prayer is answered; do not doubt that. Yours will be, maybe is already, only the answer may not have reached you. It may not, perhaps, be just as you ask or expect. When you begged me to let you read, I dared not, but I read to you myself. Oftentimes in our blindness, we ask of the Lord that which is not good for us, and in love he gives us instead what he sees best for us."

"But, mother, this is for our good; we need it so much," pleaded Sue.

"Yes, dear, so we think, but it is all right. Cannot you trust the Lord, my child?"

"I—don't know; if it was anything I wanted for myself,—but it seems so hard to refuse me such a little thing when I want it *so* much for your sakes," said Sue bitterly, as she rose and went about putting things to right for the night.

"I suppose the Lord does answer prayer sometimes, but it didn't do any good for me to pray," was her last thought before she dropped asleep.

The chairman of the school committee at Podunk had a small hole in his overcoat pocket, and Mrs. Chairman kept forgetting to mend it. It was not so very large, just about right for a letter to slip through; and who would ever think of looking in a coat-lining for letters! Furthermore, that was the very pocket where Mr. Chairman usually carried his letters.

Somehow Miss Duncan said to herself, as Sue trudged wearily home, "There's trouble of some sort there. I do believe they are poor as church mice. Well, I hope the letter will come to-morrow."

But the last mail for the day had come and been sorted, but still there was nothing for Sue.

"I really believe," sighed the cheery little postmistress to herself,—"I really believe if she looks as disappointed to-night, I shall—Why, Cousin James! where did you come from, and what do you want?"

"I'm looking for a needle in a haymow. Suppose I'll find it?" replied the new comer.

"Perhaps, if you know what part to look."

"But I don't, you see. I don't even know for sure that there is any needle. You see our schools commence Monday, and at the very last minute we find ourselves minus a teacher, and I do not seem to have very good luck in finding any one to fill her place. You don't happen to know of any one, do you?"

Miss Duncan had a sudden vision of Sue's face as it had looked last night.

"She's a good scholar—and I guess they are poor enough—without doubt—it won't do any harm any way; I'll send him there," was her rapid mental conclusion.

"It is all guesswork, James, but I have an intuition that I know just where you can find your needle."

"Much obliged," responded Cousin James, as he wrote Sue's address down. "Good-night."

"O mother!" almost sobbed Sue that night, "just think how much better this is than I asked. Why, the salary is two or three times as large as I should have had in Podunk! O mother, mother, to think I should be so wicked when God had this in store for me!"

And Mrs. Chairman never knew how those few neglected stitches of hers changed the whole future of the life of a perfect stranger to her.—*Sunday-School Times.*

ASKING A BLESSING.—There is nothing which it is right for us to do, but that it is also right to ask that God would bless it; and, indeed, there is nothing so little but the frown of God can convert it into the most sad calamity, or His smile exalt it into the most memorable mercy; and there is nothing we can do but its complexion for weal or woe depends entirely on what the Lord will make it. It is said of Matthew Henry that no journey was undertaken, nor any subject or course of sermons entered upon, no book committed to the press, nor any trouble apprehended or felt, without a particular application to the mercy seat for deliberation, assistance and success. * * * It is reported of Cornelius Winter, that he seldom opened a book, even on general subjects, without a moment's prayer. The late Bishop Heber, on each new incident of his history, or on the eve of any undertaking, used to compose a brief prayer, imploring special help and guidance. * * * A late physician of great celebrity used to ascribe much of his success to three maxims of his father, the last and best of which was, "Always pray for your patients."—*Dr. Hamilton.*

Among the absurd pulpit announcements in certain sections, must be included the modern one of "no collection." Obviously, the design is to stimulate the attendance of the stingy. Even Cain presented an offering to the Lord, possessing a commercial value, at least, unsurpassed by that of Abel. Each act of public worship under the Mosaic dispensation involved a gift to the Lord of some sort—either doves, a kid, a lamb, flour, wine, oil, or some other prescribed contribution. Abraham gave tithes to Melchisedek, and Jacob, after his vision at Luz, devoted one-tenth of all his property to God. In fact, from the period of the erection of the first altar down the corridors of history to Pentecost, when they "had all things in common," the practice has been well-nigh uniform. Paul arranged collections for the poor saints at Jerusalem to be taken on the first day of the week at Corinth and Galatia, "as the Lord had prospered them." However, if this innovation is to prevail to any appreciable extent, other concessions must be made to the skeptical classes. Hence, future church notices may read, "No collection, no sermon, no prayer, no Bible, and no pronounced religious convictions of any description."—*The Methodist.*

In a world where there is so much to be done, how happy that there is so large a portion of daylight—in a world where there is so much to be suffered, how merciful that there is so much night.

Humors of the Day.

The place to look for a picked nine now is in a strawberry box.—*New Orleans Picayune.*

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Many a British peer is like a broom—he is all handle.—*Pluck.*

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A Pennslvania man has a hog fifty years old. This must be ancient grease.—*Oil City Derrick.*

Live and Learn.

Yes, it will do very well to talk about things, but you cannot learn an Englishman to say "horse" wihout discarding the letter "h"—but you can learn by experience that Swayne's Pills beat everything for the cure of Liver Complaint, Biliousness, Dyspepsia, Fevers, Sick Headache, Jaundice, Dropsy, Constipation, Epilepsy, and Female Irregularities. Keep a box of them in the house at all times.

Elephant's milk may be very nice, but the milking must be a mean job. A cow can generally kick a man accross a barn yard as far as he wants to go.—*Boston Post.*

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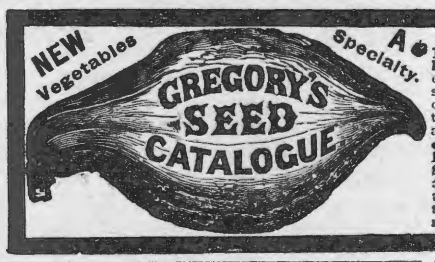

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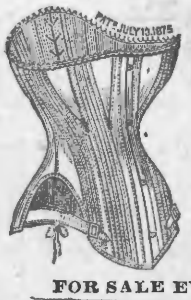
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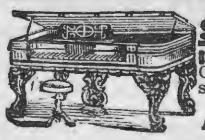

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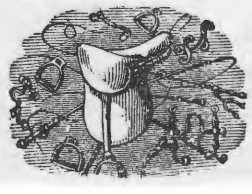

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VOLUME XXV., NUMBER 16. } NASHVILLE, TENNESSEE, APRIL 18, 1883. { $2.00 YEARLY IN ADVANCE POSTAGE PREPAID.

EDITORS:

D. LIPSCOMB, E. G. SEWELL.

Two Sonnets.

BY ELIZABETH E. STARKEY.

I.

Far in the Orient lies a sunny isle—
The legend runs—most fair, supremely blest;
There mortals know not care the blissful while
The Fates sit spinning from the golden pile
Life's mystic thread. Joy comes no stranger guest,
And golden Plenty dwells 'neath Ceres' smile.
Euterpe—heavenly maid—inspires each breast;
All good, all joy, is there, to bless, beguile.
There, o'er bright, vine-clad hill and fruitful vale,
Disease—grim foe—comes not with baleful train,
But when, 'neath weight of years, the strong is bent,
Apollo comes; he, with Diana pale:
Bent is the silver bow, and free from pain,
Swift is the silent, death-winged arrow sent.

II.

There is a land, we know not where it lies—
Perchance 'tis very near this world of ours;
A land elysian, where unfading flowers
Bloom, crystal streams beside, 'neath tranquil skies.
Forever there ecstatic joys arise.
There the glad soul Truth's boundless realm explores,
From height to shining height untiring soars,
Full oft rewarded by some sweet surprise.
Nor fabled realm is this; the soul, indeed,
May pass exultant to that world of bliss.
As, gay of wing, the beauteous insect, freed,
Emerges from the dull brown chrysalis,
The soul, immortal, to that world from this,
On bright, untrammeled wings, at last may speed.

—*Selected.*

EDITORIAL BREVITIES.

If the organ and the societies are to be judged by their fruits, surely they must be condemned. They have produced strife, bitterness and division in the churches of Christ. They have weaned the hearts of the people from reverence for the divine precept and examples, and have produced no fruit that can stand the test of the divine law.

God has required that his churches and the disciples, in their capacity as churches and individuals, should worship God and spread the gospel, as well as do good in the name of Christ to the helpless. He has given the example when co-operation or help was sought by or sent to the teacher or to the distant poor, it was done through messengers. Yet we despise the messenger as too simple and too temporary, while we wish something imposing and permanent as organizations.

When a man judges in religion from external results, he judges by a false rule. Success in any thing, save in inducing men to obey and follow God in all his approved ways, is clear evidence of wrong, not of right. The writer or preacher that attracts numbers to himself, but leads few to obey God, is a curse, not a blessing, to any church or to any people. The teacher who leads men to depart from divine precept and example, and leads them to follow "human wisdom sanctified" or unsanctified, is a stumbling-block and injury to that people, and an enemy to the cause of God.

The advocates of these innovations frequently charge that those who oppose societies do nothing themselves. Ask for the work and the evidences of it. When nine-tenths of the membership both in home and foreign fields have been added by those working without societies. Indeed, societies have never. so far as known to me, established the truth in any fields. Usually, a few converted in these fields or having emigrated to them have asked for help, then the societies sent some one to their aid and have claimed the honor of introducing the gospel. This was the case of the missionaries in England. W. T. Moore, supported by a brother in England, converted without a society. Earl who has done the most successful work went without society aid. Scores of churches were established in England and Australia without the aid of a society. Have any been established there through one?

Bro. Srygley gives a dark picture of the churches in Giles county. He says they are doing nothing. Owing greatly to the divided counsel arising from the effort to introduce new associations for spreading the gospel, not so much is being done as ought to be. The brethren are not so active as they should be, but the churches and disciples have more than doubled in numbers in the last twelve years. Have any of those working through societies done more? If those doing nothing, as he reports these churches, without societies, do better than those who work through the societies, does not this show the societies are a hindrance and not a help to the spread of the gospel? The chief increase in Giles county has been through the work of those opposed to the societies. The others did not even know it was being done.

"It cannot be possible that any effort that well nigh exhausts itself in wholesale denunciations, harsh judgments, unfair criticisms, mean suspicions and continual insinuations of disloyalty to Christ, about those who show unquestioned evidence of devotion, is under the complete control of Christ's spirit. 'By their fruits ye shall know them.'"

This is said of brethren who protest against departures from the apostolic precept and example in the worship and work of the church of God. While the statement of the spirit and style of this protest, is so exaggerated as to deserve the name of slander. The same plea has thousands and thousands of times been made by Methodists and Baptists and others, as evidence that they are not departing from the law of the Lord in any manner that affects their loyalty to Christ. They show just as strong evidences of devotion as do our society and organ brethren, as do any professed Christians. But a devotion that leads to a neglect or setting aside of divine precept and example, is not the devotion that is pleasing to our Father.

A year or two ago, the earnest, the devoted, father of Methodism almost in our section—Dr. J. B. McFerrin, said to me: "I have been trying to preach the gospel over fifty years, and I will 'count scalps' (referring to the number of converts he had been instrumental in making) with any of you, and do you not believe if I had been in error, I would have found it out before now?" The argument is worth no more in the mouth of an advocate of innovation in the work or worship of the church, than it is for changes of the apostolic order of conversion.

We need above all things the practical exemplification of our principles and plea for Christian unity. Our advocacy of these might be all that could be desired, yet in this practical time the world, both religious and non-religious, turns around and inquires, How does it work? Our history and present condition must answer. To make this plea inoperative by opinionism is our danger now. If other religious bodies have erred here, which their history and our declaration for fifty years will show, we are not guiltless. In the essential features of the gospel, and the fundamental principles we firmly stand together. In our opinions about church co-operation, methods of missionary work, church music, including both organ and hymn-book, *et id omne genus*, we differ, and chiefly because our editors have differed and have urged their opinions with zeal and perseverance, and sometimes with a what-are-you-going-to-do-about-it? obstinacy. Certainly must we harmonize in those that affect the prosperity of our church work and those upon which salvation of souls in some way depends. If our scribes will reach some agreement among themselves about these matters they may be assured of far-reaching results of incalculable good.—*H. in the Christian Evangelist.*

We ought to and must have union in all Christian work, if we would secure the blessing of God. "In the essential features of the gospel, and the fundamental principles we firmly stand together." He doubtless means by this, on the conditions of entrance into Christ, we are united, "stand firmly together." How was this unity attained? By each one thinking the directions of the Bible or the examples of the inspired men were not binding authority and each one using his "sanctified common sense," to devise other and more effective means to lead men into Christ? Is not this just what the mass of religious people have done, and as a result have dwindled into parties and nullified the truth by substituting human devices for divine appointments. This has been their guilt. We became one on this question, by every one laying aside all opinions, and in this matter following the teachings and examples of the inspired men, being careful to add nothing thereto. The same course will make his people one, perfectly unite us in the work of converting the world, and in all other questions of Christian duty. It is the only course that will or can unite the people of God. I can never yield my judgment to you—you cannot yield your judgment to me. But if we are Christians, we can both yield to God's order as presented in his word. Union on any other basis would be displeasing to God. And I verily believe, were all his followers to cease to plead for the authority of the divine example and teaching in the worship and work of the church, as excluding everything else, he would raise up children of the stones of the earth, to maintain his cause.

Dear brethren, divine precept and example are just as exclusive in both the worship and work of the church as in the laws of entrance into Christ. The same treatment of these precepts and examples will as thoroughly and as firmly unite his children in these matters as in the conditions of entrance into Christ. Were one to teach and practice that persons could enter into Christ through other than the appointed directions, even if the teaching were admitted to be a mere opinion, he would be called a heretic, if persisted in, to be withdrawn from by the church of Christ. But now those who insist on the authority of the apostolic precept and example are declared schismatics and dividers of God's people. Those who on no higher authority than their own opinions, depart from the apostolic precepts and examples, claim to be especial champions of Christian union and harmony!

D. L.

Success leads to success. One point gained will continue to accomplish.

THE SON OF GOD.

SERMON 14.

(Concluded from Last Week.)

When Jesus met the two men possessed with a legion of devils, "They cried out saying, what have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?" Matt. viii: 29. "And unclean spirits when they saw him, fell down before him, and cried, saying, Thou art the Son of God." Mark iii: 11. "And devils also came out of many, crying out and saying, Thou art Christ, the Son of God; and he rebuking them suffered them not to speak, for they knew that he was Christ." Luke iv: 41. Here is the testimony of devils, and they were certainly competent witnesses, for by some means or other they knew him just as soon as they saw him. And they feared him, knowing that he had power over them to torment them. Jesus did not command them to hold their peace because they were bearing false witness, but because they knew him, and were making him known publicly in such a manner as to cause an undue excitement among the people. Jesus did not need their testimony; nevertheless, their testimony in the case was certainly true.

We have now given the testimony of God, of Christ, of angels, of righteous men, of wicked men, and of devils; all of whom testify in unmistakable terms that Jesus Christ is the Son of God. And how, in the face of all this testimony, men can and do say that he is the very and eternal God, is indeed very strange to me.

We will now submit a few more passages that prove that Jesus Christ is the Son of God, and that he and his Father are two distinct beings. John xiv: 1, "Let not your heart be troubled; ye believe in God, believe also in me." This was Christ speaking to his disciples, who were with Jesus, and had long believed in the God of Abraham, and he here requires them to believe also in him, showing that it was not now sufficient for them to believe in God; they must now believe in his Son. This passage shows that God and Christ are two distinct persons and that men are required to believe in both. John viii: 42, "I proceeded forth and came from God, neither came I of myself; but he sent me." This is the language of Christ, and if Christ is God, then he came from himself, and sent himself. John xvi: 28, "I came forth from the Father, and am come into the world. Again I leave the world and go the Father." This shows that Christ and his Father are two distinct beings; for if Christ is the one God, then he came from himself; that is, he left himself in heaven, and came into the world, and then left the world and returned to himself again. Who is capable of receiving this?

But when we believe that Christ is the Son of God, then these passages are consistent and plain. Mark xvi: 19, "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. Acts vii: 55. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold I see the heavens opened and the Son of man standing on the right hand of God." Paul said, when God raised Christ from the dead, he "Set him at his own right hand in the heavenly places. Eph. i: 20, "Who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him." 1 Peter iii: 22.

Here are a number of passages that plainly say that Jesus Christ is on the right hand of God. And when we believe the many declarations of Scripture that declare that Christ is the Son of God, and they two distinct beings, then all these passages are plain, consistent and sublime. But if we take the position that Christ is the one God, then all these passages become unintelligible, obscure and inconsistent. That God was received up into heaven and sat on his own right hand, is absurd. Stephen was mistaken when he said, "I see Jesus standing on the right hand of God; for it was God, he saw standing at his own right hand. God did not set Christ at his own right hand in the heavenly places. Christ is not gone into heaven, and is not on the right hand of God, and angels and authorities and powers are not made subject unto him, but it is God who is gone into heaven, and is on his own right hand, and all these things are made subject unto him.

Jesus Christ is the great high priest, under the gospel dispensation. Heb. iv: 14, "Seeing then that we have a great high priest that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession." Heb. ix: 24, "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us."

Now a priest is a kind of middle man that has been set apart to officiate between God and man, and to receive the offerings of the people and present them to God in his temple. So Christ has entered into the holy place, not made with hands, to appear in the presence of God for us. And when we take the ground he is the Son of God, and therefore a distinct person from him, then all that is said concerning his priesthood is perfectly consistent, and teaches a most important lesson. But if we take the ground that Jesus Christ is the very and eternal God, then all becomes obscure and unintelligible, only calculated to bewilder the mind.

We are driven to the conclusion, if we take this ground, that God is a priest, set apart to officiate between himself and the people, that he appears in the presence of himself for us, that he through the eternal spirit offered himself without spot to himself, to purge our conscience from dead works to serve himself. Oh, consistency thou art a jewel! But he is also the one mediator between God and man. 1 Tim. ii: 5, "For there is one God and one mediator between God and men, the man Christ Jesus." A mediator is one who comes in between two parties who are at variance, and labors to reconcile them. In this case God and man are the parties at variance and Jesus Christ is the only mediator between them. When we contemplate him as the Son of God, who loved us, and gave himself for us, we can see how he, with the greatest propriety, can be mediator between God and our sinful race, and labor to reconcile them to God that they may be saved. But if we contemplate him as the one God, then the whole matter becomes obscure. We must then contemplate God as coming in between himself and men, and acting as a mediator between himself and men, which destroys one party and leaves only one party and the mediator.

Christ is our advocate. 1 John ii: 1. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." An advocate is one who pleads the cause of another, before another person, court or tribunal; and when we look at Christ as the Son of God, who died for our sins, we can see how he could consistently plead our cause before his Father, against whom we have sinned. But if we regard him as the one God, we cannot see how he could become our advocate, and plead our cause before himself. This again takes away one of the parties. If God is our advocate, before whom does he plead our cause. Christ is our king. 1 Cor. xv: 24–29, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power, for he must reign until he hath put all enemies under his feet. * * * And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that put all things under him, that God may be all in all." We can very readily see how the Son of God can reign until he hath put all his enemies under his feet, and how he can deliver up the kingdom to his Father, and how he can become subject to God, his Father, so that God may be all in all. But on the supposition that God is the very and eternal God, we cannot see how he could deliver up the kingdom to himself, and become subject unto himself, that he himself might be all in all. But this is the dilemma into which those have fallen who take this ground.

We now propose to examine the passages relied on to prove that Jesus Christ is the very and eternal God. But lest the reader should think that we are misrepresenting this teaching, we will copy a few articles from standard books: "The Son who is the word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the Blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood were joined together in one person never to be divided; whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us."—Discipline of the Methodist Episcopal Church South, Article 2, page 10. "The Son of God, the second person in the Trinity, being very and eternal God, equal with the Father, * * * so that two whole, perfect and distinct natures, the Godhead and the manhood were inseparably joined together in one person, * * * which person is very God and very man, yet one Christ." Confession of Faith of the Cumberland Presbyterian Church, Article 2, pages 50–51. "Jesus Christ is the very unoriginated God."—Theological Compend, by Amos Binny, revised by Thomas O. Summers, D.D., page 60.

I have had four discussions with Trinitarians, in three of which they stated the proposition in these words: "Jesus Christ is the very and eternal God, clothed in a human body." In the other: "Jesus Christ, which was born of the Virgin Mary, is the very and eternal God." And they all appealed to the same passages of Scripture to prove their propositions, which we propose to examine. Isaiah ix: 6: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders, and his name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order it, and to establish it with judgment and with justice; from henceforth, even forever."

In regard to this Scripture, we remark that the self existent and eternal God never was a child, and never was born. The mighty God. Christ is in a few places called God, of which we will speak fully hereafter. The everlasting Father. This is the only place that the word father is applied to Christ, and the learned generally agree that it should be rendered, "the Father of the everlasting age," that is the Christian age. And this rendering harmonizes it with all other statements concerning Christ in the Scriptures. He is here called the Prince of peace. The word prince in

a general sense is applied to all kings and sovereigns; but in a particular sense it means a king's son, who is an heir to a throne, but has not yet entered upon his reign. And this is evidently its meaning here; for Christ is the Son of God, who was the great sovereign of the universe. He had previously promised David a son that should sit on his throne forever. See 2 Samuel vii: 12–17, Psalms cxxxii: 11–12. And in Acts ii: 29–32, these promises are applied to Christ. And when the angel announced his birth he said, "He shall be great, and shall be called the Son of the highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob, and of his kingdom there shall be no end." Luke i: 32–33.

From all this it is clear that Isaiah was speaking of Christ, the Son of God and not of the one God. For it was the one God that gave his Son the throne of David, so this passage does not prove that Jesus Christ is the very and eternal God. Matt. i: 23, "Behold a virgin shall be with child, and shall bring forth a son, and thou shalt call his name Emanuel, which being interpreted is God with us." This was applied to Christ, and as we have before said he was sometimes called God; the reason of which we will hereafter show. John i: 1, "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made." This is regarded as the strongest text in the Bible to prove that Jesus Christ is the very and eternal God. In regard to it we remark that it represents plurality of ideas. The word was with God, and one thing cannot be with another, without there being two. The word was with God at the creation, and was the instrument by which he created all things, and it was the embodiment of his power. God said let there light, and there was light. And so of every part of creation. "By the word of God were the heavens made, and all the host of them by the breath of his mouth. * * * He spake and it was done, he commanded and it stood fast." Psalm xxxiii: 7–10.

Thus we see that God put forth his creative power through his word, and for this reason the word is called God in this place. But this connection explains itself, verse 14: "And the word was made flesh and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." And John bore witness of him. What kind of witness? Verse 34, "And I saw and bare record that this is the Son of God." It was the word that was made flesh; and when he was made flesh by being born of Mary he was then called Jesus Christ and declared to be the Son of God, and since that it is said that God made the world by him. Heb. i: 2, "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the world." After he was born and called Jesus Christ, then it is said the world was made by Jesus Christ. Eph. iii: 9, "And to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God who created all things by Jesus Christ."

So this text does not prove that Jesus Christ is the very and eternal God, but it proves that he is the Son of God. 1 Tim. iii: 16, "And without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." God was manifest in the flesh! how? Evidently in the person of his Son, who was the brightness of his glory and the express image of his person. Heb. i: 3, "And no man knoweth the Son but the Father, neither knoweth any man the Father but the Son, and he to whomsoever the Son will reveal him." Matt. x: 27.

But this rendering is called in question by many of the best scholars of the world, and in the Living Oracles and the English revised version, it is rendered, "He who was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, received up into glory." This rendering removes all difficulty from the passage, and harmonizes it with all other passages in reference to the Son of God. We know that the Son of God was manifest in the flesh, that he was preached to the Gentiles, and that he was believed on in the world, and that he did ascend up into heaven.

But all this cannot scripturally be said of God. Heb. 1: 8: "But unto the son he saith thy throne O God is forever and ever, a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God hath anointed thee with the oil of gladness above thy fellows." Here Christ is called God, but in such a way as to show that he is not the one God, for he is said to have a God, that anointed him. And this God that anointed him is the very and eternal God. And Christ obtained the name God by inheritance. Heb. 1: 4: "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." Every son born inherits the name of his father; and so in this case. John 10: 30: "I and my father are one." This is thought to prove that God and Christ are comprehended in one person, and that therefore Christ is God. But in what sense are they one? John 17: 20–23. Here Christ prayed for them that should believe on him through the apostles' word, that they may all be one as we are one. But in what sense did he desire this should be one? Did he desire that they should all be united together so as to be but one person? Certainly not. But it is said of the multitude of the disciples in Jerusalem that they were of one heart and of one soul. They were not one in person but one in heart and soul. And this is the sense in which Christ and his Father are. One in unity of design and concurrence of action. They are one, but not in person; so this passage does not prove that Christ is the one God of the Bible. John 14: 8–12: "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou show us the Father? Believest thou not that I am in the Father and the Father in me?" Now, if we so construe this connection as to make it teach that those who saw Christ actually saw God in person, we bring it in direct conflict with many other plain passages. John 1: 18: "No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him." 1 John 4: "No man hath seen God at any time: if we love one another, God dwelleth in us."

We must not so interpret the Scriptures as to bring them in conflict. But how can this connection be so interpreted as not to conflict with these passages that we have quoted? As God was in Christ, they that saw Christ saw the attributes of God manifested in the works which were done. For it was God who was in Christ that did the works. See John 14: 10. And they that saw Christ saw the brightness of his Father's glory and the express image of his person, Heb. 1: 3; they saw the image of the invisible God, Col. 1: 15; if they that saw the face of Christ had actually seen the face of God they would have died, Ex. 33: 20. When Moses prayed that he might see God, "he said, thou canst not see my face, for there shall no man see me and live." So they that saw Christ did not see the face of God, but only saw the brightness of his glory and the express image of his person. This connection, therefore, does not prove that Jesus Christ is the very and eternal God.

We have now examined the most important passages relied on to prove that Jesus Christ is the very and eternal God, and have found that when properly interpreted they do not prove it, but prove the very opposite, that he is the Son of God. We have only presented a tithe of the testimony found in the Scriptures to prove that he is truly the Son of God. To present all would be to transcribe the most of the New Testament.

For what the apostles wrote they wrote to convince the reader that Jesus Christ is the Son of God. John 20: 30: "And many other signs truly did Jesus in the presence of his disciples which are not written in this Book. But these are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name." And all their preaching was for the same purpose. And "Christ prayed for all that should believe on him through their word." John 17: 20. That Jesus is the Christ, the Son of the living God, is the great central truth of the Christian institution around which all other truths revolve as one common center, and from which they receive all their power and importance. It is the great foundation fact upon which the church of God is built. It is the great truth upon the belief of which the salvation of the world is made to depend. The salvation of no one is made to depend on their believing that Jesus Christ is the very and eternal God. Jesus Christ being the only begotten Son of God partakes of the nature of his Father, and therefore is divine. He is above angels, therefore all the angels are required to worship him. Heb. 1: 6. It is the fact that he is divine that gives power and importance to all his words and acts. There was power enough in his word, or the touch of his hand, to heal all manner of disease. There was power in his word to raise the dead and to calm the raging sea. It is the fact that he is divine that gives efficacy to his blood. Rivers of human blood might be shed, but it could not take away one sin. But the "blood of Jesus Christ his Son cleanseth from all sin." It is the fact that he is divine that makes him "able to save to the uttermost all that come to God by him." It is his divinity that will give to him power and authority as the judge of the living and dead, to pronounce the final doom upon the whole race of man for vast eternity.

God is called Father 220 times in the New Testament; in reference to his relationship to God, Christ is called the Son of God 120 times; in reference to his being the anointed of God, Jesus is called Christ 555 times; in view of the fact that he is the Savior of the world, he is called Jesus 925 times; in view of the fact he was made a sin offering for the world, he is called a Lamb 29 times; in reference to his relationship to his earthly parents, he is called the Son of Man 82 times; in view of the fact that he was a legal heir to a throne, he is called the Son of David 18 times.

The fact that Jesus Christ is the beloved Son of God constitutes him the joy of heaven and the only hope of earth. The only hope that sinners can have that they can ever be saved from sin rests on the fact that Christ died for sin and his blood was shed for the remission of sins; the only hope that we have that we will live again after we close our eyes in death rests in the fact that Christ rose from the dead and abolished death and brought life and immortality to light through the gospel; the only hope that the humble disciples can have that they will ever reach a happier home than this sin-stricken earth rests in the fact that Christ is gone into heaven to prepare a place for them, to fit up mansions in his Father's house. O glorious hope, O happy thought! may it swell our every bosom with gratitude and fill our hearts with love, so we may all be prepared to enter those mansions, is my prayer.

J. L. SEWELL.

OATHS—FIRST JUDICIAL, SECOND VOLUNTARY.

SHOULD CHRISTIANS TAKE THE FIRST? MAY CHRISTIANS TAKE THE SECOND?

Not a little has been written in the GOSPEL ADVOCATE on the subject above named; and as far as I remember, the questions have always been answered in the negative. I have never seen anything in the ADVOCATE on the affirmative side of these questions. Where are the brethren who practice on the affirmative side? Why do they not come to the front and justify themselves? They are charged, either directly or indirectly, with positive violation of the words of Jesus. I am getting ashamed of them. I think they ought to come forward and show, first, that in taking an oath they do not violate the command of Jesus; and second, give Scriptural reasons for taking oaths. If they cannot do this, they ought to quit the practice. Besides, I sympathize with the brethren on the negative; they are having a hard and dull time discussing the question by themselves. Something on the affirmative side would stir them up, and bring them out in their strength.

I am one of those who practice on the affirmative side of these questions, and I propose in this article to justify my practice, with what seems to me to be Scriptural reasons. When these reasons are shown to be inconclusive, then I will quit the practice. If any brother who reads this, thinks my conversion worth the trouble, I invite him to undertake it. Whatever may be the result, he shall have my thanks. May be, Bro. Geo. H. Morgan, of Gainsboro, Tenn., will undertake it. I mention him, because an article from his pen published in the GOSPEL ADVOCATE Dec. 21st, page 805, moved me to write this. I ought to say here, that I did not see his article until last week. I take Bro. Morgan to be a Christian gentleman; he seems to enjoy the confidence of his brethren, as they have put him forward as one competent to write on the subject. With a bow to him, I attack his article and invite him into the discussion.

Like all others, Bro. Morgan bases his opposition to Christians taking oaths, on the words of Jesus in Matt. v: 33–36, and of James v: 12. By way of introducing his argument, Bro. M. says: "To arrive at the meaning of one who speaks on a subject, we must know what that subject is." That is true. After making his argument he says, "We conclude then that the *judicial oath* is the subject of the Savior's words in Matt. v: 35–37."

Bro. M. reaches his conclusion in this way: "Forswear means to swear falsely, to commit perjury, or to tell an untruth under a judicial oath." I do not call this good logic. If there was no false swearing, only under a judicial oath, it might do. But one may forswear himself or swear falsely under any oath, so it does not follow that the Savior was speaking of the judicial oath, because he used the word "forswear." I do not think Bro. M.'s conclusion is necessarily in his premises. Now, if Jesus was not speaking of the judicial oath, then there is no authority for applying his "swear not at all," to the judicial oath.

I deny that Jesus was speaking of the judicial oath at all. This makes the issue sufficiently sharp. Now is a good time to define terms. By oath I mean "a solemn affirmation or declaration made with an appeal to God for the truth of what is affirmed." Webster. Judicial means "pertaining to a court of justice." Swear, means to "make oath." A judicial oath, then, is not an oath made in a court of justice. I will now proceed to sustain my denial.

The law of Moses on certain occasions required an oath, see Ex. xxii: 10–11: "If a man deliver to his neighbor an ass, or an ox or a sheep, or any beast to keep, and it die, or be hurt, or driven away, no man seeing it, then shall the oath of the Lord be between them both, that he has not put his hands to his neighbor's goods, and the owner shall accept thereof, and he shall not make it good." Number v: 19–21, in the "trial of jealousy," the priest, who is the judge, is to impose the oath on the accused wife. This, I call the judicial oath.

Solomon, in his prayer at the dedication of the Temple, recognizes its importance, its utility and its solemnity. He says, "If a man sin against his neighbor, and an oath be laid on him to make him swear, and the oath come before thine altar in this house, then hear thou from heaven, and judge thy servants." 2 Chron. vi: 22.

Thus we have the judicial oath as required by the law of Moses. On all proper occasions, when imposed by a lawful judge, no Jew could refuse to take it and not be guilty of "contempt of court." Now, Jesus was born under the law, and was under as much obligation to keep the law as any other Jew. He says of himself: "I came not to destroy the law, but to fulfill; one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. 5: 17. To what commandments does Jesus refer? Evidently to those in the law. Now, if the law requires the oath, and Jesus as a teacher rejects the oath, then he rises up against the law, and stands self condemned. Will Bro. Morgan accept this consequence of his "conclusion?" So far from Jesus forbidding anything the law required, he enjoined perfect obedience on his disciples. Hear him; Matt. 23: 1–2: "The Scribes and Pharisees sit in Moses' seat; therefore, whatsoever they bid you observe, that observe and do." Now, on some occasions, these men sitting in Moses' seat would require the disciples to take the judicial oath. Now, Bro. Morgan, what would they do,—take the oath, or refuse it? If they take it, what becomes of your "conclusion" from Matt. 5: 33–37? If they refuse it, do they "observe and do what those who represent Moses bid them do," as Jesus commanded them? In this precept, Jesus binds on his disciples every precept of the law, oaths and all. He loses not one. Now when Bro. Morgan, or any one, applies those words of Jesus under consideration to the judicial oath, forbidding it, he misapplies them, and makes confusion in the teaching of Jesus, and brings him into self-condemnation. No interpretation of any portion of the word of God, can be accepted as true, that does not harmonize with every other portion. That Jesus forbade anything that the law of Moses required, does not harmonize with his teaching, nor a single incident in his own life. Why, he himself accepted the judicial oath, and answered under it. When on trial for his life, the high priest said to him, "I adjure you by the living God, that you tell us whether you be the Christ the Son of God." The high priest was a lawful judge and had right to impose the oath. Jesus as under the law, accepted, and promptly answered under it; though up to that time he had been silent. To have refused, he had silent. To have refused would have made him a transgressor of the law and guilty of contempt of court—the high court of Israel. Did Jesus forbid the judicial oath, and then take it himself? Never.

I think now one thing has been made to appear, and that is, that Jesus was not speaking of the judicial oath, when he said, "swear not at all." I have shown from the teaching and practice of Jesus, that those words, like many other of his words, are to be taken under limitation. They do not include the judicial oath. If they did not forbid the judicial oath then, no man has the right to apply them as forbidding it now. Bro. Morgan mistakes the subject of the Savior's words, and thus according to his own rule of interpretation as laid down in the beginning of his article, he fails to arrive at the true meaning and application of those words.

I am now ready to discuss the question, "Should Christians take the judicial oath?" I affirm they should take it, whenever lawfully imposed. I think Paul sustains me in this affirmation. I take my argument from Romans xiii: 1–7. In this Scripture Paul teaches the Christians their duty to the civil governments under which they live. He says: "Let every soul be subject to the higher powers." I think it is conceded that the "higher powers," are the civil authorities. Paul's reason for this subjection is conclusive. "The powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves condemnation." On certain occasions the civil authorities in Paul's time, as well as our own, imposed the judicial oath. Paul speaking for Jesus the Christ, says to Christians, "Be in subjection to the authorities." To be in subjection is to take the oath; to refuse to take it, is to be not in subjection. This obligation laid on Christians to obey the civil authorities, has but one limitation, and that is, when the authority commands Christians to do what God has forbidden, or to forbear doing what God has commanded. If this is ever done, then the Christian must "obey God rather than man." Then, the obligation to obey is loosed. In all other respects it is binding.

The law of Christ does not forbid the judicial oath, as I have shown; the civil authority requires it, therefore Christians should take it. God rules children through their parents, the command of the parent is the command of God to the child; hence, "children, obey your parents." Even so, God rules the people, through the civil authorities; the command of the authorities is the command of God to his people. Hence, "Let every soul be in subjection to the powers that be." They are God's ministers. Now, just so certain as Jesus does not forbid the oath, just so certain does he bind it on his disciples. Paul in Romans xiii: 1–7, but repeats the lesson Jesus taught in Matt. xxiii: 1–3. The law of Moses required the judicial oath, Jesus taught his disciples to take it. The Roman law required the judicial oath, and Paul taught Christians to take it.

B. W. LAUDERDALE.

(Concluded in Next Number.)

There is one token to us that we were made for a higher and happier life than this, in the fact that sorrow and sin always come upon us as a surprise. Happy days do not astonish us, and the goodness of our beloved ones awakens no amazement. But if sorrow comes we cry aloud to let our neighbors know something has befallen us; and if one we love has sinned, we feel as if the heavens themselves were darkened.—*Hesba Stretton.*

Studies sour youth, delight old age, are the ornament of prosperity, and the solacement and the refuge of adversity; they are delectable at home, and not burdensome abroad; they gladden us at night and on our journeys, and in the country.

Self-Esteem.

A reasonable amount of self-esteem is necessary to secure a man's success in life; and there are few characters into which it does not enter to a great extent. We laugh at our neighbors, their foibles and absurdities excite our amusement because we consider ourselves superior to like weakness. Their troubles cause us distress; but is not even divine compassion a form of self-love, or rather, self-pity? Do we grieve for others in proportion as we are able to put ourselves in their place, and picture what we should feel under the same circumstances? The reciprocal regard for one another's interests, the mutual esteem, the exchange of kind offices, which constitute friendship, find their chief source too, in self-love. If we have been inclined to esteem any one ever so highly, let it be whispered in our ear that same person does not think much of us, and we immediately find out that he is not nearly so charming as we had imagined, and that his good opinion is not, after all, worth having. On the other hand, among our acquaintances there may be an individual whom we consider but weak-minded and ignorant, and think, in fact, quite beneath our notice. Wait a little; it comes to our knowledge that this same creature who has been despising, has an immense admiration for us. All our ideas change directly, and we discover all his hidden merits; he has at least powers of discrimination, and is some judge of character. We like our neighbors much more for the virtues they find in us than for any we discover in them, whether we choose to acknowledge it or not. But it is perhaps in the passion of love that the very alcohol of egotism is to be found; lovers never weary of each other's society as long as they can keep up the intensity of mutual admiration; their *tete-a-tetes* are always interesting, for they perpetually talk about themselves, and should their love be crossed both would probably rather that the loved one should be miserable than indifferent. They are completely ruled by the self that rules the world.

If the belief in God be lost to humanity, we shall lose not only the direct, the incalculable effects on individual souls of the belief in a Divine Searcher of Hearts, but also the indirect and universal uplifting influence on society of the presence of men who have experienced such effects and formed their morals accordingly. It is too much to argue that the result will be a depreciation of the common ideal standard, and a consequently still further depression of the practical level of personal virtue?—*Frances Power Cobbe.*

The law of the harvest is to reap more than you sow. Sow and act, and you reap a habit; sow a habit and reap a character; sow a character, and you reap a destiny.—*George D. Boardman.*

Sanctified Individuality.

When the Holy Spirit is communicated to the church, we must not imagine that we shall be other than ourselves, enlarged, ennobled, and developed. The Spirit will not merge our individuality in a common monotony. Whatever your power is now, the incoming of the Holy Ghost will magnify and illuminate, so that your identity will not be lost, but will be carried up to its highest expression and magnificence. And more than that, not only will there be development of that which is ascertained and known, but there will be a development of latent faculties, slumbering powers, the existence of which has never been suspected by our dearest friend.

"If any man be in Christ, he is a new creature; old things are passed away, behold, all things are become new." Look for surprises in the Church when the Holy Ghost falls upon it; dumb men will speak; ineloquent men will attract and fascinate by the sublimity of their new discourse, timid men will put on the lion; and those who had hidden themselves away in the obscurity of conscious feebleness will come out and offer themselves at the Lord's altar to help in the Lord's service.—*Joseph Parker.*

Statement for March, 1883.

Baptisms, 2,093; letters, 454; reclaimed, 173; Methodists, 85; Baptists, 77; other churches, 59; indefinite, 1,154; total, 4,695. Illinois, 691; Indiana, 539, etc.

1st quarterly statement—Baptisms, 4,516; letters, 1,025; reclaimed, 475; denominations, 526; indefinite, 2,534; total, 9,076.

The seven States of Illinois, Ohio, Indiana, Kansas, Kentucky, Missouri and Iowa, lead in the order here given. They furnish 7,259 additions or more than 7-9 of the whole. J. A. LORD.

Holden, Mo., April 7th, 1883.

Each man and woman was sent into the world not to be like somebody else, but to do his own work and to bear his own burden, precisely the one work which God has given him, and which can never be given to or done by any other.

"I think," said a fond parent, "that little Jimmy is going to be a poet when he grows up. He doesn't eat and he sits all day by the fire, and thinks and thinks." "You had better grease him all over," said Aunt Jerusha. "He's going to have the measles. That's what ails Jimmy."

The grass grows greenest where battles have been fought, and I think there are some herbs of comfort and assurance that do not grow till the heart itself has its graves.

Religion, to be beneficial to others, must be seen. A concealed light does not help the traveler.

Every thing is important on which holiness has impressed itself in the faintest characters.

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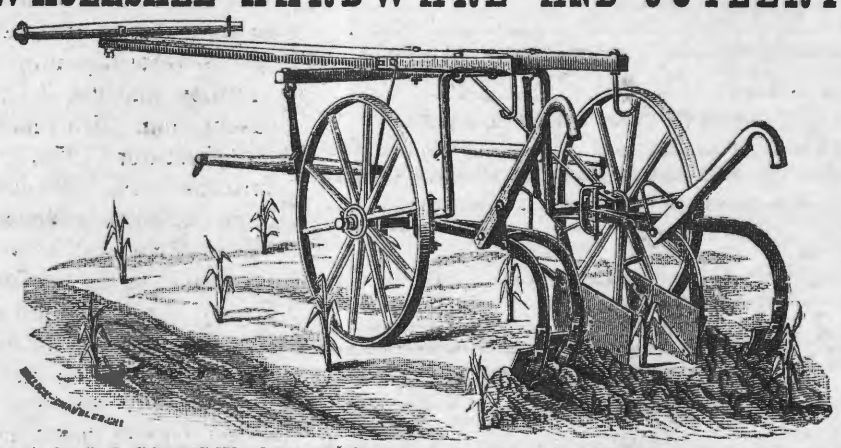

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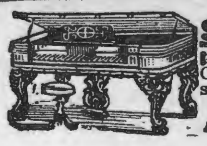

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THE GOSPEL ADVOCATE.

NASHVILLE, TENNESSEE, APRIL 18, 1883.

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MAURY COUNTY NOTES.

These, together with the notice of Bro. Sowell, should have appeared sooner, but on account of rheumatism, we have not been able to prepare them, and are scarcely able now. We have never had a spell of this disease to hold so long, and be so severe. But we hope now to gradually recover.

From New Lasea we went to Old Lasea, distant some six miles, where we preached only one time, as one day's appointment there was entirely rained out. The day we were there was cold, roads muddy, and disagreeable generally. Still, considering these things, we had a good audience, which listened attentively to the plain, practical word of the Lord. There are from 100 to 150 members at this place, and it was one of the first congregations of the county. There is wealth enough in this congregation to place them under heavy obligation to do good work in sounding out the word of the Lord, as well as in educating and training up their own members. And if they fail to do it, their responsibility will be correspondingly great. We did not learn a great deal about the general spiritual growth and work of the brethren, but gathered that they are not doing as much in the way of Lord's day work, training the young members and the children as might be done, and as we hope they will do ere long. We would rejoice to hear that the whole congregation had resolved itself into a Lord's day school, enough of them teachers to teach all the young, and then all the others form themselves into a Bible class, and study and teach the word of the Lord. And if they take up the time in this so that they have but little time left for public speaking, perhaps that will be so much the better, as reading and studying the Bible by the members beats preaching, for the edification of the church. This congregation has it in its power to do a grand work for the cause of God and of humanity if they will, and may we not hope that they will? Bro. T. H. Mills is a member of this congregation, and is teaching school at this place and preaching what he can on Lord's days and in vacations. In this way he is doing much good, but could do still more if the brethren would free him from the school-room and let him give all his time to the work.

From here we made a brief visit to Antioch congregation, still in Maury county, and some six or seven miles from Old Lasea. We were with these brethren two days, and although the weather was cold and snowing, we had good audiences both days, and we have not seen brethren anywhere more attentive to hear the word. From all we could see and learn, we think this congregation is in good spiritual health, and taking an active spiritual interest in the weekly meetings, and we doubt not will be ready to do their part in evangelizing work this summer and fall. This place is the home of young Bro. F. C. Sowell, who is laboring under the direction of the congregation at Owen's Chapel, Williamson Co., Tenn. He is the son of Bro. W. J. Sowell whose home is here, and whose family are members of the church of God. Bro. F. C. was at home, and was with us both days of the meeting, ready to give any needed assistance. This congregation is certainly doing a good work in this community, and Bro. F. C. Sowell is making a very useful man. How many more such can you start out, brethren? Try how many you can thus put into the work. We spent a very pleasant time here, except that rheumatism was doing its work all the time, and we were getting more and more homesick, as the brethren and sisters could plainly see. And they did everything in their power both to relieve suffering and to make us feel comfortable, for which they have our lasting thanks.

From here we went to the neighborhood of Beech Grove meeting-house, about ten miles north of Columbia, and four miles west of Springhill. On Saturday before the fourth Lord's day of March, we preached at a new meeting-house called Mt. Hope, some three or four miles west of Beech Grove, on the head waters of Knob Creek. This is a young congregation, that has been built up mainly by Beech Grove congregation. They have been for several years past sending a preacher to preach for them part of his time; first, Bro. F. H. Davis, if we remember rightly, and then Bro. Wm. Anderson, who still preaches there part of his time, and perhaps others. This shows what can be done by congregations, and that too without any outside machinery. And in this way much good work is going on in Middle Tennessee, that the outside world knows little about. Thus new congregations are springing up here and there, while the society brethren are accusing them of doing nothing. Go on, brethren in this good work. Do more and more of it. The Lord and the people where you work will know of it, whether the outside world does or not.

There are several active, useful members at Mt. Hope, and they have a house to meet in, and we hope they will still grow in numbers. We were pleased with the prospects there. On Lord's day we talked to a few members at Beech Grove, the incessant rain that morning having prevented most of them from turning out. At this place we held a meeting in the early fall of 1859, with about 41 accessions, some of whom are living active members now, some dead, some moved away and some gone to the world. Several of them that we now recall, and some as faithful ones as we ever knew, have gone to their reward. We promised to be with this congregation in a protracted meeting to embrace the fourth Lord's day in July, and possibly the following one.

On Lord's day night, we were with the brethren at Thompson's Station, in southern part of Williamson county. The night was disagreeable, and but few were out. We talked awhile to these few as best we could while suffering with rheumatism. The work of this congregation has recently been mentioned in the ADVOCATE, and we need not, therefore, say more now.

Except our suffering, we had a pleasant, and we trust a profitable trip. We tried to do what good we could by preaching, and received a good number of subscribers to the ADVOCATE, which we are satisfied will result in good to the readers. Several of the subscribers commendably sent the ADVOCATE also to friends, some of whom were members, and some were not. This we regard as a means of doing much good, with but little cost. We would be glad to see many others do likewise. It would be of much strength to members living far from congregations, and would doubtless be the means of leading many aliens into the fold of Christ. Brethren, try it.

From Thompson's we made our way home on Monday morning, and found all well as usual. We are now improving and hope to be at work again soon.

E. G. S.

THE REASON WHY.

[We ourselves asked the question, why Mississippi was behind her sister States in church work. Sister Prichard simply meant to express her opinion that it was an unequal division, for Nashville to have seven preachers and Mississippi so few.—EDS.]

Lipscomb & Sewell—Dear Brethren: I see an article, or rather a question, from Sister E. S. Prichard, of Coldwater, in reference to your city being leavened with seven preachers, and says it is a pity that the leaven does not extend farther South. Also asks why Mississippi is doing so little or less than any other State in the South.

Well, I think that I can answer her question to her satisfaction. I have been a citizen of the State of Mississippi for thirty years, and I have been engaged in the profession of medicine the whole time, and have been trying to preach five years. During this long experience with the public, I think I have learned the cause of all the trouble in the State of Mississippi.

In the first place, we will consider the term leaven. It means to raise. To use a figure of speech it will not apply to the preachers, but the thing raised; and make the thing that will raise or sustain the preacher the leaven.

In the second place we have had as fine preachers as any State in the Southern States; we have as good brain as ever was put into the cranium of any man, north or south; and yet our State is nearly out of preachers; that is true. What is the matter? Well, we have failed to put in the buttermilk of attention, and the soda or leaven that raises or sustains our preachers—put the leaven in the pocket, and there it is kept until our preachers have left the State, starved out, and compelled to resort to other means of support. Last year, as Antioch was near my home, I told the brethren I would preach for them for $75, and about $26 of that money is unpaid. Bro. Lauderdale preached for Antioch in 1881, and $40 of that money is unpaid. A better preacher or teacher than Bro. Lauderdale don't belong to our church—he is not only zealous, but he has the ability.

Bro. Breaker has promised to come to our country to preach, and some of the brethren, so I learn, will not subscribe a cent until they hear him preach—that is, they want to know what is the caliber of his mind. If, in their judgment, he has sufficient caliber of mind, then they will subscribe what they think is enough—not as the Lord has blessed them in this world's goods. As I stated, I have been preaching about five years, during the five years past. I think I have not received more than one hundred and fifty dollars. Making a sacrifice of not less than $1,000 a year.

The people of our State are making no effort to raise up young preachers, or much to sustain what they have. However, I will except old Thyatira—she is moving on the old ship with precision. May God bless that old church, and may she do much good in the name of Christ. But I hope the time will come when Antioch will wake up from her lethargy and put on the whole armor of God and fight the great battle of faith, and yet receive the crown of glory, is my prayer.

I am not mad, but write this in all kindness. More if necessary. Yours, with fraternal love,

W. N. MCCAIN.

Coldwater Depot, Miss., April 8, 1883.

A Short Meditation for the Thankless.

We are needy and imperfect creatures; we are continually dependent on the divine bounty; and therefore we can never abandon the attitude of petitioners as long as we live in this world of trial and temptation. But shall we never go to God except when we want to get something from him? In reading the apostolic Epistles we are struck with the frequent outbursts of joyful thanksgiving for the present benefits of the gospel as well as the fuller blessedness to be enjoyed hereafter. In the midst of their perils and sufferings the apostles made frequent approaches to the throne of grace, praying for guidance and support; but so full was their comfort and joy that the songs of thanksgiving mingled with their supplications for grace to help in time of need.

Is there not a lesson here for you? Does not your thanklessness lessen your receptivity of the good things of the kingdom of heaven? Give thanks unto God—for what? If you are indeed a Christian you need not be told, except in the way of affectionate reminder. Think it over for yourself. Make a mental inventory of your possessions as a child of God, an heir of heaven. Pardoned sin; a renewed nature; soul-rest; a living and joyful hope; enjoyment of the means of grace; union with Christ and delight in him—all this is yours as a present possession. Each single item in the catalogue of mercies, dwelt upon thoughtfully, is enough to tune the heart to grateful thanksgiving. Why, then, do you not oftener go to God with an offering of gratitude?

Is it because in some dark season of your life the grateful song died out of your backslidden heart, and thanklessness has since become a habit with you? Wait not a single day before you begin a better habit.

Is it because you have felt so hard pressed in the battle of life that you have not had time to count up the mercies of your Lord, and lift the song of praise? That is a folly like that of a traveler over the desert sands, thirsty and faint, grudging time that it would take to drink from a cool fountain that gushed at his feet.

Is it because your lot is cast among those who have congealed into the frigid formalism, so genteel and so chilling, that has taken the place of the warmth and spontaneity of other days? Is reticence and impassiveness fashionable in your circle? Then it is time that you had broken through these icy barriers and entered into that warmer zone where the sun shines and the air is full of life and joy.

Is it because you have had losses and griefs, and though you would not dare to formulate the complaint in words, yet deep down in your heart you feel that the Lord has dealt hardly with you? Have you allowed yourself to look only at what seems to you the dark side of things until all seems dark? There are many, it is to be feared, who do not impeach the divine goodness directly, but whose sullen and sunless spirit is a perpetual reproach to their Father in heaven and a standing discredit to their Christian profession. The remedy in such a case as this is to be found in turning the thought to the other and brighter side of life. You have lost much, it may be, but God and heaven may still be yours. You have suffered much, but you may have present and eternal compensations. These momentary afflictions work out everlasting blessedness for such as endure to the end.

Is it because worldliness has so mastered your life that there is no longer in your heart that hungering and thirsting for heavenly things which is the condition of being filled with the fullness of peace and joy? Then there is but one thing for you to do: do again your first works; lie low before the mercy-seat with a broken heart until Jesus makes you whole. Your thanklessness is the result of spiritual dearth, and is a symptom of spiritual death. Delay not in your return to Him who alone can alone can give you the heart of flesh for the heart of stone.—*Nashville Christian Advocate.*

The Folly of Fear.

A great deal of talent is lost in the world for the want of a little courage. Every day sends to their graves a number of obscure men, who have only remained in obscurity because their timidity has prevented them from making a first effort; and who, if they could have been induced to begin, would have gone great lengths in the career of fame. The fact is, that to do anything in this world worth doing, we must not stand back shivering and thinking of the cold and danger, but jump in and scramble through as best we can. It will not do to be perpetually calculating risks and adjusting nice chances. It did very well before the flood, when a man could consult his friends upon an intended publication for a hundred and fifty years, and then live to see its success afterwards. But at present a man waits, and doubts, and consults his brother and his particular friends, till one fine day he finds that he is sixty years of age; that he has lost so much time in consulting his first cousins and particular friends that he has no more time to follow their advice.—*Sidney Smith.*

Misfortune sprinkles ashes on the head of the man, but falls like dew on the head of the woman, and brings forth strength, of which she herself had no conscious possession.—*Anna Cora Mowatt.*

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QUERIES.

Bro. Poe: Will you be so kind as to answer, through the columns of the GOSPEL ADVOCATE, the following inquiries, based upon the texts of Scripture referred to?

Is faith the gift of God? What is meant by the expression, "the faith which is by him," in Acts iii: 16? How are we to understand the expression, "to another faith by the same Spirit," in 1 Cor. xii: 9, also 11th verse of the same chapter. If we must have faith before we can receive the influences of the Spirit, how is faith the fruit of the Spirit? See Gal. v: 22–23. "Peace be to the brethren and love with faith from God the Father and the Lord Jesus Christ." Eph. vi: 23. If these things are not gifts of God, what does the expression, "from God the Father and the Lord Jesus Christ," mean? "For unto you it is given on the behalf of Christ not only to believe on him but also to suffer for his sake." Phil. i: 29. If faith is purely the act of the creature, and the Spirit of God has no agency in the matter, how was it given them to believe on him? Please explain 1 Cor. ii: 14, 1 Cor. iii: 6, and latter clause of 1 Cor. xii: 3. "For by grace are ye saved through faith: and that not of yourselves; it is the gift of God." Eph. ii; 8. Probably you understand the gift here spoken of to be salvation, and not faith. But is that the most easy and natural construction? Is it not rather strained? The sentence is a grammatical one if "it" refers to faith; but if you say it refers to salvation, no such word is to be found in the sentence. Besides, if that be the meaning, why was the latter clause of the sentence added? It adds nothing to the sense unless it means that faith also is the gift of God.

Yours fraternally, JAS. DRENNAN.

Wayland, Texas, March 23rd, 1883.

Yes, faith is the gift of God. It is also the act of the creature. In both nature and grace, the blessings which men enjoy are made to depend upon two agencies, to-wit, the human and the divine; and man attains to no good, no happiness, or blessing, which is not a result of these two agencies. It is impossible that faith in God, or in Christ, can be "purely the act of the creature." Man, unaided by his Creator, has no power to raise himself, or to do anything that exalts him in the scale of being. So that he owes everything which exalts, ennobles, or purifies him, to God, the Father of all good. But God has made all blessings to depend in part upon man himself. God is the author and giver of our daily bread; but not without our agency. So he is the giver of our faith; but not without our agency. The testimony concerning Christ—the Son of God, and Savior of men—is contained in the New Testament. It is this teaching which produces faith in Christ. But this testimony never did, nor never will, make one believer, unless read or heard. God gave man a mind to receive, and a judgment to weigh testimony. He has presented to the mind of man the proposition that Jesus Christ is his Son, and the Savior of men. He has backed this up with infallible proofs, and laid the matter before the mind of man, and calls upon him to examine, weigh, judge, and receive, or be lost; because this course alone leads to higher life, to purity of character, and salvation from sin. Thus, when we look at the matter from one standpoint, God *gives* faith; when we look from another, faith is the act of the creature. When we see it in the light of God's truth, both the human and the divine agency are brought to bear. This *must* be so; for if man had no power to obey the injunction "believe," God would not condemn him for what he could not help. *Ability* is the measure of *responsibility*. But has the Holy Spirit nothing to do in producing faith? Undoubtedly, yes. "The law of the Spirit of life makes us free from the law of sin and death." The gospel was confirmed and demonstrated to be of God, by the Holy Spirit; how, I deem it unnecessary to say. The law of life was given by the Spirit, and in obedience to that law, man is saved. Besides this, the Spirit is given to all who become children of God. See Gal. iv: 6. And these produce or enjoy the fruits of the Spirit. Bro. D. must remember that the Bible nowhere makes faith *entirely* the gift of God, nor "purely the act of the creature."

Now for Eph. 2: 8. The theme here is salvation. Faith is not the subject under discussion, but salvation. With this thought we read, "For by grace are ye saved through faith: and that (what? that salvation) not of yourselves; it is the gift of God." It what? Salvation. Bro. D. says this is bad grammar; that may be, but we do not think so, since salvation is the theme under discussion. Bro. D. must remember also that the English translation—the King James—is not a standard for grammar; it is often not only bad grammar, but very bad English.

With reference to 1 Cor. 2; 14. Paul is speaking of inspired and uninspired men. His argument is, that no natural (uninspired) man can receive a revelation from God; that only the supernatural (the inspired) can receive revelations from Him. These have the Spirit of God, and know by that Spirit what is in the mind of God. The uninspired man has not the Spirit of God, and cannot know what is in the mind of God. No one knows what is in a *man*, save the Spirit of the man which is in him. So no one can know what is in the mind of God, unless he has the Spirit of God. Bro. D.'s queries spread too wide for us to follow further now.

The following certificate is given in the preface to Carpenter's Prize Essay on The Use and Abuse of Alcoholic Liquors in Health and Disease: "We, the undersigned, are of opinion:

'1. That a very large proportion of human misery, including poverty, disease and crime, is induced by the use of alcoholic or fermented liquors as beverages.

'2. That the most perfect health is compatible with total abstinence from all such intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, etc.

'3. That persons accustomed to such drinks may with perfect safety discontinue them entirely, either at once or gradually, after a short time.

'4. That total and universal abstinence from alcoholic beverages of all sorts would greatly contribute to the health, the prosperity, the morality and the happiness of the human race.'"

The above was signed by upwards of 2,000 physicians of all grades, "from the court physicians and leading metropolitan surgeons, who are conversant with the wants of the upper ranks of society, to the humblest country practitioner, who is familiar with the requirements of the artisan in his workshop, and the laborer in the field." From the above we do not understand that "some powerful stimulant appears to be a necessary adjunct to man's existence."—*Therapeutic Gazette.*

From the above testimony of 2,000 English physicians, it is seen that alcohol and all stimulants are actually hurtful to man. And when we take into consideration the long, long list of evils which follow in its wake,—murder, rape, arson, theft, fraud, misery, poverty, widowhood, orphanage, tears, groans, sighs, and everything known in the calendar of evil,—it is astonishing that any man will use the vile stuff.

WORK.

The Christian must be active. He must obey Christ, which compels him to work. Is it objected that work implies reward of debt, not of grace, whereas "by grace are ye saved." I reply that we must distinguish between works of self-righteousness, and "works ordained of God that we should walk in them." Eph. 2: 5–10. It is beyond the power of the most perfect moralist to merit God's blessings; yet the vilest sinner may appropriate them to himself by faith made perfect by works. Works outwardly express that which is within the heart. Does a man commit murder, theft, adultery or fornication, it is manifest that his heart is impure. On the other hand, he who follows the teaching of Christ has the word of God dwelling within him.

We must remember the injunction of the Savior, "without me ye can do nothing." Not only do we need the inestimable blessing of his death, but we need him as a teacher that we may learn how to serve God acceptably. Jesus assures us of his love by saying, "As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love." John 15: 9–10. Since abiding in the love of the Savior depends upon keeping his commandments, how important that we both know and *do* them. Dear reader, are you not willing to obey him that you may abide in his love? Though man may possess a superabundance of this world's goods, if he pursues such a course as not to be loved by Jesus, he is poor indeed; and though he be as poor as Lazarus, if Jesus loves him, he is rich indeed. Not only is continuance in his love involved in obeying him, but our *eternal* destiny. "Blessed are they that do his commandments that they may have right to the tree of life, and enter in through the gates into the city." Rev. 22: 14. What earthly interest can be compared to our eternal salvation! That which we appreciate most, we labor most to obtain. Do we labor most to obtain salvation? If not, we fail to properly appreciate it. To fail to appreciate salvation, is to fail to appreciate or love the author of it. "He that loveth houses or lands more than me, is not worthy of me." "The friendship of the world is enmity with God." He who works more for the vain honors or perishable riches of the world, than to honor and glorify God, will in the life to come receive true shame and imperishable poverty.

P. W. H.

Castalian Springs, Tenn., April 6th, 1883.

BE RESOLUTE.—A fixed, inflexible will is a great assistance in holy life. Satan will suggest a thousand reasons why we should yield a little to the temptations by which we are surrounded; but let us ever stand fast in our purpose. A good degree of decision and tenacity of purpose is of great importance in the ordinary affairs of life. How much more so in the things of religion! He who is easily shaken will find the way of holiness difficult, perhaps impracticable. A double-minded man, he who has no fixedness of purpose, no energy of will, is "unstable in all his ways." Ye who walk in the narrow way, let your resolution be unalterable. Think of the blessed Savior: "My God, my God, why hast thou forsaken me?" Though he was momentarily forsaken, at least so far as to be left to anguish inconceivable and unutterable, his heart, nevertheless, was fixed, and he could still say, "My God, my God!"—*Upham.*

Miscellaneous.

Want is a bitter and a hateful good,
Because its virtues are not understood;
Yet many things impossible to thought
Have been by need to full perfection brought.
The daring of the soul proceeds from thence,
Sharpness of wits, and active diligence;
Prudence at once, and fortitude it gives,
And, if in patience taken, mends our lives.
—*Dryden.*

"Don't pull me around so," said the thief to the policeman. "I have a felon upon my finger!" "And I have my finger upon a felon," remarked the policeman, with a sardonic smile.

Little Maud's parents moved recently, and when they reached their new home she did not want to say her prayers. She said, "Desus tan't hear me out here."—*W. C. Advocate.*

A girl just returned to Hannibal from a Boston high school said, upon seeing a fire engine work: "Who would evah have dweamed such a vewy diminutive looking appawatus would hold so much wattah?"

Customer.—"Have you any first-class musical instruments?" Shopkeeper.—"Yes, sir. Best stock in town, sir. Can't be beat." Customer (turning to go out).—"Can't be beat, eh? Sorry. Wanted a drum."

"You wouldn't take me for a married man, would you?" asked a student of a Courtland girl, last Sunday night. "I rather think I would, if you should ask me," was the reply. He bought a ring the next day.

The new Idaho town of Naples has a jail. It is simply a hole in the ground, and prisoners are kept entirely secure by the presence of a guard whose duty it is to shoot any head appearing above the surface.

On a frosty morning a few days since two little brothers were standing by the window looking into the street, and on seeing a cow, and noticing her breath, Oswal exclaimed, "Bruder, that cow is 'moking!"—*W. C. Advocate.*

The Rev. Robert Collyer, who is pretty well advanced in life, and still in blissful ignorance of a stomach, explains that "one great reason why he never had a really sick day in his life was that as a boy he lived on oatmeal and milk, and brown bread, with butter once a week, potatoes and a bit of meat when we could get it, and then oatmeal again."

A stranger in Persia, during a heavy drouth, noticed a school-master march out of Schiraz with his school in procession at his heels. He asked where they were going. The school-master told him, and added, that he doubted not that God would listen to the prayers of the innocent children. "If that be so, my friend," quoth the traveller, "I fear that there would be very few school-masters left alive."

We hear a curious law point discussed. A man was driving across our lake recently, near where some holes had been cut and lines fixed by a fisherman. He noticed that there was a bite at one of the hooks, sprang out, pulled in a three and a half pound fish, flung it into his sleigh, and was off before the fisherman could reach him. Was it a theft; or, in other words, to whom did that fish belong? It seems probable that it belonged to the man who pulled it out, for the rule about game—fish, flesh, or fowl—is that it belongs to whoever actually gets possession of it, and to no one till in his actual possession. Pretty sharp practice though.—*Litchfield (Conn.) Enquirer.*

LEBECK BROS.

17 Public Square,

NASHVILLE, - TENN.,

Offer to the readers of the ADVOCATE the following extraordinary bargains. Every thing advertised we positively have in stock, but purchasers should be prompt with their orders, as these goods are so remarkably low in price for the quality, that their sale will be very rapid, and those ordering first will get the best selection.

DRESS GOODS!

1 case Nun's Veilings, half wool at 10 cents.

1 case twilled Serges, in all the new shades, at 11½ cents, (wool and mohair,) makes an excellent spring dress.

2 cases half-wool momie cloths, at 12½ cents.

1 case all wool Nun's Veilings at 25 cents, all shades, including crushed strawberry, terra cotta, electri blue, Havana, Moutard, etc.

100 pieces 44-inch all wool cashmere, beautiful material for summer dress, finest goods made, at 50 and 60 cents.

600 pieces fancy pin-head checks at from 10 cents to $1.00 per yard, with solid colors to match.

We have also a large variety of the Finest **French Dress Goods,** imported, all at the lowest possible prices.

SILKS and SATINS!

This is our larget and most complete department; in it will be found every novelty. We give only a few prices as space will not permit a full description.

50 cases summer silks at 50 cents.
25 pieces all silk satin at 50 cents.

100 pieces brocaded silk at 50, 60, 75 cents and $1.00, and a thousand other bargains, equally as desirable.

THIS WEEK WE OFFER:

A special lot of Hamburg Edgings at 5, 6, 7, 7½, 8, 10, 15, 18, 20 and 25 cents per yard, worth double these pieces.

Ladies' seamless hose at 10 cents per pair, all colors.

Yard wide bleached; domestic, heavy without starch, at 8 cents.

French designs in Union Lawns at 5 cents.

Yard wide brown linen at 15 cents.
Heavy cheviots at 10 cents.
French Penangs at 15 cents.

Send us your Orders or Call in Person.

We send Samples upon application to parties who intend to order.

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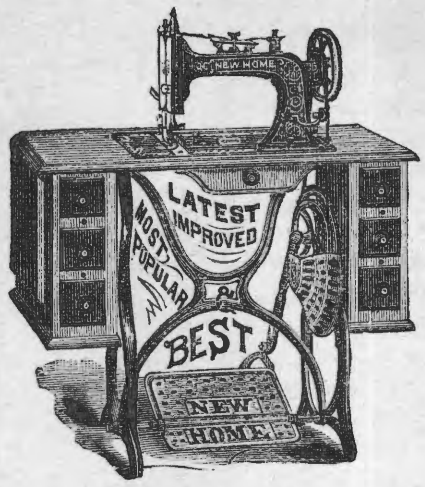

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Vols. I. and II. by the late Benjamin Franklin, so long editor of the *A. C. Review.* These books we regard as the best sermon books we have seen, and are most excellent books to buy and hand round as a means of doing missionary work. Price 00 per volume, by mail, same.

The Following are Excellent and Instructive Volumes, at $1.50 Each, by Mail.

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DUNCAN,S COUGH BALSAM is a sure cure for Croup in children. It will never fail. No mother should be without a bottle. Wm. Litterer & Co. Nashville Tenn.

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IF you have Toothache, Neuralgia, Headache, Rheumatism or pains in the stomach and bowels, use DUNCAN'S LINIMENT. It is used internally and externalp, for man or beast. Wm. Litterer & Co. Nashville Tenn.

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20,000 GRAPE VINES,

Of the most popular varieties at very low prices, by Chisholm & Crosby. Vines warranted true to name. Orders solicited. Address,

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An unique plan for an Improved Church Building, complete sets of architects' plans with all needed specifications and builders' estimates are offered for $1.00 without, or $8.00 WITH right to use. Those ordering should state the seating capacity desired and intended expenditure.

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Manufacture those celebrated Chimes and Bells for CHURCHES, ACADEMIES, &c. Price-list and circulars sent free. **HENRY McSHANE & CO.,**
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PAYSON'S INDELIBLE INK.

No preparation and only a common pen needed. Superior for decorative work on linen. Rec'd Centennial MEDAL. Sold everywhere.

KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY I. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

GREAT RESULTS FROM LITTLE THINGS.

The little tract, "Christian Experience, or Sincerity Seeking the Way to Heaven," written by Benjamin Franklin, brought about the preaching of the gospel at Northport, Ala., and the building up of the church there. "Behold how great a matter a little fire kindleth!" The tract fell into the hands of Bro. W. H. Shepherd, at that time a believer in the Baptist doctrine, (though not a member of the church,) and from it he became convinced that it was his duty to turn away from all the humanisms that divide and distract the church, and to take the Bible as an all-sufficient rule of faith and practice in religion. Some time after this he united with a congregation of disciples, which met not many miles from where he then lived. Afterwards, moving near to the town of Northport, he became exceedingly anxious that the people of that place should hear the truth of God preached, as he had heard it since meeting with Franklin's tract. He therefore applied to the congregation of which he was still a member, to send Bro. F. D. Srygley, who was then preaching for it, to Northport. His request was granted, and Bro. S. came down and delivered several discourses. At the conclusion of one of these, Bro. A. E. Self, at that time a steward in the Methodist church, came forward to confess the Savior. Though active and prominent in his congregation, a steward, and occasionally the superintendent in its Sunday-school, Bro. Self, though he had never heard a sermon on the subject, had been troubled, nevertheless, for some time about baptism. After retiring at night, such words as the following kept running through his mind, refusing to let him sleep, and impressing upon him the thought that he had not obeyed this commandment of the Lord; namely, the words of the Bible, "And they went down both into the water, both Philip and the eunuch; and he baptized him;" and "Jesus, when he was baptized, went up straightway out of the water;" and "John also was baptizing in Enon, near to Salem, because there was much water there; and they came and were baptized." In the day-time, while busily engaged at his merchandising, these thoughts would not obtrude themselves upon him; but they would come back in troops when the night returned, speaking in the most distinct and startling way, saying, "They went to the water, they went to much water, they went down into the water, after their baptism they came up out of the water."

Now, thought he, people do these things when they are immersed; they do not do them in being sprinkled. Many times did he say to himself, "To-morrow I will demand immersion at the hands of our minister," and many times when the morrow came did he neglect it. But at last, being resolved to delay no longer, he presented the case to the Methodist preacher, asking him to baptize him. The preacher began to inquire of him concerning certain books and tracts, written by pedobaptist preachers, asking him if he had read them. "No," he replied that he had not; he had read the Bible; he did not care about reading these other books; he was satisfied that it was his duty to be immersed, and he was determined to do it. "If you will not immerse me," said he to the preacher, "I will get some one else to do it." The minister, being thus constrained, announced a day a month in the future for the baptism, saying, "I'll splunge you."

In the meantime Bro. Srygley came to the town, and so preached that all of Bro. Self's doubts and troubles were removed. Therefore he came forward promptly, to confess Christ and put him on in baptism. He most ardently believes that God sent Bro. Srygley to Northport, and directed him in his preaching, in answer to his prayers; for he was constantly asking the Father to lead him into the light, and to help him in the performance of his duty. I doubt not that God heard the prayers of these two men and in answer to them used Franklin's tract, and, through it, the preaching of Bro. S., in order to bring them to the knowledge of the truth, and to lay the foundation of the Northport church. The little band now numbers about twenty-seven members, and has in course of construction a house which will be very neat, comfortable, and substantial, when it is finished. We have been meeting in this house, and though it is not plastered yet, it has answered our purpose very well.

Well may we say, "we know not what we are doing." Little did Bro. Franklin imagine while writing his tract, that it would fall into the hands of two such sincere men, and thus cause the building up of a congregation of disciples earnestly devoted to the study and dissemination of the word of God; but such has been the result. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good," says Solomon. His words are wise and good, and should instigate us to greater diligence in sowing the good seed, the word of God. "Cast thy bread upon the waters: for thou shalt find it after many days."

In this connection I desire to remind the readers of the ADVOCATE of Bro. Higbee's work in distributing tracts. That much good is resulting from his efforts in this direction, I have the very best of reasons for believing. Let those who are desirous of doing something for the Master, in a quiet, unobtrusive way, send to him for a supply of his tracts and circulate them. Don't forget to send money with your order, if you have the money to send, and the more the better; for know that every cent of it will be sacredly devoted to the distribution of documents full of light for honest seekers; not a cent is used to oil the machine. Indeed, there is no machinery about it to oil. Bro. Higbee uses the moneys sent to him in the publication and distribution of tracts. If one sends in money and desires to have the value of it in tracts sent to him, his desires will be gratified; if he sends the money desiring that it shall be used in the gratuitous distribution of tracts, Bro. Higbee will attend to it for him. Don't wait, now. Sit down at once and write him a letter, directing to J. W. Higbee, Madisonville, Ky., telling him that you have heard of the good work done at Northport by Franklin's "Sincerity Seeking the Way to Heaven," and enclose him fifty cents, or a dollar, or five dollars, or, better still, ten dollars, to be used in the good work. Tell him to send you some of the tracts, and distribute them yourself. It will do you good to work thus for others; for in helping others, we strengthen ourselves; and thus in blessing, we are blest.

As the hot sun, which scorches and destroys the shallow-rooted plant, only helps to ripen and perfect the strong and deep-roooted, so temptation which causes the shallow, unstable man to fall, only strengthens the faith and perfects the character of the true Christian.—*Trench.*

Pay your honest debts before you subscribe to charitable undertakings. Honesty before charity.

ANOTHER SPEAKS.

We clip the following extract from the *Christian Herald*, of Monmouth, Oregon. It speaks for itself. Says the *Herald:*

"Our candid opinion is that Bro. F. M. Green has let himself down several degrees in his article recently published in the *Christian Preacher*. That some took life memberships, etc., in the name of their little children, is a simple fact that no one can call in question who attended the convention at Lexington. Why then get mad and refuse to fellowship those good brethren who have the courage to criticise such a course on the part of the convention? We think it would be far more manly and Christian just to acknowledge the matter and try to avoid such blunders in the future. If none of the mistakes and departures of our conventions are to be criticised, then the work of this restoration is at an end."

If our brother of the *Herald* imagines that conventions can be restrained within bounds and kept in order by criticism, or by any other means, he is very much mistaken. A number of years ago, the article of the constitution of the society which provided for the admission of members and directors upon the payment of certain sums of money was either stricken out or so amended as to rid it of this objectionable feature; for, as was remarked by Dr. Hopson at the time, it is contrary to the spirit of the gospel of Christ to give the management and control of church funds and church work into the hands of men in consideration of their paying so much money. Criticism brought about this change; but no sooner had the society grown strong enough to believe it could stand in spite of adverse criticism, than it replaced this item in its constitution.

Influenced by the indignation which their violations of their constitution at the late session has aroused, the leaders of the concern may reverse their action concerning infants and adult outsiders at the next meeting, but that they are not penitents is evident from the article of Bro. Green, and from the reticence of the *Evangelist* and *Standard* on the subject. No, no; mistaken is the man who supposes that their purposes are changed; it is only a question of time, if the society stands, when their constitution will be so amended as to admit anybody who will pay the money. They do it in fact now; they will do it lawfully (that is, according to their own law) by-and-by. And the time is not very far distant, I opine, when the General Convention will endeavor to take the same control of the churches that the Northeastern Iowa Convention has of the congregations in its district. Does the reader say this cannot be, as the majority of the members of the convention are most excellent men who are opposed to such things? I reply that a majority of the members are opposed to admitting infants and outsiders, but they allowed themselves to be intimidated and overrun by the leaders. That conventions are dangerous, that there seems to be in them an irresistible tendency to do unlawful things, and to legislate for the church, it seems to me every man must believe, who has studied carefully their workings. From the beginning until now, they have been curses to Christianity in leading the people farther and farther from the right way. And if any one hopes that these bodies among us will prove to be exceptions to the rule, it is because he has failed to study impartially their workings during the last few years. There is no need for them. Let us return to apostolic teaching and practice in this matter as in everything else. Satan knows that the Lord's societies are the best, and therefore he is endeavoring to induce Christians to invent and work through others. For one, I shall cling to the Lord's.

ITEMS, PERSONALS, ETC

Bro. J. A. Harding is now in a meeting at Huntsville, Ala.

The editor of the *Christian Messenger* has built himself a new house.

We will take pleasure in sending samples of the ADVOCATE to any who are not taking it, if their friends will notify us.

There is almost a whole sermon in the eloquent closing paragraph of our dear old brother J. L. Sewell's discourse in this issue.

Bro. Loos is able to preach some. We do not think he will suffer any serious inconvenience from the stroke he received.

Bro. G. W. Hoy, of Franklin, Ky., is very sick, and has come to this city to stay for a time, to obtain the treatment of Nashville physicians.

E. G. S. is much better, and we hope he will soon be himself again. He went up to Lebanon last Saturday to assist Bro. Elam in his meeting.

An obituary notice of Bro. D. R. Sowell had been written, and we hoped to get it in this number; but it has been misplaced by the printers, and another will have to be prepared.

We made a mistake last week in announcing that Jeff. Davis would be among the celebrities who will attend the Nashville drill in May. He will not be present.

Peter Cooper, the New York philanthropist who has just died, thought that his life was prolonged several years by his persistent habit of drinking milk.

A protracted meeting is in progress at Lebanon, Tenn. Bro. Elam is preaching, and there are large crowds, and had been two additions up to Saturday, April 14th.

Bro. T. B. Larimore writes from Mars' Hill College, April 10th, 1883:

"There is a letter at Mars' Hill addressed to 'Leonard Daugherty.' Where are you, Bro. D.?"

Bro. Jas. D. Holcomb, of Repose, Ga., writes that he has been disabled for a month by being run over by a wagon and getting his leg broken; he has improved so as to be able to work a little.

The *Nashville Banner* still holds the field as the best evening paper in the city. Last Tuesday evening, April 10th, the paper issued a mammoth edition, which reflected great credit on the publishers.

L. R. Sewell will commence a meeting at Hebron, near the residence of Bro. R. F. Powers, on the Murfreesboro turnpike, in this county, Saturday night before the 4th Sunday in this month. J. M. Kidwill is to commence a meeting at same place, Saturday night before the 2d Sunday in May.

No. 1, Vol. I., of the *Illustrated World*, a sixteen page paper of Philadelphia, Pa., the same form but larger than the ADVOCATE, is on our table. Weekly, price $3.00 per year. The pictures, paper and printing are all first-class. James Elverson, publisher.

Bro. J. G. Hester writes from La Fayette, Ky:

"It was my father, Wm. Hester, instead of myself, who was stricken with paralysis some three weeks since. He is still lingering between life and death, and with very little hopes of his recovery."

THE NOTE EDITION

of Popular Hymns, so long expected, has come to hand, and we are ready to fill orders. We do not think anybody will be disappointed in it. Price, in boards, red edges, single copy, by mail, 30 cents; per dozen, by express, (buyer paying charges, of course,) $3.00; by mail, $3.60

POSTPONEMENT.

We hereby notify the brethren of North Alabama, where we proposed to make a tour in the month of May, that, though improving slowly, we do not feel safe to make arrangements to go at that time. If we get entirely over rheumatism in time to make the trip before protracted meeting season, we shall be glad to do so. E. G. S.

The new Postal Note law will soon go into effect, and we think will prove a great benefit. These can be obtained for any sum less than five dollars, and will cost only three cents. Persons wishing to send money, can obtain and forward these notes, and they will be paid by the post-office to which they are sent. Since the withdrawal of fractional currency, it has been troublesome to send remittances by mail, but under the new law, it will be easy.

A novel suit has occurred in Boston, Mass. It was a case of "idol worship." A thirteen-year-old child by some means became possessed of two paper figures, cut in the shape of the human form, which she called her "little angels," and through them she professed to hold communion with her dead brother. The worship of the "little angels," and talks with the deceased brother, occurred at regular intervals, when she would go into a swoon. The mother, who was a Catholic, became uneasy and called in a priest. He mutilated one of the figures, and held it up to view, when the child screamed with terror and pain, crying out that he had "murdered an angel." The priest carried away the other image, and refused to return it, when the child went into spasms and lost health and the power of speech. The father brought suit for $5,000 damages. The jury awarded him one cent.

New Advertisements.

We ask attention to the new card of

HUNTINGTON,

No. 160 Church St., Nashville, Tenn., dealer in Clothing and Gentlemen's Furnishing Goods. We always take pleasure in sending our friends to this house, knowing they will be well treated, and that Huntington's goods are unsurpassed in make-up and quality.

WHOLESALE GROCERS.

Messrs. Bailey, Davis & Co. are again before the readers of the ADVOCATE, and country merchants will find their stock full and complete. Call and see them the first time you are in our city. No. 38 South Market St., Nashville, Tenn.

Mr. Schleier, the Nashville Photographer, is taking fine pictures at night, by the aid of the electric light.

DUDLEY BROS. & LIPSCOMB,

Dealers in Hardware, Iron, Wagons, Wagon Material and Agricultural Implements of all kinds, Nos. 84 and 86 Broad St., Nashville, Tenn. See new advertisement of walking cultivator, and save many hard licks of work by purchasing one. This firm will not be undersold.

Our clever friend Mr. C. B. Wheelock, formerly of the firm of Cooley, Wheelock & Reese, has opened an establishment of his own in the new storehouses, Nos. 23 and 25 South College St., and will keep a large stock of Engines, Mill Machinery, etc.

In the opinion of the *Tribune* the time is not far distant when the majority of girls will look forward as boys do to some special occupation as a means of certain livelihood, so that they shall be independent of the mutations of fortune, and sure of a life of honorable industry and self-support.

Market Report.

NASHVILLE MARKETS.

OFFICE OF THE GOSPEL ADVOCATE,
Wednesday, April 18, 1882.

Cotton indications are favorable. Prices raised from ⅛ to ¼. Country produre a little lower, eggs excepted. Live stock at full quotations.

COTTON.

Good Ordinary	8⅝
Low Middling	9⅛
Middling	9
Good Middling	9¾

COUNTRY PRODUCE.

GINSENG	1 00 to 1 25
BEESWAX—Choice	25
DRIED FRUIT—Apples	6
Peaches, halves	
" quarters	
TALLOW	7½
POTATOES—Irish, per bbl	2 25 to 2 50
" Sweet "	125 to 1 75
PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1¾
FEATHERS—Choice	30 to 55
BUTTER	15 to 22½
CHICKENS, hens	25 to 30
Young Chickens	15 to 20
TURKEYS—Gross, per lb	10
Dressed, "	13
EGGS	14
HIDES—Dry Flint	15 to 16
Dry Salted	11 to 13
Green Salted	7½ to 8
WOOL—Tub Washed	32 to 34
Unwashed, Clothing and Combing	18 to 22
Unwashed Lamb's Wool	none.
Burry One-third less	

FLOUR AND GRAIN.

FLOUR—Superfine	4 25
Extra	5 00
Choice Family	5 75
Fancy	6 25
Patent Process	6 75
BRAN—Loose Car loads, per ton	17 00
WHEAT—New	100 to 110
CORN—Sacked in Depot, white	53
New, from Wagon, shelled	48
" " " in ear	46
OATS—Sacked in Depot new	53
RYE—From wagon, Seed	60
BARLEY—from wagon	50
HAY—Mixed	14 00
Prime Timothy	15 00
Choice "	16 00

LIVE STOCK.

CATTLE—Best fat Steers, per 100 lb	5 25 to 5 75
Best Butchers	5 25
Ordinary thin Cattle	2 50 to 3 00
Sheep, Fat	4 50 to 5 00
" Stock	3 00 to 3 25
Lambs	
Heavy Hogs	6 20 to 6 30
Light Hogs	5 50 to 5 75

PROVISIONS.

BACON—Clear Rib Sides	11
Shoulders	9¼
LARD—Buckets	14½
Tierces	13
HAMS—"C. C. C."	15
COUNTRY MEAT—Shoulder	9½ to 10
Clear Sides	12
Hams	12½
Lard, from wagon	11¼
BULK MEATS—Clear Rib Sides	10⅝
Clear Sides	11
Shoulders	8⅛

TOBACCO.

Common to good lugs	2 75 to 4 5
Low leaf	5 00 to 6 00
Common to medium leaf	6½ to 7½
Good leaf	7 50 to 8 50
Fine leaf	

WHOLESALE GROCERIES.

SUGAR—New Orleans (kettle) per bbl	7⅛ to 8
Yellow Clarified	8⅜ to 9
White Clarified	9 to 9¼
Granulated	9¾ to 10
Crushed and powdered	10½
A Coffee	9¾ to 10
MOLASSES—New Orleans	45 to 58
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	8¾ to 9½
NAILS—10d	3 75
Horse shoes	5 00
SALT—Seven bushel barrels on cars	1 89
5½ bushel bbl	1 40
LEATHER—Oak Sole	35 to 42
Buffalo Slaughter	27 to 35
Hemlock	24 to 27
In Rough	20 to 24
SEEDS—Herd's Grass	100 to 1 10
Blue Grass	1 25 to 1 50
Clover	8 00
Timothy	2 25 to 2 50
Orchard Grass	1 40 to 1 54
German Millet, from wagon	1 25
Hungarian and Missouri	1 00

Home Reading.

Johnny's Opinion of Grandmothers.

Grandmothers are very nice folks;
They beat all the aunts in creation,
They let a chap do as he likes,
And don't worry about education.

I'm sure I can't see it at all
What a poor fellow ever could do
For apples and pennies and cake,
Without a grandmother or two.

Grandmothers speak softly to "ma,"
To let a boy have a good time;
Sometimes they will whisper, 'tis true,
T'other way when a boy wants to climb;

Grandmothers have muffins for tea,
And pies, a whole row in the cellar,
And they're apt (if they know it in time)
To make chicken pie for a "feller."

And if he is bad now and then,
And makes a great racketing noise,
They only look over their specs,
And say, "Ah, these boys will be boys."

"Life is only so short at the best,
Let the children be happy to-day."
Then look for awhile at the sky,
And the hills that are far, far away.

Quite often, as twilight comes on,
Grandmothers sing hymns very low
To themselves, as they rock by the fire,
About heaven, and when they shall go.

And then, a boy stopping to think,
Will find a hot tear in his eye,
To know what will come at the last,
For grandmothers all have to die.

I wish they could stay here and pray,
For a'boy needs their prayers ev'ry night;
Some boys more than others, I s'pose;
Such as I need a wonderful sight.

—*Exchange.*

WAS HE A COWARD?

A group of boys had stopped upon the sidewalk. To the left of them were extensive grounds, laid out in walks, and thickly dotted with shrubbery. It was surrounded by an ornamental fence of iron, and the boys stood just beside the wide gateway.

Three of them were richly clad, but the fourth boy was poorly dressed, and stood apart from the others, his face flushed, his hands thrust into his pockets.

He was a sturdy, close-knit fellow, with mild blue eyes and a resolute mouth. There had been a quarrel, and the three boys had taken sides against him.

"Ben Greenleaf, you are a coward," one of them said.

"Well, now—maybe not," he replied, his blue eyes sparkling.

"Why don't you prove that you are not?" was the retort. "Dick called you by some ugly names."

"He will be sorry for it some time," replied Ben.

"Is that a threat?" asked Dick Carson, loftily.

He was a tall, slightly built boy, with a bright red scarf around his neck. He wasn't a match for Ben, either in muscle or endurance, though his conceit led him to believe that he was.

"Knock his hat off," suggested one of Dick's companions. "See if he'll stand it."

"Why don't you fight?" asked the third boy, glaring at Ben. "You shall have fair play. We are Dick's friends, but we'll not interfere."

"Oh! I wouldn't want you to," rejoined Dick Carson. "I'm quite able to handle him. Will you fight?"

A faint pallor came into the sturdy boy's face. He compressed his lips, then said:

"No."

"You are afraid."

"You would get the worst of it, Dick."

"Oh my!" exclaimed Dick. "You don't want to hurt me,—eh? Well, now, that's considerate in you! I'll see what sort of stuff you're made of."

As he spoke he stepped forward and struck Ben a blow on the cheek with his open hand. It was not a stinging blow, but it was a very tantalizing one.

Ben Greenleaf's blood surged into his face, and his eyes snapped. He had a fierce struggle with himself, but it was of short duration. He was a little Christian, and knew where to look for strength.

"You have concluded to pocket the insult,—eh?" Dick asked, with a sneer.

"You're made of putty," said the second boy.

"You're a coward," declared the third.

"I am brave enough to walk away," Ben said, in a slow, hurt tone. "The Bible says that he who ruleth his spirit is greater than he who taketh a city."

"Just listen!" cried Dick Carson.

"Let's call him the little parson," suggested one of the boys, at which the others laughed.

A young lady came from behind some lilac-bushes, and walked close to the iron fence. She had overheard and witnessed all.

When Dick Carson saw her, the blood rushed to his face. She was his Sunday-school teacher, and he knew how meanly he had acted.

"Greenleaf, come here," she said. "Wait, boys."

She spoke quietly, but there was something very positive in her manner.

The poorly clad boy walked nearer, with an humble, embarrassed air.

"Dick," Miss Webb asked, "your little sister Nellie was nearly drowned at Atlantic City, last summer?"

"Yes, ma'am."

"She was in bathing?"

"With mamma. The under-tow carried her off."

"Who saved her?"

"Some boy, Miss Webb."

"You never learned his name?"

"No, ma'am."

"Was he a coward?"

"A coward! I should think not, Miss Webb! It nearly cost him his life."

"Strong men looked helplessly on?"

"They were too much frightened to stir, Miss Webb."

"It was a heroic act, Dick. The guests at the hotel made him up a sum of money, and presented him with a medal. He was errand-boy about the bath-houses at the time. Master Greenleaf, have you the medal with you?"

"Yes, ma'am," stammered Ben.

"Show it."

"Oh! never mind it, ma'am," he said, his face reddening.

"Show it," insisted she.

He produced the medal, his embarrassment increasing.

Miss Webb took the medal.

"Presented to Master Benjamin Greenleaf, for his heroic conduct in saving," etc. She went on reading.

"Miss Webb," asked Dick Carson, with wide-open eyes and fluttering cheeks, "is this the—the—boy who saved our little Nelly from drowning?"

"Yes, Dick. Is he a coward?"

"No!" cried Dick, explosively.

"You said he was."

"I am the coward, and am heartily ashamed of myself, besides. Ben Greenleaf, I'm sorry I struck you, and called you names; I take it all back. Will you not believe that I am in earnest?"

"Yes," replied Ben.

"If you knew how meanly I feel about it, you'd forgive me right heartily. I want to be a friend to a boy who has as much pluck as you have, and who can so well control his temper under gross insult."

"I am just as sorry," the second boy said.

"So am I for everything I said," declared the third.

"Miss Webb, I have been taught a lesson," Dick Carson said, humbly. "I have a better idea of what real bravery is."

"It seems we don't always know," remarked Miss Webb, with a quiet but very significant smile.—*Frank H. Stauffer in Sunday School Times.*

THE BED OF DEATH.

No doubt a vast amount of pain, disease and death, owe their origin to persons having slept on damp beds, or between damp sheets. Too many housekeepers entrust the management of sleeping apartments to thoughtless or careless servants. How many "spare rooms" in well-to-do farm-houses have the windows draped with beautiful curtains, thereby excluding the health-giving sunshine, for fear of fading the bright colors of the carpet; and the elegant white bed is only slept upon by an occasional visitor. The fresh-washed clothes are often brought from the lines quite damp, and thrown upon the bed; and as months sometimes intervene before the bedding is taken out to be aired, it is reasonable to suppose that a great deal of dampness is absorbed into the bed and bed-clothes. Sometimes in winter it is convenient to do the ironing in the family room, and the clothes are sprinkled upon the bed, and left there in wet heaps, until they are taken off, one by one, and ironed. Yet it would be a difficult task to convince a great many persons, until too late, perhaps, that putting damp clothes on a bed, or sprinkling them on it, would do any harm. I know a lady who said she had suffered with rheumatism for a number of years, caused from sleeping between damp sheets, one night, at a hotel.

In all kindness this has been written for the benefit of unsuspecting ones who may sleep in damp beds, and as a gentle warning to those who neglect keeping their beds dry. M. M. R.

THE BEST.—It is the fact, after all, that what is "best" is within the reach of every human being. Genius is not; fame is not; wealth is not; gayety and brilliancy—a shining career, a soaring flight from peak to peak of worldly prosperity and worldly praise—these are not within the reach of us all. But "the best" always is in the reach of the poorest, the humblest, the most sparingly gifted, the least prospered and the most obscure. There is that which will give to such as these what genius, and power, and wealth never gave, and they that have least may be really they who have most. "Let us hear the conclusion of the whole matter," as wrote one, long ago, who had tested the question as no other man perhaps ever did: "Fear God and keep his commandments; for this is the whole duty," and we may add the true felicity, "of man." There is a wisdom whose ways are pleasantness, and her paths are peace.—*Standard.*

Observe a method in the distribution of your time. Every hour will then know its proper employment, and no time will be lost. Idleness will be shut out at every avenue, and with her that numerous body of vices that make up her train.—*Bishop Horne.*

Too much painstaking speaks disease in one's mind as well as too little. The adroit, sound-minded man will endeavor to spend on each business approximately what of pains it deserves, and with a conscience void of remorse will dismiss it then.—*Carlyle.*

Humors of the Day.

A difficult point to grasp—The end of an eel's tail.

Never try to raise a family without a good newspaper, provided it contains the advertisement of Dr. Bull's Cough Syrup, for this valuable medicine is necessary to keep children in good health.

When a man gets high he is considered a very low fellow.

Snakes as Life Destroyers.

The loss of life in India due to the ravages of venomous snakes is almost incredible. Yet Consumption, which is as wily and fatal as the deadliest Indian reptile, is winding its coils around thousands of people while the victims are unconscious of its presence. Dr. R. V. Pierce's "Golden Medical Discovery" must be used to clean the blood of the scrofulous impurities, for tubercular consumption is only a form of scrofulous diseases. "Golden Medical Discovery" is a sovereign remedy for all forms of scrofulous diseases, or king's-evil, such as tumors, white swelling, fever sores, scrofulous sore eyes, as well as other blood and skin diseases. By druggists.

Life is a tiresome journey, and when a man arrives at the end he is all out of breath.

The Inner History of a Remarkable Event.

The recent prize fight between Ryan and Sullivan, while it should recieve the denunciation of every law-loving citizen, was in many respects a most remarkable encounter. Although a mere boy, Sullivan is the most formidable pugilist ever known. Ryan is also a powerful man but he entered the ring suffering terribly from piles and he was therefore in no condition to fight. Had he used Swayne's Ointment the result might have been reversed. We confess that we are astonished at the way this remedy removes all itching pain and soreness.

New Grocery House.

We take pleasure in announcing to the patrons of the ADVOCATE that our old friends, Alex. Hogan and Jos. B. Hall, under the firm name of Hogan & Hall, have located at 106 Broad st., the Anthony Bros. old stand, where they have opened a very large stock of Groceries, pure Whiskey for medical use, and pure Grape Wine for communion purposes, either at wholesale or retail. They also deal in Bacon, Lard, Meal, Flour, Butter, Eggs, and other produce. Give them a call.

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We would respectfully call the attention of the public to our new and complete stock of Ladies' and Gents' Custom-made Boots, Shoes, Gaiters, Sandals and Rubbers. Also, to Trunks, Valises, Umbrellas, etc.

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No. 29 N. Cherry St., Nashville.

Extract of Report from the celebrated Physician, Erasmus Wilson, of London, Eng.: "Several severe cases of *incipent Consumption* have come under my observation that have been *cured* by the timely use of Colden's Liquid Beef Tonic (Remember the name. Colden's—*take no other.*) Of druggists.

The "Fat Contributor" is the man who gains favor with the printers.—*N. O. Picayune.*

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For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Croup, Influenza, Asthma, Whooping Cough, Incipient Consumption and for the relief of consumptive persons in advanced stages of the Disease. For Sale by all Druggists.—Price, 25 Cents.

Times must be good in Philadelphia. They are coining money there all the time.

Taken Out of Bed.

Dr. R. V. PIERCE, Buffalo, N. Y.: *Dear Sir*—I have to thank you for the great relief received from your "Favorite Prescription." My sickness had lasted seven years, one of which I was in bed. After taking one bottle I was able to be about the house.

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AMANDA K. ENNIS, Fulton Mich.

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Fits, Fits, Fits.

successfully treated by World's Dispensary Medical Association. Address, with stamp for pamphlet, Buffalo, N. Y.

South Carolina has a town named Catarrh. Who nose how it got its name?—*Boston Transcript.*

Consumption Cured.

An old physician, retired from active practice, having had placed in his hands by an East India Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung affections, also a positive and radical cure for General Debility and all nervous complaints, after having thoroughly tested its wonderful curative powers in thousands of cases, feels it his duty to make it known to his fellows The recipe, with full particulars, directions for preparation and use, and all necessary advice and instructions for successful treatment at your own home, will be sent you by return mail, free of charge, by addressing with stamp or stamped self-addressed envelope.

DR. J. C. RAYMOND,
164 Washington st., Brooklyn, N. Y.
☞Mention this paper.

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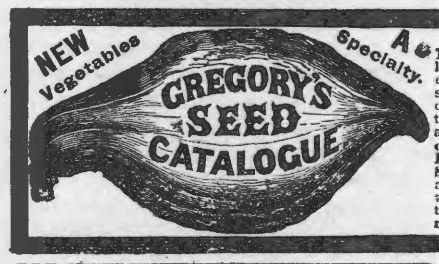
Tuition,	Primary Dep'tm't, per S'n,	$ 7 50	Tuition,	Commercial Dep'mt per S'n,	$20 00
"	Preparatory " "	15 00	Lessons Instrumental Music from		$15 to $20
	Collegiate, " "	20 00	"	in Art Department from	2 50 to 10

The Spring Session of 1883, begins on the Last Monday in February

For further particulars address,

Prof. A. T. SEITZ, President,
Or W. H. SUTTON, Sec. Board Trustees.



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ELDER MOSE KITE.

His Hair Breadth Escapes from Seen and Unseen Foes.

Troy Kansas Chief, Jan, 18. 1883.

Most of our old citizens remember Mose Kite (who lived in Petersburg Bottom), the hero of our state's early political history, who was of stalwart build and powerful physique; who in 1858 led a colony of our people to Pike's Peak; who fought the Indians on the plains and was shot through the body, who on his return here after the rebellion was converted and baptized by Elder Henshall, of the Christian church at Petersburg Bottom, and became a revival preacher of celebrity all through this section. They will also recall the fact that, attacked with consumption and reduced to a skeleton, he was obliged to move to the Rockies in the hope of saving his life. None thought he would succeed. Last fall, however, the editor of this paper met him at the head of the Republican river bigger and more robust than ever. "Why, I thought you had died of consumption, long, long ago, Elder?"

"Me? I never had the consumption, man! thought people thought that was what ailed me, and I thought so myself. But the doctors had sent me on a wild-goose chase after a dozen other diseases, just as fatal, and this was the wildest one of all."

The good Elder then recounted to us, in a charming vein, his many adventures in the rough and ready life he had led, "but," he said, "remarkable as you may think my warlike life has been, I have a much more interesting story to tell you."

"You know what a rough, noisy fellow I used to be; and I could stand any hardship. Why, on a wager, I have knocked down an ox and a mule with my fist. I have fought ruffians, border outlaws and Indians; but I was

DOGGED FOR YEARS

by a more dangerous unseen enemy that was ever getting me more completely in his clutches. I was shot by an Indian in a fight on the plains, but that wound healed readily and gave me but little trouble. After I returned to Kansas and commenced preaching, I first began to give way. I had a dull feeling acompanied with a pain in the right side. Dr. Butler, our family physician, said my liver was out of order, caused by the malaria of the bottoms. I had always had an appetite like an ostrich, but my digestion became seriously impaired. While on the circuit preaching, I consulted a doctor who said I had dyspepsia. After that, distressing palpitation of the heart followed, and the physician said this was caused by my indigestion and diseased liver which would probably terminate fatal. Sometimes I had a ravenous appetite, at others none at all. I was feverish and then chilly. My food seemed to do me no good. A specialist told me I had a tape worm! Then I was troubled with unusual quantities of water and a frequent desire to urinate, which was done with difficulty and great pain. The specialist said I had a touch of the gravel, caused by the use of the alkaline water of the plains. I then began to suffer severe pain in the loins and the small of the back, accompanied with attacks of dizziness, during which I had to sit or lie down, to avoid falling. I was forced to abondon

TRAVELLING AND PREACHING,

because I could no longer ride horseback, or trust myself alone. I began to be seriously alarmed, and sought the advice of the most noted physician in reach. He said my frequent horseback riding had jolted and jarred me until the old Indian wound, which had injured my kidneys, had become inflamed. He treated me with medicines and electricity also, but gave me no permanent benefit. My painful symptoms all returned. I began to cough, got verythin, my legs were disagreeably numb. I began to dispair. At each attempt to cure, my ailment became worse, with new symptoms. I next consulted a celebrated physician from the East, who, after thumping and examining me, stated that I was in an advanced stage of consumption and threatened with diabetes and paralysis! He thought I might possibly prolong my life for a year or two, by seeking a higher and drier climate. This was my condition when the people in your part of the country saw me.

Then I started for the Rockies but liked this country and settled here. At first the change helped me, but about three years ago the benefit ceased. Then I failed so rapidly that I could not be out of bed only part of each day. All my old symptoms returned. At this crisis, a party of Eastern gentlemen,

ON A BUFFALO HUNT,

made my house their headquarters. In the party was a Dr. Wakefield, who informed me that I had a bad case of incurable Bright's Disease, and gave me a preparation which might, he said, ease me for a few weeks or months, but that was the best that could be done. Around the bottle there was newspaper. Now a newspaper was a rarity in our home, and I sat in my chair looking it over when my eye providentially fell upon an article relating to a most wonderful cure for Bright's Disease —the very malady that was killing me—by the use of Warner's Safe Kidney and Liver Cure, (of Rochester, N. Y.). Convinced that further delay would be fatal, and every thing else failing, the next morning I dispatched one of my boys to the nearest railroad station, many miles distant, to obtain a bottle of Safe Cure. The druggist said that the demand for the Cure was so great he could not keep it in stock, and he had to send to Kansas City for more. It was more than a week before it arrived, and I was daily getting weaker. But it came at last, and I at once began to take it. When I told Dr. Wakefield what I was taking, he gave me a look, half of scorn, half of pity, as much to say,

'POOR FELLOW!

he is putting his trust in a humbug.' Nevertheless I persevered and for the last year and a half I have been as stout and rugged as I ever was in my life. After escaping the attacks of Indians and half a dozen doctors, I was lying at the mercy of a still more dreadful foe that was about giving me the finishing blow, when that great remedy stepped in, slew my adversary, and placed me firmly on my feet once more. I have commenced preaching once again; for I look upon the circumstances and and manner of my cure as a direct interposition of Providence, and to Providence are my services due. This is my story. I think it is as good as a romance—and much better, for it is true."

Such is the substance, and very nearly the longuage of Elder Kite's narrative. Those who read it, and are suffering, may benefit by his experience, if they will follow his example.

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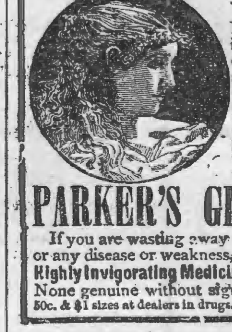

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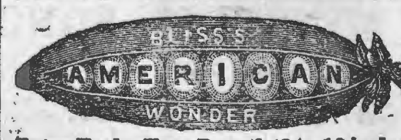

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consists in rapidly and continuously forcing the hot soap suds contained in the boiler from the bottom to the surface, through a tube, and then drawing it down again **through the soiled clothing,** while that is expanded by the boiling heat, causing it to remove every particle of dirt, and leaving the articles, after rinsing thoroughly, cleansed and bleached It is impossible for it to tear or wear, or in any way injure the fabric, as there is no friction whatever.

The Washer having been placed in the bottom of the boiler or pot, as soon as the water commences to boil, all which is beneath the Washer being surrounded with heated metal becomes hotter than that in the remainder of the boiler, and thus has a tendency to rise through the tube, while at the same time all the steam formed beneath the Washer is forced to pass out through the tube, and carries along with it the water in the Washer and tub with great power, its place being supplied by the water outside, which is rapidly drawn into the Washer and in turn heated and expelled; thus creating a constant and powerful current upward through the tube and downward **through the fabric,** giving a **water force** which cannot be obtained in any other way. The fabric being expanded to its utmost by the boiling water, the dirt, softened by the action of the soap, is swept away by the force of the flow.

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There are two sizes, the No. 1 or family size, which works in any family boiler or wash pot having a bottom 8½ by 8 inches or larger, and holding 10 to 12 gallons of water. It will wash bed or table linen a boiler full in 10 or 15 minutes, wearing apparel in from 20 to 30 minutes, without rubbing, and requires no previous preparation of the clothes, such as soaking over night. Take the clothes dry, and when the Washer gets THOROUGHLY AT WORK, fill the boiler, gently pressing them down with a stick. Use only good soap and soft water. If the water is hard it may be softened by a small piece of borax, which is harmless.

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Questions and Answers

Q. What kind of a boiler do you use? A. Any kind of boiler or pot will do.

Q How can you have a flow of water at the rate of ten gallons per minute in a boiler holding only ten gallons? A. The same water is used over and over again, and to be thus used it must pass down through and through the fabric, and this with the soap and heat does the work.

Q. Can you wash flannels and colored clothes? A. We wash anything that can be washed. Flannels and colored clothes need but little soap, and from five to ten minutes of the full operation of the Washer **Flannels should be rinsed in hot water.** It is the change from BOILING TO COLD water that contracts the fibre, causing them to shrink Fugitive prints will part with their colors by any process, but fast colors will not be injured.

Q. Can you use common soft soap? A. Yes, if GOOD.

Q. Is it not better to put very dirty clothes to soak over night? A. No.

Q. Will your Washer remove the streaks from dirty wristbands and collars? A. The Washer will cleanse the dirtiest clothing. Give the clothes a thorough rinsing.

Q How can it be possible for so simple a thing to cleanse fabrics? A. How is it possible for it NOT to cleanse fabrics? Remember that the entire contents of the boiler are **forced through** the expanded clothing **every minute,** or least twenty times at every washing, and you will see what the result **must be.**

Q. Will your Washer do everything you claim for it? A. Yes. We guarantee this.

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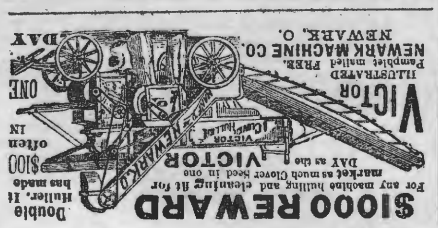

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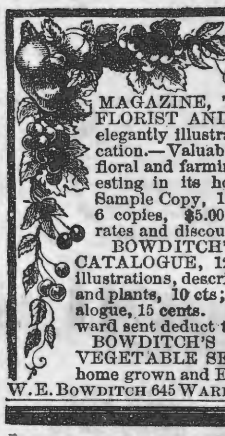

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EDITORS:

D. LIPSCOMB, E. G. SEWELL.

What Would Jesus Do?

When the morning paints the skies,
And the birds their songs renew,
Let me from my slumbers rise,
Saying, "What would Jesus do?"

Countless mercies from above
Day by day my pathway strew;
Is it much to bless Thy love?
Father, "What would Jesus do?"

When I ply my daily task
And the round of toil pursue,
Let me often brightly ask,
"What, my soul, would Jesus do?"

Would the foe my heart beguile,
Whispering thoughts and words untrue,
Let me to his subtlest wile
Answer, "What would Jesus do?"

When the clouds of sorrow hide
Stars and sunshine from my view,
Let me, clinging to Thy side,
Ponder, "What would Jesus do?"

Only let Thy love, O God,
Fill my spirit through and through,
Treading where my Savior trod,
Breathing, "What would Jesus do;"

—*Frank Leslie's Sunday Magazine.*

RE-BAPTIZING BAPTISTS.

Bro. Lipscomb: You say a man or church that would refuse to fellowship an individual that said he had been baptized to obey the Lord, etc., assumes a fearful responsibility, etc. Do not the Catholic, the Mormon, the Methodist and Presbyterian, all say that they have been baptized, and say they did it to obey the Lord? Are we to fellowship them? The matter is not who did the baptizing—oh, no; but is the one to be baptized prepared for it? is the question. Would you baptize an individual who would tell you that his sins were pardoned long ago; that he knows it because he feels that it is so, or that some still, small voice had revealed the important fact to him, and that he did not believe that baptism was for the remision of sins? I don't believe you would; yet if some one who believes his way baptized him, you would fellowship him.

I use the term baptize not in a scriptural sense. I know that if an individual has been baptized in fact, it is enough, it would be a sin to rebaptize him. I understand that an individual may be dipped in water, and not be scripturally baptized. Bro. Poe says the command to believe and be baptized is so plain, etc. Now, I cannot see that it is more plain than to believe and be baptized and you shall be saved; or repent and be baptized for the remission of sins; or arise and be baptized and wash away your sins; or that baptism saves us, etc. No trouble to see and understand this.

Bro. Poe further says the apostles had to inform the church of the design of baptism. I think Bro. P. is mistaken in this. Paul tells them that they knew it, and his effort was that they should not forget; it is even important that we remember it. Brethren, it must be understood; it is the good and understanding heart that is benefitted by the gospel; knowing his will and doing it, gives life. It is too plain—ignorance can be no excuse.

Bro. Poe says this question causes confusion and wrangling in the church. I think that something like the following has caused it:

"*Bros. L. & S*: The meeting closed at ———; had fifteen additions, ten by confession and baptism, the other five from the Baptists.

Your brother, J. T. P."

Brethren, this is the wrangle worse than confusion itself. To what were these five added? Where were they before the addition? These are important questions, and must be answered.

When we talk to Baptists, they say, "Let us alone; we Baptists are the best people in the world; the Methodists all want us; the Presbyterians say we are all right; and even you Bible folks will take us just as we are." Brethren, if the Baptists are all right, then let us bid them Godspeed, and pray the time when we all will be baptized.

Brethren, I have said these things in love and respect, believing that Bros. D. L. and J. T. P. are among the truest men I ever knew, care less for popularity and more for truth; nay, more, I say this is the only error ever advocated by them. I have read almost every number of the ADVOCATE for fifteen years, and think it the purest paper in the United States. I hope you will publish this, as it may call the attention of some great mind to the importance of this question, which we think a very grave one.

Yours in the one faith, B.

P. S.—Bro. Harding, in the ADVOCATE No. 8, page 118, says: "If any man is anxious to do the will of God, but cannot understand it, even when it is read and explained to him, it is because God either could not or would not make it plain. . . . If a man does not understand the baptismal question in this country, it is because he will not, and not because he cannot, etc. These people are in the wrong, because they listen to man rather than to God." This seems to me to be the true idea of the thing. B.

The great trouble in investigating questions, is to confine the attention to the point at issue. The point at issue was, whether one who believes in Christ and desires to obey him in his ordinance of baptism, if baptized by a Baptist, Methodist, Romanist, or a Mormon for that matter, is acceptably baptized. Whenever this question is asked, brethren run off to argue whether men who under excitement are baptized, merely to get into the Baptist or Methodist church, or to go with a crowd, are scripturally baptized. That is not the question; no one ever said such a baptism was worth a cent, that I ever heard. That kind of a person baptized by the Savior himself, would not have been benefitted.

Bro. B. plants himself squarely beside Bro. Poe and myself on this question when he says, "The matter is not who did the baptizing; it is, is the one to be baptized prepared for it?" That is precisely what Bro. Poe and I say on that question. In pursuance of this idea, whatever will render void a baptism administered by a Baptist or Methodist, will render it void if administered by Bro. Poe, myself, or even by the apostle Paul. Whatever qualifications will render baptism acceptable administered by Paul, would make it acceptable administered by a Methodist or Baptist. It is not who did or may do the baptizing; but is the subject prepared for it? If he is not, a baptism administered by the apostle Paul, is no scriptural baptism.

The five from the Baptists as presented by Bro. B., if scripturally qualified, are as acceptable to God as the ten. The ten baptized at the meeting, unless scripturally qualified, were not acceptable to God, according to B., Bro. Poe, myself and the Bible. It is not a question of Methodist or Baptist baptism; it is one of fitness of the subject.

Men, under the teachings of the apostle, were baptized upon a very rudimentary and simple faith. When they were laboring under a deep sense of guilt as the Pentecostians for the crucifixion of the Savior, and were anxious to be free from the guilt of the crime, they were commanded to "repent and be baptized for the remission of sins," or "repent and be converted that your sins may be blotted out," or as Saul guilty of murdering the saints, "Arise and be baptized, and wash away your sins."

But when the sense of guilt was not so pressing, the forgiveness of sins was not so prominently brought forward. Cornelius was told words whereby he and his house should be saved; so the jailor. They were not laboring under a deep sense of personal guilt, but were convinced they were in an unsaved state. The leading end for which baptism should be submitted to, is to put the persons into Christ. "Go teach all nations, baptizing them into the name of the Father, and the Son, and the Holy Spirit." We do not believe, if a man is baptized for the selfish end of being freed from the guilt and punishment of sin, without the desire to enter into Christ and honor God, that his baptism would be acceptable. The leading purpose should be to honor and glorify God by obeying him; the great end accomplished he is brought into Christ, when he thus honors God. Among the many fruits of entrance into Christ is, sins are remitted, blotted out, washed away on entering him. Now, the failure to realize any one of the fruits, when moved by the true purpose of obeying God, cannot deprive one of these fruits. I fear sometimes in laying so much stress on remission of sins to the exclusion of other blessings, many come, not realizing they should do it with the purpose of honoring God, but only to get selfish good. Such baptism could not be acceptable to God.

But to the question. I was baptized quite young by Bro. Fanning. He asked me why I wished to be baptized. I responded "to obey God." He explained it was to bring me into a condition that God would forgive me and accept me as a child of God. I responded, "I wish to be baptized to obey God." I have studied the question for forty years, and I do not yet know how to improve the answer I made.

Years ago in Kentucky I was preaching, and an intelligent man made the confession; he had been raised under strong Baptist teaching, with strong prejudices in favor of Baptist teaching. After much hearing and comparing of teaching, he became satisfied he ought to obey the Lord. As I took his confession, a Baptist preacher who was present asked the privilege of a question. He asked, "Do you believe God for Christ's sake has pardoned your sins?" He responded, "I believe he has, so far as I have submitted, and will as I still submit to him." It was hard to give up entirely the old idea that in believing he received forgiveness. But he wished to obey God and honor him in all his appointments, and I baptized him.

If a man were to tell me to-day that he believed truly in Christ, but he thought he was pardoned, but was anxious to obey God in the institution of baptism to honor God, I would not hesitate for a moment to baptize him. I would try to correct wrong views, but I would not stand in the way of his submission to Christ for a moment. If we are required to have a clear conception of all ends to be gained or fruits to be enjoyed by obeying God before we can do it acceptably—no human soul can obey acceptably. If we can be ignorant or mistaken as to some fruits, where shall the line be drawn? Ignorance and prejudice stand in the way of every human being seeing clearly the whole truth of God. Where shall we draw the dead line? How much knowledge is needed to render obedience acceptable? When does ignorance or prejudice destroy the virtue of faith, or render obedience unacceptable? I have studied these questions with care. The faith that recognizes a command is of God, and that leads to obedience, however hesitating or beclouded with fogs and doubts, is acceptable. See Naaman's case. Prejudice, faulty views, ignorance are not fatal, save as they hinder obedience, prevent the person from traveling the road that leads to the promise.

We use the word baptism only in the scriptural sense, and hence have no need to answer questions based upon a wrong meaning of the word. If a man tells me he is baptized when I know he means something else, I know he is not baptized, and treat him accordingly.

The Baptists are not all right. But they are right when they baptize believers in order to obey God. I accept them in all that is right; reject them in all that is wrong. I reject no truth because a Baptist or Mormon holds it; I reject no service because performed by those anxious to do the truth—but doing it under difficulties. I do not, because I believe the Lord does not.

D. L.

THE PRESENCE OF THE HOLY SPIRIT.

The incorrect notion that the Spirit of God dwells in the Christian in an abstract form and an inexplicable manner arises from two causes. First, because the religious bodies of the world from time out of memory have been accustomed to think that a mystery is necessary in matters of religion. And the shadow of so widespread an error has fallen, more or less, upon all religious peoples. Second, because men form a wrong conception of the Holy Spirit, from the word *spirit*. The word does not suggest to the mind a clear-cut, distinct picture of a body, as, for instance, the word son does; and as we have been accustomed to associate with this word an idea of a vague, shadowy something in physical matters, we get into a wrong way of thinking of the third person of the Godhood, because this word is used as his name. The Holy Spirit is as much a personality—a personage—as is the Father or the Son.

We are told that Christ is (or dwells) in the Christian; yet no man, so far as I know, has ever believed that Christ is in the Christian in any other way, save as he obeys the Savior's example in his life, and conforms his spirit to the Spirit which Christ manifested in his words and works among men. The expression, "But if Christ is in you," etc., is found in the same passage of Scripture, (Rom. viii: 1–17), and is undoubtedly synonymous with the expression, "But if the Spirit of him that raised up Jesus from the dead dwell in you," the former admitting of no doubt or mystery as to its meaning, why should the latter? Simply because we do not think of the Spirit as we do of the Christ. The one word presents a clear-cut idea, the other an intangible mist. Call the Holy Spirit the Paraclete or Comforter, and the difficulty vanishes.

In the 18th chapter of Romans, from the 1st to the 11th verses inclusive, the different expressions found there relative to the presence of the Spirit, if not entirely synonymous, indicate the gradations of growth in the Christian character from the following after the flesh up to the full and complete minding of the things of the Spirit. In proportion as a man submits to the words of the Spirit; as he minds the things of the Spirit; as he sinks his own will and permeates his own spirit with the will of the Holy Spirit by practicing the teachings of that Spirit, to that degree does the Spirit of God dwell in him. If he is fully, completely guided in all things by the Spirit, then the Spirit dwells in him fully. But unless he, as David, hides the words of the law of the Spirit of life in his heart, that he may not sin, though he were baptized a dozen times, the Spirit of God will never make his heart and body a dwelling-place.

The detached expressions relating to the indwelling of the Spirit found in the New Testament, from which the theory is adopted, are terse, pregnant sayings, after the manner of the Jews' speech, which are elsewhere enlarged upon, and the presence of the Spirit is shown to be through the *words* of the Spirit. In proof of this, I suggest the fact that the "faith alone" system is based upon such detached, comprehensive sentences as, "God so loved the world as to give his only begotten Son, that whosoever believeth on him might not perish, but have life everlasting." "Whosoever calleth on the name of the Lord shall be saved." "Believe on the Lord Jesus and thou shalt be saved, and thy house." No man among us believes or teaches the latter as scriptural, yet it is logical as the former belief.

The language of Peter on the day of Pentecost, when he says you shall receive the gift of the Holy Ghost, is made to mean that the Holy Ghost was to be bodily, literally received by the Jews when baptized. Yet, at the house of Cornelius, the same man uses the same words, meaning without doubt, the miraculous power of "speaking without tongues," which was given to the household of Cornelius *before they were baptized.*

The Samaritan *Christians* did not receive the Holy Ghost, until Peter and John, ambassadors of the Lord, had prayed and laid hands on them. God is no respecter of persons. Yet I am asked to believe that he gave a bodily indwelling of his Spirit to the obedient Jews *directly* on their baptism, on the natal day of the church and, yet the Samaritans must be content to receive their portion at the hands of erring men. Why? Because they were half-caste and despised by the Jews?

In no other case of conversion found in the Acts of the apostles is the gift of the Holy Ghost promised to men and women on their obedience. It was not promised by Paul (who was not a whit behind the chiefest of the apostles) to Lydia, to the Philippian jailor, nor to the Corinthians. Hence I conclude that the gift of the Holy Ghost promised by Peter on the ever memorable day of Pentecost, was a gift of a knowledge of the truths of the kingdom of Christ, together with a power of speaking with other than their mother-tongues thereby enabling them to proclaim those truths to the world, as we see they did on the dispersion after the persecution of Stephen. W. L., JR.

TO THE CONGREGATIONS

OF MACON COUNTY, TENN., AND MONROE COUNTY, KY.

Dear Brethren: The year 1882 is now numbered with the past, and the many errors we may have committed, and the good deeds done, are with it numbered. We cannot live the year over, but we may improve in the future. As the Lord has abundantly blessed all who have judiciously used the means given in the year past, and permitted us to see the dawn of the new year, let us now take a retrospective view of the old year, and ask ourselves what have we been doing as co-workers in the Master's cause? Have we been sounding out the word as the Lord has taught us? Have we been proving to the world around us that the church is the pillar and ground of the truth, by sending the gospel into destitute places? or have we been content to support only what preaching we could enjoy, and feast upon the good things of the word of the Lord, while thousands of souls around us are starving for the bread of life, the pure gospel food? These questions with many others properly considered would conduce greatly to our spiritual welfare and to the building up of the cause in this section.

In many localities the true missionary spirit is at work. Men may devise plans with their "life directorships" and their "infant memberships," but none will work so effectually as the Lord's plan, which, to my mind, was clearly pointed out by Bro. Lipscomb in his article a short time ago. What then shall we in these counties do?

> "Must we be carried to the skies
> On flowery beds of ease,
> Whil others fight to win the prize,
> And sail through bloody seas."

Certainly not, brethren. We, too, must fight. What have we been doing? How many have been made glad by us in sending the good news of salvation to them? Ah! brethren, we all know the answer we must give. How often do we in the congregation and at the family altar pray to Him who has blessed us so richly, to send the gospel into the destitute places, and at the same time do nothing ourselves that we may realize that our prayers are answered. We must prove our faith by our works. We must work up our territory, and to do this we must have some evangelists in the field.

Now, I have a suggestion. Let the congregations operate together; let one, two or three of these congregations consult with each other, and raise a sufficient fund to support an evangelist, and send him out. By so doing two or three can be started at once.

I now propose that the congregations worshiping at LaFayette, Macon county, Tenn., and Gamaliel and Flippin, Monroe county, Ky., work together and send out an evangelist. As an evidence that the work is needed, look at Allen county, Ky., in which there is not a single congregation. Other localities might be pointed out, but we know that this work is needed, and we know that we are able to do it. As the Lord has sacrificed his life for us, we certainly can sacrifice a little for him. It will take but little from each member. There are about four hundred members in these three congregations. $1.00 from each member would make $400; one nickel from each member on each Lord's day in the year would give $1,040. Some of these brethren are willing to give $5, and doubtless some will give $10. Then, under the circumstances, shall we have an evangelist? We will see. Let the elders of the above named congregations see what their respective congregations will do, and report to each other at once, and let the work begin. May the Lord bless us and enable us to do our duty in this as well as all other things.

W. H. CARTER.

WHAT THINK YE OF CHRIST?

This is a question which the Savior once propounded to the Pharisees. It was one which involved the two natures of Christ—the human and the divine. They had no difficulty as to the first, and answered promptly: "He is the Son of David." But in the One Hundred and Tenth Psalm, David acknowledged Him as his Lord, and the difficulty which confronted them was: "If David, then called Him Lord, how is He his son?" Those who reject the divinity of Christ, and yet claim the Scripture as their guide, have the same difficulty yet. No marvel that Dr. Ellis recently claimed that so long as Unitarians admit the Bible as infallible authority on questions of Christian doctrine, they are doomed to defeat in their controversy with Evangelical Christians. The position which Christ occupies in any of the systems of theology which men hold is the touch-stone by which they may test the safety of the foundation upon which they rest their hopes of salvation. Taking the views of those who wrote the New Testament for our guide, there can be no room for doubt. There was no carefulness on their part lest they should give Christ too high and important a place in the work of salvation, or in the estimation and affections of man.

Everything in their utterances concerning Him was to exalt Christ in the minds of men—to give the most full and free scope to the indulgence of our affections toward Him, or our reliance upon Him as everything in the economy of redemption. Instead of setting metes and bounds to his wisdom, power and goodness, or using language fitted to lower His character in the smallest degree, when compared with any others of the universe, their constant aim was to exalt the Savior. He is described as "the first and the last, the beginning and the ending, the Alpha and Omega" of all hopes for this life and the life to come. Paul says of Him, "Christ is all and in all." There is no stinting here—no calculating carefulness—no use of weights and measures to ascertain the precise amount of importance due to Christ. The language is free, full and untrammeled, and accords precisely with other expressions of the same apostle elsewhere given in regard to the same Savior: "Yea, doubtless and I count all things but loss for Christ." "God forbid that I should glory save in the cross of Christ."

There is no getting over such Scripture testimonies as these. To all who claim the Christian name and yet deny the deity of Jesus of Nazareth, or that He is the only meritorious ground of a sinner's acceptance with God and his favor in the world to come, the same puzzle still remains which confounded and silenced the Pharisees of old. There is no solution of it but in the acceptance of Christ's divinity, or denying the inspiration of the Bible, and taking refuge in the cold and treacherous bosom of infidelity. The answer to the question "What think ye of Christ?" at the same time answers the question, "What think ye of the Bible?"—*Selected.*

FOR THE OBEDIENT.—All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies. Ps. xxv: 10.

The mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children, to such as keep His covenant, and to those that remember his commandments to do them. Ps. ciii: 17–18.

Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep His testimonies. Ps. cxix: 1–2.

One grand concern with buyers is to obtain garments that will last—garments whose fabrics will not waste, and whose colors will not fade. There is one seller in the great market of the world who assures the permanence of his wares. Hear ye him! "Buy of me gold tried in the fire, that ye may be rich, and white raiment, that ye may be clothed." In this appeal the redeemed shall shine when the sun shall have grown dim with age, and the stars fallen from heaven like upright figs.—*Arnot.*

As soon as we divorce love from the occupations of life, we find that labor degenerates into drudgery.—*Whipple.*

IN MEMORIAM.

Bro. David R. Sowell of New Lesea congregation, Maury County, Tennessee, died March 16, 1883, lacking a few months of sixty-four years of age.

Forty-two years ago he obeyed the gospel under the preaching of Bro. Joshua K. Speer, one of the pioneer preachers of Middle Tennessee. He was a modest, unassuming man, attending carefully to his own affairs, and not meddling with the affairs of others. He married in his youth, and lived happily and usefully with the wife of his early love till he was called hence, leaving her, a godly Christian woman, behind, to wait for "the shadows to grow a little longer" when she hopes to follow him to that blessed and happy home. He also leaves behind him three children, two sons and a daughter, all members of the church of God, to mourn their loss of a dear Christian father, who has gone before them to the better land. They should thus realize that another tie is broken for this poor world, and is placed in the regions beyond, to move them on to that beautiful home on high.

Bro. Sowell was a kind and affectionate husband and father, and was tenderly loved by his family, and was most highly esteemed by his neighbors, and countrymen, and had a deep hold upon the confidence and affections of his brethren and sisters wherever known, and especially so by those of his home congregation. For many years of the latter part of his life he was a very earnest and faithful proclaimer of the word of the Lord. He had no confidence in the wisdom of men, nor in any system or plan of man's device, in matters of faith and practice. He had strong faith, full confidence in the word of God, as being fully sufficient to guide both the church of God as such, and individual Christians, at home and abroad, in all matters of duty to God, and all work for the conversion and sanctification of souls. It was always a feast of soul to him to hear the pure word of God proclaimed, and he was ever ready to do what he could toward sounding out the gospel of Christ to a world of sinners. He would work with his own hands on the farm to make an honest living for his family, and then preach on Lord's days, and during protracted meeting season would go out and hold, or assist in holding protracted meetings. He was a model of a man in encouraging and helping young preachers into the work. He took an interest in them, and made them feel that there was at least one man that was ready to stand by them and aid them in the work. He was well known to most of the congregations of Maury County, and to many in Hickman, Marshall and some other counties, and stood high in their affections, and now holds a tender place in their memories. As is natural with all earnest and faithful Christians, as he came nearer to his end, he desired to do still more for the cause of the Master, and for the elevation and salvation of his race. And while as a Christian he had no fears of the consequences of death, to himself, he greatly desired to live longer, and do more good. Thus one by one our older preaching brethren are bidding us farewell, and leaving us to push on the good work without them. Such men can be poorly spared, while their departure calls aloud to all of us who still live, to work more diligently while it is called to-day. The night will soon come when we all shall lay our armor by and work no more on earth.

He will be missed by his family, in his congregation, by his neighbors, and by all the brethren where he had gone preaching the word.

But none of them sorrow without hope. Let all therefore who desire to live "in the Christian's home in glory," devote their hearts and lives to the service of God, and their latter end may be like his, and then all at last may meet where none grow old, where weariness, death and separation are known no more. E. G. S.

FOR THE AGED.—Those that he planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruits in old age. Ps. xcii: 14.

The hoary head is a crown of glory, if it be found in the way of righteousness. Prov. xvi: 31.

A bruised reed shall He not break. Isa. xlii: 3.

None but the guilty can be long and completely miserable.—*Goldsmith.*

HILDEBRAND AND THE EXCOMMUNICATED EMPEROR.

It was toward the end of January, in the year 1077; the earth was covered with snow, and the mountain streams were arrested by the keen frost of the Apennines, when, clad in a thin penitential garb of white linen, and bare of foot, Henry IV., the descendant of so many kings and the ruler of so many nations, waited without the gates of Canossa.

The rising sun found him there fasting; and there the setting sun left him stift with cold, faint with hunger, and devoured by shame and ill-suppressed resentment. A second day dawned, and wore tardily away, and closed, and the third morning's sun arose finding the penitent Emperor still outside the gate. At length the scene both without and within became appealing. Crowds who had stood aghast at the sight of the shivering, half-starved monarch, began to murmur against the harshness and the severity of the Pope. But Hildebrand would hear no plea. He quoted the Psalmist's words to the Abbot of Clugny:

"'Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and His Anointed, saying, 'Let us break their bonds asunder, and cast away their cords from us.' Shall we not, ought we not, to bind these cords the tighter?"

The next morning, after the Pontiff had enjoyed his night's sleep, and when the dawn broke, he looked out from the lattice of his chamber, and beheld the Emperor still kneeling; and he could even hear his prayers. Remonstrances and pleas were urged afresh. At length the Abbot of Clugny said, gently, "Forgive our trespasses *as* we forgive them who trespass against us." Him that cometh to Me I will *in no wise* cast out." The Pope lent back in his chair. He seemed to feel the submission might suffice, and presently he murmured, I will see the *ex*-Emperor."

The policy of Henry, who knew full well the power of the Pope to issue interdicts and depositions, led him thus to act the part of a penitent, and he now knelt before Hildebrand, crying, "*Miserere Domine.*" The pope reminded him of his mission "to bind kings with chains and nobles with fetters of iron"; and at length, after extorting an oath of obedience to "the laws of justice *he* might determine," appointed "the holy sacrifice" for the scene of the Emperor's absolution.

Henry knelt upon the threshold of the chapel of the castle. Just before the words of consecration of the host, Hildebrand exclaimed in a loud voice, "Open ye everlasting doors, and let the royal penitent come in!" Then taking on his finger the very Body of Redemption, ere he placed it on his tongue he thus addressed his penitent:

"In the name of the holy Apostle St. Peter, from whom I have the keys both to bind and unloose, I unloose thee, Henry, Emperor of Germany and King of Rome. I, the Vicegerent of Almighty God, reinvest thee with thy robes of imperial office under me, and with the crown and sceptre, upon our aforesaid conditions. And, be ye witnesses," he said, turning to the congregation—"thy sins I remit. Go and sin no more."

Hildebrand, the Pope who thus excommunicated and absolved the great Emperor of Germany, is known as Pope Gregory VII. The quarrel between him and the Emperor lasted long, and was not ended by this submission. Three years later, Pope Gregory again excommunicated him, March 7th, 1080, and Henry replied by deposing the Pope and setting up Guibert as Pope, under the name of Clement III., June 1080, Clement's name appears in the official list as an anti-pope, the regular Clement III. being Paulino Scolari, who was elected in December, 1187.—*Frank Leslie's Sunday Magazine.*

[This little item of history shows what Popery was in its palmy days, when it had both temporal and ecclesiastical power.—EDS.]

The grave is a very small hillock, but we can see farther from it, when standing on it, than from the highest mountain in the world.—*Tholuck.*

"FORWARD, THE LIGHT BRIGADE!"

The Christian Sower Tract Fund is the first effort among us to raise money for the free circulation of tracts in destitute fields. It proposes to hammer away until its claims are appreciated, its work is known and others are provoked to enter the ranks of the tract workers. For the past five months it has been receiving nearly fifty dollars per month. With this it has printed fifty-nine thousand card tracts, and has put to work several thousand larger ones of from four to twenty pages. Brethren, is not this a good work? But much more could be done if it had the means. Many calls come from frontier preachers and members who are unable to buy tracts, and who ask for them in large quantities to distribute in out of the way places where religious newspapers or tracts are seldom seen. Surely if you read some of the messages received you would open your heart without delay and make this fund a liberal donation. The tract is one of the cheapest and most effective ways of preaching the gospel in mission fields. Yet we are so slow to act. We have the money, we admit of the necessity, we acknowledge the power of truth, what hinders us from arising in the strength of our God-given might and going to work? We act as if under a strange spell doing, so little and yet asking people to look at us as samples of the Christians the New Testament requires. We must either do more work or less boasting. We must prove to the world that we love, "Go ye into all the world and preach the gospel to every creature," as much as "He that believeth and is baptized shall be saved." We cannot do this and remain so indifferent to tract work. If you can work better by yourself do so—lay aside a portion of your earnings and spend it for good tracts, and place them where they are needed and God will bless your efforts. If you like the Christian Sower Tract Fund's tracts and plan send the money to me and you shall never regret it. A dollar can be made to preach several hundred sermons in places where our Master's name is not honored. If you desire to buy tracts send your order to me. Seven kinds of card tracts on hand. They are 50 cents per hundred, post paid. Large quantities at reduced rates. Less than $1 can be sent in postage stamps. "Let us not be weary in well-doing; for in due season we shall reap if we faint not."

"Forward, the Tract Brigade!"

J. W. HIGBEE.

Madisonville, Ky.

CHURCH MOORINGS.—An old sea captain was riding in the cars, and a young man sat down by his side. He said:

"Young man, where are you going?"

"I am going to Philadelphia to live."

"Have you letters of introduction?"

"Yes," said the young man, and he pulled some of them out.

"Well," said the old captain, "have you a church certificate?"

"Oh yes," replied the young man; "I did not suppose you desired to look at that."

"Yes," said the sea-captain, "I want to see that. As soon as you reach Philadelphia, present that to some Christian church. I am an old sailor, and I have been up and down in the world; and it is my rule, as soon as I get into port, to fasten my ship fore and aft to the wharf, although it may cost a little wharfage, rather than to have my ship out in the stream, floating hither and thither with the tide."—*Presbyterian.*

FOR THE RICH AND PROSPEROUS.—Blessed is he that considereth the poor: the Lord will deliver him in the time of trouble. Ps. xli: 1.

He that giveth unto the poor shall not lack. Prov. xxviii: 27.

He which soweth bountifully shall reap also bountifully. God loveth a cheerful giver. 2 Cor. ix: 6–7.

Things which could never make a man happy develop a power to make him strong. Strength and not happiness, or rather that happiness which comes by strength is the end of the human living. And with that test and standard the best order and beauty reappears.—*Phillips Brooks.*

OATHS—FIRST JUDICIAL, SECOND VOLUNTARY.

SHOULD CHRISTIANS TAKE THE FIRST? MAY CHRISTIANS TAKE THE SECOND?

(Concluded from Last Number.)

We are told that the judicial oath is now modified, so that Christians can, if they wish, affirm and not swear. Very well; if the law does not require the oath, then Christians need not take it. But it seems to me the change is more in sound than sense. The significance of an oath is in the appeal to God as witness. To say, "I affirm," with an appeal to God, is in no wise different from "I swear," with an appeal to God. I do not understand that the appeal to God has been set aside with the words "I swear."

Many persons whose consciences are tender on the oath question, seem to think that the sin of an oath is in saying "I swear." When they are permitted to say "I affirm," the trouble is all over, and their conscience very easy. I suppose the law was modified for the benefit of this class. It is a good law. Let it stand, by all means. This closes what I have to say on the judicial oath. There remains the other class of oaths—

VOLUNTARY OATHS.

These were not required by law, neither were they enforced by the law, yet the law made them binding on the conscience. The law concerning them is found in Num. xxx: 2–10–13: "This is the thing that the Lord commands. If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond, he shall not break his word; he shall do all that proceedeth out of his mouth." See Deut. xxiii: 21: "When thou shalt vow a vow to the Lord thy God thou shalt not slack to pay it: for he will surely require it of thee: and it would be sin in thee. But if thou shalt forbear to vow it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform."

Of this class of oaths we have numerous examples in the Scriptures. Abraham swore peace with Abimelech; Gen. xxi: 22. Joseph swore to Jacob to bury him in Canaan; Gen. i: 5. Joseph's brethren swore to him concerning his bones; Gen. l: 25. Ruth swore never to leave Naomi; Ruth i: 16–17. David and Jonathan swore eternal friendship; 1 Saul x: 11. The good king Asa and his people swore that they would seek the Lord with all their heart and soul; 2 Chron. xv: 11–14. Jephthah's rash vow or oath belongs to this class; Judges xi: 29. This class of oaths was very common with the Jewish people in the time of Jesus.

I will now inquire into the application of the words of Jesus to voluntary oaths. When Jesus said, "Swear not at all," did he forbid all such oaths, lawfully taken? I do not think he did. I do not feel sure that his words apply to this class of oaths at all. I think his words are to be taken under still further limitation. I think I find reason for this limitation in the example of Paul. I think it will be conceded that Paul understood those words of Jesus, and knew their perfect application; and that he was second to no man in reverence for the authority of Jesus. Paul would have been the first to enforce those words in their full import, and the last to violate them.

On several occasions Paul used these strong words: "Moreover, I call God for a witness on my soul, that to spare you I came not to Corinth." 2 Cor. i: 23. "The God and Father of our Lord Jesus Christ, who is blessed forever more, knoweth that I lie not." 2 Cor. xi: 31. "Of the things I write unto you, behold, before God I lie not." Gal. i: 20.

If Paul does not take an oath in each of these expressions, he comes so near it that I am not able to see the difference. What is an oath? "A solemn declaration, or affirmation, made with an appeal to God, for the truth of what is affirmed." —Webster.

Every feature of an oath, as defined by Webster, is present in each of these expressions. 1. There is an affirmation. 2. A solemn affirmation. 3. An appeal to God as witness of its truth. I challenge Bro. Morgan, or any one, to frame an oath, according to Webster's definition, in clearer and stronger terms than are used in each of these quotations from Paul. No judicial oath is framed in stronger words than these. "In what I say, behold, before God I lie not." This will be taken in any court as a proper oath. If in a single feature it falls short of a *bona fide* oath, let that feature be shown. Then Paul, speaking by the Holy Spirit, under the reign of Jesus the Christ, took an oath three times; and be it remembered these were not judicial oaths; they were not required by law; they were entirely voluntary. Did Paul violate those words of Jesus, "swear not at all?" I would like to have an answer to the question. If he did, can he be trusted as a faithful teacher of the divine will? If he did not, then there is further limitation to those words of Jesus.

Paul's example gives the limitation. They do not apply to all voluntary oaths. Some are excepted from their sweeping prohibition. It is now incumbent on the brethren on the negative to show limit to the exception. Paul had no liberty in the gospel that every Christian did not then and may not now enjoy. If on solemn occasions, and in important matters, Paul may make oath and be blameless, so may every other Christian. Hence, under Paul's teaching, Rom. 13: 1–7, I feel under obligation to take the judicial oath, and in the light of Paul's example, I feel at liberty to take voluntary oaths on all proper occasions.

Bro. Morgan thinks Christians should establish such character for truth and probity that their "yea or nay" would be as good as their oath. Bro. M. seems to forget that laws are not made for the good, but for the bad. There always have been men, and, I suppose, always will be men, who will tell the truth under oath, and suppress it when not. For this very reason the law requiring the oath is necessary. It is made for that class. The truth-speaking submit to it because it is necessary.

Bro. Morgan says, "When a Christian puts his hands on the Book of God and says, "I do solemnly swear," or lifts his hands toward heaven and says, "I do solemnly appeal to God, as the witness of truth and the avenger of falsehood," etc., he puts his word on a level with that of him "who loveth and maketh a lie."

I am sorry Bro. Morgan wrote this. I am afraid he will not now have much respect for Paul. I do not know how Paul placed his hands, whether on the book, or whether he lifted them toward heaven, neither is it material to the point. But I do know that Paul said, "I call God for a witness on my soul, that to spare you I came not to Corinth," and again, "Of the things I write unto you, behold, before God I lie not." In taking this solemn oath, did Paul put his word on a level with that of him "that loveth and maketh a lie?" Why did not Paul remember the "swear not at all," and put in the "yea, yea, and nay, nay," instead of those strong words? Did Paul's words "come of the evil one," or did he "fall into condemnation" therefor? There can be but one answer to these questions. Paul did not understand that those words of Jesus applied to this kind of oaths. Paul's example is better than any uninspired comment on Matt. v: 33–37.

Bro. Morgan says when a "Christian" takes an oath. Why does he say "Christian?" Why not a Jew? Why not Abraham? Why not the prophets? Why does not a solemn oath before God as well, put their word on a level with that of him "that loveth and maketh a lie?" Why is not an oath dishonoring to the word of the Lord God? Will Bro. M. tell us? I take it that men learned to take oaths, from the Almighty. The first oath on record is the oath of God to Noah. Surely God did not practice after the example of men, and then condemn the practice. It is too late in the ages to call in question the morality, the dignity, and the utility of an oath taken in the fear of God.

"An oath for confirmation is the end of strife." God himself made oath in confirmation of his word. "He swore by himself, because he could swear by none greater, that his people might have strong consolation, who had fled for refuge, to lay hold on the hope set before them." Heb. 6: 13–20. Is it then sinful, is it dishonoring, is it a questionable deed, for his people, on solemn occasions, and in important matters, to swear to one another in his fear, as they have done in all ages and under every dispensation? Certainly it is not. It is not the oath, nor the taking of an oath, that is condemned in the word of God. It is the abuse of it. Oaths are sacred things, and should be handled reverently.

This leads me to consider the application of these words of Jesus and his apostle James. In this effort the context shall be my guide. The subject of his words is not lawful swearing, but unlawful swearing, and its consequences. I think this is made to appear in the specifications. No form of a lawful oath appears in them. Every oath specified was unauthorized by the law. The law said, "Thou shalt fear the Lord, and thou shalt swear by his name." But the Jews had invented many other forms of oath. They swore by their head, by the heaven, by the earth, by Jerusalem, by the temple and the gold of the temple, by the altar and the gift thereon. These forms of oath were used mostly for the purpose of evading the obligations of the lawful oath. Jesus teaches that all such oaths are degenerate oaths, and profane. He forbade his disciples to use them. I think his words, "swear not at all," are to be applied only to those unlawful forms of swearing. These were mostly used in common conversation, when swearing was not at all necessary. Hence he says, "Let your communications be yea, yea, and nay, nay; for whatsoever is more than these cometh of evil," or, as in the Revision, "cometh of the evil one"—the devil. I think the "communications" refer to common conversation. I understand Jesus to say, avoid all unauthorized oaths; and in common conversation let your confirmations be yes, yes, no, no. More than this,—that is, such oaths as I have specified,—cometh of the evil one.

If Jesus here forbids all oaths, it is because they come of the evil one. But all oaths do not come of the evil one. Lawful swearing comes of God, and is for good; but unlawful swearing, idle, rash, evasive, swearing, does come of the evil one, and all its fruits are bad. Hence, the reason that Jesus here gives for not swearing, and for using the simple yes and no in common conversation, shows the application of his words to be to unlawful swearing. This application of the words of Jesus harmonizes (1) with the specifications made; (2) with the reason given for the prohibition; (3) with other precepts of Jesus, as I have shown; (4) with the example of Jesus when on trial; and (5) with the example of Paul, who, on several occasions, did not hesitate to go far beyond the simple yea and nay, and take solemn oaths. From all this, I take it to be the true application of Matt. v: 33–37, James v: 12. I have said nothing about James v: 12, because it is but a repetition of the words of Jesus, and to be applied in the same way.

Now, in conclusion, I tender my Christian regards to Bro. Morgan. I have tried to show the error of his conclusions, and I hope he will return the favor, if he thinks it deserving.

B. W. LAUDERDALE.

ALL IN HIS HAND.—Yes, beloved reader, thank God that your times, your interests, your salvation, are all out of your hands, and out of the hands of all creatures, supremely and safely in His. Forward in the path of duty, of labor, and of suffering. Aim to resemble Christ more closely in your disposition, your spirit, your whole life. Soon will it be said, "The Master is come, and calleth for thee." He is coming. "Prepare to meet thy God." Let your motto for this year be forward! Patient in endurance, submissive in suffering, content with God's allotment, zealous, prayerful, and watchful, be you found "standing in your lot at the end of the days." Trust God implicitly for the future. No sorrow cometh but shall open some sweet spring of comfort; no necessity transpireth but shall endear a father's care; no affliction befalleth but shall be attended with the Savior's tenderest sympathy. In Him meets all confluence of grace for your hourly, momentary need. Let your constant prayer be, "Hold thou me up, and I shall be safe." Let your daily precept be, "Casting all your care upon Him, for He careth for you." And then leave God to fulfill, as most faithfully He will, "His own gracious, precious promise," "As thy days, so shall thy strength be."—*Ex.*

Hope is an active grace; it is called a lively hope. Hope is like the spring in the watch—it sets all the wheels of the soul in motion; hope of a crop makes the husbandman sow his seed; hope of victory makes the soldier fight; and a true hope of glory makes a Christian vigorously pursue glory. Here is a spiritual touchstone to try our hope by.

Trouble-Borrowers.

There's many a trouble,
Would break like a bubble,
And into the waters of Lethe depart,
Did we not rehearse it,
And tenderly nurse it,
And give it a permanent place in the heart.

There's many a sorrow
Would vanish to-morrow,
Were we but willing to furnish the wings;
So sadly intruding,
And quietly brooding,
It hatches out all sorts of horrible things.

How welcome the seeming
Of looks that are beaming,
Whether one's wealthy or whether one's poor!
Eyes bright as a berry,
Cheeks red as a cherry,
The groan and the curse and the heartache can cure,

Resolved to be merry,
All worry to ferry
Across the famed waters that bid us forget,
And no longer fearful,
But happy and cheerful,
We feel life has much that's worth living for yet.

Bible Reading.

BY REV. H. V. DEXTER, D. D.

WALKING.

I

An Enoch *walked* with God: and he was not; for God took him—*Gen.* 5: 24.

These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah *walked* with God.—*Gen.* 5: 9.

Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And he did that which was right in the sight of the Lord, and *walked* in the ways of David his father, and turned not aside to the right hand or to the left.—2 *Kings* 22: 1, 2.

There was in the days of Herod, the King of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, *walking* in all the commandments and ordinances of the Lord blameless.—*Luke.* 1: 5, 6.

II.

Thus saith the Lord, After this manner will I mar the pride of Judah, and the great pride of Jerusalem. This evil people, which refuse my words, which *walk* in the imagination of their heart, and *walk* after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.—*Jer.* 13: 9, 10.

If his children forsake my law and *walk* not in my judgments; if they break my statutes, and keep not my commandments: then will I visit their transgression with the rod, and their iniquity with stripes.—*Ps.* 89: 30–32.

III

But take diligent heed to do the commandment and the law, which Moses the servant of the Lord charged you, to love the Lord our God, and to *walk* in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and soul.—*Josh.* 22: 5.

Ye *shall walk* in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.—*Deut.* 5: 33.

IV.

Then Jesus said unto them, Yet a little while is the light with you. *Walk* while you have the light, lest darkness come upon you: for he that walketh in the darkness knoweth not whither he goeth.—*Jno.* 12: 35.

As ye have therefore received Christ Jesus the Lord, so *walk* ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving—*Col.* 2: 6, 7.

I therefore, the prisoner of the Lord, beseech you that ye *walk* worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing, one and another in love; endeavoring to keep the unity of the Spirit in the bond of peace.—*Eph.* 4: 1–3.

There is therefore now no condemnation to them which are in Christ Jesus, who *walk* not after the flesh, but after the Spirit.—*Rom.* 8: 1.

For the Lord is a sword and shield; the Lord will give grace and glory; no good thing will he withhold from them that *walk* uprightly.—*Ps.* 84: 11.

NOTE.—We do not walk by a single step, but only by a succession of steps. The term walking, in its figurative sense, applies not to a single act, but to a succession of acts forming a course of life.

The Effects of the Bible.

Taine's "English Literature" has a remarkable passage with reference to the effect of the Bible on the English people, as read and learned for the first time from Tyndall's Translation:

"One hid his book in a hollow tree; another learned by heart an epistle and a gospel, so as to be able to ponder it to himself even in the presence of his accusers. When sure of his friend he speaks with him in private; and peasant talking to peasant, laborer to laborer, you know what the effect would be. It was the yeomen's sons, as Latimer said, who more than others maintained the faith in Christ in England, and it was with the yeomen's sons that Cromwell afterward reaped his Puritan victories. When such words are whispered through a nation, all official voices clamor in vain. The nation has found its poem; it stops its ears to the troublesome would-be distractors, and presently sings it out with a full voice and from a full heart. But the contagion has even reached the men in office, and Henry VIII. at last permitted the English Bible to be published. England had her book. Every one, says Strype, who could buy this book either read it assiduously or had it read to him by others, and many well advanced in years learned to read with the same object."

Some one writes for our opinion on a question said to be in controversy in his neighborhood—whether both the Old Testament and the New, or the New only, should furnish themes for the pulpit. There can be but one proper answer: Both should be drawn on. Both are parts of one Bible, parts of one history of redemption. Hence they are complements of each other. The Old Testament is to be interpreted in the light of the New, and *vice versa*.—*Western Christian Advocate*

A garment that is double-dyed, dipped again and again, will retain the color a great while; so a truth which is the subject of meditation. Get the heart filled with love by the things of God. I never yet saw a covetous old man forget where his money lay.—*Philip Henry.*

Seek to love nothing out of God. God remakes a broken heart and filleth it with love. He cannot fill a divided heart. Bring all things, as thou mayest, nigh to God; let them not bring thee away from him.—*Dr. Pusey.*

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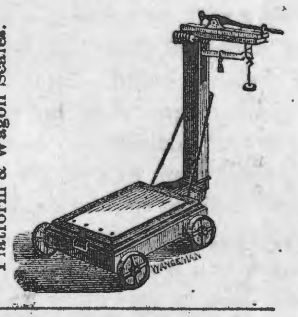

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NASHVILLE, TENNESSEE, APRIL 25, 1883.

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EDITORIAL BREVITIES.

PRAYER AND WORK.

Everything in Christianity has its own place to fill, and no one appointment can take the place of another. Prayer can never take the place of one single item of work that God has required at the hands of his people. Prayer offered according to the will of God will bring help to his people, in doing what he has required them to do, but will not accomplish the work for them, nor release them from one single duty that God has laid upon them. Christians may pray till life ends, to the Lord to feed the widow and the orphan, but all this prayer will never release them from one iota of the command to *visit* them in their afflictions, that is, to supply and relieve their necessities. The farmer may pray the livelong summer for his daily bread, but all this prayer will never release him one particle from the decree of God that in the sweat of his face he shall eat bread. So it is with everything that God has required of his people. They must do their part faithfully. And if they will, and at the same time will pray earnestly, openings and opportunities will be made for their success, that they could have no assurance of otherwise. Thus prayer and work combined may accomplish wonders; but prayer alone, nothing. Some Christians seem to think they have done their duty when they pray for the spread of the gospel, and the conversion of sinners, while individually they do nothing to bring it about. Such prayers will bring no blessing from the Lord.

"UNSPOTTED FROM THE WORLD."

The Christian character is represented as white raiment, as fine linen, clean and white. When any one literally puts on white raiment, it looks very bad to see that spotted and blurred over with ink. We love to see white raiment purely white. So it is with the Christian. It is desirable that his raiment, his character, should be purely white, not all spotted over by sin. And if he would have it so, he must keep himself unspotted from the world. But it may be said no man can live, and be always and entirely free from sin. That is true, but God has provided for this weakness in those who are earnestly striving to do right. He has provided means by which his faithful people may obtain forgiveness for these sins day by day, and thus these spots of sin may be taken out, and at the close of life it can be said of them, they "have washed their robes and made them white in the blood of the Lamb." But if we as the children of God sin from time to time, and thus spot our raiment, our character, and do not use the means God has ordained for healing, for washing out these stains, we may go up with them upon us to the judgment seat of Christ, and we may then find, when too late to change, that we have not on the wedding garment. How sad then to be bound hand and foot, and be cast into outer darkness. Let every child of God, therefore, strive to keep himself unspotted from the world, that his raiment may be pure and white at the marriage supper of the Lamb.

E. G. S.

ORGANIZATION.

This word is used in different senses, by different ones that use it. Some mean by it, when they say a church is organized, that they have elders and deacons ordained to their respective positions and work, and that no company of Christians is in an organized condition till this is done. Others apply the word to any congregation that meets regularly on the Lord's day, and thus carry on the worship and work of the Lord's house, whether they have ordained officers or not. A dozen, more or less, that will meet on every first day of the week, keep the ordinances, read and teach the word of God to one another and to their children and neighbors, sing, pray, and work together for the advancement of the cause of their Master and the conversion of their neighbors, may be called an organization in this latter sense. And as there is much confusion in the use of this word on account of its being used in these different senses, it would probably be better not to use it at all. The word is not found in the word of the Lord given us to guide us in the great work of the church, and we could entirely dispense with it and not lose a single spiritual idea.

We think it the duty of any number of Christians that may live near each other, and can possibly do so, to meet together on every Lord's day, break bread, and read, and sing, and pray, and contribute of their means for the upbuilding of the cause in their midst, and the conversion of their neighbors. This they can do without what are usually called officers, as elders and deacons. Then as they grow, and their numbers increase, and there is need for some to take the oversight, and there are men competent to do that work, ordain them to it. And when deacons are needed, and some have grown into ability to do the work, ordain some to that. But the worship of a young congregation can be carried on without these officers so called, and they only come in as the necessity and work of the church demand, and when they have members competent.

While we know that much depends upon the preacher or evangelist, that introduces people into the church of God, and while preaching is thought to be a necessity to the growth of a young congregation, yet it is true that two or three, or any number of disciples, may meet together, give thanks for and partake of the bread and wine in memory of Jesus, may read the word of God, and pray, sing, and worship the Lord and edify each other, whether they have either preacher or ordained officers or not.

And there are numbers of neighborhoods where there are a few members just starving out spiritually, because they have no preacher or officer to lead them. All such ought to begin at once to meet on Lord's day, and worship together, and thus strengthen their hearts and lives in the work of the Lord. And this will not only strengthen their own lives, but will call the attention of their friends and neighbors to them, and to the cause in which they are engaged, and thus open the way for preaching, so that it will do much more good. And such a course will call the attention of preachers, and make them much more inclined to visit them and help them.

In this way congregations may grow up all over the land, meeting houses be built, sinners converted, and immense good be done. Whereas, on the other hand, if they should wait, as they too often do, for some preacher to happen along to build up and help them, they lose all interest in the cause and die spiritually. Christians often depend too much upon preaching and preachers to build them up. All have the word of the Lord, the only thing preachers have to go by, or have any right to teach. They can read that, and follow its directions if they will, and thus start up congregations at all places where there are members too far away from congregations already built up and worshipping regularly. Christians cannot afford to stand still and die. There is too much at stake in it. Their own souls, and the souls of their children, neighbors and friends are too precious to be lost by negligence and inactivity.

The notion attached to the word organization has had much to do with the coldness and indifference of many little groups of Christians scattered here and there over the earth, where there is no house of worship, or congregation meeting near enough for them to attend. Members thus situated have it in their power to do a grand work for their neighbors as well as themselves. All such should realize that they are called of God to be the light-bearers of heaven's truth, and that if they would go to heaven themselves, they must open the way for others to go there.

Don't fail to meet and worship the Lord under the supposition that you cannot without an organization popularly so called. Any Christian man has the right to read the word of God, give thanks at the table, or lead in the worship in prayer, or in teaching, if he be competent, without any ordination or appointment from others. Every child of God is a priest, with perfect right to offer to the Lord in any matter whatever that Christians are required to work. They may preach the word to the world, baptize believers, give thanks at the Lord's table, teach and admonish brethren, and such like. Qualification and propriety will suggest, as a general rule, who ought to do certain things. But a willingness to work, and a desire to do good, should be cultivated by every one, and the question as to who ought to do certain things can then be easily decided.

E. G. S.

We are all in favor of Christian unity on our own terms. This is the sort of so-called Christian unity that is putting off the happy day when our Lord's sacerdotal prayer shall have its glorious fulfillment, and all his followers shall be one, as he and his Father are one.—*Christian Advocate.*

Because the times were perilous, Enoch walked more closely with God. Times of declension and great wickedness develop the most shining examples of fidelity as well as the most shameful apostasy. That which is a temptation to the half-hearted is a gracious opportunity to the faithful.—*Christian Advocate.*

If there were no enemy, there could be no conflict; were there no trouble, there could be no faith; were there no trial, there would no love; were there no fear, there could be no hope. Hope, faith, and love are weapons, and weapons imply foes and encounters; and relying on my weapon I will glory in my sufferings.—*Dr. Newman.*

A DIFFICULTY SOLVED.

Friend Mason of Smith county, brought us the following difficulty a few weeks since. We failed to give him the proper solution then, as we had little time to examine it, but now give the correct one. Mark i: 14 says: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, the time is fulfilled and the kingdom of heaven is at hand, repent ye and believe the gospel." Then it proceeds to tell of the calling of the disciples to follow him, whom afterward he made his apostles.

But John iii: 22, says: "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized. And John also was baptizing in Enon, near to Salim, because there was much water there; and they came and were baptized. For John was not yet cast into prison." Now, the difficulty all will see at a glance. Mark's first account of the preaching in Galilee, and the calling of the disciples to leave their vocation and follow Jesus, was after John was cast into prison; while John distinctly says, John and the Savior were preaching at the same time, before John's imprisonment. There is a difficulty in this, only, by making Mark say this was the first preaching that was done by the Savior.

But this is not true. Mark makes a very brief narrative, and mentions only the leading incidents of Christ's life. He desires to record the calling of the disciples to consecrate themselves to the Savior, so mentions only this tour into Galilee in which that was done, when he certainly made one, probably two, before this one was made.

No one of the writers proposed to give all the Savior did or said, none of them give the order in which he labored and taught, unless Luke does. Now Luke iv: 13, concludes the account of the temptation and tells of his first tour in Galilee, "Jesus returned in the power of the Spirit into Galilee, and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all."

How long this tour lasted we know not. His first miracles were performed during this tour of Galilee. During this tour many attracted by the miracles and teachings of the Savior, followed him from place to place, but as their inclinations suggested or necessities required, returned to their homes and callings. Matthew and Mark make no mention of this tour—Luke and John do. John tells how during this tour the disciples who afterward became his apostles, first came into contact with the Savior, but he did not call them. John the Baptist's testimony led them to leave him and follow Jesus. See 1st chapter of John. But they certainly returned to their callings and their families.

From this tour at the feast of the Passover, Jesus went into Judea. See John ii: 13. He returned to Galilee. He afterward made a tour into Judea, his disciples accompanying him. On this tour to Judea he taught and baptized, while John was still teaching and baptizing at Enon, as noted John iii: 22, the greater number now come to Jesus. When this was reported to John, he announced "I am not the Christ." At this time Jesus returned to Galilee, passing through Samaria when the conversation with the woman took place, John iv. He remained here two days, then came into Galilee again, John iv: 43. He left Galilee again for Jerusalem, as recorded. John vii: 10.

Mark gives no record of the first visit to Galilee, nor of the second, if there were two before he called the twelve to leave home and follow him. He gives no account of the imprisonment of John, farther than to allude to it as having occurred before the time of the calling of the twelve, and the distinct preaching of the speedy coming of the kingdom of God.

But he had preached before this in Galilee. His disciples had heard, had baptized, but had not given up all to follow with him continually. After John's imprisonment he calls on them to give up their callings and he would make them fishers of men. They had heard him; he had known them as his trusty followers before this. This constant companionship with him, was preparatory to their being sent out as apostles, that still later was done. There is no trouble in understanding and reconciling these things, if we will read all the statements and realize that none of the evangelists proposed to tell all that the Savior did, but each one told what was most important and effectual in impressing the truth on those to whom he was writing.

The fact that there is no effort to make the statements appear harmonious, and that there are apparent contradictions, clearly evince it was not a concocted tale to impose on the people, else these apparent contradictions would not exist. Again, it is true God has left ground for men who wish to complain, and find fault with his word instead of obeying it, to do so that they may compass their own ruin. Our ignorance is a very sandy foundation upon which to build objections to God's word.

D. L.

THE PICKENS ORPHAN FUND AND THE SMITHSON ORPHAN FARM.

That these brethren have done much for the cause of Christ, I have no doubt; and that their families should be helped by the brethren is right, provided they do it scripturally. But this is the question. It is proposed that we raise a fund the interest of which is to supply the wants of Bro. Pickens' children, and that we raise money enough to buy a farm for Bro. Smithson's children.

Now I ask, what is to become of this fund and farm when these children become of age? These children can spend these means in riotous living if they choose. Has the Lord such a loose way of managing his cause as this? We know furthermore, that property given to children, in nine cases out of ten, is a curse to them.

But again, suppose we lay up earthly treasures for a few more children, and we add to these a few more, and on we go. Now, while all this is going on, what is to become of those who stand in need of daily food and raiment? It is said that we have the poor with us always, and as they are to be with us always, we are to be always supplying their wants. This is a blessing to the people of God to be helping the poor always; it draws us near to God.

Now we ask, is the course that the brethren are pursuing in this matter scriptural? And is it calculated to make these children feel their dependence upon God as they grow up? I think that such a course will prove detrimental to the cause of Christ. Then if these children need aid let them have it; but let them have it as they need it. This will bring them up so that they will feel their dependence upon God, and learn them to love the cause of Christ. This course is calculated to do them good, not only in this world, but in the world to come. The other is not God's way to provide for his poor. The Lord's way is the best; and the reason why it does not work, is as Bro. Poe says, "Because we do not work it."

Some may think I am very unkind in writing this. But let us have the Lord's way in this as in other things. The Pickens orphan fund has been before the brethren for sometime; then in steps another of the same nature. If these things go uncriticised, how long will it be before these appeals are as numerous as the daily appeals?

Petersburg, Tenn. B. F. HART.

What is best is hard to tell. I do not think there is anything unscriptural in providing a family enough land to work, to enable them to help themselves. I suppose this was the object of those calling for help for Bro. Smithson's family. They are living in a little village not favorable for industrious habits or moral training. It was Bro. Smithson's desire to get his children on a little farm, that his boys might learn to work. We never can tell what will be the result of our help to others; if it is abused, the sin is not ours. There are two dangers in helping others—one is, that we fail to help through our love of money, and those needing help suffer; the other is, that in helping, the persons helped are made to lose their independence and self-respect, and learn to look otherwise than to their own energy and industry for a livelihood. This last is an injury to any one.

It has always seemed to me, the best help is to place people in a position to help themselves. Then if they fail, the sin is theirs. This we understand the friends of these families are trying to do.

I will state that the short article of mine deprecating advertising the needy members of a church in the papers, was not written to discourage help to Bro. Smithson's family. It was written and in the copy box some weeks previous to its publication and happened to get in that number. I did not know the appeal for Bro. S.'s family was to be in that number until it was out.

D. L.

Dr. Cuyler, in one of his recent newspaper articles, quotes Isaiah xxvii: 12: "Ye shall be gathered one by one, O ye children of Israel." The lesson he draws from it is that we cannot save men *en masse*—the church is to be built up by quarrying out one stone at a time, squaring it, laying it in the wall and cementing it to the other stones. Whether this lesson is taught in the passage or not, it is a most important one, and one that in these days of great organizations we are tempted to forget. We have excellent machinery, and it is all useful in its place; but the world will never be converted by machinery. It was an individual work in the time of our Savior—in apostolic times—in all times since, when the church has been pure and spiritual; and it will be to the end of time.

We must not depend on missionary societies, but more especially on individual effort in the spread of the gospel. The same writer adds:

One of God's reasons for building up his kingdom in this way is that every Christian may be a worker. If a few eloquent men were raised up to lead thousands to Christ as Peter the Hermit led the Crusaders to Palestine, we average believers would think that we were relieved from all responsibility. But when the most successful workers have to grapple with the individual sinner, and by earnest, personal effort help him to come to Christ, we see that we can all be workers together with God. Yes, the youngest and the feeblest can find some soul that he can influence. And often our very weakness is an element of power. The softer the iron the stronger the electro-magnet.—*Old Path Guide.*

FOR THOSE WHO PERSEVERE.—He that endureth to the end shall be saved. Matt. x: 22.

Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Heb. iii: 6.

Be thou faithful unto death, and I will give thee a crown of life. Rev. ii: 10.

He that overcometh shall inherit all things; and I will be his God, and he shall be My son. Rev. xxi: 7.

Old Rowland Hill was both wise and witty when he replied to one who applied for admission to the sacrament at Surrey Chapel, stating that his religious feelings originated in a dream. "Well, that may be," said Mr. Hill, "but we'll tell you what we think of your dreams when we see how you walk now you are awake."

CHURCH NEWS.

Dear Bros. L. & S.: We had one addition at La Guardo. I was assisted there by my brother (F. D. S.) and Bro. Elam. We had seven discourses, and left the brethren greatly encouraged. Our people have been persecuted at La Guardo, but much prejudice has been removed of late. If the brethren will do their duty they will soon build up a large congregation. Some brethren have forsaken the assembling themselves together on the first day of the week. Is it not strange that one should refuse to meet with the brethren because they meet too late on Lord's day? I guess he gets hungry. When a man refuses to meet with the brethren on Lord's day because it makes his dinner come after 12, but can go to town and stay till night on Monday without his dinner, that brother doesn't hunger and thirst after righteousness. I do not wish to be understood that I encourage a few leading brethren to meet at the Lord's house on His day and sit about the door-steps talking about crops, mules, etc., until every one is worn out and anxious to be away. Let that man who is in favor of promptness, *be prompt*, and thus encourage others to be so. "Let patience have her perfect work that ye may be perfect and entire, wanting nothing." Exhort one another, but if you fail to see the fruit next day, don't quit. We never find fruit next day after the seed is sown. It must germinate, it must grow, it must be cultivated, and the fruit will come by-and-by. And here let me say to those who are, like myself, evangelizing, don't expect a crop of full grown Christians immediately after the seed is sown. It must have time. A man united with us from the Baptists recently, and from his conversation I learned that he had received the seed from Bro. Campbell, perhaps forty years ago. The devil had never succeeded in stealing away the word, but had only covered it over. May God help us to labor patiently in his vineyard. F. B. SRYGLEY.

Lebanon, Tenn., April 12th, 1883.

"I promised to give a report of my meeting here at the close. I closed the meeting last night with a full house and an unabated interest prevailing. Bro. Farrow remained with me till last Lord's day night, up to which time twelve had made the good confession and put on Christ in baptism. Home engagements called Bro. Farrow away; I continued the meeting with good interest; six more confessed their faith in Christ and were baptized into Him. And one brother who had strayed from the fold, and had joined the M. E. C. South, returned to the fold, and confessed his faults, and asked the brethren to forgive and pray for him. Our labors resulted in nineteen additions to the congregation; and also greatly strengthening and encouraging the church. The church had not enjoyed a revival season for two or three years before; having been without regular preaching, and as is too too often the case, had become luke-warm, while many had ceased to meet with the assembly altogether. My previous labors had resulted in reclaiming nearly all the prodigals back to the fold. The final triumph of a church depends upon the manner in which the babes are nursed and trained by those whose duty it is to watch for their souls. In vain is our labor if this is neglected. God be praised."—R. B. Trimble, Marion, Ill., April, 12, '83.

Washington had three trades, Jefferson as many, Franklin was Jack-of-all-trades and good at several; and the assertion is safely made that the history of any hundred illustrious persons will show that the majority of them had their heads knocked against something hard in their early days.

Every man and woman who is doing one thing, and that a good thing, doing it well and doing it all the time, even if no great results can be seen now, is sure to accomplish something worthy of life.—*Congregationalist.*

To be good is to do right. To do right is to obey the Lord. To obey the Lord will finally land you in eternal bliss.

Contact with the world either breaks or hardens the heart.—*Chamford.*

REPRESSION.

How many live a stingy and niggardly life in regard to their richest inward treasures! They live with those they love dearly whom a few more words and deeds expressive of this love would make so much happier, richer, and better, and they cannot, will not, turn the key and give it out. People who in their very souls really do love, esteem, reverence, almost worship each other, live a barren, chilly life, side by side, busy, anxious, pre-occupied, letting their love go by as a matter of course, a last year's growth, with no present buds and blossoms.

Are there not sons and daughters who have parents living with them as angels unawares—husbands and wives, brothers and sisters, in whom the material for a beautiful life lies locked away in unfruitful silence—who give time to everything but the cultivation and expression of mutual love? The time is coming, they think, in some far future, when they shall find leisure to enjoy each other, to stop and rest side by side, to discover to each other these hidden treasures which lie idle and unused. Alas! time flies and death steals on, and we reiterate the complaint of one in Scripture—"It came to pass, while thy servant was busy hither and thither, the man was gone."

The bitterest tears shed over graves are for words left unsaid and deeds left undone. "She never knew how I loved her." "He never knew what he was to me." "I always meant to make more of our friendship." "I did not know what he was to me till he was gone." Such words are the poisoned arrows which cruel Death shoots backward at us from the door of the sepulchre.

How much more we might make of our family life, of our friendships, if every secret thought of love blossomed into a deed! We are now speaking merely of personal caresses. These may or may not be the best language of affection. Many are endowed with a delicacy, a fastidiousness of physical organization, which shrinks away from too much of these, repelled and overpowered. But there are words and looks and little observances, thoughtulness, watchful little atténtions, which speak of love, which make it manifest, and there is scarce a family that might not be richer in heart-wealth for more of them.—*Mrs. Stowe.*

WHAT WILL HE DO WITH IT?—With what? Why, with his money to be sure. He gave *himself* to the Lord years ago. He is not his own; he is bought with a price. Far more has been paid for him than he is worth, and now, during the past year God has prospered him greatly. He has more money at the close of the year than he ever had before. *What will he do with it?* He is a steward of the Lord. In a general way he is willing to acknowledge the fact of his stewardship. But will he practically recognize his great responsibility? Will the Christian people who have greatly prospered during the past year ask themselves how best to make investments so as to lay up for themselves treasures in heaven? It is a great question. The demand upon the people of God was never greater. The field for profitable investment was never wider. The money was never more plentiful. What will you do with it?—*Central Presbyterian.*

HOLD ON.—A worthy brother wants to know what he is to do to develop interest in the Sunday-school work in his neighborhood. He says there are plenty of children who need Sunday-school instruction, but the parents are indifferent, and the children are not sent. We advise that two things be done: 1. Let the pulpit speak plainly and earnestly on the subject. 2. Meet and conduct Sunday-school exercises *every Sunday*, if only two meet with you. Try this for a year: if it don't succeed, try for another. Christian faith and work will overcome all things. Hold on, brother.

It is impossible for that man to despair who remembers that his helper is omnipotent.—*Jeremy Taylor.*

We judge ourselves by what we feel capable of doing, while others judge us by what we have already done.

It is easier to pursue the highway of holiness by contemplation than by action.

"PREACH CHRIST."

"I shall not see many of my brethren, but you will. Oh, say to them, Preach Christ, preach Christ. I am afraid Christ is not preached enough. I will take off my hat to any man that will preach Christ."

The last words of a dear departed friend are remembered with deep interest and often called to mind. Reading in your last issue the letter of your correspondent from the Quaker City, "As one loaf of bread is worth all the cook-books in the world to a starving man, so one sermon full of Christ, the bread of life, is more sought for and more eagerly appropriated to-day than all the learned essays and metaphysical disquisitions on the drift of ancient or modern skepticism ever written," I called to mind the words of that eminent preacher and instructor, the late Rev. Dr. Wayland, and though once printed in the *Watchman*, I feel assured they will bear a reprint, that my young brethren who have entered the ministry during the last decade may know how the prince of preachers felt when standing near the portals of the grave, with his work well-nigh done, his armor about to be laid aside, what estimate he placed upon preaching Christ. Said this great and good man in his last dying message to his brethren in the ministry, "Preach Christ, preach Christ. I will take off my hat to any man who preaches Christ." Standing on the borders of the evergreen shore, to those whom he loves and leaves behind he says, "Preach Christ, preach Christ."—*Watchman.*

"I DON'T THINK I WOULD TAKE IT OUT OF THE LORD'S HANDS."

The following extract is taken from a letter of W. M. Patterson, missionary to Mexico, written to the *Christian Advocate* of this city. The writer had arrived safely at the end of a journey over mountain passes infested by robbers:

"I felt that again I had been preserved by a kind Providence, for many had fallen in that road. I had no fire-arms, nor have I ever carried any in Mexico. That question was settled for me in Texas just after the war, while traveling in the Bible agency. Being homeless then, and having an arrangement with brother Marvin (afterwards Bishop) to publish a paper in Marshall, where he was stationed, I was often at his house. On one occasion I mentioned the unsettled condition of society, and a few robberies that had taken place, and asked him if I had not better provide myself with some kind of fire-arms for protection, especially as I had often traveled by night during the warm season. In his own peculiar and impressive manner, in a low, slow voice, looking at me, he replied: "I don't think I would take the matter out of the Lord's hands." Neither have I done so till this day. Nor have stones, nor swords, nor shots seriously harmed me while doing my Master's work, nor deterred me from it, although I have not escaped being bruised, and pecked, and scarred. The Lord's promise of his presence, and grace, and blessing, comes to his servants in Mexico as well as elsewhere."

IT is not good feeling alone that makes a good man, but a good purpose; not merely emotion, but deep and abiding principles. Let a young man start out in life trusting only to his feelings, and he may land at the swine-trough; but let a deep and guiding principle furnish the plan on which he builds, and an earnest, unflinching purpose animate the builder, and the edifice of character shall rise as truly and steadily as if it grew from the rocks on which it is built.

For even the saints, O, Lord, who now rejoice with thee in the kingdom of heaven, whilst they lived waited in faith and in great patience for the coming of thy glory. What they believed, I believe also; what they hoped for, I hope for; whither they are arrived, I trust I shall come by that grace.—*Thomas a' Kempis.*

The object of education is rather to form a perfect character than to qualify for any particular station or office.—*Potter.*

Consolation consoles only those who are willing to be consoled.

Reading Aloud.

It is strange in a country whose language is stored full of the choicest works of the human mind, and whose population is, as a whole, so well educated, reading aloud as a source of amusement and means of enjoyment is so little resorted to. There are families,—even in book-loving New England, there are scores of families, we dare say, where a book or a chapter of a book, is never read to the family circle from one end of the year to another. The individual members of the family read, but all reading done in the family is silent reading. Father his paper; mother her tract; Mary her novel; Johny his story of wild adventures. Reading, there is enough of it; but each one reads for himself. There is no reading for the whole, and no grouping of the family into an audience for an evening's enjoyment, such as comes to people who hear a good bit of writing well read.

Only those who have visited in families where the gift of reading was cultivated as a source of family enjoyment, and the custom of reading aloud to the family practiced, can imagine what a help and blessing to the family life it is. Music is well enough in its way, but its range of expression is far narrower than that of reading, and for that matter far less practical in its adaptation to the family wants. Then, too, singing requires an instrumental accompaniment, and a piano costs money and requires too much practice on the part of the performer to be available for the many. The art of reading well is easily acquired and cheaply taught, and the enpressions of literature are abundant and varied. If sorrow has fallen on the family, the needed antidote can be found both in prose and poetry. If fun is called for, then fun can be had at the asking; for the language is full of humor so quaint and subtle that the bare recital of the author's words brings the point out and "sets the table in a roar." History, tragedy, comedy, wit, pathos, sublimity,—every spring at which the human mind loves to drink, can be opened, and the sweet waters be given freely to every one.

How cosy those home readings may be made! Warmth, light, companionship, culture, happiness, are all included in them. Next to the impulse of love as a means of drawing families together is the influence of intellectual companionship. Cultivate this, good friends, and see how satisfactory will be the result.—*The Golden Rule.*

The inquiry is often made, Why, with so many conversions and accessions annually, the Church does not grow more rapidly? True, many backslide; many migrate, and, in their new locations, neglect to identify themselves again with Christ's faithful people. But the great drain upon the Church is by deaths. The gates heavenward as well as earthward are always open—and every moment some of the redeemed and saved are passing them, escaping to their eternal rest. A passage in a memoir now before us forcibly illustrates this momentous fact. It says of a noble deceased brother, that he united with the church in February, 18—, during a revival in which 700 were added to the membership of the circuit, of whom but a single survivor remains. —*Western Christian Advocate.*

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600 pieces fancy pin-head checks at from 10 cents to $1.00 per yard, with solid colors to match.

We have also a large variety of the Finest French Dress Goods, imported, all at the lowest possible prices.

SILKS and SATINS!

This is our larget and most complete department; in it will be found every novelty. We give only a few prices as space will not permit a full description.

50 cases summer silks at 50 cents
25 pieces all silk satin at 50 cents.

100 pieces brocaded silk at 50, 60, 75 cents and $1.00, and a thousand other bargains, equally as desirable.

THIS WEEK WE OFFER:

A special lot of Hamburg Edgings at 5, 6, 7, 7½, 8, 10, 15, 18, 20 and 25 cents per yard, worth double these pieces.

Ladies' seamless hose at 10 cents per pair, all colors.

Yard wide bleached domestic, heavy without starch, at 8 cents.

French designs in Union Lawns at 5 cents.

Yard wide brown linen at 15 cents.
Heavy cheviots at 10 cents.
French Penangs at 15 cents.

Send us your Orders or Call in Person.

We send Samples upon application to parties who intend to order.

Honest Dealing is our Motto.

LEBECK BROS.
17 Public Square,
Nashville. - - Tennessee.

GOOD CLOTHING!

Gentlemen and Boys who desire GOOD CLOTHING at medium prices, equal in make and style to any custom work, should not fail to examine our stock before purchasing their Spring Outfits.

HUNTINGTON, Clothier,
160 Church St., Nashville.

GEO. E. COOPER & CO.,

Wholesale Manufacturers and Dealers in
TINWARE, STOVES, FURNACES,
And House Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys, has no equal. Write for prices and address,

GEO. E. COOPER & CO.
22 North Market Street,
Nashville, - - - Tennessee.

FREE! CARDS and CHROMOS.

We will send free by mail a sample set of our large **German, French and American, Chromo Cards,** on tinted and gold grounds, with a price list of over **200** different designs, on receipt of a stamp for postage. We will also send **free** by mail as samples, ten of our beautiful Chromos, on receipt of ten cents to pay for packing and postage; also enclose a confidential price list of our large **Oil Chromos.** Agents wanted. Address F. GLEASON & CO., 46 Summer Street, Boston, Mass.

NASHVILLE HEADQUARTERS
FOR
BABY CARRIAGES!

The undersigned has now in stock a
LARGE ASSORTMENT
OF
NEW STYLES.

Don't fail to see them before purchasing elsewhere.

JOHN LUCK.
215 Church Street.

Agents Wanted For The
CELESTIAL SYMBOL,
INTERPRETED. By Rev. H. W. Morris, D. D.
The grandest object of Creation is the SUN.—Centre of Life, Light, Heat, Attraction and Chemical Action. Its natural wonders and spiritual teachings are alike marvelous, and make a book of absorbing and intense interest. The great problems of the Material Universe unfolded and illustrated. Nature shown to be a Revelation of God in the noblest and most perfect sense. Highly commended. Sells fast and pleases all. Circulars and Copy of "OUR OWN HOME" free.
ADDRESS J. C. McCURDY & CO., CINCINNATI, O.

AGENTS can now grasp a fortune. Outfit worth $10 free. Address E. G. RIDEOUT & CO., 10 Barclay St., N.Y.

KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY I. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

THE WORLD MOVES.

One of "our brethren," in the *Christian-Evangelist*, quotes an extract from a secular paper showing the success of the Methodist church in Northwestern Iowa. He is moved to express great admiration for that body. Among other things, he says:

"In their case the body acts as one body with a head to it, and brains in the head, and with eyes wide open to see where work is needed, and will-power, and moral power to get the members of the body to do what it knows should be done, and the members have confidence in the directing power, and do their share of the work, and so the work goes on and prospers; and we cannot afford to look on and content ourselves with pointing the finger of criticism and crying, 'Ecclesiasticism!'

"'We are sound! We are scriptural! The temple of the Lord are we." Possible! but in the meantime "these other fellows" with their common sense, and unity, and zeal, are excelling us in effective work, in spite of their errors, the wrong way of doing the right thing, and their unscriptural names for scriptural offices; and may be the Master of the vineyard will, at the final settling up, have a heartier "well done" for the wrong-headed, practical worker than for the Scriptural theorist."

It is more than likely that the brother who wrote this extract is one of those who engaged some time ago in getting up the Northeastern Iowa Christian Convention, which so nearly resembles a Methodist conférence. It will be remembered that that convention proposes to take the churches and preachers under its care; to select preachers for churches, and to send them to them; to form circuits of the weak churches, and to send preachers to these circuits; that it requires churches to submit to these appointments, and to support its appointees; and that it proposes to organize new churches, which "shall belong to, and be under the care of, the convention."

These Iowa brethren are great admirers of the Methodists. And I am not so sure but that the *Evangelist* joins in the admiration, for it has published all the proceedings of the convention, and the article from which I have just quoted, without a word of dissent, so far as I have seen.

Another writer, one J. H. Painter, in the same issue of the *Evangelist*, in speaking about our papers, says:

"If our papers were controlled by our State Conventions; if they would select the editors annually; if they would keep an eye on them as the M. E. Church does on its papers, there would hardly be room for rivalry. If one State cannot support a paper let two; and if two cannot, then three, and so on, the Convention of each State selecting its editors with a view, not to the money that can be made at it, but with a view to the work that can be accomplished by it. If an arrangement of this or some other kind could be had by which the harm could be prevented there would be an advance in our system of journalism. At any rate such is my opinion. As to the practicability, I have not the slightest doubt. I believe the Iowa Christian Convention can start a paper that would be sustained financially and with which a vast amount of good could be done in the State, and also in Minnesota, Dakota and Nebraska."

This Bro. Painter, if I am not mistaken, is one of the State evangelists of the Iowa Convention (not of the Northeastern Iowa Convention). Verily, these Iowa brethren admire the Methodists! Wonder if, in their sermons, they do not sometimes quote what the Methodists say, instead of what Christ and the apostles say? the Discipline instead of the Bible? They seem to think the success of a thing proves its righteousness. Their arguments will cause them at last to imitate the Roman Catholics, for, looking at the matter from a human standpoint, they have been much more successful than the Methodists. But do not these brethren know that it is not necessary to be a Christian, nor even to profess to be one, in order to be a Methodist? If one professes a desire to flee the wrath to come, he can become a member of that body without professing conversion. In their meetings, they often have, according to their accounts, many more conversions than additions, *i. e.*, many of their members are converted. Moreover, a considerable per cent. of their membership consists of babies. We should bear these things in mind when we talk about the success of the Methodists.

But Bro. Painter wants the State conventions to take charge of our papers! Well, things are progressing! The General Convention has begun to admit babies and outsiders to its membership and directorship; the Missouri Society proposes, I am informed, to take an oversight over the colleges and schools of the brethren in the State; the Northeastern Iowa Convention proposes to control and direct the churches and preachers in its district; Bro. Painter wants the conventions to manage the papers; and this unknown Iowa correspondent of the *Evangelist* wants us to have a head to the body like the Methodists, (or Roman Catholics,) with brains in the head, and wide-open eyes, and will-power, and moral power to run the machine. Truly, the world moves! Thank the Lord, we of the ADVOCATE haven't any State Convention down here to run us, and to manage things generally.

IS IT POSSIBLE?

In the *Standard* of March 31, 1883, is an editorial, written by F. M. G., on "Home Worship." In the first part of the article the writer shows very decidedly that he thinks whatever can be righteously used in the worship at home is admissible in the worship of the congregation. I shall not at present pause to consider whether he is right in this or not.

In taking this position, he is endeavoring to show that those who use the organ at home in worship, are inconsistent in objecting to its use in the church. In the latter part of his article he speaks of the importance of keeping up family worship, and of the difficulty of it.

In speaking to members of the church on the subject, he says he has usually received such replies as this: "I believe it is a good thing, but it is so difficult to prepare these daily services so as to be interesting. The prayers get to be so old, and the reading so common, and the whole thing so difficult, that it is hardly worth while to keep it up." The editor then says, "Many efforts have been made to supply what evidently is lacking." He winds up by commending a book published by A. C. Armstrong & Son, N. Y., and edited by the Rev. James H. Taylor. "The object of the book," he tells us, "is to promote religious education in the home by an attractive and impressive method of presenting the more spiritual teachings of the whole Bible." In speaking of this book he further says: "In the main, the topical headings are well chosen, the Scripture selections pertinent, the comments clear and crisp, the prayers well worded, and the song collections all that could be desired."

Now, then, those families that find the home worship so dull, prosy and uninteresting, can use the "Rev. James H. Taylor's" book. But are we to understand that the readers of the *Standard* are not sufficiently devoted to enjoy the service of the Lord? David says, "Blessed is the man" whose "delight is in the law of the Lord." But then the prayers become so old and stale and wearisome! They must have fresh prayers, and the prayers of this book are so "well worded!" The idea of a Christian's prayers becoming "so old," and his readings of the Bible "so common," and the whole thing "so difficult," that it is hardly worth his while to keep it up! And how kind in the *Standard* to tell him about this other book, edited by the reverend gentleman, Mr. Taylor! Now the readers of that paper can have fresh, well worded prayers, every morning, noon and night! But just here another thought presents itself; namely, many churches composed of these members who have such a dry, stupid time at family worship, doubtless are troubled with "old" prayers and "common" readings, especially when the "pastor" is not present.

Now, would it not be well for F. M. G. to commend to them the Episcopal Book of Common Prayer? According to his understanding of the matter, that which is lawful in the home worship is equally admissible in the congregational service; and as he commends the Rev. Taylor's book for home use, would it not be wise for him to select something for the congregations suffering from the same trouble?

I wonder if the editor-in-chief will endorse the vagaries of F. M. G. on this subject? If he does not, he ought to speak out. F. M. G. has planted himself squarely on the platform, if I understand him, that it is lawful for a church to use such a ritual as the Book of Common Prayer in its Lord's day service; or at least that it would be lawful to use such a book as the Rev. Taylor's. Is the *Standard* committed to this position? If it is, it is stepping along a little more vigorously sectarianward than I thought it would do. But then these progressive gentlemen are continually astonishing me by the energy they display in traveling back toward Rome. It may be the *Standard* has decided to take this step. Its senior editor, "once upon a time," favored the adoption of a "Synopsis and By-laws" for the better government of the Detroit church, and I don't see why he might not endorse a ritual to be used in its worship. Then, if the church would be careful in selecting this ritual, it might, upon application, be admitted into the Episcopal church. Who can tell but what it might? And how grand that would be!

HE CONFESSED AND DIED BEFORE BEING BAPTIZED.

It is often said, "I have never known one to die between the times of confessing Christ and of being baptized," but recently a case was reported to me which will prevent my saying this any more. A man made the confession, and an hour of the following day was selected for his baptism. When the time arrived, the candidate was at the water, but the preacher was prevented by a rain, which was falling at the time, from going. Another hour was agreed upon for the performance of the baptism, some time in the future,—at the time of the preacher's next regular appointment in that neighborhood, I believe; but before its arrival the candidate had died. He died without doing what he knew to be his duty. God gave him time to do it, but he did not use the time. His actions spoke thus: "Lord, you have commanded me to be baptized; I intended to obey you to-day, and would have done it had that preacher done his duty, but as he did not, I have agreed to postpone obeying you till next month; then I expect to do it, but it is not altogether convenient now; as I intend to obey you after

awhile, doubtless you will not be much enraged by my present neglect of, and disobedience to, your commandment."

Who was blamable? The preacher was, for (1) he ought not to have allowed a little rain to have prevented him from obeying the Lord, and (2) he had no right to agree to the postponement of the matter for a day, much less for a week or a month. The candidate was, for he should not have allowed the preacher's neglect of duty to have prevented his obedience to the Lord. There were other men in abundance within his reach who could and would have immersed him, had he requested it at their hands. Had a Vanderbilt offered to give him ten thousand dollars upon the condition of his being baptized, I venture to say the postponement would not have been made. Oh, but I believe he is saved, says one. What assurance have we that God will save a man who dies in disobedience to a command which he might have, and would have obeyed, had he acted as promptly and vigorously in seeking God's blessings, as he did in seeking temporal prosperity and advancement? The best rule, and, according to my experience, the most convenient one, is to attend to it at once, in the same hour, whether it be day or night. It does not matter whether a crowd witnesses the scene or not; obedience to the Lord should never be put off till a large number of people can see us obey; neither should we wait for father, mother, or relatives. When a man finds out his duty, he should do it at once. Had the eunuch been like some people I know he would have desired his baptism postponed till the next great feast at Jerusalem, that his kindred might have been present to witness the scene.

ITEMS, PERSONALS, ETC.

Dr. Hopson will preach at Flat Creek Tenn., the third Sunday in May, also on Saturday before.

Bro. W. M. Hume, our agent in Kentucky, has removed from Louisville to Waterford, Spencer County, Kentucky.

Bro. J. W. Gant writes us that there were fourteen additions at his meeting at Reedyville, Ky.

We see it stated that Bros. John F. Rowe, Isaac Errett and F. G. Allen were practical printers in the early part of their career.

J. C. Bradford continues to solicit subscribers for the ADVOCATE, notwithstanding we have withdrawn the agency from him. Remember, he is *not* our agent.

Bro. J. C. Graves, of Paris, Ky., has just closed a very interesting series of meetings at the Gay Street (colored) Christian church of this city, resulting in twenty-eight additions.

We recommend Dr. W. V. Bernard, of Clarksville, Tenn., to all who are suffering from dropsy. Read his announcement in our advertising columns, and write to, or go and see him.

Bro. W. J. Adkeisson has removed from Blooming Grove, Texas, to Flat Creek, Tenn. He made the change on account of the bad health of his wife and children, who have improved since they came.

The wife of Bro. Seth Sparkman, of Boston, Tenn., died last Friday, April 20th, at an advanced age. She was the first person South of the Cumberland River to be baptized for the remission of sins. For sixty years brother and sister S. have lived together as man and wife.

CORRECTION.

At bottom of first column of Bro. Lauderdale's article in last number, the sentence, "a judicial oath then, is not an oath made in a court of justice," should read, "a judicial oath *is* an oath made in a court of justice."

Everybody goes to Stief's. He is the most popular dealer in jewelry in Nashville. His goods and prices recommend themselves. Buy from him once and you will never think of going anywhere else but to "Stief's." No. 101 Union Street, nearly opposite the ADVOCATE office.

Dr. E. M. Berry, of Summer Shade, Ky., will preach at Gallatin, Tenn., on Wednesday night before the first Sunday in May, and at Hartsville, Tenn., Thursday night, and at Lafayette, Tenn., on Friday night. He will continue for a week or two at the last named place.

It is declared that the largest, most elegant and in every way the finest church building on the continent is the cathedral in Mexico. It was built of the stones of the Aztec temple that stood upon precisely the same site, and which was destroyed by Cortez.

The following from the *Standard*, will explain the suspension of our Nova Scotia exchange. We are sorry for the publisher, Bro. Blenus, and hope he will be able to come out without loss and continue publication.

RIVER JOHN, PICTON Co., Nova Scotia, April 5.—Bro. Errett:—I have sad news to communicate from this place. The publisher of the *Disciple*, J. D. Gauld, has absconded, leaving his business in a most miserable condition, his liabilities amounting to thousands of dollars. As postmaster of this place, he is a defaulter, to the amount of more than two thousand dollars in the money order department alone, which is, according to the laws of that department in this country, a first-class felony. He has escaped to the United States. The press and type from which the *Disciple* was printed, being held in his name, have been seized, and I have been compelled to suspend the paper. The book accounts belonging to the paper are in a badly mixed condition. I have as yet made no arrangements for a continuation of the *Disciple*. After remaining to the front to counteract as far as possible the effects of this sad matter for a few months, I shall in all likelihood leave the present field.—T. H. BLENUS Editor *Disciple*.

LEAF TOBACCO

Sold by Gordon, Bro. & Co., Rock City Warehouse, Nos. 218, 220, 222, and 224 Broad street:

14 hhds. Smith county leaf, $8 75, 8 40, 8 25, 8 00, 8 00, 7 90, 7 75, 7 80, 7 25, 7 50, 7 10, 6 60, 6 20, 6 80; 7 lugs, 4 50, 4 25, 4 20, 4 00, 4 00, 4 00, 4 00.

6 Wilson county leaf, 8 00, 6 75, 7 00, 6 40, 5 00, 5 00; 4 lugs, 4 00, 3 80, 4 10, 4 50.

6 Weakley county leaf, 8 00, 6 50, 6 25, 6 30, 6 20, 5 00; 5 lugs, 4 90, 4 25, 4 00, 3 90, 3 70,

4 Macon county leaf, 7 00, 6 50, 5 20, 5 00; 4 lugs, 4 10, 3 80, 3 70, 4 00.

3 Sumner county leaf, 6 50, 6 00, 6 00; 2 lugs, 4 20, 4 00.

4 Trousdale county leaf, 8 00, 6 50, 6 00, 5 25; 2 lugs, 4 20, 4 00.

4 Monroe county (Ky.) leaf and lug, 6 50, 5 10, 5 00, 3 90.

3 Cumberland county (Ky.) lug, 4 30, 4 10, 4 00.

No change in market to report.

New Advertisements.

McGUIRE, SCOGGINS & Co.,

Wholesale Grocers, Cotton Factors and Commission Merchants, Nos. 103, 105, and 107 Broad St., Nashville, Tenn., have a card in this number of the ADVOCATE. With the capital and facilities at their command, they are prepared to do business on a very large scale, and we hope the merchants who read this will give them a call, and a share of their patronage, as they are gentlemen of long experience in business in our city, and need no recommendation for integrity.

HOGAN & HALL,

No. 106 Broad Street, deal in Staple and Fancy Groceries, wholesale or retail, to the merchant or consumer, and will sell good goods at low prices. Read their new advertisement.

General News.

Pres't Arthur has returned from Florida.—A six pound cannon was fired off within Lewis College buildings, at Northfield, Vt., near the main hall, terribly shattering the building and arousing the entire village.——It has been ascertained that the undertaker who has the contract for burying the pauper dead of Chicago, has been making $6,000 a year by selling the bodies to the medical colleges. ——On the morning of the 12th an earthquake shock, lasting four seconds, occurred in Cairo, Ill. Windows and light articles rattled and a frame house was shaken down.——Stillwell H. Russell, the Texas U.S. Mashall who defrauded the Government out of $50,000, has received a sentence of two years in the penitentiary at Chester, Ill.—— Ninety-three persons have been killed by the Apaches since the recent outbreak. Of this number twenty-seven were Americans and the remainder Mexicans.——The steamship Nestorian has landed in Boston six hundred and fifty wretchedly poor Irish immigrants, the expense of whose voyage was paid by the English Government. The Parthia brought a less number of the same class. They will be sent into the interior by the steamship company.——It is said that some workmen near Scranton, Pa., digging for sand recently, found thousands of live potato-bugs in their winter quarters, 15 feet below the surface.—— The murders in the United States last year averaged two a day. The executions two a week. Principally the fruits of whisky and its cognates. ——Peter Cooper's will has been filed. He leaves $100,000 to the Cooper Institute, and divides the remainder of his estate, except $200,000 in special bequests, between his son and daughter, Edward Cooper and Mrs. Abram S. Hewitt. His estate is valued at $20,000,000.——Dr. Gatling, the inventor of the famous gun, is a Southerner, born in North Carolina, but looks like an elderly German. He is still hard at work on other inventions, and promises to again surprise the world.——Last year the gold yield of California was the smallest reported since mining made the state great. The year's total was $16,332,498. Nevada reports a similar falling off in $10,363,-376, the lightest yield for thirteen years. Texas produced $257,600.——The daughter of ex-Governor Hubbard, of Connecticut, who married her father's coachman four years ago, has secured a divorce.——The improvements at the White House, which are being continued during the President's absence, consist in completing the stained-glass decorations in the vestibule and the insertion of glass in the upper panel of the solid mahogany front doors. Glass of the same attractive design is to be placed in the semi-circular light over the entrance, and the President's bedchamber is being retouched.——The Connecticut House of Representatives has passed a bill forbidding railroads in that State from discriminating in freight rates by charging proportionately more for a short distance than a long one.——C. C. Motel, a boy, obtained a verdict of $10,000 damages against the Sixth Avenue Railroad Company, New York, for being run over by a horse-car, causing the loss of a leg.

FOREIGN.—Emperor Francis Joseph, who has been a sufferer for a long period from an internal malady, will spend the summer at Carlsbad, for the purpose of getting relief by its healing waters. ——What with floods, Nihilist trials, and plots, affairs in Russia are in a somewhat unstable and precarious condition. Southern travel has been interfered with by the first, while at Odessa extraordinary precautions are necessary to prevent interference with the trials. At Moscow two thousand persons have been arrested, charged with plotting against the Czar. In the removal of the Imperial regalia from the Winter Palace to the Kremlin at Moscow, a strong military conduct was considered necessary for the protection of the procession. No disturbance, however, was made. As the time for the coronation approaches, guards and detective forces are being stationed at the borders, to prevent suspicious persons from entering the country.——Eight hundred tons of ice, stored in an upper story of the Cosgrove Brewery, in Toronto, Ont., on Thursday, the 5th, crashed through all the floors, wrecking the building and causing a loss of $20,000

Home Reading.

OUR BABY.

BY M. F.

There was a "'deal of human nature" in the reply of a little two-year-old maiden who was standing beside two little baby-boys looking at them in quiet contemplation. One was her little baby-brother—he was yet too young to do aught but sleep, and eat, and cry—while the other, a cousin, was able to look about him, laugh and coo. She was asked which was the nicest. "Us," she answered promptly. Of course it was "us." Could any baby possibly be as nice as our own baby?

Was ever any little one so pretty, so winning, so cunning, does it not show its coming wisdom even in the close clasp of its bits of fingers about ours? As we watch its waking and sleeping, its gradual arousing to the sense that it is somewhere and that there is something to be looked at; the gradual awakening of its instincts, which are only the near predecessors to the manifestations of intelligence, we feel an impulse to hold our breath, to remove the shoes from our feet, to wish we ourselves were clean and pure, for we are conscious, as we watch the opening of the bud, of a new life.

Our dear little innocent baby! it is

"*Our own*
Life of life, love of love, moan of moan,
Through all changes, all times, every where."

Once ours, it is ours forever; not, perhaps, to have and hold, but it is always ours to remember. Its eyes first awake to only the bright colors; it sees the gay blossom, the bright and shining hues; all darker shades are hidden. It knows the voice of love, and—ah how soon—it shrinks and quivers at a tone that holds impatience or sharpness.

How we dream over it as it lies warm and sheltered in our arms. It will be great, noble, gifted, famous, generous, good—and O, through all time and changes, our comfort, our blessing; through all time and changes *our own*. Can there be greater joy?

Who has not smiled, tenderly, sympathetically, to see a young mother in all the proud bliss of her first possession? Who cannot recall mothers who have introduced their children to our notice with a serene pride that has seemed to say, "No praises for this little child I need," and whose heart has not been warmed into sympathy with that tender pride. There is nothing else on earth that seems quite so entirely and completely our own as our little helpless child. We can interpret, or we think we can, the

"Baby looks to go
Unsteadily to and fro;"

we can translate the first lispings of the little unskilled tongue; we know the wants, the wishes, the desires, and, joy of joys, we can bestow upon this our loved one, the things it needs; we can minister to its necessities, its joys, and little innocent delights. Even after it can run about it still seeks our arms as a place of rest and refuge, our hearts for succor and for comfort, our love for light.

These little ones are precious gifts entrusted to our care; happy are we if we can partially appreciate the greatness of such gifts. A little darling which we are so to train that, after being able to live worthily, it shall be fitted to take its place within the Father's "many mansions;" a little heart which shall receive its first impressions from us, impressions that will be indelible; a little mind to be trained and developed so as to bring forth and cultivate its best possibilities.

How dare we ever trifle with such responsibilities. A true mother cannot forget, and while tending her babe is pondering the problem, is seeking to learn and to understand the best method of its teaching. A true mother is taught much by the love awakened in her own heart; a love which draws her very near the Divine Heart.

As she looks upon the little face, feeding her soul with the "light and beauty, the inexpressible repose, the innocent gladness and heavenly sweetness of face; and she hears the tender cooings, or prattlings, or merry laughter, and notes the delicacy and unconscious grace of every gesture and motion," she can realize that its "angels do always behold the face of their Father in heaven." May not the angels of the Lord that minister unto the little child whisper also to the mother-heart, bestowing upon her some of the necessary wisdom which she will require in the care and training of one of God's little ones?

God bless the little children we say. He does bless them. They are still pure and innocent enough to receive his blessing very directly. And through them he blesses us, winning us back to states of innocence, of virtue, of affection, of receptiveness, of purity, gentleness and holiness for their sakes. In their peace we are blessed, finding ourselves partakers of their peacefulness. In the love they inspire we learn a measure of the Love that ruleth over all, unto which a mother's love and comforting is likened.—*Selected.*

A FORTUNE MADE BY A WOODEN HAT.

Many persons upon whom fortune does not smile, or who wish to be rich very quickly, think that nowadays it is not possible for a simple man to get to the top of the tree, because all occupations are so overstocked, and there are already too many people in the world.

That this opinion is a false one, and that the right man can always do something for himself, if he has the real stuff in him and perseveres, the following true story proves:

In the year 1826 a poor journeyman turner named Muhle, in worn-out shoes, through which his bare toes projected, with a knapsack on his weary back, arrived at a little village not far from Colmar, in Alsace. In this village was an engine-factory, in which our workman had come to look for employment. But the poor fellow's ragged, miserable appearance did not tell in his favor, and the master of the factory at once sent him about his business.

Our journeyman turned away, and sadly and despondently went out at the door; but he had scarcely placed his hat on his head, when from the office within he heard the voice of the master of the factory calling him back. He returned to the factory, and the proprietor asked him: "What in the name of wonder is that kind of hat which you wear?"

"It is my own, and turned out of wood."

"What! A wooden hat! I must examine it a little closer. Where did you buy it?"

"I did not buy it; I made it myself."

"Indeed! How and where, then?"

"On the turning-lathe."

"But your hat is oval, and on the turning-lathe things are made round. Some one else must have done that for you; you could not have made that hat."

"Yes, it is as I say," replied the poor journeyman. "I turned the hat myself."

"And how have you made it? You must be a wonderfully clever fellow to make an oval hat on a turning-lathe."

"I moved the central point, and then turned as it suited me. As I have to walk long distances, and cannot afford to buy an umbrella, I made a hat which would serve me instead."

The manufacturer was struck, for he saw that poor Muhle had by himself discovered a difficult problem in the art of turning, which in the mechanics of the present day has become of such great importance. He recognized the immense value of the discovery, and at once took the poor fellow into his employ. He soon found out that Muhle was not only a very clever workman and turner, but a real genius, too, who only required further instruction and guidance.

And so it turned out. Muhle entered the business; in due time he became a partner, and after the manufacturer's death he was sole proprietor. At his death he left a fortune of millions. His wooden hat had been the first cause, and his clever head the cause of his success.—*Frank Leslie's Sunday Magazine.*

There are many dead people in the world, who are not yet buried. There are thousands who have been dead many years and do not know it. When a man's heart is cold and indifferent about religion; when his hands are never employed in doing God's work; when his heart is never familiar with his ways; when his tongue is seldom used in prayer and praise; when his ears are deaf to the voice of Christ in the gospel; when his eyes are blind to the beauty of heaven; when his mind is full of the world, and has no time for spiritual things—then that man is dead.

TEASING.

The art of teasing may be considered a demoniac art; and society is full of little devils. If a man were to go around using his hands as some do their disposition to tease; if he were to shove a man who was coming around the corner into a gutter, and then disappear; if he were to pinch another man and make him bound with pain; if he were to put a needle where another man sat on it, and got up a great deal quicker than he sat down; if he were to put a match where another would step on it and set it on fire; if he were to explode a torpedo in another's pocket—if he were perpetually doing such things, he would probably be not simply knocked down, but killed before he had gone through a very long career. Men do not act in that way; but there are many who, wherever they go, are always teasing. Ordinarily this teasing is practiced where the victim has no power of resistance. You will often see people pulling little children's hair; saying things that stir up little children's feelings; exposing things that they do not want to have known, in order to see the flush on their cheeks; or creating a laugh at their expense. Saying disagreeable things in a calm and ironical way is inexcusable. There is a teasing which is pleasant, and causes nobody suffering; but teasing for the sake of making other people uncomfortable is fiendish. Any man who finds his happiness in another person's suffering is a little devil. For the devil is one that likes iniquity in any measure. Anybody who, in the family, or shop, or store, or street, finds pleasure in making other people unhappy, is devilish. There are many persons that have great, warm hearts and kind dispositions, who do many things in the name of wit and humor which do not comport with their warmth of heart and kindness of disposition; and I say to every such person:

"You have received one of the most blessed of gifts—your capacity of employing wit and humor, and so of enlivening society; but if you have perverted it so as to make your presence dangerous, or so that people are afraid of you, so that your shadow falls depressingly on them, you have prostituted one of the most glorious gifts of God to one of the most infernal purposes."

Beware how you use wit, irony, sarcasm. Beware of indulging in jests at other people's expense. Beware of getting the reputation of being smart at the expense of others. Take heed to what is required by kindness in this world.

"If it be possible, as much as lieth in you, live peaceably with all men."

After Marriage.—One frequent cause of trouble in married life is a want of openness in business matters. A husband marries a pretty, thoughtless girl who has been used to taking no more thought as to how she should be clothed than the lilies of the field. He begins by not liking to refuse any of her requests. He will not hint so long as he can help it at care in trifling expenses—he does not like to associate himself in her mind with disappointments and self-denials. And she who would have been willing enough in the sweet eagerness to please of her girlish love, to give up any whims or fancies of her own whatever, falls into habits of careless extravagance and feels herself injured when at last a remonstrance comes. How much wiser would have been perfect openness in the beginning! "We have just so much money to spend this summer. Now, shall we arrange matters thus or thus?" was the question I heard a very young husband ask his still younger bride not long ago! and all the womanhood in her answered to this demand upon it, and her help at planning and counselling proved not a thing to be despised, though hitherto she had "fed upon the roses and lain upon the lilies of life." I am speaking not of marriages that are no marriages,—when Venus has wedded Vulcan because Vulcan prospered at his forge,—but marriages where two true hearts have set out together for love's sake to learn the lesson of life and to live together until death shall part them. And one of the first lessons for them to learn is to trust each other entirely. The most frivolous girl of all "the rosebud garden of girls," if she truly loves, acquires something of womanliness from her love, and is ready to plan and help and make her small sacrifices for the general good. Try her and you will see.—*Our Continent.*

Dr. HARTER'S IRON TONIC.

PURIFIES THE BLOOD

A combination of Protoxide of Iron, Peruvian Bark and Phosphorus in a palatable form. For Debility, Loss of Appetite, Prostration of Vital Powers it is indispensable.

REV. A. I. HOBBS Writes:—After a thorough trial of the IRON TONIC, I take pleasure in stating that I have been greatly benefited by its use. Ministers and Public Speakers will find it of the greatest value where a Tonic is necessary. I recommend it as a reliable remedial agent, possessing undoubted nutritive and restorative properties. *Louisville, Ky., Oct. 2, 1882.*

REV. J. L. TOWNER, Industry, Ill., says:—"I consider it a most excellent remedy for the debilitated vital forces.

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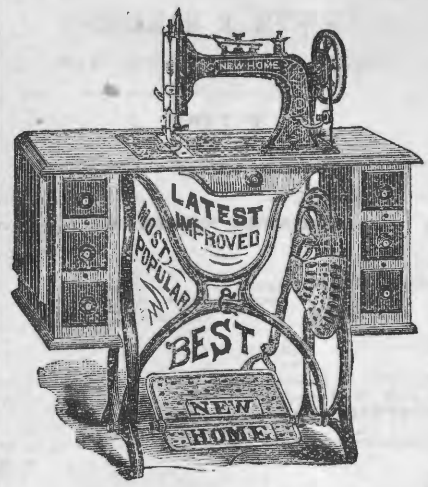

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We will sell the No. 3 Singer, with drop leaf and two drawers, at $25 complete; the St. John of same style for $30.

Singer Needles 15c. per Dozen; Needles for all other Machines at 25 cents per Dozen.

☞Purchasing Agents wanted in unoccupied Territory. Address,

STICKLEY & MAYS,
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All kinds of Sewing Machines repaired on notice.

FRANK ANDERSON & CO.,

Wholesale Produce.

WILL PAY HIGHEST CASH PRICE FOR

ALL KINDS of PRODUCE CONSIGNED to Us.

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CEMENT and BURLAP BAGS.

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THIS INSTITUTION, Chartered in 1848, has now been favorably known for more than thirty years, for its discipline, both as regards education and government. Located on the Cumberland Plateau, it is free from epidemics. The water is pure freestone and chalybeate. The breezes of Summer are delightful and invigorating, and the gales of winter not too severe. The College buildings, recently enlarged by the Christian Brotherhood of Tennessee, are sufficiently commodious to accommodate a large class of young Ladies and Gentlemen. Spencer is ten miles South-east of Manchester & McMinnville Railroad as extended.

—TERMS:—

Tuition,	Primary Dep't'm't, per S's'n,		$ 7 50	**Tuition,**	Commercial Dep'm't per S'n,	$20 00
"	Preparatory "	"	15 00		Lessons instrumental Music from	$15 to $20
	Collegiate, "	"	20 00	"	in Art Department from	2 50 to 10

The Spring Session of 1883, begins on the Last Monday in February

For further particulars address,

Prof. A. T. SEITZ, President,
Or W. H. SUTTON, Sec. Board Trustees.

PARSONS' PURGATIVE PILLS

MAKE NEW RICH BLOOD

And will completely change the blood in the entire system in three months. Any person who will take ONE PILL EACH NIGHT FROM ONE TO TWELVE WEEKS, may be restored to sound health, if such a thing is possible. For curing Female Complaints these Pills have no equal. Physicians use them in their practice. Sold everywhere, or sent by mail for 25 cents in stamps. Send for pamphlet. I. S. JOHNSON & CO., Boston, Mass.

Miscellaneous.

Though flattery blossoms like friendship, yet there is a great difference in the fruit.—*Socrates.*

A druggist in New Richmond, O., Mr. E. J. Donham, writes the following: "I consider Dr. Bull's Cough Syrup one of the very best things made. I use it altogether in my own family and can therfore recommend it.

If one had no other sin than indolence, it would be sufficient to bring him to the pit.—*Rev. S. P. Herron.*

Dr. Pierce's "Favorite Prescription" is not extolled as a "cure-all," but admirably fulfills a singleness of purpose, being a most potent specific in those chronic weaknesses peculiar to women. Particulars in Dr. Pierce's pamphlet treatise on Diseases Peculiar to Women, 96 pages sent for three stamps. Address WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

Between an empty pocket and an empty head, the majority of mankind would make choice of the latter.

Mother Eve

Reader, did you ever stop to think that Eve had no neighbors to go with? And what do you suppose they did without Swayne's Pills in those days? Not to be wondered at that the people got wicked and the Lord had to punish them by sending down a flood of water. Every family needs a box of Swayne's Pills, and take warning, friends, lest something awful happen to you. Only a quarter of a dollar. Take five for $1.00.

New Grocery House.

We take pleasure in announcing to the patrons of the ADVOCATE that our old friends, Alex. Hogan and Jos. B. Hall, under the firm name of Hogan & Hall, have located at 106 Broad st., the Anthony Bros. old stand, where they have opened a very large stock of Groceries, pure Whiskey for medical use, and pure Grape Wine for communion purposes, either at wholesale or retail. They also deal in Bacon, Lard, Meal, Flour, Butter, Eggs, and other produce. Give them a call.

Extract of Report from the celebrated Physician, Erasmus Wilson, of London, Eng.: "Several severe cases of *incipent Consumption* have come under my observation that have been *cured* by the timely use of Colden's Liquid Beef Tonic (Remember the name. Colden's—*take no other.*) Of druggists.

Dr. KLINE's Great Nerve Restorer is the marvel of the age for all Nerve Diseases. All fits stopped free. Send to 931 Arch Street, Philada., Pa.

The proper function of a government is to make it easy for people to do good, and dificult for them to do evil.

Dr. BULL'S COUGH SYRUP

For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Croup, Influenza, Asthma, Whooping Cough, Incipient Consumption and for the relief of consumptive persons in advanced stages of the Disease. For Sale by all Druggists.—Price, 25 Cents.

A Hartford architect says "the best fire-escape is a cool head." We'd like to see that architect letting himself down from a sixth-story window on a cool head.

Dr Pierce's "Pellets"—little liver pills (sugar coated) purify the blood, speedily correct all disorders of the liver, stomach, and bowels. By druggists.

How Interest Eats

Many people borrow money at a rate of interest that no legitimate business can stand. Very few have figured on the difference between six and eight per cent. One dollar loaned for one hundred years at six per cent, with the interest collected annually and added to the principal will amount to $340. At eight per cent it amounts to $2,203 or nearly seven times as much. This information is given gratis together with the wholesome advice to use Swayne's Pills whenever you have Bilious attacks, Headache, Constipation or any of the many complaints peculiar to the season.

Paint House.

Paints, Oils, Glass, Sash, Doors, and Blinds, specialties. Artists' Painting and Drawing Materials, Architects' and Surveyors' Instruments. We keep the largest and best assorted stock of ready made Paints in the south, and also supply Sash, Doors, and Blinds, at Chicago prices, with best makes of Hardware to suit.

WARREN BROS.,
Church and College St

He is a good man, people say thoughtlessly. They would be more chary of such praise if they reflected they could bestow none higher.—*Marie Eschenbach.*

BOOK NOTICES.

"The Musical Favorite." A new collection of Music for the Pianoforte. Price $2.00. Published by Oliver Ditson & Co., Boston. It is evident that the value of a book like this depends largely on the selection of its contents. A volume containing, as this does, 230 pages of sheet music, may *seem* to be valuable, and may attract by a low price; yet if the music is what you find everywhere else, or if it is of a flat or trashy character, the largest book at the lowest price may be dear. This, however, is not the case at all with the "favorite" collection before us. The compiler seems to have exercised much skill in selecting, and the book may properly assume its pretentious name, since the pieces of which it is composed have all had their turns as "favorite." There are 52 pieces, mostly of easy-medium difficulty. In turning over the leaves, the eye happens to light on "Sweet By and Bye," with variations. It covers five pages, and is quite attractive. Following this is the elegant "Moonlight on the Hudson," by G. D. Wilson. Just before this is a pretty "Berceuse" by Gottschalk. A little further in the same direction is Aubert's "Harp at Midnight," a fine Nocturne, and in all directions the player of taste will find what is pleasing and satisfying. A few other titles are, "Everybody's Darling Schottisch" by Fred. de Linden, "Minnie Waltzes" by Miss Draper, "Full of Joy Galop" by Fahrbach, "Bella Bocca Polka" by Waldteufel, and "Stephanie, Gavotte de la Princess" by Alphons Czibula.

"The way of life," for the Sunday-school; edited by W. A. Ogden. In reviewing this new work we find it consists of New Songs by authors of established reputation, also a number of the most popular Hymn Tunes of the church The topics are well chosen and applicable to Sunday-school lessons. *One excellent feature* of the book is, the melodies are all within the range of children's voices, and special attention seems to have been given to the phrasing, so that the voice breathes out the melodies naturally, with grace and ease. The pages are large, the type clear, and the paper of a fine tone quality. Taking the book as a whole, we can cheerfully recommend it, and we predict for it a large sale. The publisher's price is $3.60 per doz. He offers to mail one sample copy, postpaid, on recept of 25c. Address W. W. Whitney, Publisher, Toledo, O.

"Exalted Praise." The new Sunday-school Singing Book, by Geo. C. Hugg and Frank L. Armstrong, 128 pages of bright, sparkling melodies, included in which is the celebrated Brooklyn Sunday-School Prize Song. In the preparation of this new book, the selections and arrangement of the melodies has been looked after with care—and in "*Exalted Praise*," superintendents and leaders will find a desirable collection. Sample copy by mail, 35c.: $3 60 per doz. Lee & Walker publishers, Phila., Pa,

Advice which, like the snow, softly falls, dwells the longer upon, and sinks the deeper into the mind.

Shallow men believe in luck; strong men believe in cause and effect.

NASHVILLE MARKETS.

OFFICE GOSPEL ADVOCATE,
April 25, 1882.

COTTON.

Good Ordinary	8⅛
Low Middling	9⅛
Middling	9⅜
Good Middling	9⅛

COUNTRY PRODUCE.

GINSENG	1 00 to 1 25
BEESWAX—Choice	35
DRIED FRUIT—Apples	5
Peaches, halves	
" quarters	
TALLOW	7½
POTATOES—Irish, per bbl	2 25
" Sweet "	1 25 to 1 75
PEANUTS—From wagon	1 10 to 1 15
BAGS—Well assorted	1¾
FEATHERS—Choice	55 to 60
BUTTER	15 to 20
CHICKENS—Hens	25 to 30
Young Chickens	15 to 20
EGGS	13
HIDES—Dry Flint	15 to 16
Dry Salted	11 to 13
Green Salted	7½ to 8
WOOL—Tub Washed	32 to 34
Unwashed, Clothing and Combing	18 to 22
Unwashed Lamb's Wool	none.
Burry One-third less	

FLOUR AND GRAIN.

FLOUR—Superfine	4 25
Extra	5 00
Choice Family	5 75
Fancy	6 25
Patent Process	6 75
BRAN—Loose Car loads, per ton	17 00
WHEAT—New	100 to 112½
CORN—Sacked in Depot, white	49½
New, from Wagon, shelled	46
" " " in ear	48
OATS—Sacked in Depot new	58
RYE—From wagon, Seed	60
BARLEY—from wagon	60
HAY—Mixed	14 00
Prime Timothy	15 00
Choice "	16 00

LIVE STOCK.

CATTLE—Best fat Steers, per 100 lb	5 00 to 5 25
Best Butchers	5 25 to 5 75
Ordinary thin Cattle	2 50 to 3 00
Sheep, Fat	4 50 to 5 00
" Stock	3 00 to 3 25
Lambs	
Heavy Hogs	6 20 to 6 35
Light Hogs	5 50 to 5 75

PROVISIONS.

BACON—Clear Rib Sides	11¼
Shoulders	8
LARD—Buckets	13½
Tierces	12⅞
HAMS—"C. C C."	13 to 13½
COUNTRY MEAT—Shoulder	9½ to 10
Clear Sides	12
Hams	12¼
Lard, from wagon	11¼
BULK MEATS—Clear Rib Sides	10⅞
Clear Sides	11
Shoulders	8

TOBACCO.

Common to good lugs	2 75 to 4 50
Low leaf	5 00 to 6 00
Common to medium leaf	6½ to 7½
Good leaf	7 50 to 8 50
Fine leaf	

WHOLESALE GROCERIES.

SUGAR—New Orleans (kettle) per bbl	7⅛ to 8
Yellow Clarified	8⅛ to 9
White Clarified	9 to 9⅛
Granulated	9¼ to 10
Crushed and powdered	10⅜
A Coffee	9¼ to 10
MOLASSES—New Orleans	45 to 58
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	8¾ to 9¼
NAILS—10d	3 75
Horse Shoes	5 00
SALT—Seven bushel barrels on cars	1 89
5½ bushel bbl	1 40
LEATHER—Oak Sole	35 to 40
Buffalo Slaughter	27 to 25
Hemlock	24 to 27
In Rough	20 to 24
SEEDS—Herd's Grass	1 00 to 1 10
Blue Grass	1 24 to 1 50
Clover	1 25 to 1 50
Timothy	2 25 to 2 50
Orchard Grass	1 40 to 1 25
German Millet, from wagon	1 50
Hungarian and Missouri	1 24

CATARRH

To any suffering with Catarrh or Bronchitis who earnestly desire relief, I can furnish a means of Permanent and Positive Cure. A Home Treatment. No charge for consultation by mail. Valuable Treatise Free. Certificates from Doctors, Lawyers, Ministers, Business-men. Address Rev. T. P. CHILDS, Troy, Ohio.

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Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
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Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md.

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Unlike all other kinds. Before building, write for FREE sample and prices to
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ALEX. HOGAN. JO. B. HALL.
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WHOLESALE AND RETAIL DEALERS IN
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PURE WHISKIES AND WINES
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I have permanently located in my new store, where I am constantly receiving, direct from Manufacturers and Importers, the newest styles of Jewelry, Gold and Silver Watches, Sterling Silver Ware, Diamonds, Music Boxes, and everything found in a First-Class Jewelry Store, all of which I am selling at the Lowest Figures, and Guarantee Prices and Quality of Goods, as I buy all Goods FOR CASH. Call and be convinced. All work Warranted.
B. H. STIEF, 101 Union St., NASHVILLE, TENN.

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84 and 86 Broad Street, NASHVILLE, TENNESSEE

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Warranted 5 years, satisfaction guaranteed or money refunded. The Best, most Efficient, and Durable Washer in the world. Has no rival, the only machine that will *wash perfectly clean without rubbing.* Can be used in any sized tub, or shifted from one tub to another in a moment. So simple and easy to operate the most delicate lady or child can do the work. Made of Galvanized Iron, and the only Washer in the world that has the Rubber Bands on the Rollers, which prevent the breaking of buttons and injury to clothes.
AGENTS WANTED Exclusive territory. Retail price, $8.00. Agents' sample, $3.50. Also the celebrated KEYSTONE WRINGERS at Manufacturers' lowest price.
Circulars free. We refer to editor of this paper. Address ERIE WASHER CO., Erie, Pa.

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—DEALERS IN FINE—
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Our assortment will at all times be complete in
FIRST-CLASS GOODS,
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Gents', Ladies' and Children's Wear,
And are offered at as reasonable prices as the times will admit. All the latest styles of
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Treated Ten Days Free of Charge.

Parties making application for treatment should give a history of the case, and a statement of present condition of patient. Also satisfactory evidence of ability to pay reasonable charges after the ten days of gratuitous treatment, and when there is an agreement as to terms, etc., he will forward to you, by mail, to any postoffice in the United States or Canada, his part of the treatment, and tell you what to get for the other part, and how to use the whole.

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Its rich and lasting fragrance has made this delightful perfume exceedingly popular. **There is nothing like it.** Insist upon having FLORESTON COLOGNE and look for signature of

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on every bottle. Any druggist or dealer in perfumery can supply you. 25 and 75 cent sizes.

LARGE SAVING BUYING 75c. SIZE.

COLOGNE.

IT PAYS to sell our Hand Rubber Stamps. Samples free. FOLJAMBE & CO., in Cleveland, Ohio.

$85.00 FOR ONLY $51.00

Freight Prepaid

BEATTY'S PARLOR ORGANS ONLY $51.00

NEW STYLE No. 1215. Height, 72 ins., Depth, 24 ins. Length, 49 ins., Weight, boxed, about 400 lbs.

Regular Price $85.00 Without Stool, Book and Music.

24 STOPS. 1 Cello, 8 ft. tone. 2 Melodia, 8 ft. tone. 3 Clarabella, 8 ft. tone. 4 Manual Sub-Bass 16 ft. tone. 5 Bourdon, 16 ft. tone. 6 Saxaphone, 8 ft. tone. 7 Viol di Gamba, 8 ft. tone. 8 Diapason, 8 ft. tone. 9 Viola Dolce, 4 ft. tone. 10 Grand Expressione, 8 ft. tone. 11 French Horn, 8 ft. tone. 12 Harp Æolian. 13 Vox Humana. 14 Echo, 8 ft. tone. 15 Dulciana, 8 ft. tone. 16 Clarionet, 8 ft. tone. 17 Voix Celeste, 8 ft. tone. 18 Violina, 4 ft. tone. 19 Vox Jubilante, 8 ft. tone. 20 Piccolo, 4 ft. tone. 21 Coupler Harmonique. 22 Orchestral Forte. 23 Grand Organ Knee Stop. 24 Right Organ Knee Stop.

☞This Organ is a triumph of the organ-builders' art. IT IS VERY BEAUTIFUL IN APPEARANCE, BEING EXACTLY LIKE CUT. The Case is solid Walnut, profusely ornamented with hand-carving and expensive fancy veneers. The Music Pocket is of the most beautiful design extant. It is deserving of a place in the millionaire's parlor, and would ornament the boudoir of a princess.

FIVE SETS REEDS. Five Octaves, handsome appearance. It will not take the dirt or dust. It contains the Sweet VOIX CELESTE STOP, the famous French Horn Solo Combination, New Grand Organ Right and Left Knee Stops, to control the entire motion by the Knee, if necessary. Five (5) Sets of GOLDEN TONGUE REEDS, as follows: a set of powerful Sub-Bass Reeds; set of 3 Octaves of VOIX CELESTE; one set of FRENCH HORN REEDS, and 2 1-2 Octaves each of regular GOLDEN TONGUE REEDS. Besides all this, it is fitted up with an OCTAVE COUPLER, which doubles the power of the instrument. Lamp Stands, Pocket for Music, Beatty's Patent Stop Action, also Sounding Board, &c., &c. It has a Sliding Lid and conveniently arranged Handles for moving. The Bellows which are of the upright pattern, are made from the best quality of rubber cloth, are of great power, and are fitted up with steel springs and the best quality of pedal straps. The Pedals, instead of being covered with carpet, are polished metal, neat design, never get out of repair or worn

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1883.

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Christian Quarterly Review.

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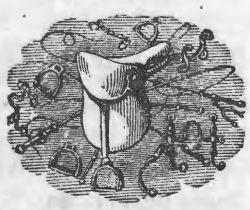
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THE GOSPEL ADVOCATE.

VOLUME XXV., NUMBER 18. } NASHVILLE, TENNESSEE, MAY 2, 1883. { $2.00 YEARLY IN ADVANCE. POSTAGE PREPAID.

EDITORS:

D. LIPSCOMB, E. G. SEWELL.

The Old Paths.

Oft I think of a golden land,
Those sunrise days when a mother's hand
E'er led me on, though tired and sore—
Those paths I know, ah! never more.

The path that led me to the brook,
Where oft I've sat in a secret nook
And watched the water, dancing, clear,
That kept on singing all the year,

The path that led around the hill;
I see the school-house, lonely, still;
Those girls and boys! I knew them, gay;
Their smiles have faded, their heads are gray.

One path is bright with tints of Spring.
How oft I've heard the church-bell ring!
The country church ne'er fades from sight;
In memory still, 'tis imaged bright.

One path was by a sister's grave,
O'er which the softest zephyrs wave.
There sunbeams fell in days of old,
And led to heaven on paths of gold.

But there's a path we see through tears;
It grows more bright with passing years;
And there 's no earthly way that hath
The glory of that *narrow path*.

—*Selected.*

Queries.

Bro. Lipscomb: 1. In speaking of the merits of the ADVOCATE and how long we had read it, I said to a sister, "I read it when it was edited by brethren Fall and Fanning." She said she did not think they ever edited it. Did they?

2. Last Lord's day afternoon two brethren met with us, who had taken the Supper in the forenoon at another place. One communed with us, the other did not. Was either wrong?

3. When a brother or sister is confined to a sick-room, either as patient or nurse, would it be wrong for a part of the congregation to celebrate the Supper in the sick-room, provided circumstances of the sick permitted, and it is desired?

4. In the phrase "modest apparel" in Timothy, does the word "modest" mean unnoticeable, not likely to attract attention?

5. When a woman defers submitting to baptism till warm weather, or until she makes a dress especially for the occasion, is she a fit subject for baptism? Please answer any or all of these queries, if worth answering, in the ADVOCATE.

Camanche, Texas. AMANDA BOSTICK.

1. No; Bro. Fall was never connected editorially with the ADVOCATE, but was a regular contributor during the years 1867 and 1868. In 1844 Bro. Fanning began in Nashville the publication of a monthly pamphlet called the *Christian Review*. He continued it for four years; it was then changed to the *Christian Magazine*, edited by J. B. Ferguson, T. Fanning, and B. F. Hall, for a year or two, and then by Ferguson for several years. It failed through his defection from the truth. After its failure, Bros. Fanning and William Lipscomb began the publication of the GOSPEL ADVOCATE as a monthly, in July, 1855, which was continued until the breaking out of the war, at the close of 1860. It was then suspended for four years, and revived as a weekly pamphlet in January, 1866, by Bro. Fanning and the writer. We published it jointly for two years. I then published it alone during 1868–9, when Bro. Sewell became associate editor. The ADVOCATE with its present name is the oldest paper published by the disciples of Christ. The present name was selected because the name *Christian Review* had been appropriated while the *Christian Magazine* was published, by Bro. Franklin. Bro. Franklin selected this name for his paper, Bro. Jos. Franklin states, because of his partiality for the Nashville *Christian Review*. The *A. C. Review*, though a younger paper than the ADVOCATE, numbers two volumes more, because of the suspension of the ADVOCATE during the four years of the war.

2. We are left to inference. We have occasionally partaken of the Supper twice the same day, when we were present at its observance twice the same day.

3. It certainly is right when a brother or sister is sick or otherwise unable to attend the service, and desires to remember the sufferings of the Savior in the divinely appointed memorial service, for the brethren and sisters to meet with such and attend to the service. We have frequently done this, and all the churches whose practice is known to us, do so.

4. It means that and more. The discussion about praying with the head covered or uncovered involves the same principle. It was regarded as immodest in those countries for women to appear with uncovered head. The hair was drawn over the face to cover it, to hide it. The command means, do not dress extravagantly, showily, gaudily, or in a manner to attract attention by display. If a number of extravagantly dressed women of the world were together, and a Christian woman also dressed like them, she might not attract attention or remark, as all would be alike, but she would do wrong. Were she to dress simply, plainly, and in a modest dress she might attract attention, but she would be right.

5. Such a course shows a sad lack of proper appreciation of the importance of promptness and earnestness in obeying Christ. It is an evidence of a lack of earnest faith. "Seek ye first the kingdom of God and his righteousness," is an admonition much needed to be studied. All delays and postponements on light and trivial, or on any grounds, show that the person does not half appreciate the importance of the step taken. The faith is not active as it should be. The demand of Christ is for an immediate surrender to him in spite of every obstacle that can be thrown in the way. I would in such cases encourage to promptness and zeal which are inspired by an earnest faith. I would not discourage from obedience.

D. L.

We give in this number an exegesis of Acts ii: 38, from the *Religious Herald*, one of the leading Baptist papers of the South, published at Richmond, Va., also one from the *Journal and Messenger*, Cincinnati, O. We published sometime since, one from the Baptist *Watchman*, Boston. The text recently came in the regular International Sunday-School Lessons, and as scholars, Baptists have translated it. If some one would take the trouble to gather up the translations and exegeses made by the different Baptist scholars in their papers, it would be found that there is almost a unanimous agreement in approving what has long been opposed as Campbellism. Will some one undertake the task of collecting these exegeses from every Baptist paper in the country?

D. L.

FOR THE YOUNG.—Those that seek Me early shall find me, Prov. viii: 17.

He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom. Isa. xl: 11.

Jesus said, Suffer little children, and forbid them not, to come unto Me, for of such is the Kingdom of Heaven. Matt. xix: 14.

LEBANON, TENN.

We spent a little over one week, including the third and fourth Lord's days of April, with the brethren at the above named place. The meeting had been going on one week, by Bro. Elam, before we got there, having been hindered by rheumatism. The congregation here, so far as we could tell, is in a lively working condition. The meeting was well attended, except when it rained. Both the Lord's days we were there it was so rainy that only a few were present.

Young brother E. A. Elam is the regular preacher for that congregation, and is held in high esteem, and that deservedly, for his work's sake, and for his heart and life devotion to the cause of God and of humanity. He is working earnestly for the upbuilding of the cause not only in Lebanon, but throughout the county.

Young brother F. B. Srygley is evangelizing in Wilson county, and if the churches of the county which are engaged in supporting him will cooperate with him heartily in helping him to find promising places in which to work, we hope he will do much good. Each congregation knows something of the condition of things for miles around it, and can generally tell where preaching will do good. Let them hunt out school-houses, private houses, cross roads, or groves, in pleasant weather, and thus sound out the word, and great good will be the result. The cause was originally started in this way almost everywhere throughout our country, and this a good way to expand and enlarge the borders. Bro. Elam was largely instrumental in getting up and starting this evangelizing work in that county, and we hope they will all work heartily, not only in sustaining the work with their means, but in finding suitable and fruitful places in which to work. Bro. Srygley was at Lebanon a few days during our meeting there, and he appears to have strength sufficient to do much work, if the churches will open the way and keep him at it. The *more* work a man does, the *better* work he can do, and we have hopes of good being accomplished. The churches as such are doing this work, and every dollar expended goes to the work of sounding out the word, and nothing consumed in running machinery, for they have none. And this is right, according to the word of God; and we hope the churches everywhere will do more and more of this work.

The meeting at Lebanon had resulted in four immersions when we left,—two before we reached the place, and two while we were there. Brother Elam was going to continue the meeting a few nights longer, and we have not heard the result.

The brethren have a good Sunday-school, and are working earnestly to bring up the children in the nurture and admonition of the Lord. We spent a pleasant week among them, and hope to hear good results from their work for years to come. They allow Bro. Elam to go out and hold a good many protracted meetings during the year, and we think this is far better than to require him to preach all the time for them. Much more good will be accomplished thereby.

E. G. S.

Exercise and temperance are God's medicines, and they have this great advantage over all others; that while they promote health and long life, they secure for all who put trust in them the means of independence.

NOTES FROM KANSAS.

The thought that a few newsy lines about Kansas, and the cause of Christ here, might not be uninteresting to many friends in the home State, has persuaded me to write. And I trust no disciple of Christ would object to hearing how God's work through good men has been prospering.

The people in a Western State, where railroads are being rapidly extended, and cities and towns fast multiplying in population, manufactories and mills erecting, and land advancing in price, are of all people the most active, changeable, and uncertain in their professions and habitations. This could have been very truly said of Kansas but four or five years since, and may now be certainly expressed of much of her territory today. But the people in the eastern end are becoming more settled in their avocations, and permanent associations of every class are in active operation.

We must remember that Kansas is a very young State; most of its inhabitants came here since the war; and for a number of years its progress was considerably retarded by the uncertainty in the possession of real estate, from the fact that the railroads laid claim to near all the eastern counties. But these questions have been settled by the Supreme Court of the United States, and citizens are in unqualified possession of their lands.

Notwithstanding all this, Kansas is rapidly taking rank among the great States. Leavenworth, the largest city, has a population of 30,000 or more; Topeka, the capital, 25,000; besides, Atchison, Emporia, Witchita, and Parsons, and other growing cities, from 7,000 to 20,000. She is, perhaps, excelling any other State in her increase of railroads. For the first 200 miles west there is at least one, and often three or four, passing through each county. And all the while there is a continual agitation for new roads.

For common school education the facilities provided by the State are not inferior to any. In the eastern counties there are an average of 100 public school-houses to the county, in which schools are open from eight to ten months in the year. Just think of 100 educators in each county spending eight or ten months of their time every year instructing the rising generation! The reports after the next quarter of a century will place her in a leading position of those States which have an educated mass of people. To those who are doing well at home, I will tell you to stay there. But you who are bent on leaving the old home-place to go West, are advised to consider the advantages of Kansas.

In regard to religion, the people have in a wonderful manner directed their thoughts to that subject. We have all the denominations here, and perhaps some that are not denominated in any other locality. But I discover that there is not so much of prejudice and bigotry manifested toward each other as is so often observed in older communities. The cause is, I think, that the people are not so settled and habituated in their ways and customs. It is not an uncommon occurrence for large numbers to march over from the sects to the true name and profession, in an earnest meeting for God, and an appeal to the power of the gospel of Christ. There are many Catholics in this State, from the fact they were here among the Indians, long before our courage was strong enough to hazard the dangers of the early settlement. The Methodists are, perhaps, a little in our advance in numbers, not a great deal. But from reports we are increasing more rapidly than any of them. Notwithstanding this last winter has been one of the most severe ever known in Kansas, still our rapid strides have far excelled any other success of this State, I can gather from the history of the past.

It is reported that a hundred new churches will be built in this State this year. I partly believe it. One thing I know, and that is, at each of the two points in the country where I preach, we are arranging our plans to erect a house of worship. There are no church-houses of any kind in either of these communities, and the denominational opposition to us is not very respectable in numbers. One of these points is in Neosho county, just north of Parsons, a thriving railroad center of 7,000 inhabitants. The other place is in Cherokee county, which is in the southeastern corner of the State.

We have some noble workers for the Master in this country. Among those of the southeastern district, I will mention Bro. J. W. Randall and Bro. Benj. H. Smith, who both have relatives and friends in Kentucky. I am greatly indebted to Bro. Randall for his kind assistance in procuring a location for myself. The great work that brother is doing as an evangelist will never be estimated in this world. I have said enough for the present. Perhaps you will hear from Kansas again. The ADVOCATE is always welcome.

In the one hope, F. S. YOUNG.

Parsons, Kansas.

THE MODEL CHRISTIAN.

In answer to the many inquiries, "What has become of the *Model Christian?*" we are glad to say that it is still living in prospect, and growing in favor, and bids fair to enter the state of actual existence, in June, if not before. This, however, will depend largely upon the activity of the enterprise. Some are working nobly, sending in subscribers, to hasten the issue of the paper. We do not propose to fail, so far as *we* are concerned. But we must have the names of 500 *bona fide* subscribers, to insure success, before we begin to publish. We yet lack over 200 names. Surely a few more of the live brethren and sisters, in view of the languishing condition of the good cause in many portions of our State, will go to work *at once, earnestly*, and finish up the required number, and hasten the issue of the paper, and insure the success of this good and much-needed work. One old veteran, who has been battling and sacrificing for forty years, proposes to be one of twenty who will obligate themselves to send in each fifty subscribers for the *Model Christian*. This would insure the names of 1,000, and could be accomplished readily, and with but little effort. We are authorized to submit this proposition to the brethren at large. Who will respond? Let us hear from you all at once, brethren and sisters. If the friends of truth will do their duty, they need have no fears of failure; but on the contrary, ultimate success and great and lasting good will be the result.

The *Model Christian* shall be in neat pamphlet form, a monthly, of thirty-two double-column pages, exclusive of the cover,—thirty pages of reading matter,—and shall be published at Mineral Springs, Ark. We do not propose to begin publishing until the names of FIVE HUNDRED *bona fide* subscribers are received; then the first number will be sent to each subscriber, who will be expected to pay his subscription without delay or further demand.

Terms—Single subscribers, one year, $1.00; six months, 50 cents.

Premiums—To those who send clubs to the amount of $10, we will, on receipt of the money send one extra copy of the *Model Christian*, or one Chart of the Gospel Plan of Salvation, No. 1, price $1.00, or 10 Charts, No. 2, price 12 cents each. For clubs amounting to $12, one copy of the Great Legacy, price $1.50.

Address S. R. Ezzell, Mineral Springs, Ark.; J. R. Jones, Nashville, Ark.

FOR THE UPRIGHT.—The righteous Lord loveth righteousness; His countenance doth behold the upright. Ps. xi: 7.

The Lord knoweth the days of the upright; and their inheritance shall be for ever. Mark the perfect man, and behold the upright: for the end of man is peace. Ps. xxxviii. 18. 37.

No good thing will He withhold from them that walk upright. Ps. lxxxiv. 11.

The generation of the upright shall be blessed. Unto the upright there ariseth light in the darkness. Ps. cvii. 2,-4.

Courage is always greatest when blended with meekness. Intellectual ability is most admired when it sparkles in the setting of modest self-distrust; and never does the human soul appear so strong as when it foregoes revenge and dares to forgive an injury.

Our dependence upon God ought to be so entire and absolute that we should never think it necessary in any kind of sorrow or distress to have recourse to human consolation.—*Thomas a' Kempis.*

OUR EVANGELIST.

I dislike to make prominent in the papers this little corner of the Lord's vineyard, yet I am constrained to offer a suggestion to our congregations through the G. A. because I can better reach them all in this way and reach them all at once.

One evangelist, Bro. F. B. Srygley, has been with us for about four months—four of the worst months in the year perhaps for evangelizing, yet he has kept at work, visiting congregations and "waste places" and sounding out the truth. He is an earnest, good worker and is willing to go wherever the churches choose to send him. We hope to realize the gathering fruit from this seed sowing. We should not be impatient, however, for the harvest. So I suggest to the congregations that we labor and wait. God will give the increase in due time. The seed must first be sown, then it comes forth, "first the blade, then the ear, after that the full corn in the ear."

Bro. S. is doing most, however, in the vicinities of those congregations which help him most by way of encouragement, in finding places for him to preach and taking a lively and abiding interest in the good work. Some congregations enter more heartily into this all-important work than others. Some of the smallest congregations in numbers and weakest financially are doing the most to spread the truth. Thus it has ever been. The woman did what she could in anointing Jesus. In casting in her mite, the widow did more than others with all their abundance. I would not be understood, however, to even insinuate that the congregations are not meeting their judicial obligations. They are, and several are contributing in advance. But some are not taking as much interest in finding places for Bro. S. to preach as they should. The congregations which enter most heartily into this work and find most for the evangelist to do, are the ones best pleased with the prospect of doing good. There must be a *hearty* co-operation between the congregations and evangelist to accomplish much. The work belongs to the congregations, and the evangelist is to help them to do it. Every congregation should have marked out a week's work for him when he comes around.

An Elder from a congregation that is earnest and active in this work told me that his congregation could not afford to stop this work and wanted it to go on next year. This is a small congregation but it is at work. It has come up out of great tribulations. All will realize the same if all would take the same interest in sending out the evangelist.

Let me make this suggestion that each congregation from this on have a week's work marked out every time the evangelist comes round. The weather is becoming pleasant and he can preach in school-houses and the like. But could no such house be found, then what? Don't confine him to congregations of long standing. This is not the object of his work. Let him preach in private houses. He can preach at Bro. A's. one night or two nights, at Bro. B's. several miles off from Bro. A's. on other nights. But "many will not hear him," you say. That doesn't matter. Peter preached at Cornelius's house, Paul and Silas to the jailer and family and Philip to the Eunuch. Jesus preached to the woman at the well of Samaria. I held a meeting sometime since for congregation in Bedford County where twelve obeyed the gospel in one week. A brother preacher told me that he did not doubt that the most of those additions resulted from preaching which had previously been done in private houses. The congregation would send its preacher to this family and to that one to preach to what few would gather in to hear and thus the seed was sown into many hearts. The cause was first largely established in this country by such preaching. It can yet be greatly built up by the same kind of work. Then brethren, put yourselves to a little trouble, make some effort and some sacrifice to spread the truth. Bro. S. may not gather many additions at first, but the gathering time will come and there will be a golden harvest of precious fruit.

E. A. ELAM.

Lebanon, Tenn., April 25, 1883.

There is no joy like the joy of real virtue, and no music like the music of a good conscience.

KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

THE HOLY SPIRIT'S WORK.

A BIBLE READING.

I. To whom does He come? II. What does He do? III. How does He do it?

ANSWER TO I.

(*a*) He comes to the believer, not to the unbeliever. John 7: 37–39: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." Eph. 1: 13: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise."

(*b*) He comes to the obedient believer, not to the disobedient one. John 14: 15–17: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever: even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." John 14: 23: "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (God abides with the Christian through the Spirit. See Eph. 1: 22: "In whom ye also are builded together for a habitation of God through the Spirit.") Acts 5: 32: "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."

(*c*) He comes to the baptized. Matt. 3: 16: "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." Acts 2: 4: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (The apostles had been baptized before this.) Acts 2: 38: "Then Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

ANSWER TO II.

(*a*) He reproves (convicts) the world of the sin of unbelief, of the righteousness of Jesus, and of the judgment to come. John 16: 8–11: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged."

(*b*) He helps the saints, dwelling in them. Rom. 8: 9–10: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Rom. 8: 26: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." 1 Cor. 3: 16: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 6: 19: "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

ANSWER TO III.

How does he convict the world? He convicts by testifying. John 15: 26–27: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning." He testifies by speaking. John 16: 13: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." He speaks through prophets and apostles. Matt. 10: 19–20: "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." 1 Cor. 2: 12–13: "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." Neh. 9: 30: "Yet many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets." Acts 1: 16: "Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus." (The Bible is the deposition of the Holy Spirit, and is just as true and reliable as were the words of Jesus, when he stood upon the earth, and talked face to face with men. God is as truthful when he writes, as he is when he speaks). Ought we to pray for the Spirit to be sent into the worldling's heart? No. See John 14: 16–17: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever: even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." Does God send the Spirit into a man's heart to make him a son, or because he is a son? Ans.—Because he is a son. Gal. 4: 6: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

In the second chapter of Acts, we see this whole matter most beautifully and clearly set forth. The Holy Spirit, in fulfillment of the promise of Christ, descends; he comes to disciples,—baptized believers; through them he speaks to the vast audience, assembled from all quarters of the earth, the representatives of the world. By thus speaking, he convicts them of sin, because they believed not on Jesus; of the righteousness of Jesus, (that is, that he was guilty neither of blasphemy in calling himself the Son of God, nor of treason in claiming to be the King of the Jews,) and of judgment to come. Having been thus convicted, many of them cried out, saying, "What must we do?" They were told to repent, and be baptized in the name of Jesus, and were promised that they should receive pardon, and, then, the Holy Spirit. Thus 3,000 of them secured pardon and the Spirit that day.

But did not Cornelius receive the Holy Spirit before he was baptized? Yes, he was endued with miracle-working power by the Spirit before he was baptized; but (1) this does not indicate that he was pardoned before baptism, since Caiaphas miraculously prophesied that Christ would die for the people at the very time he was wickedly trying to take his life, (see John 11: 49,) and (2) this case is not a model one for us, as it is a miraculous one. As well might we expect to see the angel Cornelius saw, as to receive the Spirit as he did. The miraculous gift of the Spirit, enabling him to speak with tongues, was given to show to the six Jewish brethren with him, and through them to all Jews, and to the world, that God was willing for Gentiles to come to Christ and be saved. As this miracle accomplished this end, it was never repeated. In every other case on record those who found peace in Christ obtained the Spirit after baptism; and that, too, whether we speak of the "ordinary gift," or of its miraculous manifestations. In proof of which consider, in addition to the quotations already made, Acts 8: 16–17, and Acts 19: 1–7. Thus we see that Jesus, the twelve, the three thousand, the multitudes at Samaria, the twelve men at Ephesus, and all others, except Cornelius and those at his house, received the Spirit,—both the ordinary gift and the miracle-working powers,—after baptism. What right, then, has a church to demand that applicants for membership shall give evidence of having received the Spirit, before it will admit them to baptism?

The meeting at Northport closed, having been continued for twenty-two days. Eleven were added to the congregation,—seven from the Baptists, three from the Methodists, and one who had made no profession of religion. We had large, attentive audiences, from the beginning to the end. Our success was largely due to Bro. R. W. Vanhook, who preaches once per month for the congregation, to Bro. Daugherty, my traveling companion, who conducted the singing, and to Cline's Popular Hymns Revised, (the best of all the church hymn books published by our people,) which we used. Bro. Vanhook is employed as an evangelist by several churches in this section. He has a grand field for labor, and, judging from his popularity and from his energy in getting about among the people, I doubt not he can do a vast deal of good. He is doubly gifted in being not only a good preacher, but also an excellent singer. What a pity the young men generally, in coming out of the Bible Colleges, do not seek such fields as this, where the churches are few, young and weak, and where there are vast districts without any congregations of disciples! But, sad to say, they usually seek their own interests, rather than the advancement of Christ's cause. As in the days of Paul, so now: "For they all seek their own, not the things of Jesus Christ."

Bro. Daugherty and I are now in the beautiful city of Huntsville, Ala., conducting meetings in the courthouse, with overflowing audiences.

FOR THE SPIRITUALLY MINDED.—To be spiritually-minded is life and peace. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ. Rom. viii: 6–16–17.

And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father. Wherefore thou art no more a servant, but a son, and if a son, then an heir of God through Christ. Gal. iv: 6–7.

Hereby we know He abideth in us, by the Spirit which He has given us. 1 John iii: 24.

Some one has said if professed Christians do not have grace enough to control them, they can hardly have enough to save them.

BAPTIST EXEGESIS OF ACTS 2: 38.

Repent means 'to perceive or come to a conviction afterwards,' hence 'to change one's mind or purpose.'—'Change of mind' is the essence of repentance. 'To repent,' in the evangelical sense, is to undergo a change of mind with reference to one's sins, and toward Him against whom sin has been committed, so that the penitent turns away from sin to God through Christ. Sorrow for sin is of course implied in this change of mind, but is not repentance itself. "Godly sorrow worketh repentance."

"*Be baptized.*" "To baptize" means "*to dip,*" "*to plunge,*" "*to immerse.*" The famous Dr. Dale, in his work on baptism, says that this word means to "*intuspose,*" that is, "*to put in or under.*" We cheerfully accept this definition of this Pedobaptist scholar. The word here used was a classic word, and in general use long before the institution of the Christian ordinance of baptism. The essence of its meaning was that the person or thing baptized was enveloped or whelmed in the baptizing element, whether water, oil, fire, blood, trials or afflictions. When the Great head of the church selected this word to set forth the nature of the act to which he would have all his disciples submit in acknowledgment of their faith and allegiance, he gave it a religious significance.

It is not for us to inquire, just here, why he selected this word. It is sufficient for us to know that, from a vocabulary rich in words to express different kinds of action, a distinct word (rantizo) for "*sprinkling,*" and another distinct word (xeo, and its compounds,) for "*pouring,*" our Lord chose this word (baptizo), which signifies "*to dip,*" "*to plunge,*" "*to immerse,*" to set forth the nature of the act required of his disciples.

"In the name of Jesus Christ." That is, those who repented and were baptized in or upon (epi) the name of Jesus Christ. Repentance comes first, as being an internal change; and this is to be followed by baptism, an outward act, in which the internal change is openly avowed or set forth. "Upon the name of Jesus Christ" means that Christ's name is the basis of the act. The mere immersion of an individual in water is not a Christian ordinance, unless it is based upon the name of Christ, the Head of the Christian system.

"For (eis) the remission of sins," etc. The proper signification of the preposition, here rendered "for" is "into," within." All other meanings arise, not from any variation in the sense of the preposition itself, but from the different uses of its case (accusative), as it stands connected with the action or motion which the preposition attends. In the case before us the precise force of "for" or "into" must be determined not by the arbitrary selection of one out of the many possible renderings of the word, but by examining its relation to the other words with which it is used, and seeking, in the light of this relation and of the context and of the known facts of the case, the mind of the writer or speaker. The word is a connecting link between two members of a sentence, and it establishes, in this case, a relation between repentance and baptism on the one hand, and the forgiveness of sins on the other.

Now, what is that relation? Let us forget, for the present, what Alexander Campbell and others have said, and, placing ourselves in the apostles' circumstances, endeavor to answer this question. It is the day of Pentecost in Jerusalem. Just seven weeks ago the Jews crucified Jesus of Nazareth, who claimed to be the long anticipated Messiah, or Christ. That Jesus has risen from the dead, ascended to his mediatorial throne, and now, on the day of Pentecost, he pours out the Holy Spirit upon his disciples, and they are endowed with miraculous gifts. The multitude come together, and Peter stands up and boldly charges them with the great crime of crucifying their own Messiah, and declares him to be both Lord and Christ. When the multitude heard this convincing sermon, they were "pricked in their heart," and they said unto Peter and to the rest of the apostles: "Men and brethren, what shall we do?" These men were convinced of their enormous sin, and their inquiry was concerning the way of forgiveness and salvation, if indeed there was any way for them. And to their anxious "What shall we do?" Peter replies in the language of the text, "Repent and be baptized every one of you for the remission of sins," etc. The force of the preposition "for" (eis) in this particular connection seems to be "in order to," so that "forgiveness of sins" is made a consequent, end, or result of "repentance and baptism in the name of Jesus Christ." The language admits of this construction, and we think that this construction is demanded by the context and manifest design of the speaker. It is manifest that those conscience-smitten hearers were inquiring the way of escape from the consequences of their great sin. And it is equally manifest that the Apostle Peter meant to tell them what they must do in order to that end. When the Phillipian jailer asked Paul and Silas what he must do to be saved, they did not answer some other question, but the very one he had asked: "Believe on the Lord Jesus Christ and thou shalt be saved." And it would have been unworthy of a minister of the gospel of Christ, when convicted sinners were crying "What shall we do?" to have answered them in any other way than by declaring the terms of salvation. In Peter's second sermon (Acts iii), he gives in substance, the same instruction: "Repent ye, therefore, and be converted, that your sins may be blotted out," etc.—*C. F. James in Religious Herald.*

Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins. This was the thing for them to do—their part of the work. The rest was to be God's part, and concerning that they need not trouble themselves. Peter did not say, *Believe*, because it was evident enough that they did then believe what he had said: They believed that Jesus was the Son of God, that he had been crucified and slain; that he had risen from the dead, and that he was the Messiah of Israel. It was not, therefore, necessary for Peter to exhort or direct them to believe in the Lord Jesus. They asked what they must do, and he told them distinctly. When they did this, God would have done the rest, would have regenerated their hearts by his Spirit. Indeed, it was sufficiently evident that the Holy Spirit was the author of the conviction from which they were suffering. They were to be baptized *upon* the name Jesus Christ, Jesus the Messiah; that is, believing on the name of Jesus as the Messiah, the anointed of God, he "of whom Moses in the law and the prophets did write." (John ii: 45.) "Unto the remission of sins," says the new version. "In order to the forgiveness of sins," says Dr. Hackett. Repentance and baptism are here closely united. The one is a work in the heart, the other an external act; the one to be taken as an evidence of the other.—*Journal and Messenger.*

SHOULD CHRISTIANS ATTEND THEATRES?

This is a question that involves the interests of every child of God. If it is an evil to attend theatres, it is a *growing evil*; hence, let us pause and examine the question in the light of God's everlasting word.

What class of Christians attend theatres? Do the most pious, zealous, devoted, or, to be brief, those who have the most influence in the Christian life, visit the theatre? Do the most faithful preachers attend such places? Do those who attend them grow more worldly minded and less spiritually minded? To ask these questions is to answer them. Hence, theatre-going is a worldly amusement, or of the world. So when you attend theatres you are becoming like the world, while you should be separate.

What does the apostle say about conforming to the world? "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. xii: 2.

Be not conformed, yet *you are conformed.* Do you not disobey a positive command of Jesus Christ when you frequent the play? The Savior taught us to judge men by their fruits. (Matt. vii: 16 17). If it is right to judge men by their fruits, it is right to judge their practices in the same way.

Does not habitual theatre going excite evil passions, and is it not instrumental in sending many to disgrace and ruin? Are not things tolerated there, acted in full before intelligent people, which, if only mentioned from the pulpit, would cause people to go home, feeling that their modesty had been shocked? Do not the actors dress so as to excite the lust of the flesh? Is not its universal tendency irreligious? Hence, judging by the Savior's rule, theatre going must be an evil.

We are to keep ourselves pure, "unspotted from the world." Can we do it, dwelling continually on that which is evil?

What rule does Paul give us about our thoughts? "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. iv: 8.

How often you complain of evil thoughts, impure emotions! Can you expect other thoughts and emotions while living in a world of impure fiction? You might as well expect to convert falsehood to truth, vice to virtue, as to expect to have pure thoughts while dwelling on impure scenes. It is right that the Savior should hold us responsible for our evil thoughts and emotions, for if he did not, would he not encourage sin?

But I hear some one making his defense for attending theatres: "We must have some amusement." Granted. Did anybody ever forbid you "*some amusement?*" But what is in this suggestion? This and nothing more: Since we must have some amusement, and attending theatres is an amusement, it is not wrong to attend them. I confess I cannot see the conclusion. Let us try another argument: John must eat; he has no meat to eat, therefore he must eat soup. Who can see the therefore here? Might he not eat bread, potatoes, and many other things? So there are many other things besides circuses and theatres to afford amusement; if not, how is it, and why is it, that those who enjoy life most do not attend such places? But since the question of amusement is brought forward, I desire to look a little further into it.

I now call to mind that during our protracted meeting here last year, Rip Van Winkle was to be played one night. I used all my influence to keep a member of the church of Christ from leaving the meeting and going to the theatre; but go she would, and carry a little boy. What do you suppose was the first thing I heard the next morning? "Wasn't it amusing to hear Rip Van Winkle swear?" quoting his language. Amusing to hear a man swear! So amusing that you will pay him to swear before your children! Do you say that constituted a very small part of the amusement? If so, did it not make the *most lasting impression?* "Out of the abundance of the heart the mouth speaketh." Do you suppose the swearing made no impression on the children present? If not, their natures were quite different from the lady's.

But it seems to me that those who attend theatres are as guilty as those who do the acting. To illustrate: A man furnishes all the capital, and keeps a saloon in existence. He employs a clerk. Which has the greater sin? The patronizing public furnishes the capital, and keeps the theatre in existence, so that actors can swear and use obscene language before an intelligent people. The actors are paid to do it. *Which has the greater sin?* To say the least of it, are not those who attend partakers of their sins?

"Lay hands suddenly on no man, neither be partakers of other men's sins; keep thyself pure." 1 Tim. v: 22.

Will you not consider these thoughts carefully and prayerfully? J. C. McQUIDDY.

ZEAL FOR THOSE INSIDE.—Jesus Christ laid even more emphasis on the duty and privilege of doing for those who are already his disciples, than on the duty and privilege of working to induce others to be his disciples. Yet that is not the way in which Christians generally look at the relative importance of evangelizing and of religious ministering and training. Zeal for those who are out of the church too commonly eats up zeal for those who are in it. As soon as a person has fairly enlisted in the Lord's army, it seems to be taken for granted that he will look out for his own rations and drilling.—*S. S. Times.*

The sweetest memories of your Christian life are connected with self-denying ministries. Is it not so? Then know that this is the path for you always.

If you would learn self-mastery begin by yielding yourself to the one Great Master.—*Lobstein.*

Something About Dorcas.

1. Her appearance. It is a most absurd, but quite common, notion which lies in the popular mind, that women who are good and pious and useful must be necessarily somewhat commonplace in their looks, plain and uninviting. The name given to this excellent Christian worker suggests that she was attractive and graceful. Her Aramaic name was Tabitha; translated into Greek it became Dorcas; both words mean "a gazelle;" applied to her, we imagine it signified that she was a lovely and beautiful woman, full of alertness and grace.

2. Her character. One word is here employed, nowhere to be discovered besides in the Bible, and occurring so seldom in classical Greek that some assert it was here invented for this occasion; a great lesson is in it. Dorcas is called "a disciple;" in its ordinary application this means a learner, but the term here is new, and signifies a female learner. Those were days of degradation for the weaker sex until Christianity came. Dorcas was a student of God's will and God's word; she was a child of the Highest by faith; she was the bright good woman she was, because she was a true Christian woman.

3. Her activity. The main thing told of this Gazelle in the story is, as might have been expected, concerning her activity. She could not have merited the name of the agile creature which is one of the fleetest denizens of the desert, if she had not been as brisk as she was affectionate. So we mark closely here that the verse declares she was "full" of love and zeal.

Then notice likewise that Dorcas was "full of good works," and not of good wishes alone. She took hold with a practical skill and employed her previous attainments. So her needle was as noble as Moses' rod, or David's sling, or Shamgar's ox-goad; for it was her answer to the Lord's question: Exod. 4: 2.

And then recollect that all these works were done by, not the "Dorcas Society of Joppa," but by Dorcas. Evidently, this was not a woman who bought off from labor by a contribution to the collector. It is interesting to observe that the New Revision clings to the old term; Dorcas did not give alms-gifts, but did "alms-deeds." Perhaps she was so busy in making "coats and garments," that she had no time to make an Association. Some people lose a great deal of force in running around to get machines, and then lose more yet in running the machines they get. Organization sometimes helps very much indeed; but too much organization is apt to hinder. It has been known that the election of one secretary has taken more effort and fervor of zeal than would have fitted out three missionary boxes.—*Sunday School Times.*

Religion is as necessary to reason as reason is to religion; the one cannot exist without the other. A reasoning being would lose his reason in attempting to account for the phenomena of nature had he not a Supreme Being to refer to. If there had been no God, mankind would have been obliged to imagine one.

If you have performed an act of great and disinterested virtue, conceal it; if you publish it, you will neither be believed here, nor rewarded hereafter.

Christian Courtesy.

Every man has his faults, his peculiarities. Every one of us finds himself crossed by such failings of others from hour to hour; and if he were to resent them all, or even notice all, life would be intolerable. If, for every outburst of hasty temper, and for every rudeness that wounds us in our daily path, we were to demand an apology, require an explanation, or resent it by retaliation, daily intercourse would be impossible. The very science of social life consists in that gliding tact which avoids contact with the sharp angularities of character, which does not argue about such things, which does not seek to adjust or cure them all, but covers them as if it did not see. So a Christian spirit throws a cloak of love over these things. It knows when it is wise not to see. That microscopic distinctness in which all faults appear to captious men, who are ever blaming, dissenting, complaining, disappears in the calm gaze of love. And oh! it is this spirit which our Christian society lacks, and which we will never get till each one begins with his own heart.

Discontent and Duty.—A good many people spend all their life hunting for a place in this world that they were never intended to fill. They never settle down to anything with any sort of restful or contented feeling. What they are doing now is not by any means the work that is suited to their abilities. They have a sunny ideal of a very noble life which they would like to reach, in which their powers would have free scope, and where they could make a very bright record. But in their present position they cannot do much of anything and there is little use to try. Their life is a humdrum and prosy outline, and they can accomplish nothing really worthy and beautiful. So they go on discontented with their own lot, and sighing for another; and while they sigh the years glide away, and soon they will come to the end, to find that they have missed every opportunity of doing anything worthy of a rational being on the passage to eternity. The truth is, one's vocation is never some far-off possibility. It is always the simple round of duties that the passing hour brings. No day is common-place if we only had eyes to see its splendor. There is no duty that comes to our hand but brings us the possibility of kingly service.—*Exchange.*

Not Envying.—Let age, not envy, draw wrinkles on thy cheeks; be content to be envied, but envy not. Emulation may be plausible, and indignation allowable, but admit no treaty with that passion which no circumstances can make good. A displacency at the good of others because they enjoy it, though not unworthy of it, is an absurd depravity, sticking fast into corrupted nature, and often too hard for humility and charity, the great suppressors of envy. This surely is a lion not to be strangled but by Hercules himself, or the highest stress of our minds, and an atom of that power which subdueth all things unto itself—*Browne.*

To live nobly, we must be noble; and we become noble by resolutely banishing every unworthy thought and feeling.

Be deaf to the quarrelsome, blind to the scorner, and dumb to those who are mischievously inquisitive.

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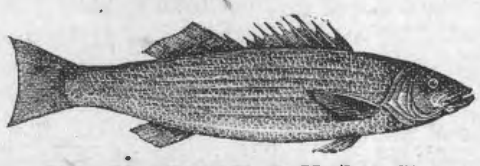

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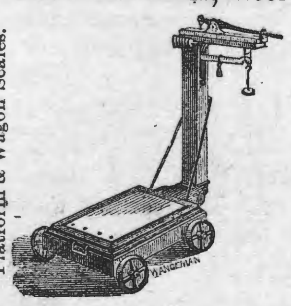

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THE GOSPEL ADVOCATE.

NASHVILLE, TENNESSEE, MAY 2, 1883.

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EDITORIAL BREVITIES.

A PLEASANT BIRTHDAY ANNIVERSARY.

Thursday, April 26th, a few brethren and sisters, personal acquaintances of Dr. W. H. Hopson, were invited to dine with him at the residence of his son-in-law, R. L. Cave, of this city, on the occasion of his sixtieth birthday. There were present, brethren and sisters W. J. Loos and wife, W. B. Wilson and wife, Dr. J. P. McFarland and wife, F. D. Srygley of the *Old Path Guide*, W. A. Corbin, and the editors of the ADVOCATE. All spent a few hours together very pleasantly, enjoyed an excellent dinner, extending congratulations to the Dr. on the past of his life, and good wishes for many more anniversaries, and much more usefulness and happiness. Few men are more widely known, and more tenderly loved for their work's sake, than he. His physical health looks to be sufficient to pass him safely through a good many more years, and we hope such may be the case.

HELP THE PREACHER TO FIND GOOD PLACES TO WORK.

If a man employs another to work on his farm, he studies where and how the man can work, so as to do him the greatest amount of good. He does not wait for the one he employs to hunt out the work, and decide for himself where and how to work. If, at any time, the employer fails to give directions for all the time, the hand is then expected to find something to do, as best he can; but in the main, the employer points out the work. So it should largely be among churches that employ an evangelist, and especially one that is not well acquainted in the field in which he is to work. If congregations fail to do this, much precious time will be lost before a stranger can find promising fields in which to devote his time. They should find fields as near by them as they can, then some of them be present when they can, and help and encourage the work as much as they can. Extending the kingdom of God is a grand work, and Christians should work heartily in it.

UNION.

We are glad to see indications from almost every direction among the denominations to talk more, and work more, for union. It is true that in a great measure they are looking to denominational union, which is impractical and undesirable. But then the more the subject is stirred, the more the people will think of, and enquire into, the kind of union, or unity, that may be practical and enduring, which only rests upon the teaching of the Lord's word. One of the channels through which this inclination to union is manifesting itself, is a growing dissatisfaction with creeds, confessions of faith, and all bonds of human wisdom and human origin. And while these things are thus going on around us, it is a favorable time to present and plead for the claims of the word of God, as the only basis of Christian unity. Upon that all can unite; by its divine directions all can work; and when all work by the same rule, all will be one people. And no grand evangelical alliances are needed to accomplish this much desired work. Just let all, everywhere, drop all human government and wisdom in religion, and take the New Testament to go by, both in converting the world, and in edifying the church, and the work will be accomplished, and God will be honored, and the truth will prevail. But such a thing as a grand denominational union can never be accomplished, and is not desirable, if it could. But we do rejoice to see a tide of thought at work among denominations that we hope will help to bring about unity among all of God's children in every land.

E. G. S.

THE DUTY OF CHURCHES.

Dear Bro. Lipscomb: In your remarks on Bro. J. R. Bradley's article in the GOSPEL ADVOCATE of last week, you say: "The only objectionable thing about it as an arrangement is that it must be entered into as a bargain, a contract." I have always understood from your writings, that you favored the idea of giving weekly as the Lord has prospered. In your article on church co-operation, from which Bro. B. quotes, you say: "Then let the church at Lebanon make the effort and see what its own members can do toward accomplishing the work." Then you speak of the "entire support" and the "required amount," all to be estimated before the evangelizing is done. Is this not "a contract"? We cannot tell what he will prosper us until he has so prospered, can we?

J. T. ROBBINS.

Lynnville, Tenn., April 13, 1883.

We did not intend to object to the matter further than to keep it in mind that if the churches were doing their duty such bargains would be unnecessary. But a church of ten or twenty poor members, giving as the Lord prospers them would not be able to contribute enough to support an evangelist whose necessities are large. It would be a piece of folly for them to attempt it.

Most men of experience and judgment can form something of an estimate of their returns. They can form some idea of the requirements of families of certain sizes and habits. They can form some idea as to whether a certain church can sustain a certain preacher. God does not require us to ignore our common sense in carrying out his plans, and tell a man we will do what we cannot expect to do. But what one church cannot reasonably expect to do, two may. There is nothing wrong in the one sending messengers to ask the other to aid in the needed thing. This does not interfere with the contributing as the Lord prospers.

The contract presented bound the church to withdraw from certain members. The church ought not to discipline by virtue of a human contract. Stinginess is a sin—a sin for which God will deal with men. But stinginess is not covetousness; it is never called so by any one but preachers, then they strain the meaning of a word to subserve an end. Where giving is made voluntary by God, I do not see how men can withdraw from the stingy for not giving. God will deal with them. Many a man, stingy and niggardly with his own, is as far from covetousness as the most liberal. We may as well say a man covets his neighbor's wife, because he is not willing to share his own wife with his neighbor, as to say he covets another's property because he is stingy with his own. Straining the word of God, or the meaning of words never helps matters. I certainly think we ought to give as the Lord prospers us on the first day of the week. And when we do this, the question will not be what can we do among ourselves, but what have we in the treasury to give?

When we give on the Lord's day as the Lord prospers, the church treasury will never be empty. The preachers or others will never feel anxious about the help. Those who minister in sacred things ought to live of these offerings. I am not saying preachers ought to feel anxious now. I do not believe they ought. I believe that the preacher ought to go, trusting the Lord—not to the rich, not to the strong churches, but to the ignorant and the sinners. Dense ignorance and sin ought to be the strongest call to the preacher. It was the call that brought Christ from heaven; the preacher ought to be like him; he ought to preach when he is able, and work when necessity is laid on him. But the church that would let him suffer or stop in such work when able to help him, is no church of God.

But I was looking at these matters from the side of church duty. Christians ought to give as they are prospered, but they do not do it. When they give as they are prospered, they will give regularly not less than one-tenth of their earnings. What church does it? Who does it? I know but few individuals who do it. I am hopeless of getting the church up to their duty at once. I am not proposing to substitute something else in place, but trying to educate them up to it, that they may learn the blessedness of giving, and so grow in this grace to the stature of divine acceptance. But while churches are not doing the will of God they are not trustworthy. A man should and must trust God, but he is not required to trust a church that will not obey God. I would not be afraid to trust God in a heathen land. I would expect to have to work like Paul did sometimes, but a church that does not trust God to give as it is prospered, according to the divine standard, is untrustworthy. I would be afraid to trust it for a living, even with a contract.

Now, brethren, if we will give as we are prospered, it will remove all difficulties. But to give a nickel when we make a hundred dollars, or for a man who makes his thousands to give five, ten or fifty dollars, or to give what spare change we have left after investing all we desire, or after buying all the fine and good things that we fancy, is not giving as the Lord prospers. Some are ready to say, a man cannot give a tenth and live, that means he does not trust God, and if we cannot trust God we are untrustworthy in our religion. Let us trust God and come up to the measure of his requirement, and all troubles will vanish. They will not and ought not to vanish until we do this.

D. L.

The sanctified and Christ-loving heart can not be satisfied with only negative keeping. We do not want only to be kept always from displeasing Him, but to be kept always pleasing Him. Every kept *from* should have its corresponding and still more blessed kept *for*.—*F. R. Havergal.*

Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.

WORKING ON LORD'S DAY.

Bro. Lipscomb: By request of a young brother who is a subscriber of the ADVOCATE, we offer a few thoughts, and ask for remarks from you on the subject of working on the Lord's day. We are aware that in the columns of a publication like the ADVOCATE, many subjects are necessarily repeatedly introduced. Such could not well be avoided, nor do we think that it should be, because of the changes constantly taking place in its readers. New members of the church, and new subscribers in their inquiries, are often presenting questions that have been frequently considered before. In the ADVOCATE of February 12th, 1880, is a short and excellent article from you upon this very subject, which doubtless would have satisfied our young brother, had he seen it. It is seen from your first suggestion in that article, that a Christian man who wishes to be even a good citizen, could not engage in secular work on Lord's day in this country; but it is scriptural teaching directly upon the subject which he asks for, desiring to learn the truth in order to practice it. For such as he, as well as others, we think the ADVOCATE could afford to repeat some of the teachings upon this subject, though it should be a little tiresome to its editors and probably uninteresting to some of its readers.

The fact was stated in the article referred to, that under Judaism one day in seven was to be sedulously devoted to the divine service to the exclusion of all secular business except those of necessity and mercy alone. The same idea being presented in the Christian economy, as seen by the disciples in meeting one day out of seven in the congregation to worship God, we in this connection would ask if the Lord's day work is complete when the members of the church meet together in public, engage in singing, offer prayer, engage in the study of a chapter in the Bible, admonish one another, partake of the Lord's Supper, and contribute of their means as the Scriptures teach? If so, what are they to do the balance of the day? Have all the duties that belong particularly to this day been met and discharged, all the privileges enjoyed, and all the benefits realized? In other words, do the duties, privileges and benefits of the Lord's day end with the public service?

We are satisfied that oftentimes brethren just at this point by not properly appreciating their responsibilities, privileges and blessings, lose much of their spiritual strength and consequently much of their influence for good upon the public. Apparently good reasons are sometimes given for engaging in secular work on Lord's day, such as the following: The saving of produce after it is made, especially when it can be done without crowding out the public worship, it having already been attended to. We will mention an example: Brother F. is a gardener, follows that occupation for a living. It is certainly a good, honest calling, the raising of vegetables, fruits, etc., for his fellowman. In the pursuit of this calling, he finds it necessary or at least thinks he does, in preparing his products for market, to do certain work on Lord's day evening, such as cutting asparagus, picking strawberries and such things, claiming that they will spoil before Monday. He thinks it better to save these things since they are produced than to lose them, and hence after the morning service, on Lord's day evening he goes to work. The ox is in the ditch! Must he stay there?

Some remarks from you again upon this subject would doubtless assist some in arriving at correct practical conclusions.

Your brother in Christ,

Donelson, Tenn. W. BOYD.

We are satisfied that the secularizing of the day has a most demoralizing effect on him who engages in such work. The outside world, and to a great extent the church, has been greatly demoralized by the railroads and the Sunday issues of political and secular papers. We do not doubt but that many persons content themselves away from church with the newspaper. Government forbids all labor except that which demoralizes the greatest number. But Christians ought to act from higher principles than fear of human government. When our hearts are cultivated to desire and love the spirituality of the kingdom of God, we will not engage in secular labor. Many persons raise strawberries and tender vegetables, as well as follow other callings, that never desecrate the Lord's day. They succeed just as well as those who persuade themselves they must work. We have known physicians who could not find time to attend Lord's day worship. We have known others who did ten times the practice, and who were not absent once a year, from the Lord's day worship.

We have been long satisfied, where there is a will there is a way to conduct any proper calling without interference with Christian duties. One of these is a reverential regard for the Lord's day.

D. L.

CHURCH NEWS.

"Our meeting of nearly three weeks' length, closed last Tuesday night. Four obeyed the gospel, but we know that while it was a great good, it was not the only good done, for Bro. E. G. Sewell, who preached eight days and a night for us, did *mightily* proclaim the truth in the way of Christian duty. He, 'strong in the Lord and in the power of his might,' taught us how to be, and did greatly build us up. It did my soul good to hear his sermons on God's promises to hear and answer the prayers of his children, and to ever exercise over them a *special* watch care—that is, providence. To hear chapter after chapter read, and sermon after sermon thus preached on providence and God's promises to answer prayers rightly offered, and then doubt all such, is to doubt the Bible. Bro. S. left us then, greatly encouraged in the promises of God, and may we not soon forget his exhortations."—E. A. Elam, Lebanon, April 25th, 1883.

THE DROP OF OIL.—The sewing machine went hard. Brother Will came and looked over Amy's shoulder and knit his brow, his custom when in a puzzle. At last turning back the machine, he glanced over the works, and said,—

"Do you oil it here, Amy?"

"Why, no, I never thought of that."

A drop of oil was applied, and in another minute the slender needle was flying through the work like a fairy. It was easy now to run the wheel. That drop of oil on a dry spot of the machinery made all right.

There are many other places where a drop of oil works just as great wonders. For cold mornings, when tempers are apt to get frosted as well as toes and finger-tips, there is no magic like a few sweet, cheery words. So when one is angry and ready to do or say rash things, just give them a "soft answer," and you can see how it can cheer and brighten the way of yourself and all about you.—*Young Reaper.*

Many a man who cannot get time to attend the church prayer-meeting, will, if he becomes the head of a secret society, give three evenings in each week to lodge and committee-meetings, and not complain in the least. A man who has not found time to attend the church for ten years, will, if you put him at the head of a "wing" of the party, give every evening in the week to politics. —*Golden Rule.*

The best things are nearest; breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.—*The Lutheran.*

As we cannot gather a rose and scatter the petals to the winds of heaven without one of them resting on our person, so we cannot do an act of loving kindness to another without some portion of love's essence resting upon our own souls.

FOR THE WATCHFUL.—Blessed are those servants whom the Lord when He cometh shall find watching. Luke xii: 37.

Behold, I come as a thief. Blessed is he that watcheth. Rev. xvi: 15.

SOUND ADVICE.

In Harmony with the Age.—I have heard it said of a distinguished minister that he "was in harmony with the age." I think that was about the worst thing that could have been said about him. In my judgment, it is more and more the duty of the pulpit to show the people how the age we live in is out of harmony with the Gospel or the age which is to come; and yet a distinguished minister of one of the evangelical denominations in New York has, in a recent series of sermons widely and eagerly printed by the secular press, boldly advocated the publishing of an expurgated edition of the Bible, that will be more in harmony with the light and culture of the nineteenth century, in which the Jewish and Christian fables (miracles) of both the Old and New Testaments shall be cut out; the supernatural elements removed, and the worship of the ideal humanity, represented by the "dear Christ" (*sic*) left to take care of the world. Oh the age, both in church and out of it, it is sadly out of harmony with God's word, and we need a minister that will boldly antagonize it as Peter did when he said, "Ye have taken and with wicked hands crucified and slain the Lord of Glory;" as Paul did when he cried out, "Behold, ye despisers, and wonder and perish."

Up with the Times.—Whereas the times are sadly behind the Gospel. Young ministers and old ones too, to meet this demand spend their days in the study of modern science and philosophy and all manner of literature, alas! (if we may judge from some of the sermons we have heard of late), we fear to the great neglect of the Word of God, which is in advance and always has been, of all time; all science, all philosophy, and all literature. Up with eternity is far more in order than up with "the times."—*Rev. George T. Pentecost in the Advance.*

TRACTS FOR TURKEY.

Bro. Shishmanian, our missionary to Turkey, has just sent to me for 1,600 card tracts, which he expects to pay for. I wish the Christian Sower Tract Fund was able to send him large quantities, not only of our smaller, but of our larger and abler ones. This it could easily do, if the brethren were aroused to the importance of tract work. Though in a foreign land, he has found many English-speaking people, and needs tracts in this language. Among these people are missionaries who are mixing the human and the divine, and who need to know the way of the Lord more perfectly. Bro. S. writes that he is very anxious to become "a missionary to missionaries." Good tracts will assist him in this work. He says: "We owe most of the success of this mission to a liberal distribution of tracts." We have been informed that the church at Northport, Ala., owes its existence to a copy of "Sincerity Seeking the Way to Heaven." Brethren, I have so many opportunities of doing good with tracts; I can use ten times as much money as I now receive. Who will contribute? Do not think of this matter and then forget it, but think and act, and lead others to do the same. If you are unable to contribute or buy tracts, send for them anyway, they are free as long as the fund holds out.

J. W. HIGBEE, Madisonville, Ky.

Feeling is no true test of one's religious state; nor is it a safe guide in duty. One is not always most profited by church services, or by Bible reading, or by prayer, or by almsgiving, or by duty-doing of any sort, when he feels most in the mood of that particular service. He may, indeed, gain most when his duty-doing is most of an effort to him. "God," it is true, "loveth a *cheerful* giver;" but if a man cannot give cheerfully, he had better give reluctantly than not give at all. And there is no way by which one is more likely to grow into a spirit of cheerful giving than by giving in spite of his feeling of reluctance to give. So of Bible reading, and of private devotions, and of public worship. One ought to feel it a privilege to have a share in these things; but the less he feels in this way, the larger is his need of taking a part in them in spite of his lack of right feeling. As Archbishop Trench has phrased it:

"When prayer delights thee least, then learn to say,
Soul, now is greatest need that thou shouldst pray."

MANKIND ARE GOVERNED BY NAMES.

Having seen it stated in some of our papers that names are nothing, I propose to give in this essay a few instances to show that words are things; that they are "the counters of wise men and the money of fools." As Bro. Sewell has recently been to Ala., and has mentioned my name in connection with that visit, I will relate an occurrence that took place during one of my visits to that State before the late war.

I went to a tavern and put up with a gentleman who was not a professor of religion, but his parents were Methodists. He was a polite, accommodating Southern gentleman. It was in the latter part of February or March. He gave me a room, made me comfortable, and then said to me:

"Is there anything else I can do for you, sir?"

I replied, "Yes, sir; there is one thing more I would be glad for you to do for me."

"What is that, sir? I will do it with pleasure."

I told him I was a preacher, and would like for him to get me a house in which to preach, for I had come there to preach.

"Sir," said he, "there is no difficulty about that; there are two meeting-houses in the place free for any person to preach in. Write your notices and I will take them up in town and stick them up for you. What denomination shall I tell them you belong to?"

"Tell them," I answered, "that I am a *Christian preacher!*"

He inquired if I was a Catholic, and upon my answering in the negative, he went over the whole list of sectarian preachers, to all of which I replied that I was a Christian preacher.

He insisted on my writing the notices before he went up town, to see whether I could preach in one of the meeting-houses, assuring me over and often that there would be no objection; that there never had been an objection made to any man's preaching in these meeting-houses, and that there would be none to my preaching in them; and he seemed rather vexed that I should think that there would be. But, to oblige me, he would do it, yet he knew no objections would be offered.

So I deferred writing my notices till he returned. He was gone about half an hour, and returned the most mortified man I ever saw, and said to me:

"Sir, I have to confess to you that I was mistaken. I told the people what you said, and they said you were a Campbellite and could not preach in those houses. And," continued he, "if all the people in the world had told me that a strange preacher would have been shut out of those houses, I would not have believed it. For it is not because of anything that you have said or done, as you have not been out of my house, nor does any one here know you."

I told him that I thought it best, being a stranger, to first know whether I could preach in those houses, before making the appointment.

He appeared to be hurt and mortified all the time I stayed with him, on account of it. When about to leave, after staying several days, I asked him what was my bill, he answered: "Nothing, sir; I will not charge a stranger who came to my house and was shut out of the meeting-houses in the place without having said or done anything to deserve it. All I charge you is, if you ever come to this place again, come straight to my house and stay as long as you please."

So I wrote the notice to preach in the court-house, and it spread through the town I had been shut out of the meeting-houses, and this excited the curiosity of the people to come out to see and hear a Christian preacher preach. Among others a learned and talented lawyer named Campbell. I spoke from the epistle of Jude, "Contend earnestly for the faith," etc.

Next day this lawyer invited me to come to his office. I went, and he said to me: "I was out to hear you speak last night in the court-house, and without flattery to you, sir, I must say that it was the only sermon I ever heard in this place that was worth hearing, and as a compliment to you I will make you a present of John Milton's prose works." I thankfully received the gift, and have the books to this day. Mr. Campbell was afterwards appointed Federal Judge for the District of Alabama.

I ask was it not the nickname that these sectarians gave me, that shut me out of thrie houses? *Is there nothing in a name?* As I said of creeds they originated in Europe, so likewise the sectarians; but the kingdom of God originated in heaven with God. One sect came from England in 1739, another from Germany in 1519, and another from Geneva, while the mother of all sects came from Rome in 606. And all the sects are founded more after the model in Rome, than after the model in Jerusalem. Acts ii. The Pope and Mahomet were born the same night in 606.

In the early history of the Restoration, a sectarian preacher said in one of his sermons that names were nothing. One of our sisters who was present cried out, "Glory to king Beelzebub!" "Stop, sister, stop," remonstrated the preacher, "you mean glory to King Jesus." "No, sir," she replied, "You said there was nothing in names so the name of Beelzebub is as good as the name of Jesus." She fastened him for once.

Does any husband like for his wife to call herself by the name of another man as he does by his own? or does any wife love for husband to call another woman his wife? We read of the Bride, the Lamb and the Wife. Christ has no wives, no evangelical churches, no denominations, no sectarian churches. There is only one body, one head, one Lord, one faith, one immersion, one burial. Rom. vi.

JACOB CREATH.

MORAL INFLUENCE.

It is said that three bad men give a tone to a regiment. Six bad men will give a tone to almost any college class. With such great classes as our universities of the first rank now have it is very uncommon not to find that number of bad men in a class. Under the subtle operation of precedents in college life they may give a lasting taint to many a society organized in their university. A class, a college full of undergraduates, is a world in itself, but its members are not selected to match each other in moral matters. A young man who goes into college cringing and ducking, and acts like a poltroon in his first few weeks in presence of these rough-shod moral misleaders, is very likely to be trampled on through his whole four years. A young man who allows himself to be ridden over by moral roughs of a college for four years is likely to be ridden over by the moral roughs of professional life, and most especially by those of politics and commerce. He is not likely to have courage to stand erect against the huge vices of his time. It is, therefore, of the utmost consequence that a young man entering college should be taught manliness. I have had great sympathy with a sentiment I once heard uttered by a distinguished college professor, that if a young man is ruined in college it is at least possible that he is not worth saving. Speaking from the point of view of affairs this side the grave, this is not too stern a censure. If a young man, after such training as now usually precedes a college course, cannot stand up in college against the ordinary moral temptations of the place, against the sneers of a few dissipated classmates, against the persecution that may be organized against him in his earlier years because of his moral attitude, then I say that such a young man is probably not worth saving for the great purpose of a courageous public life. We must look upon such men as, in most cases, weaklings and poltroons, and try to create a soul under the ribs of their death by pointing out their cowardice. Some men, I know, are naturally shy, and others brave; but to each temperament Providence assigns special weapons for self-protection. The sharp-horned elk in the wilds of Africa has been known to be sometimes a fatal antagonist of a lion. Dean Stanley, in his preparatory school, used to kneel down at his bedside in the midst of jeers from all quarters of the great apartment, and sometimes under missiles hurled at him from this corner or that, and offer his prayers as aforetime on his father's hearth. A shyer boy, perhaps, never went into a rough public school, but in after life this man exhibited the same bravery to the very end that he manifested as a mere youth. His character, in his public career, like that of many another scholar, was formed in part, by the experience he had of standing up with vigor in defense of his moral ideals when he was in the preparatory school and in college. —*Joseph Cook.*

AN EVIL HEART OF UNBELIEF.

Christian missionaries in heathen lands, find their most bitter and dangerous opponents, not among the champions of local superstition, but in the emissaries of unbelief. Joseph Cook, while in India, was malignantly assailed by the so-called theosophists, Mr. Olcott and Madame Blavatsky and by the unclean Mr. Bennett, since dead. All these were Americans, either by birth or adoption, and all were tolerant of the worst phases of idolatry if they could only be made to subserve their anti-Christian hate.

These are not the only evil minds who have shed a baleful influence. Paine's "Age of Reason" was long ago translated into Hindoostanee; Kedarmath Basre, of Bengal, is attempting to check the progress of the missionary work by translating the infidel tracts written by a Mr. Rensberg, of Kansas, and Col. Ingersoll's lectures are circulated both in India and Japan.

The vituperative style of the above-mentioned class of unbelievers is grateful to the irritated representatives of heathenism, who see everywhere their cherished creeds declining, and the hated faith in the ascendant. No less welcome to them is the equally emphatic, if less violent, assertion of the skeptical scientists, that religion is obsolete among men of learning in Europe and America. Not a few of these have obtained responsible positions as educators in the East, especially in Japan, and they are doing much mischief.

Yet the gospel triumphs in spite of both wrathful and contemptuous foes. It is still the power of God unto salvation, as it was in the days of the apostles. It had then to contend with Jewish formalism and heathen rage, and its enemies today are new rather in name than in character. Manners change, but the human heart remains ever the same.

We have noticed the tolerance of unbelievers for heathenism. It is only seemingly inconsistent with their bitterness against Christianity. Were the latter only an invention of man, it would be the least objectionable of superstitions. It is from above, however, and so the morality which it teaches is superior and repugnant to the corrupt human heart. Men love darkness rather than light, because their deeds are evil. The gospel has no indulgence for willful and obstinate sinners, and the Olcotts, Bennetts, and Blavatskys, as well as the Pharisaic devotees of science, find themselves included in its threatenings. Neither loose morals nor proud unbelief can claim tolerance, if the words of the Savior are to be accepted as divine. The only alternative is submission or determined rejection, and the champions of skepticism choose the latter. They will not go to Christ to obtain light.

We thus find in the undying and malignant hatred of men for Christianity one of the strongest arguments for its divine origin and one of the most striking proofs of the need of revelation. If our race was made up of unfortunates, of persons who erred through ignorance and not through perversity, mistakes in belief and conduct would be comparatively unimportant. When, however, it is seen—and no man can study his own heart without discovering the fact—that the will, rather than the intellect, determines the acceptance or rejection of truth, the formation of opinions becomes a matter of solemn moment. If faith without works is dead, if mere failure to live up to one's convictions renders them of no avail, how much more fearful is the state of those who close their celestial light, and stumble blindly among the dark mountains of sin!—*W. C. Advocate.*

Whenever the truth of God—to whom all sovereignty, majesty, and power belongs—and the commandments of man come in conflict, we must say, as the apostle said, "We ought rather to obey God than man." And when this is done, it must be called disobedience to superiors; but it is disobedience to them, because it is obedience to God, who is above them.—*Alexander Henderson,* 1638.

If we do not know what the sorrow of penitence is, we have been living only on the surface of life, unmindful of its deep realities, unconscious of its grander glories.

The Cooking-School.

The average girl at marriage is well instructed in sewing. To take her place at the head of a family without a fair knowledge of this useful household art, would be to disgrace her mother and herself in the minds of all their acquaintances. But, very unfortunately as well as inexplicably, it is the reverse with cooking. The average young woman goes to a home of her own with few practical ideas on a matter which will have to come before her thrice a day, and one which the health and general prosperity of herself and others most essentially depend. Then if ever she acquries even a passable skill in cookery, it will doubtlessly be through much wasting and worrying and manifold non-successes. Meantime dyspepsia or other evil angel is lurking in the shadow of her table.

To be compelled to do anything that one does not know how to do, is to make of duty a hardship and drudgery. To be capable of preparing food well and economically, doing justice to both palate and purse, is a genuine accomplishment, and she who is mistress of her art may take a pardonable pride in the work of her hands. As it is, many a dread-winner has a formidable antagonist in the bread-maker, and in this department is as often circumvented by his bosom companion as by the outside cold world.

Foreign Christian Missionary Society.

The first Suhday in May is the time appointed for a collection, in all our Sunday-schools for heathen missions. Will you kindly announce this to your school one week in advance, and urge all to give as liberally as they are able? Will you not do your best to create as much enthusiasm as possible in this matter in the hearts of teachers and scholars?

We are making arrangements to open a mission in Japan. We hope to have some men on their way to that country in a few months. We want to strengthen our forces in India, and will do so as soon as we can find suitable men willing to labor in that field.

We will need, therefore, a handsome collection, twice as large as the one last year. We desire your sympathy and hearty co-operation. You will remit to us.

By order of the Board,
A. McLEAN, Cor. Sec.
Box 570, Cincinnati, O.

In one of the Boston public schools a novel experiment has been conducted during the past year. A room was fitted up for instruction in wood-working, and two classes were organized to give two hours a week to manual study. The experiment is said to have been an entire success. The boys, while delighted with their carpentry, did not neglect their other studies, and their marks were all high.

At the very last, you purpose to let go your besetting sin—it is too dear to give up sooner. This means that you will carry its guilt with you into eternity. You must choose while choice is free.—*Christirn Advocatc.*

Harsh counsels haye no effect; they are like hammers which are always repulsed by the anvil.

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1 case Nun's Veilings, half wool at 10 cents.

1 case twilled Serges, in all the new shades, at 11½ cents, (wool and mohair,) makes an excellent spring dress.

2 cases half-wool momie cloths, at 12½ cents.

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This is our larget and most complete department; in it will be found every novelty. We give only a few prices as space will not permit a full description.

50 cases summer silks at 50 cents
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100 pieces brocaded silk at 50, 60, 75 cents and $1.00, and a thousand other bargains, equally as desirable.

THIS WEEK WE OFFER:

A special lot of Hamburg Edgings at 5, 6, 7, 7½, 8, 10, 15, 18, 20 and 25 cents per yard, worth double these pieces.

Ladies' seamless hose at 10 cents per pair, all colors.

Yard wide bleached domestic, heavy without starch, at 8 cents.

French designs in Union Lawns at 5 cents.

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TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS TO WHOM ALL CORRESPONDENCE RELATING TO THIS DEPARTMENT MUST BE ADDRESSED.

THE NEXT CO-OPERATION OR STATE MEETING—WHICH?

In July next, there will be another gathering of the brethren at Ennis, in what is called a "State Meeting." Now, what is it to be? Will the churches take hold of the matter, and send messengers with their contributions and instructions as to work? or, will they send messengers and contributions, and say, "let the brethren assembled decide where our money shall be paid?" or will they do nothing? We very earnestly desire the churches to take hold of this matter, for unless they do, they will suffer for it in future. We suggest that each congregation entering into this kind of co-operative work, send funds to be spent in preaching in *destitute* places. We notice that almost every preacher sent out by these efforts, soon falls into the idea that he is to go round to the *churches* and urge co-operation. Co-operation in what? In co-operation? Let the preachers be sent to destitute places, where no church is, let them stay there one week, or a month, or a year if necessary, then on to other fields; let some one else work up co-operation. You will see by reports from these State preachers, that they are forever on the wing, "journeying and sojourning" here and there. They are bent on working up an interest in *co-operation*, and hence they fly from church to church, and from town to town. We want men sent to the poor, with the gospel. Let them go and hold meetings in communities where we have no church, and where there is no one to pay for the meeting, let them stay as long as they can do good by converting and teaching the people. It should be remembered that baptizing people is not saving them. It is just as necessary for the evangelist to teach his young converts, as it was to teach them how to enter the kingdom, and the successful preacher will be measured in eternity, not by the numbers he has baptized, but by the numbers he has helped on in the divine life, to the overcoming of the world, the flesh and the devil. It is worse than folly to pay a man to run from place to place—baptizing a few here and there, and then leaving them to take care of themselves as best they can—rather, leaving them to go back to the beggarly elements of the world, and be lost at last. This kind of work brings reproach, and tears down the cause it professes to build up. No preacher has a right to leave his young converts to die spiritually, no matter how pressing the necessity may seem in another direction.

We need co-operation, but we need it in saving men—not in paying preachers to run all over the State, and preach on co-operation. We want reports of men and women baptized, congregations set in order, and taught how to keep house for the Lord. This is the co-operative work true Christians should engage in. Shall we have this kind of work?

Brethren and sisters everywhere through the State will oblige us very much by sending postal card reports of gospel success, and of the cause generally. These short reports from various parts of the field are very interesting to all who desire to know of our progress. If any are willing to report thus, and cannot afford the postal cards, we will send them some, on application.

I can spare time to hold a few protracted meetings this summer.

EVANGELIZING IN TEXAS.

Bro. Gooch's proposition to cooperate with the congregation of Waco, purchase a tent and employ an evangelist was not fully consummated, but instead we have the evangelist only, and in place of him going to destitute fields, he is visiting the congregations, and by stirring them up to sending out evangelists, is doing a greater work than he could accomplish by just visiting the unoccupied fields alone.

The elders at Waco, chose Bro. C. M. Wilmeth of the *Christian Preacher* for the work, who is known to be a tireless worker, full of hope, and one whose talent is equal to the work. Bro. W.'s work is almost solely directed in influencing the congregations in each county to co-operate in the support of some suitable man to work up the unoccupied fields in the county, and so far the churches are responding quite readily and liberally, and now instead of one evangelist we have some four or five, and more to follow; one wanted now in Lavaca county. Bro. W., assisted by Bro. McPherson, has just consummated the work in this (Ellis) county. Bro. Wilmeth goes in the attitude of messenger to the different congregations, lays the matter before them, and they in response agree upon the amount they are willing to give in the work; appoint messengers to bear the wish of the congregation to the place agreed upon, and appointed at which to meet.

By a general interchange of views, a suitable party is agreed upon, and with; and some one of the congregations of the county or district, is selected and trusted with the oversight of the work, the contributions are made to it, and in turn are paid over by it to the evangelist. Thus doing a good work without creating any new offices or any needless expenditure of money. Such is the work just begun in Ellis county. The convocation—one of the most harmonious of the kind I ever witnessed—met here on the 13th and 14th of this month, and after a general interchange of views and reports from the messengers of the congregations, which consisted in most part of their elders, Bro. A. C. Borden of Erath county, who had been previously written to, and by request was at the meeting—was chosen to work among the weak congregations and in the unoccupied fields of the county; and the elders and deacons of Waxahachie congregation were given oversight of the work.

Bro. Borden is about forty-five or eight years of age, a preacher of no mean ability and large experience in new fields; though nearly deprived of eyesight, yet he can see sufficiently well to travel, and can read in his very coarse-printed Testament. He is full of faith, sound, and zealous in the gospel, and we confidently expect a grand work from Bro. Borden this year. This is truly church co-operation, and a like work is being inaugurated in several counties, and Bro. W. is still prosecuting the work, and other counties will follow. G. A. FARIS.

Waxahachie, Texas.

Dear Bro. Poe: I think the idea of supporting Bro. Surber to preach in San Antonio a good one; for I think a few years ago that city was certainly a second Sodom, and if there has not been a great reform there since I was there, it will certainly be a good field for a suitable man. And as Bro. Surber has been suggested, I will give $5.00 per annum for five years for that purpose and double that amount, rather than the work be neglected.

Yours truly, J. W. DEWEESE.

Aurora, Texas, March 24, 1883.

We think for the present, some one has been sent to San Antonio, though we are not certain. We still think Bro. Surber should and could have been sent there. We have about fifty dollars per annum pledged at this office—Texas Department headquarters, at Longview.

On 3rd Lord's day in April, eight were added to the congregation at Pea Town, in this county, by letter and commendation. We had a basket dinner, two sermons, and some good old-fashioned singing. On the 3rd Lord's day in May, the Lord willing, we shall have another basket meeting at same place. Who does not enjoy basket meetings?

MUST WE?

If we have organs in the churches because David played upon a stringed instrument or harp, or organ, must we therefore follow out the pattern and every man have two or three hundred wives? One is just as consistent as the other; and both are wrong.

A meeting by the brethren A. and R. Clark, has just closed at Add-Ran College, with thirty-one accessions to the church. Among the number two of Bro. Addison's own children, which of course gives him great joy. We enjoy it with him, while we ask that he pray for the same blessings upon us.

On the 4th Lord's day in April, five were added to the congregation at Longview, by letter and commendation. Church in good working order, and brotherly love prevails.

Dear Bro. Poe: Many letters from brethren in Mississippi, Alabama, Tennessee and Kentucky, have been received within the last few weeks, asking me to spend my vacation with them. May I say to the brethren east, through Texas Department of the G. A., that my arrangements are made to give my time, in connection with Bro. M. Askew, in the Chickasaw Nation, Indian Territory. We have done too much work over there to lose, and therefore I have decided to devote the two months given me this year to fanning the live coal which has been kindled among our Indian neighbors. Again, I have given my consent, by the request of some of the leading spirits over there, to be at Tishomingo first of September next, in their council, in the interest of a National Industrial School. My time was promised before I received a single letter from the east.

The addition of gas is an improvement on our light, and the baptistry is a success. Three added to the congregation here last Lord's day; three more at our prayer-meeting Wednesday night,—two by letter, and one by confession and baptism.—R. Wallace Officer, Paris, Texas.

Some think it argues great pluck for a man to assail the Bible and the church and set up a new religion. The fact is, it requires no courage at all to do so, for he is always sure of the favor and the applause of a multitude who hate the Bible and would be glad to see it struck on any side, and to have Christianity crippled. The Bible's antagonists do not realize that they are attempting to stop an express train by putting their foot on the track, or to arrest an Alpine avalanche by bracing themselves against one of the ice-cakes. The Bible goes right on, and the church of God goes right on, and Christianity goes right on, and the chief damage is done to the critics. There have never been so many live churches in the United States as to-day. More people believe the gospel than ever before, and vaster multitudes are attempting to practice its precepts. The attempt to shatter the Bible for the last three hundred years has not rent asunder or dislodged a single doctrine or sentiment. After its present assailants are all dead their funeral sermons will be preached from King James' Translation, not one verse omitted from the first page of Genesis to the last page of Revelation. One would think the world would get tired of bombardment of the Bible castle when with all their fire of three hundred years they have not been able to knock out a splinter large enough to make the most sensitive eyeball quiver. Oh! I am so glad we are in the army which will finally win the day. Here and there a repulse may come through the perfidy of some officer, or the backing out of some traitor in the camp; but there are enough of the mounted cavalry of the King to ride down opposition and to dismount the guns of the enemy. I have no nervousness as to the result. I am only anxious to be on the right side in the contest, and to do my share of the hard marching and hard fighting.—*Sunday Magazine.*

Pride goeth before destruction, and a haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.

Obituaries.

Bro. Lipscomb: The new-made grave on the hillside above my desolate home tells its own tale. On the last day of March, about 2 P. M., the unfettered spirit passed through the golden gate to "wear a crown with Jesus." He said, "Nettie, write to Bro. Lipscomb when I am gone." NETTIE FRAIM.

This means that Bro. John M. Fraim, of Flippin, Ky., is dead. For some time he has been in feeble health, but we were not prepared to hear of his death so soon. He was a man of remarkable strength of will and tenacity of purpose. His earlier years were given to business and the world. He amassed considerable property, which, after the death of his first wife, he gave up to his children. He married a second time. He and his wife began life anew. His energy and judgment, joined with her frugality and industry, soon amassed again a goodly fortune. Some years ago, under the teaching of Bro. Huffman, he obeyed the gospel, and, with his characteristic energy, set about building up and helping the church of God forward. He and his wife determined to devote the means they had earned to the good of their fellowmen, in the name of Christ. My first specific knowledge of him was during the last Presidential election, when I wrote a series of articles showing the inconsistency of brethren who claimed to think religion the thing needed to purify politics, voting against Garfield. Many, from party spirit, insisted that I was trying to elect Garfield, and so excited some prejudice against me and the ADVOCATE. When Bro. Fraim saw this, he forwarded thirty dollars to the ADVOCATE office, to send the ADVOCATE to any that we thought it would benefit, with a request that a list of all who discontinued the ADVOCATE on account of these articles, be sent him, and that he would make it good to the ADVOCATE. When we first made the appeal for an orphan school, he wrote that he had twenty-five thousand dollars in United States bonds, that he wished to devote to building up a school in which orphan girls and boys would be trained in industry and learning. His desire was to benefit especially his neighbors. They did not appreciate his efforts or desires. He made an effort at a school in his community, but it failed. I spent a couple of days with him, consulting in reference to our proposed school. He subscribed a thousand dollars to it, and was anxious to see it in operation, that he might prudently aid it more. But various hindrances have stood in the way, and he is gone. Since knowing him, although his old habits of thought and life to a certain extent clung to him, I have not doubted for a moment his earnest sincerity and devotion to the truth, and his anxiety to use his substance to honor God and benefit the human family. I regret much that more feasible openings were not presented to him for doing this during his life. Sister Fraim has my heartfelt sympathies in her bereavement. She heartily seconded and encouraged him in all his purposes and efforts for good.

D. L.

Died, on Tuesday, April 17th, of measles, at the residence of Edmund Baxter, Esq., 7 miles on the Franklin pike, Eliza T. Baxter, in the 9th year of her age; on Thursday, April 19th, of the same disease, Jones, in the sixth year of her age. These two interesting and promising little girls were respectively the youngest children of their parents by former marriages. Their death leaves a desolate home and bereaved hearts; yet the parents may console themselves that their loved ones are taken from much of evil, and have been purged by their sufferings, of the earth-dross of their nature, and perfected for companionship with him "who was made perfect through suffering," in his eternal home. D. L.

James Madison Green died April 13th, 1883; was born February 10th, 1810; making his age, up to his death, 73 years, 2 months, and 3 days. He had fully met his three score and ten allotted to man, and filled the measure of his destiny on earth as a just, upright, Christian gentleman. Before his demise he gave evidence that "all was well with him." He bore his afflictions with that fortitude and resignation that carried his thoughts and confidence in the redemption of the world through the blood of Christ,—looking upon mankind in common as one great brotherhood, upon equal footing with himself, and discarding all else save the pure teachings of Christ. Was in communion and fellowship with Rock Spring church, Rutherford county, Tenn. He was a good man, and so regarded by his church and fellow-citizens. G.

Died, at Rock Creek, Ala., our grandmother, Annie Srygley. She was more than 81 years old, and was frequently called the mother of Rock Creek church. She had been a member of the church forty-nine years. She raised nine children, all of whom have families; seven of these children are members of the Christian church. Has sixty-six grandchildren, forty-six of whom are members of the Christian church. There are about one hundred and twenty great-grandchildren, several of whom are members of the church,—about all that are old enough to understand the gospel. She has left good examples to a large family. How many of this large family will be permitted to meet each other and grandma in heaven? "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father in heaven." Let us do our Father's will, and when we are old like grandma, we can peacefully lay down the cross and take up the crown. F. B. S.

Lebanon, Tenn.

The very instant you perceive yourself in a passion shut your mouth, and keep it shut till your blood cools. This advice, if always followed, would save many a life of bitterness, and deep, incurable anguish.

Those children who are found moving in the orbits of obedience, shall enjoy the clearest sunshine of their Father's countenance.

ITEMS, PERSONALS, ETC.

"Our preachers" in Philadelphia have adopted the title of "Rev."

We have been in the habit of thinking that Bro. Jno. F. Rowe was a young man, but we see in the last *Review* that he is a grandfather.

Good advice: "Never be witty at another's expense; it is bartering away friendship at a low price."

Prof. J. E. Scobey and G. Lipscomb called in the ADVOCATE office on the 27th inst. The latter was on his way to fill an appointment in Dozier's Bend.

Archbishop Spaulding has secured the sanction of the Pope for the erection of a Catholic University of the United States, for which nearly $2,000,000 has already been subscribed. The University will probably be erected at Milwaukee.

Bro. H. B. Todd, lately removed from Eminence, Ky., to Tennessee, and living for the present at Murfreesboro, is giving a new impetus to the church there by his zeal and energy, in visiting and persuading delinquent members to come up and do their duty.

The congregations at Fayetteville, Friendship and Gum Springs, Lincoln county, Tenn., have sent aid to the family of Bro. Smithson since his death, according to the Scriptures—viz., supplying present wants.

The church at Cane Creek, Marshall county, Tenn., besides having preaching once a month (3rd Sunday) at home, sends an evangelist to destitute places one Sunday in each month. Bros. B. F. Hart and T. C. Little do the preaching. No machinery; every dollar contributed is used to spread the truth.

Some of our leading brethren are about to conclude that the Popular Hymns, note edition, is the best of all the church hymn or note-books. Price, $3.60 per dozen, by mail; by express, $3.00. Send to this office for them. The book would sell better in many parts of the South, if it had "shaped" or patent notes.

On the 4th Sunday of April, Bro. Robt. Cave preached from an Old Testament theme, and in the course of the sermon used the expression, "amid the thunderings and lightnings of Mt. Sinai," and just at that moment, as he made a gesture with his hand raised, a peal of thunder shook the house, and a vivid flash of lightning lit up the church. It was an electric illustration which could not escape notice.

Married, at the residence of the bride's parents, in Rutherford county, on Wednesday, April 18th, 1883, by Elder James E. Scobey, Mr. John R. Stroop and Miss Lottie E. Wright. The young couple left immediately for a bridal trip to some of the Northern cities. We trust that they may never reach the frigid zone of connubial happiness, but that their hearts may always be warmed by the tropical sun of reciprocal love.

Rev. Dr. Talmage, in one of his public prayers, recently asked God to hasten "that long-expected, that happy day when this great Sahara of human sorrows will crimson into the bloom and verdure of Eden." The exquisite beauty of the language is equaled only by the beauty of the idea which it covers.—*Independent.*

We take the following from the letter of a Huntsville (Ala.) correspondent of the Nashville *Daily American*, of Friday, April 27th:

"Eld. J. A. Harding, an evangelist from Kentucky, of the Christian Church, is delivering a series of sermons in this city. He is a gentleman of extraordinary ability, both as a lecturer and a theologian, and has elicited an unusual degree of interest, large crowds turning out nightly to hear him. There is no church of his denomination in this city, but it is highly probable that should the interest which is now being manifested continue, a congregation will be organized. Mr. Harding has invited all who differ with him in religious belief and interpretation of the Scriptures, to meet him in open and public debate.

Dr. D. M. Breaker writes from Chattanooga:

I am happy to inform you that, although far from well, I am able to leave my bed where I have been confined for a month. I am still suffering considerably, but trust the worst is over. I am reduced in flesh and strength below any point ever reached before, and it will take some time to recuperate; still I am hopeful that I shall shortly get to work again. God be praised for all his goodness!

General News.

A terrible cyclone and rain storm visited Alabama and Mississippi on April 22d. The railroads were in many places destroyed and submerged. Beauregard and Wesson, Miss., were almost wiped out, the houses being blown away, killing and wounding about seventy-five people. The track of the cyclone was about two hundred yards in width. No idea can be formed of the horrors undergone by the people living in the desolated districts.——Two steamers unloaded in Baltimore on the 18th twenty-seven hundred German emigrants.——Steamers started from Liverpool on the 20th, carrying for the United States and Canada nearly three thousand emigrants. It is estimated that they will bring away capital to the amount of $500,000.——A ruffian who was being pursued in Milford Center, O., for the theft of a coat, jumped on the locomotive of a freight train on the Pan-handle road, and ordered the engineer, at the muzzle of a revolver, to "pull out quick." When the train had run a safe distance from the town, he directed the engineer to slow up, when he took to the woods. ——The unbelieving captain of a fishing smack, who sailed from Gloucester in defiance of Wiggins' prophecies, has returned triumphant, with one of the most profitable catches of fish ever known.——General Crooks is in command of the Mexican and American troops which are to fight the border Indians. He has already started for Mexico in pursuit of the Apaches. He says that the stories about the Indian raid in Arizona have been greatly exaggerated.——The contract for building the monument at Yorktown, Va., has been awarded to the Hallowell Granite Company, of Maine, at its bid of $66,752. The monument is to be ninety-seven feet high, crowned with an allegorical figure thirteen feet high, and will be completed by October, 1884, the anniversary of the surrender.——In New York 40,000 women and girls support themselves by their own labor, and 30,000 other women support themselves and their husbands by manual labor and brain-work. ——George Scheller has been acquitted of the charge of firing the Newhall house, which burned in Milwaukee with such frightful loss of life.——The City Council of Minneapolis has raised the saloon license from $100 to $1,500.——Grain rates from Cincinnati to New York are reduced from 26 to 21½ cents per 100 pounds——Three hundred Mormon immigrants arrived in New York last week.

FOREIGN.—A disastrous fire at Ufa, Russia, destroying five hundred houses, is thought to have been caused by the Nihilists in order to divert attention from the capital city during the preparation for the coronation.——There are altogether 872 baronets in Great Britain and Ireland, some of whom are very poor. The Bank of England and the Oriental Bank both have baronet clerks. ——The surgeons in one of the Vienna hospitals report a remarkable case of a man in whose brain a rusty nail was found, which from all appearances had been there since the early childhood of the subject. The man was 45 years old, a bookbinder, and was considered an unusually intelligent person; the nail in his brain did not seem to affect his powers in the least degree.——It is rumored in Berlin that, if the monarchy should be restored in France, Germany would not forthwith declare war against the former country, as has been supposed.——Twenty more men have been arrested in County Clare, Ireland, for conspiracy to murder landlords and others, and two of the prisoners have turned informers.——Lords Wolseley and Alcester have been voted an annual allowance of £2,000 by the House of Commons for their service during the Egyptian war.

Home Reading.

PRAYING ON A WOODPILE.

There was an unusual amount of excitement in the home of the Lawrence family one summer morning. It was caused by the fact that Mrs. Lawrence was going visiting. Perhaps you think that was not a strange thing to happen, but in that family it was very unusual, for they lived on a farm away up among the hills, and there was always a great deal of work to be done. With the milk to skim, the butter to make, and all the breakfasts and dinners and suppers to get, besides taking care of all the children, it was no wonder that the busy mother did not often leave home.

But on this particular day, Mr. Lawrence was obliged to go to the next town on business, and he thought Mrs. Lawrence might as well go, too, and spend the day with one of her friends.

They could take only Mabel and Arthur, and so it was very important to know what to do with Etta and Gertie. Etta was only eight, and Gertie three years younger, and they didn't like to stay alone all day. Their papa proposed several plans, but none of them seemed to be the right one. At last Gertie settled the matter by asking,—

"Can't we stay with Grandma Prentice?"

"The very thing!" their mamma said, in a relieved tone. "I wonder we didn't think of it before. She will be delighted to see them."

It did not take the girls long to put on their hats and start off, their papa telling them to be home by six o'clock. As they couldn't go with mamma *anyway*, the next best thing was to spend the day with Grandma Prentice. She wasn't their real grandma at all, but all the children for miles around called her that. She and Grandpa Prentice lived in a large, old-fashioned farmhouse, and they had no children except one daughter, whom everybody called Amelia, though she was older than the girls' mamma.

Grandma was very glad to see them, and gave them leave to go just where they liked. They looked at the pretty white calf, and counted all the new chickens, and then they went into the garden. It was behind the house, and many a tumble they had going down the stone steps to get to it. But they didn't mind that much, it was so cool and shady under the trees, and the flowers were always so sweet. By the time they had looked at them all, grandma called them in to dinner, and after dinner they listened with wide-open eyes and mouths while grandpa told about having his tooth out,—how it came so hard that the dentist lifted him and the chair, too, right off the floor.

They enjoyed every minute of that afternoon, for Amelia was at home, and she was an unfailing source of wonder to them. She was tall and thin, and always wore a string of gold beads around her neck, and it seemed as if she never grew tired of talking. I am afraid she was what the Bible calls a "busybody," for she liked nothing better than to get all the news she could at one house and then tell it to the next neighbor.

Soon after supper grandma said the girls had better go home. So they started, Gertie carrying a paper of cake, and Etta a big bunch of "pinies." They trudged contentedly over the dusty road, but when they got home, no papa and no mamma were there. There was nothing to be done but to wait in the yard, with old Tiger, the cat, for company.

It wasn't very bad at first, but by-and-by they got very lonesome. Etta thought it would be safer in the shed, so she told Gertie she was tired and wanted to sit down. They climbed up on a pile of wood, and stared into the corners, which kept growing darker and darker.

"Do you think they'll be here soon?" whispered Gertie, anxiously.

"I think so, because papa has to do the milking after he gets home," Etta answered, trying to make believe she wasn't one bit afraid.

But just then a dreadful thought came into her mind.

"O Gertie!" she said, "maybe the bridge broke, and let them fall through."

A good ways down the hill, there was an old bridge over a little brook, and Etta was always afraid to cross it, for fear the planks would break. "I guess we'd better kneel right down here and ask God to take care of them," she tremblingly added. Gertie had commenced to cry.

"Do you s'pose it will do any good?" sobbed Gertie.

"Maybe it will; you know mamma says God is everywhere."

Gertie didn't seem to think it would be of much use, but they knelt down on the wood, and then Etta said, "Please, God, take good care of papa and mamma, and don't let them get killed on the bridge. Please bring them home quick, because we want so much to see them. For Jesus' sake. Amen."

I don't suppose the girls had ever heard anything about faith and works going together; but Etta had an idea that now they had prayed, they ought to *do* something to show they believed God would answer them. So she said to Gertie,—

"I guess we'd better go down the hill, and see if they've got hurt."

"Perhaps they won't come home to-night," Gertie said between her sobs, but that was too dreadful to talk about. Hand in hand, the girls went down the hill, and just at the turn they saw the old horse coming slowly up the road. Oh! how glad they were to see their papa and mamma.

Of course they wanted to know what made them so late, and they asked ever so many questions. Their mamma wouldn't tell them very much that night, because she was afraid Etta would dream about it. But the next morning she told the girls that the bridge really did break, and she and baby Arthur were thrown out of the buggy. And their papa's face grew quite pale when he said, "It's the greatest wonder that mamma wasn't killed, or at any rate, that some of our bones weren't broken. *I* don't see what saved us."

Etta thought of her little prayer on the woodpile; and though she didn't tell anybody about it for a good many years, she couldn't help thinking it was answered, and she remembers about it still.—*Watchman.*

WORK.

A New England manufacturer kept his mills running at a time when trade was depressed and the demands for his goods was intermitted. A neighbor who knew this to be the fact, asked him if he was not running his mills at a daily loss. "Well, that depends on how you count the loss," replied the manufacturer. "I get less money than I pay out every day I run these mills. But, after all, I lose less by running at that loss than I should by stopping the mill and letting the machinery rust, and every thing about the establishment go to waste for not being used." And the manufacturer stated a truth which is operative in every department of human action. Rust is more destructive than friction. It is very common to say, "It's better to wear out than to rust out;" but the proverb would be truer if we said "It's better to wear on than to rust out." There is nothing that keeps one's strength like tireless activity. There is nothing that wastes one's strength like idleness. This truth is admirably re-emphasized in a recent little poem by Alice Wellington Rollins, wherein she tells of watching a potter at his work, whose one foot was kept with never-slacking speed, "turning his swift wheel round," while the other foot rested patiently on the ground. When he heard the exclamation of sympathy with him in his toil: "How tired his foot must be!" the potter corrected the mistake as to the real source of weariness:

> "Slowly he raised his patient eyes,
> With homely truth inspired:
> 'No, marm, it isn't the foot that *kicks*,
> The one that *stands* gets tired.'"

That's it! If you want to save your strength, keep using it. If you want to get tired, do nothing. As a matter of fact we all know that the last man in the world to go to for a helping hand in any new undertaking, is one who has plenty of plenty of time on his hands. (Time on one's hands is a heavy load; so heavy that one with a load cannot very well use his hands for anything else). It is the man or woman who is doing most now who can easiest do more.—*S. S. Times.*

The dynamite type of politics is the outcome of atheism. What sacredness is there in the life of a creature without a soul?—*Christian Advocate.*

WHO HAS SEEN CHRIST IN YOU TO-DAY?

"The parson asked a strange question this evening," said John Sewell to his wife Ann, on his return from church one Sunday.

"What is it, John?"

"'Who has seen Christ in you to-day?' I wish you had been there to hear him, Ann; he made it pretty plain that all who love Christ ought to show by their conduct that they are in earnest."

"That's true, John. I know I often fall short of what a Christian should be."

"I'm sure that you and the children have not seen Christ in me to-day. If I'd remembered to be like my Master, I should not have been so cross with you, because you wanted to take your turn out this morning."

"And I shouldn't have snapped you up and been so vexed," interrupted Ann.

"Then I used Tom roughly because he worried me, and when he cried I boxed his ears, when a kind word would have made all right. There are plenty of things I should have done even to-day, if I'd acted on the parson's question."

We'll try to begin fresh, John. You're quick and I get vexed. We've both a deal to learn. We must just pray that the children and our friends may see Christ in us."

Monday morning came. John was up early, and before he went off to work he asked that Christ might be seen in him that day. Ann did not forget that she too wished that Christ might be seen in her: and at breakfast time the children were told how Christ might be seen in them, and they were cautioned to be kind and loving toward one another and their companions.

Thus, throughout the family, tempers were quelled for Christ's sake; and John was able, in the same strength, to ask a fellow workman to forgive the sharp words he had spoken to him the previous Saturday.

"I've had the happiest day I ever spent," John remarked to his wife that evening. I know I've long been a professor, but I have not shown by my behavior that I do really want Christ to be seen in me."

"I'm sure it has been just the same with me," replied Ann.

"I know why some of our fellows in the shop find fault with religious people, and call them no better than those who have no religion at all. We Christians are not shining lights; we get into the same tempers, and use the same sharp words, and do the same actions as men of the world, and so we bring reproach on Jesus."

"That's well," said John. "I mean to ask myself every night, 'Who has seen Christ in me to-day?' I know I shall often have to tell God that I've failed, but Jesus will help me to be true to him, and you know that there is a text which says, 'I live, yet not I, but Christ that liveth in me.'"

Dear reader will you take this question home, "Who has seen Christ in me to-day?"—*Friendly Greetings.*

In Germany the enterprising young man who is about to set up in business for himself, looks first for an industrious girl, who becomes practically a partner in his business. They marry at once and live in the rear of the store, and the wife saves the expenses of one clerk until the business is on a very prosperous footing. When a substantial success is gained the family occupies comfortable apartments over the store, while the American tradesman in a corresponding position must spend two or three times as much in maintaining a handsome establishment for his family at a fashionable distance from his business. The German children, close at hand, render the father much assistance after the mother's increasing cares prevent her from it. The American children of similar rank are too well dressed and too proud. They do not even assist the mother at home, and so the expense of a wasteful hired servant must be added to the family burden.

A teacher said recently, "I consider song a great help in my school-work; the fact is, I could not get along without it. It is a bond of love between myself and pupils; it revives our drooping powers, destroys the monotony of work, and enhances the spirit of cheerfulness." This, too, is the effect of song at home. Let the children sing and the parents encourage it. Sing on.

Dr. HARTER'S IRON TONIC.

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A combination of Protoxide of Iron, Peruvian Bark and Phosphorus in a palatable form. For Debility, Loss of Appetite, Prostration of Vital Powers it is indispensable.

REV. A. I. HOBBS Writes:—After a thorough trial of the IRON TONIC, I take pleasure in stating that I have been greatly benefited by its use. Ministers and Public Speakers will find it of the greatest value where a Tonic is necessary. I recommend it as a reliable remedial agent, possessing undoubted nutritive and restorative properties. *Louisville, Ky., Oct. 2, 1882.*

REV. J. L. TOWNER, Industry, Ill., says:—"I consider it a most excellent remedy for the debilitated vital forces.

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Miscellaneous.

A little thing done for Christ is better than vague purpose to do great things for him hereafter. While you dream, time vanishes.

No man knows what a ministering angel his wife is until he comes home one day, suffering with dreadful cold and she happens to have a bottle of Dr. Bull's Cough Syrup in the house.

Prayer is the outlet of saints' sorrows, and the inlet of their support.

"Became Sound and Well."

Hatcher's Sta., Ga., March 27, 1876. R. V. PIERCE, M. D.: *Dear Sir*—My wife, who had been ill for over two years, and has tried many other medicines, became sound and well by using your "Favorite Prescription." My niece was also cured by its use, after several physicians had failed to do her any good.

Yours truly, THOMAS J. METHVIN.

The greatest obstacle to the conversion of the world to Christ, is a deteriorated Christianity in Christendom. Think of this, ministers of Christ, and call your people to higher living as well as freer giving.—*Christian Advocate.*

Young men, and middle aged ones, suffering from nervous debility and kindred weaknesses, send three stamps for Part VII of Dime Series Books. Address WORLD'S DISPENSARY ASSOCIATION, Buffalo, N. Y.

New Grocery House.

We take pleasure in announcing to the patrons of the ADVOCATE that our old friends, Alex. Hogan and Jos. B. Hall, under the firm name of Hogan & Hall, have located at 106 Broad st., the Anthony Bros. old stand, where they have opened a very large stock of Groceries, pure Whiskey for medical use, and pure Grape Wine for communion purposes, either at wholesale or retail. They also deal in Bacon, Lard, Meal, Flour, Butter, Eggs, and other produce. Give them a call.

Extract of Report from the celebrated Physician, Erasmus Wilson, of London, Eng.: "Several severe cases of *incipent Consumption* have come under my observation that have been *cured* by the timely use of Colden's Liquid Beef Tonic (Remember the name. Colden's—*take no other.*) Of druggists.

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Sick and bilious headache, and all derangements of stomach and bowels, cured by Dr. Pierce's "Pellets"—or antibilious granules. 25 cents a vial. No cheaper boxes to allow waste of virtues. By druggists

An Important Piece of Advice

Few readers can be aware until they have had occasion to test the fact how much pain and expense is often saved by early attention to any slight bodily affliction. In this connection it would be well to explain by way of illustration that any irritation of the skin or symptoms of Piles should command immediate attention and an imemdiate application of Swayne's Ointment otherwise it might develope in something more than superficial.

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The Spring Session of 1883, begins on the Last Monday in February

For further particulars address,

Prof. A. T. SEITZ, President,
Or W. H. UTTON, Sec. Board Trustees.

AN ENGLISH VETERINARY SURGEON AND CHEMIST, now traveling in this country, says that most of the Horse and Cattle Powders sold here are worthless trash. He says that Sheridan's Condition Powders are absolutely pure and immensely valuable. Nothing on earth will make hens lay like Sheridan's Condition Powders. Dose, one teaspoonful to one pint food. Sold everywhere, or sent by mail for eight letter-stamps. I. S. JOHNSON & CO., BOSTON, MASS.

MAKE HENS LAY

BOOK NOTICES.

The May Century makes appeal to a large variety of tastes. By way of history and adventure there are three illustrated papers: "The Aborigines and Colonists," by Edward Eggleston, who has made the study of American Indians a specialty, and who brings to light many curious and interesting facts; the first of two papers by H. H., on the Spanish Missions of Southern California, entitled "Father Junipero and his Work"—in which a thorough study is made of the romantic settlement of California from Mexico; and, thirdly, a paper of great readableness and ethnological value, by Frank H. Cushing, on his "Adventures in Zuni." The illustrations of all these papers have been made with the strictest regard for historical accuracy. By way of personal interest there are three sketches: One of Cardinal Manning (with a portrait which is printed as a frontispiece,) written by Mr. C. Kegan Paul, the English publisher and author of a paper on Cardinal Newman which appeared in the *Century* some months ago.

"Kinship to Christ," is a book of 29 short sermons by Z. T. Tyler, who preached for the Seventh Street Christian Church, Richmond, Va., from October 1, 1872, to Feb. 1, 1883.

These are a collection from sermons preached in Richmond during his stay there. They are generally short, but pithy, scriptural, and arranged in his own peculiar style, and very interesting. Any one desiring to read a book of sermons on varied topics, would do well to purchase and read this volume. Price in cloth, $1 50 per copy. Send to John Burns, the publisher, 717 and 719 Olive Street, St. Louis, Mo.

"The Essays of George Eliot," complete, collected and arranged, with an introduction on her "Analysis of Motives," by Nathan Sheppard. These essays are now collected for the first time, they never before having been published in book-form in either England or America. Price, 25 cents. Address, Funk & Wagnalls, Publishers, New York.

New Testament, with apostolic references, by Carter Jackson. The author of this book has sought to give references for the New Testament, according to the true meaning of the passages, and not by the words. He makes the Acts of Apostles a sort of key, to interpret or give explanations to the gospels and epistles, thus making the apostles themselves the expounders of the scriptures. We regard these as the nearest according to the true meaning of the scriptures of any we have seen, leading the reader to different passages of the same or similar *sense*. Price of the book by mail, in cloth, $2 20. In half leather, embossed, $2 50. Send to Carter Jackson, Denver, Colorado. E. G. S.

Tender Itchings in any part of the body cured by Dr. Benson's Skin Cure. 'Tis the best. $1, druggists.

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"Our child had fits. The doctor said death was certain. *Samaritan Nervine* cured her." Henry Knee, Verrills, Tenn.

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HIDES—Dry Flint	15 to 16
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Lambs	
Heavy Hogs	6 20 to 6 35
Light Hogs	5 50 to 5 75

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BACON—Clear Rib Sides	11¾
Shoulders	8
LARD—Buckets	13½
Tierces	12¾
HAMS—"C. C. C."	13 to 13½
COUNTRY MEAT—Shoulder	9½ to 10
Clear Sides	12
Hams	12½
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BULK MEATS—Clear Rib Sides	10¾
Clear Sides	11
Shoulders	8

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Common to good lugs	2 75 to 4 5
Low leaf	5 00 to 6 00
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Granulated	9¾ to 10
Crushed and powdered	10¾
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MOLASSES—New Orleans	45 to 58
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	8¾ to 9½
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SEEDS—Herd's Grass	1 00 to 1 6
Blue Grass	1 24 to 1 50
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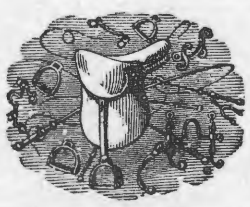

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VOLUME XXV., NUMBER 19. } NASHVILLE, TENNESSEE, MAY 9, 1883. { $3.00 YEARLY IN ADVANCE. POSTAGE PREPAID.

EDITORS:

D. LIPSCOMB, E. G. SEWELL.

From Marah to Elim.

From the bitterness and anguish,
From weariness and loss,
To the sweet release from sorrow,
Beneath the Savior's cross.

From the narrow, stony pathway,
From the forests dense and dim,
To the broad and sunlit highway
That leads my feet to Him.

From the sordid and the human,
From yearning and unrest,
To the true, the pure, the holy,
The calm of Jesus' breast.

From the valley gray with shadows,
From the gloom of night,
To the golden heights of glory,
To everlasting light.

O thou longing soul, look upward,
Count not thine earthly loss,
For wealth untold, undreamed, awaits thee,
Beside thy Savior's cross.

His loving arms e'en now enfold thee,
Thy head lies on His breast;
He whispers; "Peace, my child, I love thee,
I'll give thee endless rest."

—*Selected.*

IS THE MEETING-HOUSE THE LORD'S HOUSE?

Under Judaism was erected the temple; that was recognized as "the Lord's house," "the house of the Lord," "the house of God." In it was recorded the Lord's name; in it was the mercy-seat; in it must the offering of prayer or praise be presented.

But Judaism was fleshly, temporal and typical of the spiritual kingdom of Christ the Lord, that has succeeded it. The temple itself, with its corner and foundation stones, and the comely stones of its walls, were typical of the temple not made with hands, founded upon the apostles and prophets, Jesus Christ the chief corner-stone; of which every Christian is a living stone, all "builded together for an habitation of God through the Spirit." The type is always less sacred than the thing typified. The antitype of the temple surely is not brick and mortar, wood and stone, builded without direction from God A meeting house surely is not the thing typified by the temple of God under Judaism. It certainly typified the church of God composed of the living stones, built into the spiritual temple of God. "Destroy this temple and I will build it again in three days." "Howbeit the most high dwelleth not in temples made with hands." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you. If any man defile the temple of God, him will God destroy, for the temple of God is holy, which temple ye are." 1 Cor. iii: 12. "What, know ye not that your body is the temple of the Holy Ghost, which is in you." 1 Cor. i: 6. "What agreement hath the temple of God with idols? for ye are the temple of the living God, as God has said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people." 2 Cor. vi: 16.

In Revelation also there is frequent reference to the church of God as the temple of the Holy One. The term "house of God" is also applied to the spiritual body of Christ, not to the material local building in which Christians meet. Paul says in 1 Tim. iii: 15, "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." Hebrews x: 21, speaking of the superiority of Christ and the priests of Judaism says, "Having an high-priest over the house of God." 1 Peter iv: 12, says: "For the time is come that judgment must begin at the house of God, and if it begin at us, what shall the end be of them that obey not the gospel of God?" Paul to the Ephesians says, "Ye are fellow-citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom the whole building, fitly framed together groweth unto an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit." The church of living stones is the temple, the house of God, typified by the old temple. The corner-stone of that temple typified Christ, the stones that composed the temple the living members of the church of God.

It did not typify meeting-houses. It is proper to apply the lessons taught concerning and through the type to the antitype. As God in earthly Judaism dwelt in the earthly house, and there met to bless—so in spiritual Israel, he through the Spirit dwells in the spiritual house, the house not made with hands, the house whose chief corner-stone is Christ, the house builded together in Christ for an habitation (dwelling-place) of God through the Spirit." The lessons of care and sanctity and reverence taught concerning the old temple of God are examples to teach how reverential and careful we must be, in reference to the spiritual temple, and how we should make it after the pattern given. It must not be neglected; it must not be defiled; it must not be made secondary to anything in the world; it must not be left scattered one not upon another.

To apply these lessons taught concerning the temple of God, the house of God under earthly Israel, to meeting-houses, is to misapply and pervert the truth of God, is to exalt and idolize the work of man's hands, the brick and mortar, wood and stone into the place of the living church of God.

The meeting-house is no part of the Christian religion. It is not required in the Scriptures. It is among the things indifferent; it is no sin to build one; it is no sin to do without one; it is no service to God to build one; he has not required it. It is a convenience that comes in as a substitute for or hindrance to no appointment of God, so is harmless. God has made no provision where or in what kind of building to meet, or whether any; but he has left the example of using the groves, private houses, the temple, the synagogue, just such place as is convenient. If a church finds it more comfortable and convenient to build a house for meeting than to meet in private houses, or than to meet out of doors, it is at liberty so to do. But it is a convenience for the church and people, not the house of God, not a dwelling place of God. It is no more the house of God, than the house in which any Christian lives. The Christian builds him a private house, because it is comfortable and convenient to have it. The church builds a meeting-house for the same reason. God dwells in neither; he dwells in the temple of believing hearts. There is the same and as much personal pride in building meeting-houses, as in building private residences. As much sin in gratifying our pride in the one as in the other. God is honored, not by the house made with hands, but by having every stone in the spiritual house a comely one, and in its proper position.

In matters of house building, the will and judgment of the wiser, more devoted and experienced members of the body of Christ should prevail. Care being had that no principle of Christian truth and Christian brotherhood be violated in doing this, and no interest of the church be sacrificed or injured in doing it. But according to the teaching of the prophets it is a sin to spend money in building fine houses for our own convenience and comfort, either in private living or public meeting, while the true house of God, the pillar and support of truth, the temple of living stones, builded together for an habitation of God, is scattered, languishes, needs teaching, while its members are without worship, without instruction, without shepherds to look after and guard and keep them safe within the Master's fold. Let us rightly apply Scripture and be guided by the Holy Spirit in our labor. "Is it a time for us to dwell in ceiled houses (at home or in the assembly) and this true house of God lie waste."

D. L.

Joseph Cook, the Boston lecturer, tells of a wine-drinking clergyman in England, who defended the rightfulness of the moderate use of intoxicants. All arguments failed with him. Finally the case of a poor inebriate, seeking to save himself, was presented. He was asked if that man would be safer and more likely to succeed in your church with its teacher and membership, indulging in the moderate use of spirits, or in Mr. Spurgeon's, where total abstinence is taught and enforced by the example of the teacher and the leading members? It is said, this query seemed to make an impression, where all other argument had failed. The course that is safest for the weak is best for the strong, both for the sake of the weak and the strong.

Apropos to this, we knew a preacher some years ago, a good man whom we loved, who could use, he said, all the good things God had given humanity, with a thankful heart, meaning he could take wine or strong drink with thankfulness to God, and there was no harm it. On one occasion, just across the line of our State, he held a meeting. A young man of good impulses but strong fleshly appetites, had become a sot. He heard this brother preach, determined to try to live a Christian. He made the confession, was baptized by this teacher. He spent the night succeeding his baptism with the preacher at the house of the leading elder of the congregation. In the morning the bottle was set out, the young man invited to partake with the preacher and elder in an appetizing drink. He at first drew back, but after they had partaken, he took a dram. In less than a week he was wallowing in the mire. He might have done this, any way, but had the preacher helped him in his fight with his enemy? Had he helped him bear his burden? Had he lifted him up, his fate might have been different. We saw that preacher's name signed to the call for the preacher's meeting to organize a political crusade against the manufacture and sale of alcoholic drinks in Kentucky. We hope he had seen his error. We were fearful he was failing to see the more important work for the Christian to do, fearful he had mistaken the weapons of the warfare which God had fitted for the use of his children. If so, all efforts to work with other weapons are offensive to God, and unavailing in his hands for the good of men. God's way is from the heart outward; he demands good examples from pure hearts to lead others to the right.

D. L.

THE ONE FOUNDATION.

SERMON XV.

"When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of God, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee; but my Father which is in heaven. And I say also unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. xvi: 13–20.

When a building is spoken of, then the idea of a foundation comes up. The Savior here says, "upon this rock I will build my church." I know there is controversy as to what the rock here spoken of is. The Roman Catholics say it is Peter; Protestants say that it is Christ as confessed by Peter.

We shall not enter into this controversy further than to say that in the sentence, upon this rock I will build my church, we feel sure that the word *this* cannot refer to Peter, but must refer to something further back in the connection than Peter. And there is nothing to which it can refer only the confession that Peter made, when he said, thou art the Christ, the Son of the living God. If Christ here intended to say that he would build his church on Peter, he would, no doubt, have said, thou art Peter, and upon *thee* I will build my church.

But I think other passages clearly settle this question. 1 Cor. iii: 11: "For other foundation can no man lay than that is laid, which is Jesus Christ." Eph. ii: 20: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." These passages show clearly that the foundation is Jesus the Christ. When was this foundation or this stone laid? Ps. cxviii: 22: "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing, and it is marvelous in our eyes." This Christ quoted and applied to himself, Matt. xxi: 42. So, according to this passage, this stone could not be laid until it was first refused or rejected by the builders. But when was this done? When the Jews or their rulers decided that Jesus Christ was not the promised Messiah, but was an impostor, and condemned and crucified him. But where was it laid? for the building could not go up until the foundation was laid; and wherever the foundation was laid there the building must be erected. Isa. xxviii: 16: "Therefore thus saith the Lord God: behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."

From this we learn that the stone was to be laid in Zion, which is Jerusalem, or a part of Jerusalem. Mount Zion is in the city of Jerusalem. Whatever was done in Zion, was done in Jerusalem. Who was to lay this stone in Zion? The Lord God said, behold I lay in Zion for a foundation a stone. From this we see that God was to lay the stone. But God often works through or by agents. When he sent his Son into the world, he gave all power and judgment unto him, and Christ chose his apostles, and said to Peter, I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven. From this we conclude that Peter was to lay this stone in Jerusalem.

So we find that after the resurrection and ascension of Christ, and when the apostles were all filled with the Holy Ghost, that Peter, standing up with the eleven, lifted up his voice and began to speak. And when we examine what he said, we find that he preached Christ, his life and miracles, crucifixion, resurrection and ascension, and proclaimed him both Lord and Christ, and thus laid the foundation, and built about three thousand persons on it that day. And after this, he speaks of the stone as being the head of the corner. When he and John were arrested and brought before the rulers for having healed a lame man in the name of Jesus Christ, and when he was making his defense before the ruler, he pointed them to Christ, saying, "This is the stone which was set at naught of you builders, which is become the head of the corner: neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." Acts iv: 11.

We now see when and where and how the stone was first laid. After this, whoever first preached Christ the Son of God in any place laid the foundation there. So Paul was the first that preached Christ and him crucified at Corinth, and he said, "I as a wise master builder have laid the foundation, and another buildeth thereon." 1 Cor. iii: 10. And no man could by the authority of God lay any other foundation. But when any man proclaimed the great fact that Jesus Christ is the Son of God, and that he died for our sins according to the Scriptures, and that he was buried, and that he rose from the dead the third day according to the Scriptures, he laid the true foundation; and all that believed these facts and repented, confessed Christ with the mouth before men, and were baptized into the name of the Father, and of the Son, and of the Holy Ghost, were built upon the foundation.

But what does the language, "the gates of hell shall not prevail against it," teach? Some teach that it is the foundation that the gates of hell are not to prevail against, while others teach that it is the church. We do not think this amounts to much any way; if the gates of hell cannot prevail against the foundation, they will not be likely to prevail against the church built thereon. But what are we to understand by the gates of hell? The word hell here is a translation of the original word *Hades*. There are three Greek words that are translated hell; the words *Gehenna*, *Hades*, and *Tartarus*. The words *Gehenna* and *Tartarus* are defined by Greek scholars to mean places of misery or torment, while the word *Hades* is defined to mean the invisible, or unseen, and is applied to disembodied spirits, or spirits that are separated from their animal or fleshly bodies, and it came to be applied to the place or abode of departed spirits, both of the righteous and the wicked. So the ancient Greeks had their *Elysium* and *Tartarus* both located in *Hades*. So also the Greeks and Romans had their gardens, and fields of pleasure, and their *Tartarus* both in *Hades*. And the Jews living among the Greeks and Romans gradually embraced their views and had their garden of Eden or paradise, and *Tartarus*, both located in *Hades;* Abraham's bosom or paradise for the spirits of the righteous, and *Tartarus* for the spirits of the wicked: and Christ seems to sanction this view in what he said about the rich man and Lazarus.

He said the beggar died and was carried by angels into Abraham's bosom, and that the rich man died and was buried, and in *Hades* he lifted his eyes, being in torment. And both Greeks and Jews would say the rich man was in *Tartarus*, but that he and Lazarus were both in *Hades*. And the language of the Savior seems to agree with this view; for they were in sight of each other, and could converse with each other; and we think it was the same place that is here called Abraham's bosom that Christ had reference to when he said to the thief, "To-day thou shalt be with me in paradise." But the question, what does the language "the gates of hell shall not prevail against the church" mean, is not yet fully answered. But if the above definitions are correct, (I gathered the substance of them from Dr. George Campbell's notes,) we may gather from them some important items in answering this question.

The common idea has been that this language of the Savior teaches that the church would remain in its primitive purity as it was first established until the close of time. I have often heard ministers say that through all the dark ages and all the revolutions of the nations, in some nook or corner of the earth there was a church just such as Christ and the apostles first organized, and that if there was not, the gates of hell had prevailed. But if these definitions be true, we see that the gates of hell (or *Hades*) can have nothing to do with the church or its members while they live on earth. *Hades* has to do with departed spirits, and not with men in the flesh.

If we take the word *Hades* in its literal meaning, the lesson taught is that the gates of *Hades* would not be able to hold the church when Christ calls for it, in the resurrection. *Hades* was not able to hold Christ's spirit, nor was the grave able to hold his body; but his spirit came out of *Hades*, and his body out of the grave on the third day, to die no more. Possibly the Savior used the word *Hades* figuratively, and taught by it that the church would never die, would never become extinct; that though it might be corrupted, it would not be destroyed from the earth: and we are a little inclined to the opinion that that is the lesson the Savior taught.

That the church would be corrupted, was plainly foretold by the apostles in their letters. Paul, when speaking of the day of the coming of the Lord, said: "Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God, sitteth in the temple of God, showing himself that he is God." 2 Thess. ii: 3–4. "But there were false prophets also among the people even as there shall be false teachers among you who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." 2 Pet. ii: 1–2. See also 2 Tim. i: 1–8. See also the general epistle of Jude, and many other places, all of which show that the church would be corrupted and divided.

We wish now to call the attention of the reader back to the foundation stone again. And we will here transcribe a parable of the Savior found in Matt. 21: 33–45: "Hear another parable. There was a certain householder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen that they might receive the fruits of it; and the husbandmen took his servants and beat one, and killed another, and stoned another. Again he sent other servants more than the first, and they did unto them likewise. But last of all he sent unto them his son, saying, they will reverence my son. But when the husbandmen saw the son, they said among themselves, this is the heir, come let us kill him, and seize on his inheritance. And they caught him and cast him out of the vineyard and slew him. When the lord, therefore, of the vineyard cometh what will he do unto those husbandmen? They say unto him, he will miserably destroy these wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, did ye never read in the Scriptures the stone which the builders rejected, the same is become the head of the corner? This is the Lord's doing and it is marvellous in our eyes. Therefore say I unto you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."

In the above parable the vineyard represents all the religious rights and privileges of the Jews under the law of Moses, from the time it was given to the coming of Christ. The Jews, or rather the priests and rulers, were the husbandmen, and the servants that were sent unto them represent all the prophets from Moses to John the Baptist, who were sent unto the Jews and their rulers to demand the fruits of righteousness required in the law. The son that was sent last represents Christ, the Son of God, whom they rejected and crucified. The prophets foretold that the kingdom of God would be established among the Jews, and so it was. John the Baptist prepared material for it. Our Savior, during his personal ministry, and the apostles under their first commission, and the seventy, all labored in the preparatory department of the kingdom. But after the Savior rose from the dead and ascended to heaven, and was made both Lord and Christ, and the Holy Spirit fell on his apostles in Jerusalem, they, by his authority and the

guidance of the Holy Spirit, permanently established it and proclaimed the law of induction into it.

Thus the kingdom was established in the Jewish capital. The slaying of the husbandmen and the letting out the vineyard to others represents the taking of the kingdom from the Jews and giving it to the Gentiles, and also the breaking up of the nationality of the Jews and their national worship in the temple. The Savior told them plainly that the kingdom would be taken from them and given to a nation bringing forth the fruits thereof. Christ also told them that whosoever shall fall on this stone shall be broken. And this stone was to be a stone of stumbling, and a rock of offence. Isa. viii: 14: "And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence to both the houses of Israel, for a sin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble and fall and be broken, and be snared and be taken."

This the apostles applied to the Jews that rejected the gospel. See Rom. ix: 32. The apostle here says that Israel had not attained to the law of righteousness, and asks, "Wherefore? because they sought it not by faith, but as it were by the works of the law, for they stumbled at that stumbling stone." 1 Pet. ii: 6: "Wherefore also it is contained in the Scripture, behold I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded: unto you, therefore, which believe, he is precious. But unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them that stumble at the word."

These passages show that those that rejected the gospel stumbled at that stone. The gospel was first preached to the Jews, and many thousands of them received it and became the disciples of Christ. But very many of them rejected it, indeed a large majority of them, so that as a nation they rejected it. We have seen how they rejected it before it was laid in Zion: that it was by rejecting him as the promised Savior that was to come, and crucifying him as an impostor. But after his resurrection and ascension, and the gospel was preached, and he was proclaimed a risen and exalted Savior, and the stone was laid and became the head of the corner, in rejecting the gospel they stumbled at the stone. They not only refused to believe the gospel themselves, but began to oppose and persecute the disciples, and even put some of them to death. Here we think they fell on the stone, and the Savior said whosoever shall fall on the stone shall be broken; the Revised Version says broken to pieces.

The Jews had long been filling their cup of iniquity by violating the law of Moses and persecuting and killing the prophets, and then rejecting and crucifying his beloved Son. Then, by rejecting the gospel and persecuting and killing his disciples, they filled their cup to the brim. They fell on the stone, and their nationality was entirely broken up, their city was destroyed, their temple burned, and their national worship at an end. They were scattered among all nations, and eighteen hundred years have passed away, and they are still in this broken and fragmentary condition. They as a people have not yet accepted Christ as the Savior, and my judgment is, as long as they reject him they must remain in this broken and scattered condition. And if they never receive the gospel, this stone will at last fall on them with all its crushing weight in the great judgment day, and grind them to powder. When the Romans besieged Jerusalem the disciples fled from it, as the Savior had directed them to do, and so the kingdom was taken from the Jews and passed into the hands of the Gentiles.

The gospel had for some considerable time been preached among the Gentiles before the destruction of Jerusalem. But the church at Jerusalem seemed to be the model church; the apostles stayed the most of their time there, and all disputes and differences were carried there. But after the destruction of Jerusalem, the kingdom passed entirely into the hands of the Gentiles, and they received it with joy and yielded its fruit with gladness.

J. L. SEWELL.

(Concluded in Next Number.)

IN MEMORIAM.

The followers of Christ are called from the scenes of life as others, but they go to the rich inheritance of the saints in the Beyond. Father and mother Bills, in memory of whom this article is written, were among the first to espouse the cause of the Reformation, in Middle Tennessee. Daniel G. Bills was born September 8th, 1790, and died in October, 1862. The war between the States was raging with all the fury incident to civil strife; and, as our brethren were publishing no paper at that time, therefore, no public notice of his death was made. His consort, Rachel Bills, was born April 24th, 1793; having died the 9th of March, of this year, I have concluded to unite them in the same memorial.

In 1820, they embraced the gospel under the preaching of Barton W. Stone, and cast their lots with the brethren of the Reformation. Having never been subjected to the influence of human creeds, they were prepared to enter, with intelligence and zeal, upon the Christian life they afterward so richly adorned. A congregation was formed and set in order, at the distance of half a mile from where the Wilson Hill church now stands, in Marshall county, Tenn. They met and worshipped under arbors and tents, for they had no house of worship.

This was in the days of camp-meetings; and under the rude eloquence and fiery zeal of the pioneer preachers, the people were aroused from their sins to the knowledge of a higher life. Clinging still to many of the customs of their fathers, they had their altars and altar exercises. But starting with the Bible for their guide in all things pertaining to life and godliness, and the New Testament, in particular, as giving the methods of making and developing Christians, they rejected the institutions of man as their information increased.

In those early days, they had their circuits and circuit-riders, and stationed preachers; held their camp-meetings, and called mourners somewhat after the manner of the Methodists. After they abandoned those things that were practiced by their religious neighbors, they were called schismatics. When the time set for holding a camp-meeting arrived, preachers and people came from far and near to worship the Lord of Hosts, and to labor to win souls to Christ. The disciples would lay aside all secular employments, to attend these meetings; and when they met, there was no cold, formal salutation, such as we often see now; but a warm, hearty, soul-cheering greeting,—something that reminded one of the times of the apostles and the early Christians, when they saluted with a kiss. These grand scenes became Edens on earth; resting from their labors the disciples took in all the delights that flow from the solemn and pleasing worship of the Lord Almighty. Not till all who witnessed them will have been called to participate in the bliss ful joys of the Eden above, will their memories be lost among men. The conversation of these devoted people was of God and heaven, and how they might best advance the cause of their beloved Master here below. The Bible was the text book of life. They puzzled not their brains with the vain philosophy of man concerning the age of the earth, the descent of man, the authority of the divine record, and such like things. What the Bible said was enough for them. Resting securely upon its teachings and promises, they committed themselves, and all they had, to the keeping of the Great Shepherd and Bishop of their souls. They were a praying people. They would meet, from house to house, for prayer and praise. Nearly every brother engaged in the service, and not a few of the sisters. The sisters were especially devoted in attention to the sick and the poor.

Doubtless the self-sacrificing spirit and holy zeal of the early teachers had much to do with the zeal and constancy of their converts. It was such men as the Stones, the Mulkys, Jourdin, Green, Kendrick, the Hootens, Griffin, Anderson, Hopwood, Ephraim A. Smith, and the Barretts, that the people heard in that day. It was men who practiced, as well as taught, the way that the disciples should live. The words came burning from the altars of their own hearts, and set on fire the souls of their hearers. I shall observe in this connection, that the preachers who came out under the teaching of Alexander Campbell, in this section, were Willis Hopwood, Craig, Ephraim A. Smith, and the Barretts. Those of the Baptists that espoused the teachings of Campbell sent Ephraim A. Smith to a meeting, held at or near Wilson Hill, to effect, if possible, a union between the two parties,—the followers of Stone, and those of Campbell. It was on Monday, and, though a small boy, I well remember that they had no preaching on that day. Smith would talk awhile, and then some of the congregation; and thus the day was passed. The point was gained. The two parties were united, agreeing to take the Bible as their rule of faith and practice, dropping everything for which they could not find a "thus saith the Lord."

Father and mother Bills were no idle spectators of men and things during these glorious scenes and actions. They, too, loved the Master, and they loved his people. They could be seen wending their way to the assembly of the saints. Their voices were heard in the prayers and ascriptions of praise to the Most High. Their houses were open to worshippers of the Lord. Their hands were ready to minister to those in want. Their purses were not closed against the calls for money to support the gospel and relieve the poor. It seems, however, that their principal mission was to the sick and poor. The last thirty years of father Bills' life were, for the most part, spent with the sick and the distressed. Yet, though he rode day and night, he failed not to attend upon the services of the Lord's house, on the first day of the week, if it was possible for him to get there. Nor was he absent from the prayer-meetings. He was not what is called eloquent in prayer; his prayers were effectual, fervent prayers, coming, as they did, from the overcharged heart, and addressed directly to the divine ear. I remember a remark made by a very able preaching brother in regard to him. He said, "I would rather listen to Bro. Bills in prayer than any other man I ever heard."

The time of his departure drew nigh. Five months before he left us, disease fastened upon him, and he was confined to his bed. He felt the shadows of death closing in around him. Patiently he waited for the final summons. I was with him nearly all the time of his sickness. During the last three months of his lingering, hardly a day passed, in which some of his friends and acquaintances did not call to see him. I do not remember to have seen any one take leave of him without shedding tears. He would take the visitors by the hand, and exhort them to live faithful to the cause he loved, that, when they had out-ridden the storms of life, they might meet him in the glorious home of the blest in heaven. His summons came, and our father has gone from among us. His voice will never more be heard on earth. May the sun of our life set as gloriously as did his.

Mother Bills, his consort, survived a little over twenty years. She spent about twenty of the last thirty years of her life, for the most part, in visiting the sick and waiting upon them. She never spared attention or labor in her ministrations. Few, if any, even of the medical profession, had greater success with diseases than she, especially among her own sex. As long as she was able to attend the services of the sanctuary, she was certain to be there, engaging in the worship. A few years before she died she lost her hearing, and became nearly helpless. She was no longer to be seen at the house of God, in the service of which she had so great a delight.

Often would she speak of the sick, talk of their sufferings, and tell how the Lord had blessed her labors in relieving them.

Worn out with age and service, she passed away on the 9th day of March, of the present year, at the house of her son, L. P. Bills, aged eighty-nine years, ten months, and fifteen days. She left four sons and five daughters, with quite a number of grand children, great, and great-grand children, to mourn her loss. Brothers and sisters, mother has gone to join father in the Heavenly city. Soon, yes, very soon, we shall be called away. Let us live devoted to Christ till we go.

G. W. B.

Cane Creek, Church, Tenn.

The man who truly loves, loves humbly, and fears not that another may be preferred, but that another may be worthier of preference than himself.—*Miss Mulock*

IMPOSTORS.

Every age of the world has produced impostors and delusions. Jannes and Jambres withstood Moses, and were followed by Pharaoh and his court; to say nothing of the false prophets of the Jewish age, the diviners, soothsayers, magicians, and all the ministry of idols among the Gentiles, by which the nations were so often deceived, the impostors which have appeared since the Christian era would fill a volume of the most lamentable details. The false Messiahs which have appeared among the Jews since their rejection of Jesus Christ, have more than verified the predictions of our Savior. Not less than twenty-four false Christs have afflicted the Jews, and deceived many of them, and myriads lost their lives through their impostures. If the Jews had fixed upon any year as likely to terminate their dispersion, and the period of their return, that year rarely failed to produce a Messiah; hence, in the twelfth century no less than ten false Messiahs appeared.

Numerous have been the impostors among Christians since the great apostacy began; especially since, and at the time of the reformation. Munzer, Stubner and Stork were conspicuous in the sixteenth century. These men taught that the civil laws were an encroachment upon their spiritual liberties; that all Christians should put their possessions into one common stock; and that polygamy was not incompatible with either the Old or New Testament. They related many visions and revelations which they claimed to have received from God; but failing to propagate their doctrines by these means, they resorted to the sword. Many Catholics joined them, and, in the various insurrections which they effected, one hundred thousand lives are said to have been sacrificed.

Since the millenium became a subject of speculation, impostors have been numerous. In the memory of the present generation many delusions have been propagated and received to a considerable extent. The Shakers, styling themselves the "Millenium Church," a sect instituted by Ann Lee, in 1774, still maintain an existence, though considerably modified in doctrine. This "elect lady," as they sometimes styled her, was the head of the party. They asserted that she spoke seventy-two different tongues. They assumed that blessings flowed through her to her followers. She appointed the sacred dance and the fantastic song, and consecrated shivering, swooning and falling down, acceptable devotion. They hold all things in common, and rank marriage among the works of the flesh, etc.

In 1792 Richard Brothers set up in London, uttering many prophesies and visions, and claiming daily intercourse with God. Joanna Southgate. the most disgusting old hag that ever pretended to "set up for herself" in the business of blasphemy and dupe-making, was countenanced and encouraged by respectable and wealthy individuals in England. In Scotland, not many years since, a Miss Campbell pretended to have come back from the dead, and claimed the gift of tongues, and was believed in by many of the clergy and bar, and carried along with her a numerous train of lesser note. And what shall I say more, for the time would fail me to tell of Jemima Wilkinson, David El David, Sabbatai Levi, Serpentinians, Millinarians, Circoncellions, Wilhemina, Molinos, Flagellants, Rosamond Juliana, John Matthias, David George, Muggletonians, Emmanuel Swedenborg, and many, many others who have deluged the world with their fanaticisms, and by their dreamy enthusiasms and wild visions have gulled millions of credulous human beings; and some of these pretenders were even more successful for a time than the Mormons of our own times. But we only intended to hint at these things in order to prepare the reader's mind for the more absurd delusion of Mormonism.

From this view we can see the depths of folly, degradation and superstition, to which human nature can be carried, and that there is no turning a fanatic from his folly—that the distemper is more incurable than leprosy—that the more glaring the absurdity, the more determined the tenacity of its dupes. We know it is almost impossible to break the spell of those who have been bound by the fetters of fanaticism and superstition. The Mormons have had wonderful success in making proselytes to their delusion, especially in Great Britain; ship loads of the more ignorant classes, and the filth and offscouring of other countries are being drifted upon the wave of Mormon delusion to the Mormon paradise in America. It is a foul blot upon the escutcheon of the United States government, that she would permit a body of people to live in defiance of her laws. Why not punish a large body of people for wickedness, craft, and licentiousness, as well as a single individual? How our government could execute the assassin of President Garfield, and let the Mormons go unpunished, is a problem the writer cannot solve. We have just as good proof that Guiteau was inspired, and acting under honest religious convictions, as we have that the Mormons are honest. If a single man should take unto himself more than one wife, commit murder, theft, etc, under the pretence of being prompted by religious convictions, he is punished by law. No one thinks of claiming, for a single individual, a constitutional right to violate the laws of our government; but when a large body of men bind themselves together to bid defiance to all moral restraints, it becomes unconstitutional to punish them.

If this principle is true, then our government is guilty of the blood of an innocent man in the execution of Guiteau; but we believe our government did a righteous deed in executing the assassin, and should rain the fire of her indignation upon Utah, that great modern Sodom, until that habitation of devils, and hold of every foul spirit, and cage of every unclean bird, be broken up.

Prof. J. B. Turner says of the Mormons, in his "Rise, Progress and Cause of Mormonism": "They are the most dangerous and virulent enemies to our political and religious purity, and our social and civil peace, that now exist in the Union: not so much, however, on the ground of their *direct*, as their *indirect*, influence. The ravages in the front of their march are far less to be dreaded than the moral pestilence which follow them. The bubbles of fanaticism, it is true, leap and sparkle around their prow, but the dull and sullen waves of atheism roll and spread wide in their wake behind. It has ever been true that they have made one hundred infidels to every dozen converts." This fact has not been properly heeded. There is much reason to believe that many of their popular leaders are, at heart, infidels. Those who can believe that skeptical and ambitious men, who could not be converted to Christianity, have been really made to believe in Joe Smith, may do so if they choose. The multitudes who fall into their ranks and retire are in general reduced to absolute atheism. Some are recovered again; many are not, but sink into still deeper and stronger delusions.

They attack the Bible *indirectly*. Their object generally is to show that if the "Book of Mormon" is ridiculous, in whole or in part, so is the Bible. By these and similar processes they succeed in afflicting the minds of the thoughtless multitude with the vague impression that the Book of Mormon is at least as truly of divine authority as the Bible. A few receive both as divine; a great number make up their minds to have nothing to do with either. They labor hard to show that if the "gifts of miracle, healing, prophesy, etc., are not still in the true church, the Bible must be false." To the ignorant everywhere they make this appear plausible. They show that no church pretends to these gifts except their own, while they themselves still fail, totally, to exhibit them to the public. Yet they claim to possess these gifts, and bring forward witnesses from among the initiated, who testify that they have seen them exercised. Thousands have been led to disbelieve the Bible by this style of argument, while a much less number have believed Mormonism. The books of Smith can be found in the houses and hands of infidels, who will neither read nor tolerate the Bible; and no class are so full of charity, sympathy and compassion for the Mormons as avowed unbelievers in the divine authority of the Scriptures are, but it is an easy task to show that the distance which separates between the Bible and the Book of Mormon is infinite: the one proceeding from the light of heaven; the other, from the chaos and darkness of the pit. More anon.

D. PENNINGTON.

The highest duty of every man is to look after the perfection of his own Christian character.

REPLY TO BRO. B. F. HART.

I regret it becomes necessary to write another word in regard to aid for Bro. Smithson's family. We hoped a simple statement of the facts was all that was required, but the article of Bro. B. F. Hart in No. 17, present volume G. A., demands it.

By associating the claims of Bros. Pickens and Smithson, injustice is done these brethren. In life and in death they were very dissimilar. A comparison here is unnecessary, for Bro. Smithson's case is a very exceptional one to all our deceased preachers. Bro. Hart freely admits Bro. S. did much for the cause of Christ, and that his family should be helped when in need; but thinks to assist his family to secure a small farm would be *unscriptural*. Wherein it is unscriptural our brother failed to show. Which is more in accord with the Scriptures, to leave his sons to grow up at a small railroad village in idleness, being careful to send them a small pittance when starving; or to place them on a small farm in a quiet neighborhood remote from dissipation, there to make their own living by the time-honored custom of tilling the soil? I am sure the latter would be preferred by any one who loved the principles of Christianity, which requires us to surround our children with the best influences within our reach. This is what Bro. Smithson ardently desired, and what, God willing, we intend to do. Is Bro. Hart well acquainted with his family, their situation and surroundings? If not he has written unadvisedly. Bro. Hart says "his children can spend it in riotous living" So can brother Hart's children spend what he may provide for them. But "property given to children nine cases out of ten is a curse to them." I have no statistics at hand by which to know that this is true, but just suppose for instance that it is true. Then why should it be more likely to demoralize the helpless orphans of the blind preacher than of those who could see? Why, after helping others shall we begin a new order of things in this instance?

As before intimated, his claims are somewhat peculiar. Though surrounded with perpetual night, by dint of his own courage and humble trust in God, he raised himself from ignorance and obscurity to see so clearly the path of redemption, and to open the eyes of thousands in turning them from darkness to light. Why, I ask in reason's name, shall we now become so very solicitous of the effect a small donation would have on Bro. Smithson's family, when we ourselves are perfectly peaceful, our consciences sweetly serene over the destiny of our own children, for whom we are striving to provide things similar?

But this is so well answered by D. L., we use his words here for our own: "It always seemed to me, the best help is to place people in a position to help themselves. Then if they fail the sin is theirs."

But Bro. Hart seems to think if we contribute a few dollars to help such, others will perish for present need. Oh! no; they who help these, help those. God is able to make them abound. There is that which scattereth abroad and yet increaseth, and there is that which withholdeth more than is meet, and yet tends to poverty. If, like myself, brother Hart could call to mind the intense suffering of this dear brother in his last sickness, remember the prolonged grasp of his liberal hand, as he gave it for the last time on earth, and see his sorrowing widow and four helpless little boys, two in infancy, bereft of a fond father who never saw their bright faces on earth, and then remember the words of the Lord Jesus, who said it is more blessed to give than to receive, I am sure he would open his heart for their sakes, and forward his donation to brother Horace G. Lipscomb, Nos. 84 and 86 Broad St., Nashville, Tenn. He will charge nothing for the trouble, every dollar will go to the needy, and all will be scriptural.

GRANVILLE LIPSCOMB.

We all can set our daily deeds to the music of a grateful heart, and seek to round our lives into a hymn, the melody of which will be recognized by all who come in contact with us, and the power of which shall not be evanescent, like the voice of the singer, but perennial, like the music of the spheres.—*W. M. Taylor.*

We were sent into this world not to clamor for happiness, but to do our part in a life-work.

Tracts for New Zealand.

The tracts for Turkey were hardly out of sight before I received a letter (the third) from Wellington, New Zealand. I at once started 1,000 card tracts for this far-away land. About 800 had been sent on former occasions, and having proved acceptable, more were desired. New Zealand is composed of three islands lying in the South Pacific Ocean, and is 6,500 miles west from the coast of South America, and so far south that it is far beyond the tropic of Capricorn. Its climate is very fine, being neither very hot nor cold. All of its native trees and shrubs are evergreens. It belongs to England, and a large per cent. of the people speak this language. The principles of the Reformation have gained some footing there, but to what extent I do not yet know. Episcopalianism, Presbyterianism and Roman Catholicism predominate. Thus we see that there, as in every other land where Christ's name is honored, sectarianism has fastened its fangs in the body of Christ. I have had some correspondence with A. B. Maston, one of our preachers, who lives there. He wrote, January 27th: "I could do a great work with tracts, if I only had them. I wish that some good brother's heart might be opened towards these foreign lands. This is not an ignorant land, but a people of the brightest intelligence." After receiving a quantity of the Christian Sower Tract Fund's card tracts, he wrote, March 24th: "I don't think you could send your tracts to a better place than Wellington. It is a city of 25,000 inhabitants, the capital of this country, and a great shipping center. These tracts are just what I want to help me in my work. All are appropriate, but the one on the 'Anxious Seat.'" So it appears that in one respect they are superior to us, not having that modern religious abomination, the anxious seat. I am anxious to furnish Bro. Maston all the tracts he can use. He is able to bear part of the expense, but not all. Who will help in this good work? Brethren, you have the means, act at once. If you do not wish to work through me, send him tracts, directing via San Francisco. I hope to have more to say on this New Zealand matter ere long. J. W. HIGBEE,
Madisonville, Ky.

A Sunshiney Woman.

What a blessing to a household is a merry, cheerful woman—one whose spirits are not affected by wet days or little disappointments, or whose ceaseless kindness does not sour in the sunshine of prosperity. Such a woman in the darkest hours brightens the house like a piece of sunshiny weather. The magnetism of her smiles and the electrical brightness of her looks and movements infect every one. The children go to school with a sense of something great to be achieved; her husband goes into the world in a conquerer's spirit. No matter how people annoy and worry him all day, far off her presence shines, and he whispers to himself, "At home I shall find rest." So day by day she literally renews his strength and energy; and if you know a man with a beaming face, a kind heart and a prosperous business, in nine cases out of ten you will find he has a wife of this kind.—*Pascagoul Star.*

If we would fully enjoy the light, let us have no deeds that we wish to cover.

Was it a Mistake?

An excellent Christian man with whom, not a great while ago, we were conversing on the change made in the management of children within his recollection, relating how, when he was a boy, he was *obliged* every week to commit *two* verses of a hymn, and *ten* verses of Scripture, to be recited Sunday to his Sunday-school teacher; and when Sunday-school was over he was marched with the other scholars into the main room of the church to listen to the pastor's sermon.

Looking back on this old-fashioned and heroic method of dealing with children, the dear good man who was telling us his experience expressed a doubt as to whether that was just the wisest way. And yet this man, whose boyhood was trained in this method, is a stalwart Christian of the noblest type—an honored deacon of one of the foremost churches in America. In spite of the deacon's doubt, we have a notion that he was brought up about right, and that we should have more *men* like him if we had more *boys* brought up like him. —*Selected.*

Answer the Children.

Some of the richest opportunities for the education of children are lost because the father or mother fails to appreciate and use them. In nothing is the neglect of this duty so great as in the failure to answer the questions of children patiently and intelligently. Such questions are often so inopportune and numerous as to be very trying to the patience, but it should never be forgotten that they are the indications of an awakening mind, reaching out on all sides for knowledge and eager to receive it. The years before the schoolmaster has been put in charge are the years in which habits of observation are formed, and in them the parent can render an inestimable service to the child. A vast amount of delightful instruction can be given, too, in the way of stories, instead of the silly trash which is palmed off on children. A little self-denial, and a little study on the part of the parent will put the child in possession of not only the rich fund of Bible stories, but of the pure and beautiful myths of mythology, so that it can inherit at an early age an imaginative world into which most children come much later and only as the result of hard study.—*Christian Union.*

Be Firm.

An English Admiral who rose to his high station by his own steady exertion, used to be fond of relating that, on leaving an humble lodging to join his ship as a midshipman his landlady presented him with a Bible and a guinea, saying: "God bless and prosper you, my lad; and as long as you live, never suffer yourself to be laughed out of your money or your prayers." The young sailor carefully followed this advice through life, and had reason to rejoice that he did so; while thousands have regretted, when too late, they have pursued a different course. Never let your honest conviction be laughed down! Be true to yourself, and in the end you will not only be respected by the world, but have the approval of your own conscience. See to it that whatever you lose, whether it be money or place, or reputation, you do not lose courage, honesty or truthfulness.—*Ex.*

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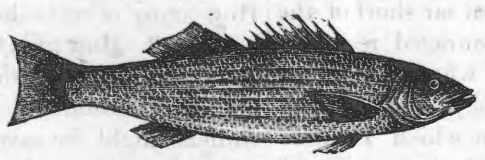

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NASHVILLE, TENNESSEE, MAY 9, 1883.

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EDITORIAL BREVITIES.

Whenever a member of the church that is not doing anything, criticises one that is working, he shows that he thinks he knows better how that work should be done than the one that is doing it. A very good way to test his knowledge in such cases, is to put him at the work at once, and it will either stop his criticism, or place another worker in the vineyard.

When Christians love anything pertaining to this world or this life more than they love the Church, or the commands of God, they are not reliable workers in the Lord's vineyard, and will turn away from it when the temptations are strong. Organ lovers sometimes love it so well that they will not meet and worship with a congregation that does not have one. This is loving the organ more than the Lord and his cause.

Bro. H. J. Brayboy, the colored evangelist for whom Bro. Barnes has been asking help, to aid him in his work, writes: "I am still in the work of evangelizing among our people. Having to labor mostly at my own charges, and a large family to support, my work has fallen far short of the desired result. I was much encouraged recently, by a visit to Highland Home, where I received from brother Barnes the money sent to him for me, amounting to $44.15, for which I desire hereby to return my sincere thanks to the givers." We doubt not that brother Brayboy ought to receive a much more liberal support in his work among the colored people. E. G. S.

FAULT-FINDING.

There are many Christians, or members of the church, who are never satisfied with anything that is done in or by the congregation. The preaching is not to their taste; there is too much argument, or not enough; there is not point enough, or the points are too pointed; or the sermon is too long, or too dry, or too much doctrine in it, the singing is all wrong, and everything is awkwardly done, and nothing done as it should be. Whenever members begin this sort of fault-finding, and doing nothing themselves, look out for them to go back to the world.

HOW WERE THE CHURCHES BUILT UP?

In several of the counties of Middle Tennessee, there are from a half dozen to a dozen congregations, meeting and worshipping every Lord's day, and a large number of these have been built up since the war. When society men pass through these counties, they usually report these churches doing nothing to sound out the word and extend the borders. Now one thing is certain, and that is, that the *societies* did not build them up. They were not built up by aid from abroad. The question is, how were they built up, if the brethren and churches in Tennessee are doing nothing, and have done nothing, as society men report? Will these society men who report us as doing nothing, and as opposed to evangelizing work, give us a little light here? A little information on this subject would be read with interest. Who will give it?

WORK OR SOCIETY, WHICH.

Among the friends of human societies and plans as the means of sounding out the word, in what channel is most of their work directed; in building up and sustaining the plans, the societies, or in the actual work of sounding out the word of the Lord, the gospel of Christ to the destitute? How many of those employed by these socities are going around among the churches to make up money to run the machinery, and how many of them are actually preaching the gospel in new fields? And how much of all the money raised does it take to run the machinery, and how much of it actually goes to new missionary fields, to do the actual missionary work? If these society men would give us full and genuine reports on these matters, we think it would make some very interesting reading matter. Who is ready to speak out?

MY FATHER'S BUSINESS.

When Christ at the age of twelve years had remained at Jerusalem talking with the doctors and lawyers, and his mother asked him why he did this, he said, "wist ye not that I must be about my Father's business?" Here is a feeling that ought to animate every Christian heart. Every child of God ought to be about his Father's business; ought to be working for the cause of God and of man. God intends that the world shall be saved through the instrumentality of his children. While the word of God, the gospel of Christ, is the power of God unto salvation, Christians are required to sound out that word and call sinners to Jesus, that they may be saved. How many of us to-day are about our Father's business? How many are working for the redemption of a lost world? If Christ could give his life in submission to his Father's will that sinners might be saved, how much ought we, as his disciples, to do in this grand work? Ought we not to work constantly, that we may do some good in Christianizing and elevating our race? Surely every earnest soul will say yes.

"NEVER DID MAN SPEAK LIKE THIS MAN."

Such was the testimony of certain ones who were sent to take Christ. His words are sufficient to prove him divine, if there were nothing else. He never consulted a wise man on earth as to what he should say, or what he should teach. The wisdom of this world he never learned, nor did he ever counsel with kings, or men of authority. Yet, when the very wisest of men studied and matured their hardest questions, as Pharisees and Sadduces, Jesus assured them at once, without a moment's study, and in such a way as to put them all to silence at once, and at the same time in such thorough harmony with everything else that he said on other occasions that all the wisdom and shrewdness of all the Jewish high priests and elders could never detect an inconsistency or contradiction. No king or potentate on earth ever spake with more authority or confidence in his own power than he. And yet he never boasted one word, either of his power, wisdom or authority, but referred all to his Father who sent him. Could all these things he said of men not divine, and not aided by divine wisdom? Impossible! E. G. S.

GO BACK TO THE BIBLE.

And so it occurs to me that a most urgent need of the new year is, that all of us who profess and call ourselves Christians shall go back to the Bible; not to ask questions concerning the length of the day in the Book of Genesis or of the exact number of quails that flocked down on the wanderers of the desert; nor as to the thermometer temperature of the Babylon furnace; nor of the restorative power of the bones of the prophet Elijah; nor of the possible proclamation of the gospel of salvation by Christ to the spirits in prison. But to go to the Bible as hungry men go to a dinner. That we begin, by a heart prepared through prayer, to read it as the very voice of God to us.

I met the other day, in the writings of a Christian minister, a very ardent protest and admonition against treating the Bible as a fetich. It goes without saying that the author belongs to what we call the advanced thinkers, of many of whom it is sorrowfully true, that they advance faster and further than they think.

How absurd it seems to forbid the using of the Bible as a fetich in our time, when it is generally admitted that there were never more loose and indifferent views of its authority. A fetich is to the poor heathen his very God, worshipped and loved by him, as he does not love even his life. Far, very far, are the greatest numbers of us now from any such submission or devotion to the Divine volume. And it does not appear to me possible that our present preference for making the book a mere battle-ground for debate between science and religion can increase that submission and devotion. Without contradiction the Church of Christ is not making increase as the progress of population, intelligence, wealth, and wickedness need that it should. But imagine the result if, during 1883, every Christian in America shall devote one solid hour each day to a devout and docile reading of the Scripture, under a full persuasion that it is the authorative word of the living God. What a change would come! Revivals of religion, pure and undefiled, would roll as waves of glory over the Christian world.

Surely it is arrant folly, if it be not a trick of infidelity, to admonish us not to use the Bible as a fetich. Let some more ardent and eloquent soul urge us not to treat it as we do relics of former generations, of honored ancestors, which we keep in hidden places, and never bring out except on state occasions. The best of us use it too much in this way, accepting it as deserving of all honor, not doubting but it is divinely inspired and to the title true. But shall we not begin to eat it as the angel bade Ezekiel the prophet eat the sacred roll—which was the sacred Scripture—that we may taste its sweetness, draw its strength, feel its heart-throbs of heavenly love, bask in its light of promise, bathe in its waters of life, and lay its healing leaves on every hurt of our hearts?

Did I not ardently hope, as I desire, that one or more shall from this reminder of mine begin a regular and reverent reading of the Word, with a spirit and purpose in 1883 which was not in 1882, every line of this article would be buried in the waste basket. But, "if beyond the sowing and the reaping," it shall be revealed that even one, on reading this, shall set himself to search the Scriptures as men search for hidden treasure, sure I am the result and recompense will be incomputable bliss.—*Christian Union.*

Usages, diversions, styles of dress and undress have crept into reputable society which owe their fascination to the stimulus they subtly supply to the lower and more dangerous appetites. Why should you allow your sons and daughters at an evening party what would shock and alarm you if you saw it anywhere else? Does immodesty become modest by simply going into company? —*Bishop Huntington.*

KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

SHALL WE TAKE MONEY FROM THOSE WITHOUT?

Many times has the apostle Paul been lauded for his magnanimity in refusing to receive a support from those to whom he went preaching the gospel. It has been truly said that he demonstrated his sincerity—his faith in his mission—by depending upon his own labor and the voluntary contributions of his brethren.

There is as great need for this self-sacrificing disposition now as there was in his day; and the argument which those without draw from it, is as efficacious now as it was then. I have had an opportunity to see the effect of it here in Huntsville. Our members are few in number, for the most part females, and with two or three exceptions, quite poor. It was intimated by a number of people that they intended to assist in defraying the expenses of the meetings, and one gentleman suggested that it would be wise to take up a collection at every meeting—that the people would be glad to contribute to the support of the evangelists.

Some were greatly astonished, therefore, when it was publicly announced that no moneys would be received except from disciples of the Lord. It was explained that we desired to demonstrate to the people that we want them—not theirs. Many were astonished at this doctrine. One man was heard to remark on the street that under some pretense or other an appeal would be made for money. "For," said he, "it is contrary to human nature not to take all the money one can honestly get."

And, indeed, the worship of mammon is so general, so nearly universal, that it does seem almost unnatural not to bow down at the shrine of wealth. "Money is the principal thing; therefore get money; and with all thy getting, get riches. Exalt her, and she shall promote thee; she shall bring thee to honor when thou dost embrace her. She shall give to thine head an ornament of grace; a crown of glory shall she deliver to thee." So says the world; and, if we are to judge them by their works, so believe the great majority of the church. Money is not by any means the principal thing; neither does the faithful servant of the Lord, need to concern himself about getting it. Wisdom, devotion to the Lord is the principal thing: for "godliness is profitable for all things, having promise of the life which now is, and of that which is to come." Evidently that which brings all that a man needs in this life, and that prepares him also for the life beyond, is the thing to be sought. It is our business to serve the Lord; he promises to see that we are supported while we are engaged in doing so, saying that he will withhold from us "no good thing." If we believe that he means what he says and is able to keep his word, we will not go about like a lot of beggars, calling upon the servants of Satan to give us money with which to carry on the Lord's work. If people want to contribute to the good work, let them give themselves first; for without giving the heart first, no other gift is acceptable in his sight. "Without faith it is impossible to be well pleasing unto him." "Whatsoever is not of faith is sin."

When those who listen to us are convinced that we are unselfish and sincere, a great point is gained. Then and not till then may we hope to turn them from darkness to light—to induce them to enter the kingdom of God's dear Son. There is no way to accomplish this object so simple and direct as this. Well did Paul understand this. Whatever else the people might say about him, he was determined they should not accuse him of being a humbug, seeking money. He went among them, therefore, taking the gospel to them without money and without price; asking no man nor body of men to guarantee him a support, depending, under God, on the labors of his own hands and the free-will offerings of his brethren. And thus it was that he accomplished the grandest work ever known in the world. Let us labor and pray for an increase of faith, that we, too, may do something worthy of being mentioned in the vineyard of the Master.

BRO. ALLEN ON "CALLING PREACHERS" AGAIN.

"Bro. J. A. Harding has a long article in the GOSPEL ADVOCATE controverting our statement, that a church has the privilege of calling a preacher to labor for it an indefinite length of time. He calls for chapter and verse granting such permission. It seems to us that Bro. Harding's position is strangely inconsistent. He seems to think a church has divine permission to call him to labor for it a month, even when it already has a good preacher, to which calls he is constantly responding; but it has no such authority to call another preacher to labor for it a number of months, when it has no preacher. Our good brother should consider that permissive authority is not usually found in specific statements, since it is negative in its character. But we will promise, that when he gives the chapter and verse authorizing a church to call him for one month, to produce the Scripture authorizing the same church to call another preacher for twelve months."—*F. G. Allen in Old Path Guide.*

There are few men who are as accurate as Bro. Allen generally is in keeping to the question, but upon this subject he seems strangely inclined to drift away from it, and to talk about something else. Instead of giving the passages that furnish authority for calling preachers, he calls upon me to give my authority for accepting calls to labor with churches for a month at a time.

Well, I am ready to confess frankly to Bro. Allen that I doubt if I have always acted as I should have done in accepting these calls. In many cases it seems to me that it would have been much better to have gone to the help of weak churches, that had neither elders nor resident preacher. By the help of the Lord, I hope to do much more in that way in the time to come than I have hitherto done. But the cases are not parallel; if I have the right to spend a month with a congregation, assisting its elders in teaching and preaching, it does not follow that another man, therefore, has the right to supplant them in this work for all time.

There is scriptural authority for an evangelist's visiting churches for the purpose of seeing "how they fare," and of "confirming them," (see Acts 15: 36–41); but there is none for his remaining with one church, doing the work which other men ought to do, as long as he receives a sufficiency of the fleece of the flock, even if that be to the end of his life. *It is a fact that our preachers do supplant the elders as the teachers of the congregations.* Will Bro. Allen notice this fact? Will he answer these questions? Has not God appointed the elders to be the teachers in the congregations? Is it not a fact that they do not perform the work which he has committed to them? Do not the preachers do this work, as a rule, in so far as it is done at all? Is not the work of preaching the gospel in destitute sections, and of building up the weak churches, very much neglected? If the elders would teach the churches as God commands them to do, and if the preachers would work where we have no congregations and where the churches are weak and without proper officers, would it not be much better for the church of Christ, and for the salvation of sinners?

I am sure Bro. Allen will give an affirmative answer to every one of these questions. He cannot do otherwise. As God commands the elders or bishops "to feed the flock," the churches sin in putting them aside in order to have a hired pastor do their work; the preacher sins in becoming a party to the crime; and the elders sin in allowing themselves to be thus supplanted. So, at least, it seems to me. Will Bro. Allen show me that I am wrong, if I am?

If I seem to be somewhat earnest about this matter, it is because the fields white for the harvest are spreading out before me, and Macedonian cries are coming in from all directions, "come over and help us."

Take this State (Alabama) as an example: Mobile, with 30,000 inhabitants, if my information is correct, has not a congregation of disciples; so of Montgomery with 17,000, Birmingham with 13,000, and Tuscaloosa with 4,000. Huntsville with 6,000, where I am now laboring, is just beginning to build one. There are also scores of smaller towns in the State, with from 600 to 1,200 inhabitants, in the same condition. From many of these places the call to come over and help has come to me within the last few weeks. My soul is stirred within me for these kind, hospitable, intelligent people.

I believe the Southern States furnish to us the finest field for missionary work on earth. The people are cultivated, amiable, and moral; they also give a most considerate and respectful hearing to our plea. Will our strong congregations "move in" and take the field, or will they "call" the able preachers, and, by offering them nice inducements, secure them as their teachers, while the elders, the God-given instructors, sit by in silence? They will generally adopt the latter course, no doubt, such is the weakness of human nature, and such the skill of the devil. But I should like to see Bro. Allen and the *Old Path Guide*, that I love so well, on the other side. What say you, Bro. Allen? Would it not be grand if the strong churches of Kentucky and Tennessee would send their preachers into these southern towns and cities, or in others destitute as they are, supporting them in their work, continuing in the meantime to meet together themselves to exhort and edify one another, and to observe all the ordinances of the Lord's house, according to the Holy Scriptures? Would not much more be done for the Lord's cause? If you say yes, then I say we are bound to do what we can for the advancement of his interests, or we sin. If the churches are sinning in this matter, (and it is perfectly clear to me that they are,) it is our duty to warn them and to exhort them to do right; thus we clear our skirts, (see Ezek. 33.)

Now, if it is worth the while of the senior editor of the *Guide* to notice this piece, it should find a place in his paper; and when he does notice it, I trust he will not forget to talk about the preachers supplanting the elders as the teachers of the churches. That matter ought to be ventilated.

In studying the Word of God, digest it under these two heads; either as removing some obstructions that keep God and thee asunder, or as supplying some uniting power to bring God and thee together.—*Cecil.*

Home is the crystal of society, and domestic love and duty are the best security for all that is most dear to us on earth.—*Samuel Smiles.*

LYING.

Many persons think to lie they must make a false *statement*. This is an erroneous idea. The Greek word *Pseudoo* means, says Pickering, to deceive, to disappoint, to impose on, to cheat. Thus the whole life of man may be a lie, and yet he may never utter a single syllable during the time. There is a great difference between a truth and a lie. Had not a *lie* crept into the Floridian home of our dear parents in the garden of Eden, there would be no aches or pains in the body of man. There would be no suffering or sighing over the lifeless corpse of a dear father, a loving mother, a smiling sister, or a kind-hearted brother. Our Lord and Savior Jesus Christ would not have had to die upon the Roman cross to open the gates of the heavenly Canaan for poor fallen humanity. But alas! it was told, and the world to-day suffers as a consequence thereof. Herodotus tells us, in the first book of his history, that from the age of five years to that of twenty, the ancient Persians instructed their children only in three things, viz.: to manage a horse, to shoot dexterously with the bow, and *to speak the truth.* Which shows of how much importance they thought it to fix this virtuous and God-honoring habit on the minds of youth in time.

The smallest dewdrop on the meadow at night has a star sleeping in its bosom, and the most insignificant passage of Scripture has in it a shining *truth. Truth* bears the impress of her own divinity, and, though reason may not be able to take cognizance of the fact, she may be filling the chambers of the soul with a light and glory that is not born of earth. *Truth* is a standard, according to which all things are to be judged. Woe to falsehood: it affords no relief to the breast like *truth*; it gives us no comfort, pains him who forges it, and, like an arrow directed by a god, flies back and wounds the archer.

Truth exhibits at once a strength of character and integrity of purpose in which all are willing to confide. Exaggeration is but another name for *lying*; to exaggerate is to pass the bounds of truth; and how can those bounds be passed without entering upon the precincts of lying? There can be but a true or a false representation. There can be no medium; what is not *true* is bound to be *false*. Lying has entered every department of life. Merchants *lie*, farmers *lie*, mechanics *lie*. Yes, lying has entered the social circle, where purity, honesty, and *truth*, should ever reign supremely. Society, the mother of happiness, is all disgraced, dishonored, and blackened with lies. Oh! horrible thought it is, indeed, to think that society, that circle which raises and elevates man above the brutal creation, is all deformed with lies.

Lying has greatly lowered and marred the marriage relation. An honest and *true* marriage is the soul's Eden; it is the portal of heaven; it is the charm indescribable of a spirit in captivation with all imaginable beauty and loveliness; it is a perpetual peace-offering, that procures a continual Lord's day sweetness, rich as the quietude of reposing angels. It is not in the province of words to describe the refinement of pleasure, the delicacy of joy, and the abounding fullness of satisfaction, that those feel whom God hath joined in a high and truthful marriage. Such a union is the highest school of *truth* and virtue, the soul's convent, where the vestal fires of purity and *veracity* are kept continually burning. All the blessedness and happiness of the married state depends upon its *truthfulness.* Hence how honest and *true* all young people should be with each other in this important matter. They should ever be what they *are*, and *do* what they say, and *never* be guilty of that subterfuge called *lying.*

In our humble judgment, the greatest evil that leaped from Pandora's box, when she lifted the lid, was *lying.* It has brought more misery and unhappiness upon the human family, than any other vice of which our minds can now conceive. Lying is like nuts, tear men's clothing in getting them, spoil men's teeth in cracking them, but fill *no* stomach in eating them.

The baleful influence of *lying* is felt in all the walks of life. Within the threshold of the church its miasma is inoculated. Men of high positions, as well as low, have alike experienced the scorpion lashes of this *child* of the *devil.* Yet more; the female character, bathing in the sunshine of innocence, has often been withered, blighted, and ruined, by its chilling breath. The ugliness, deformity, and evil effects of lying, should be held up to children, by parents and teachers, in order that they may learn to dread, despise, and avoid it.

Dear reader, does this inclination exist in your heart? If so, banish it, for it will do you much harm, and, in time, ruin your soul. In the spirit of the immortal Longfellow, I will exclaim, Let us be what we are, speak what we think, and always keep ourselves loyal to truth, and the sacred professions of Christianity.

But once more. In the 5th chapter of Acts of Apostles we read of two individuals who *lied* and died as a consequence. First, Ananias *lied*, and fell down dead; then Sapphira lied, and *she* fell down and died. The word *lie*, in this passage, is from the same Greek word that is found in the beginning of this essay. Well matched were Ananias and Sapphira; alike in ambition, alike in *lying.* These two fatalities should warn all future generations of the danger of *lying.* May the God of the universe remove everything from our midst that has the resemblance of a *lie*, and enable every man to speak the truth with his neighbor, is the earnest desire and prayer of the humble writer. J. A. SETLIFF.

Spencer, Tenn., April 5th, 1883.

IF I HAD KNOWN.—Not long ago we met a lady whose sad face told the story of great suffering. Entering into a conversation with her, we found her bowed down beneath the weight of a sorrow from which there seemed to be no relief. She said—:

"The Lord has laid his hand heavily upon me. He has taken from me the light of my eyes and the staff of my old age."

And then in a few words, she told me of the death of a son, a promising lad, after an illness of only a few hours, and concluded by saying:

"Oh, if I had known he might die, how differently I would have trained him! He received no religious education. I have been so absorbed in gaining the meat that perisheth that I have neglected the more important eternal things. O, if I had only known."

This experience speaks for itself. We need add but a word of warning to all who have in their hands the training and welfare of young immortal souls. Oh, see to it dear friends, that your children are early taught the way of life through Jesus, the only Savior. Seek first the riches of that kingdom above for yourself and them, and God will provide for the meaner things of this earthly life.

ADVICE TO A BOY.—Get away from the crowd a little while every day, my dear boy. Stand one side and let the world run by while you get acquainted with yourself, and see what kind of a fellow you are. Ask yourself hard questions about yourself, find out all you can about yourself, ascertain from original sources if you are really the manner of man people say you are, find out if you are always honest; if you always tell the square, perfect truth in business dealings; if your life is as good and upright at eleven o'clock at night as it is at noon; if you are as sound a temperance man on a fishing excursion as you are at a Sunday School picnic; if you are as good a boy when you go to Chicago as you are at home; if, in short, you really are the sort of a young man your father hopes you are, your mother says you are, and your sweetheart believes you are. Get on intimate terms with yourself, my boy, and believe me, every time you come out from those private interviews you will be a stronger, better, purer man. Don't forget this, Telemachus, and it will do you good.—*Burlington Hawkeye.*

Dr. Johnson, in giving advice to an intimate friend, said, "Accustom your children always to tell the truth, without varying in any circumstance." A lady who was present protested that this was too much to expect. "For instance, in repeating another's words, relating what happened, etc., etc, little variations will occur a thousand times a day, unless one is perpetually watching," she said. "Then, madam, you ought to be perpetually watching," replied the doctor.—*Monthly Cabinet.*

I find the doing of the will of God leaves me no time for disputing about his plans.

SHOULD CHRISTIANS ATTEND THEATRES?

NO. II.

We base our next argument on this subject on Rom. xiv: 21: "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth or is offended, or is made weak."

The apostle Paul is not talking about things which are actually forbidden, by the word of God, but those things which we may do at choice, if they do not offend our brethren, or cause them to stumble. But the same apostle states this rule in another place: "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest it make my brother to offend." 1 Cor. viii. 13. We all know that it is not wrong to eat meat in moderation. How then, could sin grow out of the apostle's eating meat? I answer by quoting verses 10 and 11 of the same chapter: "For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols, and through thy knowledge shall the weaker brother perish, for whom Christ died."

So, say there is no harm in the theatre itself, yet if it should cause your weak brother to offend, you should stay away from it. No one can deny that many have been led to ruin by attending theatres. A weak brother attends a theatre for the first time. He is very much troubled about it, until he looks around and sees several prominent members of the church there, and especially one of the elders. His conscience is perfectly easy now; he continues to attend theatres until he is led astray. Do not those prominent brethren and the elder sin against that weak brother?

What else do they? "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." So if it is wrong to sin against Christ, it is wrong to go to theatres; for in going to theatres, you lead weak brethren astray, and in leading them astray, you sin against them, and in sinning against them, you sin against Christ.

We as Christians are commanded to let our light shine. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Matt. v: 16. Do we let our light shine for the Master while at theatres? People, especially those who are in the world, say they cannot tell who are church members, only by the communion. Can't they tell the devoted child of God by his daily walk? But what class do they watch at the Lord's table to see if they claim to be Christians? Is it not those who have let their lights go out by attending theatres, circuses, dances, etc.?

I recollect of reading in last week's ADVOCATE, a piece copied from Moody's child stories. It told of a ship and crew which had been out on the billowy ocean for three years. An old man had a son on board that ship. He watched faithfully with his light for three long years. The ship was expected every night. On the night of a terrible gale he went to sleep and let his light go out. When he awoke he hurried out to see if any vessel had been wrecked. The first thing that he met was the dead body of his own boy. What a lesson is this for those who hide their lights with worldly amusements, who let their lights go out by attending theatres!

You have sons and daughters sailing on the great ocean of life, sailing to an eternal shore, to that home of eternal glory, or to a world of eternal anguish. Will you "let the lower lights be burning, send a gleam across the wave," so that you may be instrumental in guiding them clear of the breakers on life's perilous ocean into the Eden above, or will you let your lights go out that they may be drifted, without warning, to eternal ruin?

J. C. MCQUIDDY.

"Though it may not be in your power," said Marcus Aurelius, to be a naturalist, a poet, an orator, or a mathematician, it is in your power to be a virtuous man, which is the best of all."

We are always complaining that our days are few, but acting as though we thought there would be no end to them.

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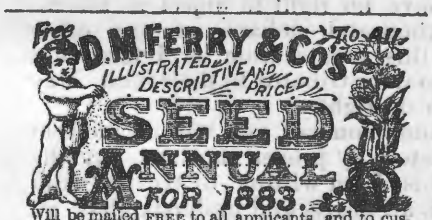

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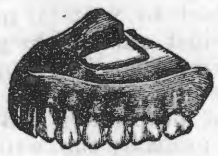

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CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS TO WHOM ALL CORRESPONDENCE RELATING TO THIS DEPARTMENT MUST BE ADDRESSED.

THE MAIN PLEA.

The main plea with which our fathers set out in this—the grandest and best of all reformations since the first apostacy of the church—was, "the union of all Christians on the Bible." This was a noble, a grand and a successful plea. Thousands of God's people—in captivity—heard the call "Come out of her my people," and came in obedience to the call. Came back to Jerusalem, to God, and to God's law. And while Nehemiah read and expounded the law, the people responded a hearty Amen! Wherever and whenever our brethren preached, our grand plea for union was presented, and many Christians born in captivity came out and united with us.

But alas! who pleads for the poor captives now? Who pleads for return to God's law now? Here and there may be heard the faint call of a few old fogies, who have not yet "progressed" far enough to forget the old land marks, and who are pleading for union: but the number is so few that the cry has but little force.

Our plea in the beginning was right. It met the approval—in word and action—of thousands of the best Christians on earth. Christians who, like the martyrs of old, counted not their lives dear to them, who forsook friends, relatives, old church and old associations, to help on in the mighty work of bringing all Christians into harmony and love in the one body, and thus uniting the efforts and work of all in the glorious work of the world's redemption.

And best of all God was with us; the Lord blessed the labors in this direction, of Stone, Scott, the Campbells, the Creaths, the Kendricks and Smiths, and a host of others, the most of whom are gone to their reward, and of whom the world was not worthy—while a few yet remain to plead for a return to the ancient order of things. Do we still cry out for union? Do we insist for union on God's book—his law as the only place where Christians may unite without sacrifice of conscience or principle? Nay, we do not. We have urged our plea until grown large, and influential as to numbers, and then, in the midst of success, elated with our numbers, we have begun to compare ourselves with the Babylonish sects around us, and content to be as they are. For shame! Shall we thus throw away the victory achieved through sacrifice and suffering on the part of dear brethren just gone before? Shall we now court favor with the sects? Did not our old soldiers refuse compromise? Did they not determine that they would have victory or death? They won a victory. Shall we hand it back to the sects again? Shall we court "the mother of harlots" by attending her church festivals, or by helping to build her Cathedrals? Shall we pray for the success of sectism all around us? Shall we pray for the time to come and also work for it, when all sects will exchange pulpits with one another, and with us? Shall we preach nice lectures on science, on temperance, on sociables, etc., and refuse to declare the whole counsel of God lest we uncover the sins and errors of some denomination, or some rich hearer? If so, we are doomed. Is it enough to court recognition from the sects? What difference does it make, whether recognized by them or not? If God be for us who are all they that be against us? Nay, brethren; we *must* maintain our grand old plea. Ring it out again, the brethren are groaning in bondage! Loose them, carry to them the grand old war cry. It will awaken them out of sleep and they will come out.

The man who for popularity or worldly influence can preach otherwise, the man who can persuade these captives in Babylon to be at ease, and who by his teaching leads men to believe "one church is just as good as another," that man is a traitor to the cause of Christ. He is an enemy of God, to Christ, and to the church. When a church seeks to please the world and sectarians rather than to please God and to leave consequences in his hands, then that church is a disgrace to the cause we plead, and the sooner its apparent light shall fade and die, the better for the cause and for souls. Let the sects have their lotteries, festivals, sociables, and what not; we must not ape them. Do we seek to please men or God? Our effort should be to please God; what care we as to whether this sect or that, shall be pleased? If God directs us and we obey, the consequences are his, not ours.

To your tents, O! Israel, and let every soldier buckle on his armor and prepare anew for the fight. Brethren, sound the battle-cry along the line, and once more let us rally to the fight, and let our watchword be the union of all Christians upon God's word, as the only rule of faith and practice.

Dear Brethren: Sometime ago, I wrote you through the ADVOCATE over "Disciple." In that article I called attention to some of Bro. Hall's unscriptural practices, and promised to write again occasionally. I shall not forget another promise that I made in my first, viz: That if I saw other unscriptural practices, I would not try to hide them, nor swell them out of proportion to their real existence. As this is probably the last time that I will make my allusions so personal, I propose in this to use plainness of speech. In fact, I am unable to convey ideas in any other way. I like to call things by their own name when I know how.

Brethren, I cannot, in one article, enumerate all of the errors that I have seen, or heard since I last wrote to you, and if I should choose to arrange them in a list, I should only give the most glaring ones, remembering that none are perfect, "no, not one." To obviate itemizing the errors of a two thousand dollar preacher, I propose to relate some of the circumstances of a prayer-meeting that I attended last night under the auspices of this self-sacrificing and long-suffering pastor.

The pastor called on the brethren to select and read passages of Scripture by turns. Several passages were read by different brethren, among whom was Bro. Hansbrough, whose locks are frosting from age, more than twenty years having been spent in the Master's cause. He called attention to Gal. v: 16–21 inclusive: "This, I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

Bro. Hall made some very appropriate remarks upon the Spirit, and when through, he called upon Bro. Hansbrough, who offered the excuse that it would be detaining the audience too long. Whereupon Bro. Hall insisted upon his saying something. Bro. Hansbrough then responded with a plain, logical exposition of the subject introduced by the Scripture above given, and in a very convincing way showed what it was to walk in the Spirit. He illustrated, by saying that the State of Texas had well defined boundary lines, within which bounds one was walking in the law of tht State, and when those lines were crossed, one was no longer walking in the law of the State, but was in Mexico. And said that so it was with the law of the Spirit. He said that the Spirit never led any one to a saloon, to a theatre, to a horse race, church festivals and fairs.

He then called attention to the things enumerated by the apostles as the works of the flesh, and dwelt at some length upon emulations, and revellings. In conclusion he said that he had heard that some of the brethren had attended the "Cinderella" some two weeks ago, which he said had for its object the raising of funds for the "mother of harlots," (we are told three thousand dollars were raised.) Bro. Hansbrough then plead with his brethren to cease to do these things, said that he supposed he would never talk to them publicly again in that house, but he hoped to meet them beyond the grave, but that he could not do so, unless they walked in the Spirit.

At the conclusion brother Hall told him that he had done wrong, that his remarks were very untimely. The writer knew that brother Hall was very sorry from the way he looked while it was being discussed by the old brother; and the writer was sorry for brother Hall, because *he* knew that Bro. H. had gone to the "Cinderella." Here was surely a verification of the word of God being "quick and powerful, and sharper than a two-edged sword," etc.

Bro. Hall in the course of his remarks, spoke very encouragingly about the financial progress, that is being made by the various efforts of the brethren. There is no doubt about the good intentions of a large portion of this congregation for the cause, especially among the sisters, but they need some sound preaching, something to carry them back to the word of God, from which they are so rapidly drifting. Bro. Hall spoke about some hewing to the line, that he had been doing. The writer don't know when he did it; it must have been in the dim distance. When he goes to hewing again, I presume that he will chop very lightly on the "Cinderella" side of the log.

Bro. Hansbrough, seeing that brother Hall was writhing so, after service asked him if *he* attended the "Cinderella" and he answered affirmatively. Before Bro. Hall dismissed the meeting, he spoke of the nice sociables that he was trying to get up, and suggested to the unmarried brothers that they have an entertainment and have refreshments, and invite the older brethren. Among his different classes of sociable members, he called one brother's name, of whom he said he was especially proud. After the adjournment of the meeting, and while Bro. Hall was protesting against Bro. Hansbrough for alluding to the revellings, etc., the old brother referred to this favorite brother above alluded to, and said that he had seen his name on the committee for the governor's inaugural ball, to which there was no reply.

I have given an account of this meeting, so that all who are desirous of knowing what the Capital church is doing, may form some idea. You will see that we are preparing for a fine lot of sociables. I have referred to Bro. Hall as a two thousand dollar preacher, because I cannot consistently call him a gospel preacher, I cannot call him a Methodist preacher nor a Baptist, for he does not claim these; I presume he does claim the two thousand dollars. If Bro. Hall is worth two thousand dollars as a gospel (?) preacher, then as a getter up of sociables he is invaluable.

I, however, have no right to object to his receiving two thousand dollars, or any other amount from this organization, as I have not been a very liberal contributor to their fund. May God help me to do right.

Brethren, I know some of you will decide that I am not actuated by proper motives, but the judgment of this I am willing to trust to him who "searcheth all hearts and understandeth all the imaginations of the thoughts."

Brethren, pray for us; pray that these innovations may not be continued here or elsewhere, but that we may become a peculiar people, zealous of good works.

Austin, Texas, April 18. AMY.

No one who is a lover of riches, or a lover of pleasure, or a lover of glory, can at the same time be a lover of men.—*Epictetus.*

Genius, at first, is little more than a great capacity for receiving discipline.—*George Eliot.*

ITEMS, PERSONALS, ETC.

We will send Breaker's Tracts at 45 cents per dozen, postage paid, as the price has been reduced.

The *Apostolic Times* says: "Church columns in secular papers are almost as flat as agricultural columns in religious papers."

The Russian Jewish emigrants in Nashville will soon build a new synagogue. The name of the church is the "Holy Congregation of Israel's Glory."

Our genial brother H. J. Hawkins, of Cowan, Tenn., was in the city last week. We have the right to call him an old and solid friend, as he has taken the ADVOCATE over twenty years.

Bro. L. M. Scholl, of Madison, Mo., has accepted a call to labor with the church at Memphis, Tenn., and will begin his work at once.

Bro. Harding's meeting at Huntsville still progresses and the interest increases. Fourteen additions up to May 3rd. The house is packed and jammed every night. Bro. Dougherty aids greatly by his fine singing.

The *Christian Evangelist* of April 26, gives a whole page in showing up the character of L. L. Norton, and puts him before the world in a very unenviable light. Let the brethren everywhere be on the lookout, and not be imposed upon by him.

The stories of "Ailenroc," our Alabama correspondent, besides being spicy and full of interest, always inculcate the highest and purest morality. Read "Blanche Milum's New Year," in this number.

Bro. Lewis Tillman, Jr., of Knoxville, Tenn., is writing a series of articles in the *American Baptist Reflector*, in which he desires to bring about a better understanding among Baptists as to what are the teachings of "Campbellites," so-called.

Bro. Riley Wilson, a merchant of Tullahoma, Tenn., had the misfortune to lose his store-house and stock of goods by fire last Thursday night. His loss was heavy. We extend our sympathy, and trust he has not been crippled too much to resume business again soon.

Also we announce the burning of the school building of Bro. George W. Campbell, of Lynnville, Tenn., a week or two ago. It was supposed to be the work of an indendiary, as it took fire in the night.

And now something will have to be done with Bro. Joseph Franklin. He has been telling about a man who named his dog Moreover, and when asked where he got such a name, replied it was a Scripture name, quoting the sentence, "Moreover, the dog, came and licked his (Lazarus') sores."

Sister J. M. Pickens wishes to express her grateful thanks to all who have contributed to the orphan fund. The work is scarcely begun, however, as a few hundred dollars will not go far toward maintaining them. Continue to send them help. Forward to A. A. Oden, Hartselle, Ala.

We did not wish or intend to deter any one from giving money to Bro. Smithson's family by the statement in last week's ADVOCATE that "their present wants had been supplied, according to the Scriptures." Read Bro. Granville Lipscomb's appeal in this number, and let the churches do the handsome thing, and forward their contributions to H. G. Lipscomb, 84 and 86 Broad Street, Nashville.

The *Western Recorder* gets the *Old Path Guide* into a box, by the following:

"The *Guide* has also failed to give its reasons for denouncing the mourner's bench because it is not as old as the New Testament, and yet supporting the General Christian Missionary Convention, which also is not as old as the New Testament."

The only way to avoid getting into such close places, and the only true ground of our distinction from those who advocate innovations, is to *stand by the Book*.

The *A. C. Review* publishes, with decided approval, the entire article of Bro. J. A. Harding, "A Question of Veracity." Among other things, Bro. Rowe says:

We entertain no malice against the guilty parties, and it is with reluctance that we publish the article of Bro. Harding, but we have this to say, that when Society men go around the country, and attempt to break down religious newspapers because they refuse to advocate Society measures, and asperse the characters of editors because they exercise the liberty of a free country and free speech, it is high time that such infamous acts were exposed, and the perpetrators brought to condign punishment.

Bro. J. C. Mason writes from Okolona, Ala., April 27:

Assisted by W. J. Hudspeth, we opened a new house of worship at Hope, also one seven miles Southeast of Hope last Lord's Day. The one in town is a neat little chapel, the other a substantial frame—both do credit to the zeal and good taste of the builders. Two hundred dollars were pledged to support Bro. H., who will labor half of his time at these two points. Three were baptized and one Baptist united with us. The good work goes on in spite of misrepresentations and chronic grumblers who are playing "Dog in the manger,"

General News.

Henry D. McDaniel, Democrat, was last week elected Governor of Georgia, without opposition. ——The great Brooklyn bridge is to be formally opened on the 24th of May with appropriate ceremonies. Orations will be delivered on the occasion by Rev. Dr. Storrs, on behalf of Brooklyn, and by the Hon. Wm. E. Evarts, on behalf of the City of New York.——A call has been made for a national convention of colored people to be held in Washington on Sept. 24, 1883, for the purpose of considering the present and future condition of the Negro race in this country.——Gen. Raum has resigned his office of Commissioner of Internal Revenue on account of insufficiency of salary. ——A large gang of counterfeiters has been arrested in New York.——Texas has had a tornado that killed several persons, and damaged property considerably. A school-house containing several children, near Fort Worth, was demolished, but only one child was hurt.——A heavy hail storm is reported from Hot Springs, Ark. Growing crops are badly injured.——A party of North Carolina colored people, just returned from Liberia, represent the condition of those they left in that country as most pitiable. They are all suffering from a leprous-looking affection of the feet, caused by the bite of a Liberian insect, and declare life there to be insupportable.——A novel cure for hydrophobia is recommended. It is to kill the dog that inflicted the bite and apply his liver to the wound. This remedy is said to be very effective, for the dog's liver has the power to remove the poisonous matter left by the dog's teeth, thus affording almost immediate relief and a perfect cure.——After the Ute Indian troubles a few years ago their vast reservation in the western part of Colorado was taken from them. It is now being rapidly surveyed, and will soon be thrown open for settlement. Much of it is valueless, but there are large tracks of fertile valleys well adapted for stock raising. A syndicate has been formed to get possession of these lands, by evading the land laws, which have been broken in all the West, especially in Dakota.——Near Collinsville, Ill., last week, an ancient mound was opened in which were found nineteen human skeletons, adults and children, both male and female, most of them in a good state of preservation, and a large quantity of pottery, cooper, and stone ornaments, and domestic and agricultural implements. Among the latter there were a great many flint hoes, which evidently had been used a good deal.——Along the Helena road in Montana an unknown disease is killing horses. The cords of the neck become rigid, and the animals cannot lower their heads. Food and water have to be raised so they can partake thereof.——Black pepper is not always pepper. It is often ground-up cocoa-nut shells sent from New Orleans to New York at the rate of 1,500,000 shells a year; and no one, except the initiated, knows what else enters into the composition of "pepper."——The St. Albans (Vt.) *Messenger* says that the present is the poorest maple sugar season for 40 years, and that means a loss of nearly $1,000,000 to the farmers of that State. ——The Northwest is filling up with immigrants this spring faster than ever before. They are passing through St. Paul at the rate of 10,000 a week, and railroads have hard work to supply the necessary rolling stock. Minnesota, Dakota, and Manitoba wil receive the most of them.—— A Wisconsin paper relates that two little boys, aged 12 and 6 years, were dosed with liquor on a train near Eau Clare, that State, by a facetious passenger as it calls him, the other day until the elder brother became dead drunk and the younger died outright.——Freeman the religious fanatic of Massachusetts, who "sacrificed" his little child a few years ago, and who has been in the lunatic asylum ever since, has now been pronounced sane, and been brought to trial. He states he was insane when he committed the deed, and believed he was doing God's will. The court has not given a verdict as yet.——There is unusual activity in the trade of manufactured tobacco this year.—— W. B. Searight, who has been for six years past mayor of Vincennes, Ind., and was a candidate for re-election, commited suicide because he was defeated.——A Florida man has begun to cultivate alligators, and has a large number ready for shipment.

FOREIGN.—The King and Queen of the Netherlands recently visited England, *incognito*, driving about sight-seeing as any common elderly tourists would have done. In obedience to their request, Queen Victoria officially gave no recognition of their presence.——Dwirne, a Russian frontier town has been attacked by the Turks, who were unsuccessful. Hicks Pasha, Soliman Pasha, and Major Galhourn are the Turkish leaders, and they are planning a continuation of hostilities.——The London *Times* editors live in such constant fear of the dynamiters that Mr. Walker has placed his seat at Braidwood under police protection, and his son, Mr. Arthur Walter, is also under vigilant guard.——At a recent sale, in Leipzig, George Washington's autograph brought $ 28.75; Peter the Great's, $ 27.75; Mary, Queen of Scots', $ 80.75; Marie Antoinette's, $ 115.25.——A religious riot occurred at Port Said, Egypt, recently, between the Greeks and Arabs. Several persons were killed, and a general massacre only prevented by the prompt action of the British troops.

New Advertisements.

Our friend Andrew Coussens, of the firm of Coussens & Tabler of this city, is doing his best to get things in shape after his serious loss by the disastrous fire in this city some weeks ago. The "Honey of Tar," manufactured by this firm is one of the best medicines obtainable for colds, coughs, etc. We always keep a bottle on hand, and speak from experience. Messrs. Coussens & Tabler lost six or eight thousand dollars worth of goods on which there was no insurance.

Read Mrs. Dr. Augusta Smith's new announcement in our advertising columns.

Morality is the body, of which the faith in Christ is the soul—so far, indeed, its earthly body, as it is adapted to its state of warfare on the earth, and the appointed form and instrument of its communion with the present world; yet not terrestrial, nor of the world, but a celestial body, and capable of being transfigured from glory to glory. in accordance with the varying circumstances and outward relations of its moving and informing spirit.—*Coleridge.*

Home Reading.

For the Gospel Advocate.

BLANCHE MILUM'S NEW YEAR.

BY AILENROC.

Of all the beautiful, accomplished young ladies who brightened by their presence the town of Greenville, Blanche Milum reigned the acknowledged belle, by right of birth and breeding; and, joined to these, she was the lucky owner of an almost perfect face, a graceful, supple figure, and the most winning, charming manners.

It was the last day of the year, and she stood upon the hearth rug, looking with satisfied eyes upon the adornings of her parlor, and chatting busily with her aunt, a middle-aged widow lady, who was visiting Mr. Milum's family.

"Auntie, dear," said Blanche gaily, "I fear that you do not approve of my arrangements for the morrow. If not, speak out and let me know if you think I have done amiss."

"I have not expressed any dissatisfaction," said her aunt, smiling gravely. "It is not my place to find fault with you or your home; still—"

"Well, auntie," said Blanche, "say on; still what?"

"I would not offer wine to my guests."

"Why, auntie, you would not? But you are to particular about little things. Custom demands it, my friends expect it, and what harm is there in a glass of wine?"

"The harm lies in this: you may inadvertently lead some young man astray. You may *not* do it but there is the risk to run, and you a member of the church, too, are you not, Blanche?"

"Certainly I am, and have been for several years, and I do not think it will come up in judgment aginst Blanche Milum that *she* led any astray," she answered proudly.

"Not willingly and willfully, I admit; but oh! the little tempting baits and traps that beset the feet of the young. Do you remember that one of old pronounced a curse against the one who put a bottle to his neighbor's lips?"

"Don't talk so, auntie," said Blanche. "I will never put a bottle to my neighbor's lips; a small glass of wine is a different matter."

"There is alcohol in it, there is intoxication in it. I wish you could see it as I do."

"What a dear old fogy aunt you are," said Blanche, laughing; "how many more things do you find in me to condemn?"

"One more thing, while we are talking. I see since I have been here that card-playing is a favorite amusement with you and your friends."

"Oh, yes, I love to play; there isn't a bit of harm in a social game of cards."

"I am always doubtful about anything that you have to apologize for," said her aunt. "It strikes me that if it really were a good thing, you would not feel called upon to say that there is no harm in it."

"But some contend that there *is* harm in it, you know; as for me, it is a nice pastime, that is all."

"There was a lad here a few nights since, who was, I think, just learning to play. Suppose it should be not merely 'a nice pastime' for him?"

"Willie Carleton? Yes, I was learning him to play. He is one of the nicest boys I know. Really, auntie, you are on extremes; everybody here plays."

"No, you are mistaken," her aunt answered; "nothing could induce *me* to play."

"But you are an exception," Blanche said, flinging her arms around her aunt's neck. "You are like the Indian's tree,—so straight you lean over. But let us go to bed, my dearest, fault-finding, good-hearted auntie, for my eyes must be bright to-morrow."

With bright dreams of the future floating through her mind, Blanche Milum sought her couch, and was soon wrapped in peaceful, healthful slumber. The night wore on, and presently the stroke of twelve announced the death of the old year and the birth of the new, and a new and terrible dread hovered over the sleeping girl. Thrilled by a nameless, haunting fear, she started from her slumbers, and behold! a dark shape stood before her—a hideous, awful presence—and she knew at once that the enemy of all souls stood at her bedside.

"The hour has come," said a dreadful voice, which almost stilled the beating of her sinking heart. "Thy soul is required at thy hands, and I have come to escort you to your future abode."

"No, no," she cried in anguish of spirit, "not you; no, no, not to *your* abode!"

"Yes, to *my* abode," said the devil, and his eyes flashed with sudden fires, "for you are one of my servants."

"I?" cried Blanche, horrified. "Oh, no; not I. *I* am a Christian!"

Then the devil laughed loud and long—a derisive, mocking laugh—and a thousand impish voices out of the surrounding darkness seemed to join in his Satanic glee.

"'By their fruits ye shall know them,'" said the devil. "I tell you you have been *my* disciple."

"No, no!" she cried again, "I am a Christian; I want to go to heaven; I never saw a day in my life but that I wished to go to heaven."

"You have not labored to that end," her terrible visitor responded; "you have worked for me."

"Oh! you are mistaken," urged the terrified girl. "Indeed, I have not worked for you; my hopes and desires have been in another direction entirely."

"Your practice has not," said he, grimly. "I can bring witnesses to prove that you *have* worked for me and recruited my ranks."

"Bring them then," she pleaded. "Convince me by actual proof; but I *know* you are mistaken in the person, for I desire to be saved in heaven."

The devil waved his hand, and a shape, which had once been a mortal man, appeared beside him. Despair was in every feature, and the burning eye fixed on hers transfixed her with terror.

"I was a stranger to you," said this lost soul, at a sign from his master, "but I went to church one day, and I saw you there. You were beautiful to look upon, and methought a heavenly expression rested on your countenance. At the earnest appeal of the preacher the tears trickled down your cheek. My heart smote me. I said when one so young and pure can weep, shall my eyes be dry? I had persuaded myself that I was an infidel, but when I heard you confess your faith in Christ, I said there must be reality in this religion. I saw you emerge from the baptismal waters; I saw you take the emblems of your Lord's broken body and shed blood, and I thought how lovely it is to be a Christian. A half-formed resolve grew in my heart to turn from my evil ways and lead a different life; but while halting between two opinions, wandering restlessly to and fro, I stepped one night into a ball-room, and you were there. I saw you—Christian as you called yourself—floating through the mazy dance in the embrace of the most licentious of men. Then I cursed my good intentions. I said, they are all hypocrites; I will run my course and we will all go down to death together. I died an infidel. I am a lost soul, eternally undone, and *you* are answerable for it."

His dreadful words and hollow tones spoke conviction to her soul.

"How could I tell?" she faltered, "you were a stranger to me. I never dreamed of such a thing and now it is too late."

And the impish voices took up the strain, and out of the horrible darkness it rang again and again, "too late—too late."

"Are you satisfied of the justice of my claim?" the devil asked, "or shall I bring more witnesses?" "He was a stranger to me," she urged, "I did not know, I did not think. Oh! I cannot be punished for that!"

"Very well," he said and waved his hand, and there appeared before her a face which she well knew, although it had long been covered by the coffin-lid.

"Blanche," said the hollow and unearthly voice, "you caused my ruin. I loved you in life and would screen you now if I could, but it is impossible—I must speak. A love of strong drink lurked in my nature; I was born with it, it was mine by inheritance. My mother knew it, and I knew it. I promised her that I would never tamper with the poison which could inflame my blood and drag me to ruin. Manhood found me with the demon unaroused, but *you* tempted me. You poured for me the ruby wine and put my love to the test. I fell, and you spurned the drunkard. You little thought that your white hand had unbarred for me the gates of woe, but it was true. I died the drunkard's death. In all the horrors of *mania a potu* I yielded up the ghost, and took up my abode with devils and damned spirits."

Terrible anguish seized upon her soul, hot tears burst from her eyes and she cried aloud, "Oh! If I had only known before it was too late."

And again the impish voices took up the cry, "too late, too late," and the devil smiled, well-pleased. "One more witness," he said, "and I am done." Then she saw appear at his side the pale face of her boy admirer, Willie. Pale, hopeless, and despairing, he stood in silence until commanded by his superior to speak.

"You caused my ruin," he said, "though you did not know it. My father was passionately fond of cards, my grandfather was a gambler, and his father. No wonder my mother trembled for me and I promised her that I would never touch a card. But I was too weak to withstand your raillery. You said there was no harm in playing and I believed you. You taught me to play, for with you it was pleasant pastime, but I was fascinated, infatuated and ceased to care for anything else. I became a gambler and broke my mother's heart. After her death I ran the downward course swiftly, till finally I stabbed my antagonist over the gaming table and ended my days on the scaffold. If you heard of my terrible end your conscience gave you no pang, but what you begun in your parlor caused my body to swing on the gibbet and consigned my soul to unending woe."

No sound came from the white lips of the shuddering girl—no further attempt at justification. "Too late," was the cry of her terrified, remorseful soul, and "too late" echoed and re-echoed in her ears.

"You are mine," said the devil, quoting Scripture fluently, "for 'to whomsover ye yield yourselves servants to obey his servants ye are,'" and he reached out a strong black hand to grasp her, —but with one long, agonizing shriek, Blanche Milum sprang out of bed, and behold! her terrible visitor and his ghastly companions were gone, and the throbbing of her heart alone woke the stillness. Through her window crept the pale light of the coming day, and looking out she saw the rosy fingers of the dawn streaking the eastern sky; then she sank upon her knees and poured out her soul in penitent, fervent prayer and thanksgiving to God.

"No wines," was her order for that morning, "let us have coffee, tea, anything the young men like, so it does not intoxicate. It is New Year's morning and I have turned over a new leaf."

Her indulgent father only smiled at her new whim, but his sister, noting the dewy eyes and shaking lips, wondered at and was thankful for the change.

Need I say that when the sun went down and "darkness wrapped her sable curtains around a sleeping world," that Blanche had nothing to regret concerning her entertainment. Only a few nights after, Willie Carlton, a promising youth came in, and missing the card table asked for it. Then came her opportunity, and as an elder sister might she talked to him, told him of the dangerous ground on which they might be treading, and asked him to join with her in the New Year's pledge against wine and cards. With boyish enthusiam he followed the guiding hand, and with a half laugh said: "As for wine I do not care for it, Miss Blanche, but I *do* for cards, although mother has always opposed my playing. That night after I played with you I could not sleep; the cards, and the run of the game was in my mind all night, and the next day, too."

How vividly at those words, came back her dream, and Willie did not know why she cried out with such fervor: "Oh, Willie! God forbid that I should lead you astray."

"Of course not, Miss Blanche," he answered, "and I pledge you my word and honor never to play again."

"Thank you," she said with a sob, "hold to your honor, dear boy."

There are some great troubles that time can only heal, and perhaps some that can never be healed at all; but all can be helped by the great penance, work. When gift sits down, folds its hands, and mournfully feeds upon its own tears, weaving the dim shadows that a little exertion might sweep away into a funeral pall, the strong spirit is shorn of its might, and sorrow becomes our master.

Dr HARTER'S IRON TONIC.

A combination of Protoxide of Iron, Peruvian Bark and Phosphorus in a palatable form. For Debility, Loss of Appetite, Prostration of Vital Powers it is indispensable.

REV. A. I. HOBBS Writes:—After a thorough trial of the IRON TONIC, I take pleasure in stating that I have been greatly benefited by its use. Ministers and Public Speakers will find it of the greatest value where a Tonic is necessary. I recommend it as a reliable remedial agent, possessing undoubted nutritive and restorative properties. *Louisville, Ky., Oct. 2, 1882.*

PURIFIES THE BLOOD

REV. J. L. TOWNER, Industry, Ill., says:—"I consider it a most excellent remedy for the debilitated vital forces.

PREPARED BY THE DR. HARTER MEDICINE CO., 213 N. MAIN ST., ST. LOUIS.

Miscellaneous.

The great end of education is to form a reasonable man.

Fifty eight million dollars is the estimated value of finger rings of this country actually worn, and still there are people mean enough to go hacking and coughing because they do not want to invest 25 cents for a bottle of Dr. Bull's Cough Syrup.

The more honesty a man has the less he affects the air of a saint.

The Age of Miracles

is past, and Dr. Pierce's Golden Medical Discovery" will not raise the dead, will not cure you if your lungs are almost wasted by consumption. It is, however, unsurpassed both as a pectoral and alterative, and will cure obstinate and severe diseases of the throat and lungs, cough and bronchial affections. By virtue of its wonderful alterative properties it cleanses the blood, cures pimples, blotches, and eruptions, and causes even great eating ulcers to heal.

Act well at the moment, and you have performed a good to eternity.—*Lavater.*

I'll Bet a V

The man who sang "I would not live always," was troubled with nearly all the great variety of diseases which begin in derangements of the stomach, bowels and liver and did not take the papers to find out that Swayne's Pills beat everything in the market for restoring in man lost vitality and making him feel as good or better than new. Do not delay, friends, but go at once and purchase a box of Swayne's Pills Remember 25 cents or 5 boxes for $1.00.

From Dr. S. W. Hunter, Baltimore Maryland

Having become familiar with Colden's Liquid Beef Tonic, I take pleasure in recommending it as an excellent preparation, combining as it does *food* in a *remarkable* way, producing *good blood, health and strength.*" (Remember the name. COLDEN'S—*take no other.*) Of druggists,

Dr. KLINE'S Great Nerve Restorer is the marvel of the age for all Nerve Diseases. All fits stopped free. Send to 931 Arch Street, Philada., Pa.

"My wife had fits for 35 years," says Henry Clark of Fairfield, Mich. *Samaritan "Nervine* cured her." Your Druggists keep it.

"Dr. Benson's Celery and Chamomile Pills conquered my headache." Rev. C. T. Reiner, Lisbie, O.

Glenn's Sulphur Soap is the most reliable purifier in the market.

Brains cannot be measured by the size of the head, nor eloquence by the extent of the mouth.

Dr BULL'S COUGH SYRUP

For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Croup, Influenza, Asthma, Whooping Cough, Incipient Consumption and for the relief of consumptive persons in advanced stages of the Disease. For Sale by all Druggists.—Price, 25 Cents.

Keep doing, always doing. Wishing, dreaming, intending, murmuring, talking, sighing, and repining, are idle and profitless enjoyments.

Get the Original.

Dr. Pierce's "Pellets"—original "Little Liver Pills" (sugar-coated)—cures sick and billious headache, sour stomach, and billious attacks. By druggists.

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

Dr. Pierce's "Favorite Prescription" for all those weaknesses peculiar to women, is an unequalled remedy. Distressing backache and "bearing-down" sensation yield to its strength-giving properties By druggists.

Silver Spoons.

It is not to expected that every man was born with a "silver spoon in his mouth," but it is expected that every sensible man this side of kingdom come will purchase a box of Swayne's Pills—composed of valuable concentrated juices of plants, warranted to cure the great variety of diseases which begin in derangement of the stomach, liver and bowels. Try them once and you will always use them. Purely vegetable.

A bottle of *Samaritan Nervine* enables one to defy asthma, nervousness and general debility.

Andrews Bazar says "Dr. C. W. Benson's Skin Cure is sure, perfect and elegant remedy.

Pike's Toothache Drops cure in one minute.

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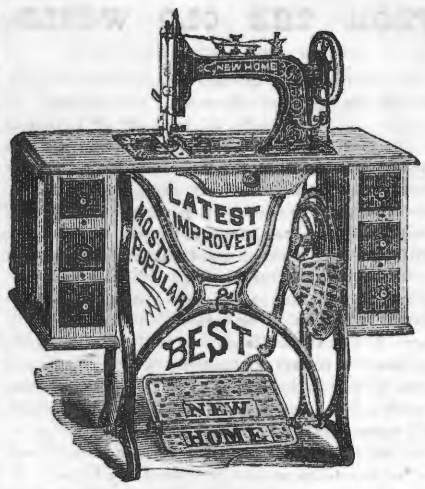

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Singer Needles 15c. per Dozen; Needles for all other Machines at 25 cents per Dozen.

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CEMENT and BURLAP BAGS.

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SPENCER, TENN.

THIS INSTITUTION, Chartered in 1848, has now been favorably known for more than thirty years, for its discipline, both as regards education and government. Located on the Cumberland Plateau, it is free from epidemics. The water is pure freestone and chalybeate. The breezes of Summer are delightful and invigorating, and the gales of winter not too severe. The College buildings, recently enlarged by the Christian Brotherhood of Tennessee, are sufficiently commodious to accommodate a large class of young Ladies and Gentlemen. Spencer is ten miles South-east of Manchester & McMinnville Railroad as extended.

—TERMS:—

Tuition,	Primary Dep't'm't, per S's'n,	$ 7 50	Tuition,	Commercial Dep'm't per S'n,	$20 00
"	Preparatory " "	15 00	Lessons instrumental Music from		$15 to $20
	Collegiate, " "	20 00	"	in Art Department from	2 50 to 10

The Spring Session of 1883, begins on the Last Monday in February
For further particulars address,

Prof. A. T. SEITZ, President,
Or W. H. UTTON, Sec. Board Trustees.

DIPHTHERIA
CROUP, ASTHMA, BRONCHITIS, NEURALGIA.
Johnson's Anodyne Liniment (for Internal and External Use) will instantaneously relieve these terrible diseases, and will positively cure nine cases out of ten. Information that will save many lives, sent free by mail. Don't delay a moment. Prevention is better than cure. I. S. JOHNSON & CO., BOSTON, MASS.

NASHVILLE MARKETS.

OFFICE GOSPEL ADVOCATE, *May* 9, 1883.

COTTON.

Good Ordinary	9⅛
Low Middling	10¼
Middling	9¾
Good Middling	10⅝

COUNTRY PRODUCE.

GINSENG	1 00 to
BEESWAX—Choice	35
DRIED FRUIT—Apples	4
Peaches, halves	3½
" quarters	
TALLOW	7½
POTATOES—Irish, per bbl	2 25
" Sweet "	1 25 to 1 75
PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1¾
FEATHERS—Choice	55 to 60
BUTTER	15 to 22
CHICKENS—Hens	25 to 33
Young Chickens	15 to 25
EGGS	11
HIDES—Dry Flint	15 to 16
Dry Salted	11 to 13
Green Salted	7½ to 8
WOOL—Tub Washed	32 to 34
Unwashed, Clothing and Combing	18 to 22
Unwashed Lamb's Wool	none.
Burry One-third less	

FLOUR AND GRAIN.

FLOUR—Superfine	4 25
Extra	5 00
Choice Family	5 75
Fancy	6 25
Patent Process	6 75
BRAN—Loose Car loads, per ton	17 00
WHEAT—New	100 to 112½
CORN—Sacked in Depot, white	49½
New, from Wagon, shelled	46
" " " in ear	48
OATS—Sacked in Depot new	53
RYE—From wagon, Seed	60
BARLEY—from wagon	50
HAY—Mixed	14 00
Prime Timothy	15 00
Choice "	16 00

LIVE STOCK.

CATTLE—Best fat Steers, per 100 lb	5 25 to 5 75
Best Butchers	5 25 to 5 75
Ordinary thin Cattle	2 50 to 3 00
Sheep, Fat	4 50 to 5 00
" Stock	3 00 to 3 25
Lambs	
Heavy Hogs	6 20 to 6 35
Light Hogs	5 50 to 5 75

PROVISIONS.

BACON—Clear Rib Sides	11¾
Shoulders	8
LARD—Buckets	13¼
Tierces	12½
HAMS—"C. C. C."	13 to 13½
COUNTRY MEAT—Shoulder	9½ to 10
Clear Sides	12
Hams	12½
Lard, from wagon	11¼
BULK MEATS—Clear Rib Sides	10½
Clear Sides	11½
Shoulders	8

TOBACCO.

Common to good lugs	2 75 to 4 5
Low leaf	5 00 to 6 00
Common to medium leaf	6½ to 7½
Good leaf	7 50 to 8 50
Fine leaf	

WHOLESALE GROCERIES.

SUGAR—New Orleans (kettle) per bbl	7⅛ to 8
Yellow Clarified	8½ to 9
White Clarified	9 to 9¼
Granulated	9¾ to 10
Crushed and powdered	10½
A Coffee	9¾ to 10
MOLASSES—New Orleans	45 to 58
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	8¾ to 9½
NAILS—10d	3 75
Horse shoes	5 00
SALT—Seven bushel barrels on cars	1 80
5½ bushel bbl	1 40
LEATHER—Oak Sole	35 to 40
Buffalo Slaughter	27 to 25
Hemlock	24 to 27
In Rough	20 to 24
SEEDS—Herd's Grass	1 00 to 1 10
Blue Grass	1 24 to 1 50
Clover	1 25 to 1 50
Timothy	2 25 to 2 50
Orchard Grass	1 40 to 1 :5
German Millet, from wagon	1 50
Hungarian and Missouri	1 24

DR. C. W. BENSON'S

SKIN CURE

Dr. Benson's New Remedy

Is Warranted to Cure

ECZEMA, TETTERS, HUMORS, INFLAMMATION, MILK CRUST, ALL ROUGH SCALY ERUPTIONS, DISEASES OF HAIR AND SCALP, SCROFULA ULCERS, TENDER ITCHINGS, and PIMPLES on all parts of the body.

and Favorite Prescription

It makes the skin white, soft and smooth; removes tan and freckles, and is the BEST toilet dressing IN THE WORLD. Elegantly put up, TWO bottles in one package, consisting of both internal and external treatment,

All first class druggists have it. Price $1. per package.

Baltimore Church Bells

Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md.

BUCKEYE BELL FOUNDRY.

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.

VANDUZEN & TIFT, Cincinnati, O.

FROM THE OLD WORLD.

From the great London (Eng.) Times.

Among the many specifics introduced to the public for the cure of dyspepsia, indigestions, derangements of various kinds, and as a general family medicine, none have met with such genuine appreciation as Hop Bitters. Introduced to this country but a comparatively short time since, to meet the great demand for a pure, safe and prompt family medicine, they have rapidly increased in favor, until they are, without question, the most popular and valuable medicine known. Its world-wide renown is not due to the advertising it has received; it is famous by reason of its inherent virtues. It does all that is claimed for it. It discharges its curative powers without any of the evil effects of other bitters or medicine, being perfectly safe and harmless for the most frail woman, smallest child, and weakest invalid to use. Few are the homes indeed where the great discovery has not already been hailed as a deliverer and welcomed as a friend. It does what others affect to do. Composed of simple materials, it is a marvel of delicate and successful combination. Nothing is wanting. Every ingredient goes straight to the mark at which it is aimed, and never fails. Pleasant to the palate, agreeable to the stomach, and thoroughly effective as a cure, it has won for itself the confidence of all.—*Times*, London, Eng.

A Few Unsolicited Letters From Thousands Received.

Feb. 9, 1882.

I have tried experiments on myself and others with Hop Bitters, and can easily recommend them as a pleasant and efficacious medicine. I have found them specially useful in cases of *congestion* of the *kidneys*, as well as *bilious derangements*.

Rev. S. MILLER, M. A.,
Rector to the Duke of Edinburg.

U. S. Consulate, *Manchester, Eng.*, Nov. 8, 1882.

Gentlemen:—Since writing you of the great benefit I had derived from taking "Hop Bitters," I gave a friend a bottle, who had been suffering much from dyspepsia and sluggish liver, and the change was marvellous; he appeared another being altogether. He had tried several other remedies without any benefit. I could name over a dozen other miraculous cures. Arthur C. Hall, Consular Clerk.

London, Eng, Sept. 1, 1882.

I am pleased to testify to the good effects of your "Hop Bitters," having been suffering for a long time with severe pain in the left side and across the loins, and, having tried a number of so-called remedies without any benefit I am glad to acknowledge the great relief I have obtained from your medicine.

Charles Watson.

Colchester, Eng., Aug. 18, 1882.

Gentlemen:—I was troubled with a very bad form of indigestion for a long time, and tried many things in vain until I got some "Hop Bitters," and on taking was quite cured, and remained so till this time. It is now three months ago since I was bad.

F. Bell.

From Rev. J. C. Boyce, M. A., Oct. 30, 1882.

Dear Sirs:—I have lately finished my first bottle of "Hop Bitters." After having for many years suffered *acutely* from *rheumatic gout* (inherited) I feel so much better, and can walk so much more freely, should like to continue the use of it. I write to ask how many bottles you will let me have for £1, so that I may always have some in stock.

From Old Ireland.

Hop Bitters Co. *Dublin*, Nov. 2?, 188?

Gentlemen:—You may be interested to learn that one of the most eminent Judges on the Irish bench (a customer of mine) highly approves of your Hop Bitters, having received great benefit from their use. T. T. Holmes, Chemist.

Alexandria Palace,
London, Eng., April 18, 1882.

I find Hop Bitters a most wonderful medical combination, healthful, blood-purifying, and strength-ening. I can from analysis as well as from medical knowledge, highly recommend them as a valuable family medicine.

Barbara Wallace Gothard, Supt

London, Eng., Feb. ', 1882.

Gentlemen:—For years I have been a sufferer from *kidney complaint*, and from using Hop bitters am entirely cured, and can recommend them to all suffering from such disease.

William Harris.

Sheffield, Eng., June 7, 1881.

Sir:—Having suffered from extreme *nervous debility for four years*, and having tried all kinds of medicine and change of scene and air without deriving any benefit whatever, I was persuaded by a friend to try Hop Bitters, and the effect, I am happy to say, was most marvelous. Under these circumstances I feel it my duty to give this testimonial for the benefit of others, as I may say I am now entirely well; therefore I can justly and without confidence give personal testimony to any one wishing to call upon me. Yours truly, Henry Ball.

Norwich, Eng., June 20, 1882.

To the Hop Bitters Co.

Gentlemen:—Having suffered for many years from biliousness, accompained with sickness and dreadful headache (being greatly fatigued with overwork and long hours at business), I lost all energy, strength and appetite. I was advised by a friend in whom I had seen such beneficial effects to try Hop Bitters and a few bottles have quite altered and restored me to better health than ever. I have also recommended it to other friends, and am pleased to say with the like result. Every claim you make for it can fully endorse, and recommend it as an incomparable tonic. Your truly,

S. W. Fitt.

From Germany.

Katzenbackhof, Germany, Aug. 28, 1882.

Hop Bitters Co.

Dear Sirs:—I have taken your most precious essence Hop Bitters—and I can already, after so short a time, assure you that I feel much better than I have felt for months.

I have had, during the course of four years, three times an inflammation of the kidneys. The last, in January, 1880, was the worst and I took a lot of medicine to cure the same, in consequence of which my stomach got terribly weakened. I suffered from enormous pain, had to bear great torments, when taking nourishment, had sleepless nights, but none of the medicine was of the least use to me. Now, in consequence of taking Hop Bitters, these pains and inconveniences have entirely left me, I have a good night's rest, and am sufficiently strengthened for work, while I always had to lay down during the day, and this almost every hour. I shall think it my duty to recommend the Bitters to all who suffer, for I am sure I cannot thank the Lord enough that I came across your preparation, and I hope He will maintain you a long time to come for the welfare of suffering mankind. Yours very truly,

Pauline Haussler, Gebr. Rosler

From Portugal and Spain.

Gentlemen:—Though not in the habit of praising patent medicines, which for the most part are not only useless but injurious, I have constantly used Hop Bitters for the past four years in cases of indigestion, debility, feebleness of constitution and in all diseases caused by poor or bad ventilation, want of air and exercise, overwork and want of appetite, with the most perfect success.

I am the first who introduced your Hop Bitters in Portugal and Spain, where they are now used very extensively. Yours very truly,

Baron DeFonte Bella.

Profession de chemié et de Pharmacie, Coimbra university, Coimbra, Portugal.

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C. F. HUDSON & CO.,

Have the largest stock of

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Ever offered to the public.

PRICES TO SUIT ALL.

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Piece Goods in Great Variety.

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BIG PAY to sell our *Rubber Printing Stamp* Samples free. TAYLOR BROS. & Co., Cleveland, O

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For the HIGHER CULTURE of YOUNG LADIES.

Facts Worthy of Notice.

The instruction in this Institution is *thorough* and *practical*. The school is progressive and economical. Book-keeping and Penmanship are without additional cost. A pupil can enter at any time and find classes to suit any grade. No one held back on account of the slow progress of indolent pupils. Elocution is made a study, and those who desire to prepare for public reading can do so without *extra charge*. The lessons are studied under the supervision of teachers, and the student is taught to overcome her difficulties. Our graduates are successful teachers and book-keepers. Music is a speciality. Our recitation rooms are daily open to the inspection of any one, and critics are especially invited. Latin course free of charge. All the advantages of a first-class Female chool can be had here. For catalogue and testimonials address,

Our boarding Department is filled to its utmost capacity. Board can be procured in first class families for $3.00 to $3 50 per week.

J. W. GRANT, of Ky. University, Prin'p'l,

Or ROBT. AUG. BROADHURST, Pres

PARKER'S HAIR BALSAM. A perfect dressing elegantly perfumed and harmless. Restores color & prevents baldness.

All Farmers, Mothers, Business men, Mechanics, &c, who are tired out by work or worry, and all who are miscrable with Dyspepsia, Rheumatism, Neuralgia, Bowel, Kidney or Liver Complaints, you can be invigorated and cured by using.

PARKER'S GINGER TONIC

If you are wasting away with Consumption, Age, or any disease or weakness, you will find the Tonic a Highly Invigorating Medicine that Never Intoxicates

None genuine without signature of HISCOX & Co. 50c. & $1 sizes at dealers in drugs. Large Saving Buying $1 Size.

$1000 REWARD

For any machine hulling and cleaning fit for market as much Clover Seed in one DAY as the VICTOR

Double Huller. It has made $100 often IN ONE DAY

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Agents for J. I. CASE'S Walking Cultivators, the champion labor saving implements of the age, the Celebrated Mitchell Wagons, and Buffalo U. S. Standard Scales.

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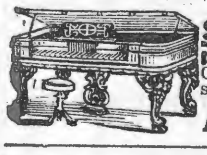
Horses, Cattle, Sheep, Swine, Poultry, Bees and Dogs. By Hon. J. Periam and Dr. A. H. Baker, V. S. Covers every subject of Stock of Farm in Health and Disease. Entirely new. Nothing like it. No competition. Cheapest book published. Contains 1156 Imperial octavo pages; two charts for telling ages of Horses and Cattle; 720 Engravings and 6 colored plates. 11,500 sold in 90 days. Farmers clear $100 a month. Act now. Exclusive territory. For Confidential Terms, &c., address the Publishers, N. D. THOMPSON & CO., NEW YORK, OR ST. LOUIS, MO.



$173.75 for a SQUARE or UPRIGHT ROSEWOOD PIANOFORTE, with Stool, Book and Music. Only $30 for an Eight Stop, Sub-Bass and Octave-Coupler ORGAN. Chapel Organs $65, Pipe Organs $94. OTHER BARGAINS fully described in Illustrated Catalogue which is sent FREE with full particulars. VISITORS ARE ALWAYS WELCOME. Address or call upon DANIEL F. BEATTY, Washington, New Jersey.

IT PAYS to sell our Hand Rubber Stamps. Samples free. FOLJAMBE & Co., in Cleveland, Ohio.

OPIUM Morphine Habit Cured in 10 to 20 Days. No Pay until Cured. J. L. STEPHENS, M. D., Lebanon, Ohio.

A good quality of Turkey Red Table Linen, warranted fast color, 60c. per yard, at Dodd Bros., 103 Union street.

A beautiful line of Dress Ginghams at 10c. and 12½c. per yard, at Dodd Bros., 103 Union street.

All of the leading colors in Nun's Veiling, both double and single width, at Dodd Bros., 103 Union street.

A full line of Spring Prints, 5½c. to 6½c. per yard, at Dodd Bros., 103 Union street.

A good yard-wide Bleached Domestic, no dressing, at 9c.

DODD BROS., 103 Union street.

The best Bedticking in the city at Dodd Bros., 103 Union street.

The best white Shirt in the city at Dodd Bros., 103 Union street.

A beautiful line of Linen Lawns, Muslins, Union Lawns, etc., at Dodd Bros., 103 Union street.

A large line of the best patterns of Hamburg Edgings at Dodd Bros., 103 Union street.

Lonsdale Cambric 10c. DODD BROS., 103 Union street.

A beautiful line of Buttons, Trimmings, Braids, etc., at Dodd Bros., 103 Union street.

All of the new shades of Kid Gloves, Foster lace and Sarah Bernhardt, at Dodd Bros., 103 Union street.

All orders promptly filled by mail at Dodd Bros.

Send to Dodd Bros. for samples.

COULD TESTIMONY BE STRONGER!

M. M. ("Brick") Pomeroy, Editor Pomeroy's Democrat, (Denver, Col.,) Endorses Mrs. Dr. Smith.

A "Cloud of Witnesses" Commend the New Process Cure Treatment.

MEN AND WOMEN RESTORED BY IT!

Mrs. Alexander Campbell, of Bethany, W. Va.; Mrs. M. E. Connell, Salamanca, N. Y.; Mrs. Nona Prewitt, Thompson's Station, Ky.; Mrs. E. E. Simpson, New Orleans; Mrs. Richards, Lafayette, Ind.; Eld. J. R. Gaff, Hamilton, O.; B. F. George, Denver, Col., and thousands of others, having been treated by Mrs. Dr. Smith, commend her to the suffering. Hundreds of persons of the Christian church, and of all churches, and of no church, apply to her for treatment. Such an array of names, many of them so well known, and so many well attested cures, will remove every doubt as to her great skill in removing diseases.

The following appeared editorially in *Pomeroy's Democrat* of April 21st. Read it; it contains the whole matter in a nutshell:

To assist nature is the greatest triumph of the physician. Disease is impaired vitality, and to remove the depressing cause, and assist in raising the vital force, is the first effort made by the "New Process Cure Treatment." The germs that develop and multiply at the first onset of disease must be cast out and destroyed, or they will destroy the life of the person.

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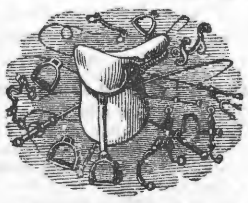

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VOLUME XXV., NUMBER 20. | NASHVILLE, TENNESSEE, MAY 16, 1883. | $2.00 YEARLY IN ADVANCE. POSTAGE PREPAID.

EDITORS:

D. LIPSCOMB, E. G. SEWELL.

The Deacon's Advice.

"Think more of the harvest and less of the labor,"
Said good farmer Smith to his neighbor one day,
Who paused on the hill-side, both stony and sterile,
To chat with the deacon, hard-fisted and gray.

The prospect seemed cheerless where even weeds wilted,
And oft would the husbandman growl and lament.
Yet still he worked on, with heart unconfiding,
Vexation his portion instead of content.

Soft dews and warm rains on the hill-side descended;
A capital crop blessed the young farmer's eyes.
"O fool that I am," in the autumn he murmured,
"My summer-time doubts I now deeply despise!

"I might have spared all the fretting and worry;
The deacon was right, and my duty was clear—
'Think more of the harvest and less of the labor,'
I'll sing both in spring and in autumn, next year."

"Think more of the harvest and less of the labor,"
Should be the grand motto of all as they toil;
"For God will bless those who act nobly and wisely,
And flowers will spring from unpromising soil.

—*Youth's Companion.*

RICH POND, KY.

We made a brief visit to this place Saturday before the 5th Lord's day in April, and remained till 1 o'clock Monday, preaching Saturday morning, Saturday night, Lord's day and night, and Monday morning. Rich Pond is on the Louisville & Nashville railroad, eight miles south of Bowling Green. The brethren at this place have just finished and begun to use their new meeting-house this spring. They have a very neat and comfortable house, and have it nearly paid for. Bro. J. Harding, the meeting-house builder, held them a meeting with a number of additions a year or more ago, and then aided them very much in raising means to build their house. This congregation has rather a striking history. In the year 1874, we were invited to go to that neighborhood to preach for them, when there were but few members in the entire community. Bro. B. F. Rogers, a school teacher and young preacher, had but recently come to the place, and had begun to teach school there, and to preach some. By his preaching and his godly life he had attracted the attention of the people to Bible teaching, and opened the way for good to be done. When we first began to preach in the neighborhood, we began in Locust Grove meeting-house, owned by the Methodists, but had been built free for others to preach there when not occupied by the Methodists.

The first meeting we baptized some five or six, some of whom were members of the Methodist church. On our second visit there, a Methodist preacher, by the name of T. D. Lewis was present, heard my discourse on Lord's day, and at the close, announced that he would have that discourse reviewed in three weeks from that time. He brought Timothy Frogge for the purpose, and we obtained division of time, and spent one day in discussing the matter of that discourse, an account of which was published in the ADVOCATE of that year, 1874. We continued to visit the place occasionally and hold meetings for them, for some three or four years, baptizing somebody almost every visit.

Then the brethren began to call in others to preach for them. Bro. B. B. Tyler held one meeting, Bro. J. M. F. Smithson made two or more visits there. Bro. J. L. Sewell held them one meeting, while brethren J. E. Scobey, D. Lipscomb, W. F. Todd, and we believe L. R. Sewell, preached some for them, while brother Rogers continued to preach about once a month all the while, edifying and strengthening the brethren, and teaching the word. In 1875, something over a dozen, if we remember rightly, agreed to meet every Lord's day at a school-house in Rich Pond, to keep the ordinances. They had much opposition to encounter, but the cause has grown gradually onward, in spite of it all, until now they have a good meeting-house, as above-mentioned, and are meeting every Lord's day, keeping up a Lord's day school, and we hope the cause of truth will still continue to grow there.

On this visit, we met brother Dr. Berry, from Summer Shade, Ky., one of our preaching brethren, who had been preaching two nights before our arrival. We did not get to hear him preach, but the brethren and sisters were much pleased with his preaching. We learned from him that he is preaching half of his time for the brethren at Russellville, Ky., and was then on his way to hold a meeting at Lafayette, Tenn. We also had the pleasure of meeting with brother J. P. Tuck, from Butler county, Ky., who is an earnest proclaimer of the word of God, and spent two nights with him. Bro. Rogers is still there, growing in the confidence of and in his influence upon the community, and is doing much good, both in preaching and teaching school. We also met with the Rev. Timothy Frogge, who lives at Rich Pond, and is preaching on that circuit. He was holding a regular old-fashioned mourner's bench revival in a school house when we were there.

We learned that he had eleven mourners on Sunday night, but did not learn that any were comforted. How different this from Peter and the other apostles on the day of Pentecost. They had three thousand mourners on that day, and not one of them went away uncomforted, while brother Timothy had only eleven, and they all went away uncomforted. Why this? Evidently because the preaching and practice now are different from what they were then. But if he were to preach now as Peter did then, it would spoil his meeting, or his Methodism one, and we will not now say which. But we do not expect him to do it.

We were much rejoiced to find the brethren in so comfortable a house, and striving to build up still more the cause of truth there. Bro. J. Harding who is now preaching for the brethren at Bowling Green, also came out on Monday morning to meet with us, and was present at the morning meeting. He is as full of zeal as ever. At five minutes past one on Monday we bade them farewell, reaching the city at 3:40, and finding all well at home. E. G. S.

SUGGESTIONS ON MORMONISM.

In last number we published a strong article from Bro. Pennington of Texas, a clear thinker and earnest man, on "Impostors," dealing chiefly with the imposture of Mormonism. It is wonderful how this gross imposture grows and prospers. We commend this article to the consideration of our readers. Bro. P. recommends the suppression by force of the imposture at least in some of its features, by the United States Government. We have no suggestions to make as to how the government shall deal with those who defy its laws. And while we doubt not, sooner or later, Mormonism with all the politico-religious organisms that have appealed to force, will be wiped out in blood, we doubt greatly if Christians should encourage or allow themselves to desire the use of carnal weapons to suppress wrong or promote virtue. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God." I do not see how we can use, encourage or desire the use of bloody weapons to destroy wickedness or uphold virtue.

So far as the United States Government is concerned, it has always seemed to me, that if reports from Washington possess a moiety of truth, the officers are not in position to punish concubinage or adultery.

The governmental crusade against polygamy has been urged chiefly by the New England element. But we take it the opposition is not to polygamy in itself, but to the Utah form of it. New England takes it *tandem*, one at a time; one before the other. In Utah they take it abreast, all at once. We believe we prefer the Mormon style. In New England, and in the countries under New England influences, a man takes a wife, uses her for awhile, casts her aside, takes another, and so on until he dies. In Utah the man takes all at once, and in his way keeps them till he dies. He does not throw them off. In New England they give the woman the same chance for polygamous marriage as the men. It is probable there are as many men and women with more than one living wife or husband as in Utah.

Not desiring in the least to palliate the dark crimes of Mormonism—until the loose marriage and easy divorce that has its source in New England and is threatening to pollute the whole fabric of society are changed for the better it seems to me it is unwise to complain so greatly of Mormon polygamy. Let us try to correct public sentiment on the subject of marriage, and try to restore the divine order in this, and maintain the authority of God's law in the church, and so lead to a better state of society.

This seems to us the Christian work. Mormonism thus can be cured, and if not God will raise up, without his children being embittered, the wicked to destroy them. D. L.

AN HONEST BOY.—In a country school a large class were standing to spell. In the lesson there was a very hard word. I put the word to the scholar at the head and he missed it; I passed it to the next and the next, and so on through the whole class, till it came to the last scholar—the smallest of the class—and he spelled it right, at least I understood him so, and he went to the head, above seventeen boys and girls, all older than himself. I then turned round and wrote the word on the blackboard so all might see how it was spelled, and learn it better. But no sooner had I written it than the little boy at the head cried out: "Oh, I didn't say it so, Miss Wilson; I said *e* instead of *i*."

And he went back to the foot of his own accord, quicker than he had gone to the head. Was he not an honest boy? I should have always thought he spelled it right if he had not told me, but he was too honest to take any credit that did not belong to him.

Disputing should be always so managed as to remember that the only true end of it is peace.

THE ONE FOUNDATION.

SERMON XV.

(Concluded from Last Number.)

We wish once more to call the attention of the reader back to the foundation. The great fact that Jesus is the Christ, the Son of the living God, is the foundation. This is the great fact upon the belief of which the salvation of the world is made to depend. None can be saved unless they believe on the Son of God. John iii: 16: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John iii: 36: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." The Revised Version has "He that obeyeth not the Son shall not see life, but the wrath of God abideth on him."

These passages show clearly enough that under the gospel dispensation no one can be saved unless he believes that Jesus is the Son of God. And as salvation is suspended upon believing that fact, God has given more testimony to sustain it, than has ever been given to sustain any other proposition that has ever been submitted to man. We have gathered together a large amount of this testimony in the sermon on the Son of God, to which we refer the reader.

It was to convince the world of this fact that the apostles preached and wrote. John xx: 30: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this Book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." And Christ prayed for all that should believe on him through their word. After Paul, the great apostle of the Gentiles, was baptized, straightway he preached Christ in the synagogues, that he is the Son of God; and from all that we can learn from the Scriptures, all the ministers preached this till the close of the first century. And when we take up church history, we find but little controversy in regard to the Son of God for three hundred years. Indeed, the church seemed to be almost a unit for three hundred years, during which time it was often severely persecuted by the Roman emperors. This had a tendency to keep the members humble, and keep wicked men out, and keep the church pure.

There were, however, quite a number of sects and parties that sprang up during the second and third centuries, some of which blended Judaism or the tenets of the law with Christianity; others blended the tenets of the Platonic philosophy with Christianity; so we find the Ebeonites, the Gnostics, the Manichaens, the Novatians, and many others that sprang up during the second and third centuries. But they were generally comparatively weak, and did not cause any very considerable divisions in the church, and many of them soon became extinct. But in regard to the Godhead, there was but little controversy. All the teachers seemed to be content to speak of Father, Son, and Holy Spirit, in the language of the apostles.

There had been a little sensation stirred up by the rebellions in the third century, in regard to this subject, but it did not amount to much, and soon became extinct. But in the year 317, there arose a controversy on this subject in the great city of Alexandria, in Egypt, that has not yet become extinct, and which caused a permanent division in the church. This arose between Alexander, bishop of the church at Alexandria, and Arius, one of the presbyters of the same city. Alexander taught that the Son was not only of the same eminence and dignity with the Father, but also of the same essence with the Father. Arius taught that the Son was totally and essentially distinct from the Father; that he was the first and noblest of those beings whom God had created out of nothing; the instrument by whose subordinate operation the Almighty Father formed the universe, and therefore inferior to the Father, both in nature and dignity: but that he was a good man, and a great prophet, but was not divine.

This controversy went on until Arius was expelled from the church at Alexandria. But this did not daunt him. He retired into Palestine, and there advocated his doctrine with the most astonishing success, and won over to his cause many of the most eminent men of the age. The emperor Constantine, seeing the great extent of the controversy, wrote letters to the contending parties to put an end to their disputes. But the parties disregarded this admonition, and the contention became so strong that the Emperor called a general council in the year 325, at the city of Nice, for the purpose of settling this controversy. This council, after much debating, confirmed the doctrine of Alexander, and condemned that of Arius, and Arius was banished among the Illyrians, and his followers were compelled to give their assent to the creed or confession of faith which was composed by the council.

But all this did not put an end to this controversy; for, in the year 330, Constantine, being persuaded that Arius had been unjustly condemned, recalled him from his banishment, and endeavored to restore him to his former position in the church. But before this was accomplished, Arius died, and soon after him the emperor died. But the death of Arius did not stop the controversy; for after the death of Constantine, the empire was divided between his three sons, Constantius, Constance, and Constantine. Constantius, with the Queen and his whole court, espoused the cause of Arius; while his two brothers maintained the decrees of the council of Nice.

Thus the empire was divided, as well as the church; and acts of great violence were perpetrated on both sides which finally resulted in war between the brothers. Council was assembled against council, and their contradictory decrees spread perplexity and confusion throughout the Christian world. Not long after this, Constance was assassinated, and the greater part of his dominions fell into the hands of Constantius, and then the Arian party became much the strongest, and compelled the Trinitarian party to submit.

Constantius died in the year 362, which considerably weakened the Arian party, so that the parties were nearly equally divided during the reign of Julian, who took no part in this controversy. But after his death, and Jovian was made emperor, he espoused the side of the Trinitarians, and they became the strong party, and put down Arianism in a considerable part of the empire.

The scene changed in the year 364, when Valentinian and his brother Valens were raised to the empire. Valentinian espoused the side of the Trinitarians; Valens, the side of the Arians. So the empire was divided on this question during the reign of these emperors. But the scene changed again in the year 378, when Gracian was made emperor. He very zealously espoused the cause of the Trinitarians, and his successor, Theodocius the Great, raised the secular arm against the Arians with great violence, and subdued them throughout the empire at the point of the sword; so that no one dared openly to espouse the doctrine of the Arians only in the unconquered nations, such as the Burgundians, Goths, and Vandals. But they took root there, and became strong, and their doctrine is advocated by many sects at this time, such as modern Arians, Unitarians, Socinians, and many others. But when Popery arrived at full manhood, the doctrine of the Trinity was established, and is the doctrine of the Roman Catholic church. For the above epitome of history, see Mosheim's church history, volume 1, pages 124–128.

We think that the church, when this controversy had produced a permanent division in it, fell on this stone and was broken to pieces. There was a division produced by this controversy that has never been healed to this day. The church has never been a unit since, as it was before. This controversy was about the person and character of Christ, the Son of God, who is the stone. And there was a general breaking to pieces about this time. After the death of Constantine the Great, the empire itself was broken into three fragments, and never was as permanently united after this as it had been before. Theodocius the Great assembled a general council at Constantinople in the year 381. This council permanently established the doctrine of three distinct persons in the one God, which can never be separated. This council also advanced the Bishop of Constantinople to the highest rank, next to the Roman Pontiff, and this produced that rivalry between Rome and Constantinople which finally resulted in the permanent separation of the Roman Catholic and Greek churches; and they remain separate to this day. So it seems a general breaking took place about this time.

But more still; both the Arian and Trinitarian parties soon began to divide among themselves, and form new parties, and this has continued to the present day. And what is a little remarkable, is, that all the creeds and confessions of faith from the Nicene creed down to the present time, have one or the other of these doctrines incorporated in them, as far as I have been able to learn; so that the cause of the first division is kept before every generation. And permit me to say that I understand that in this great controversy, which involved the whole civilized world, the spiritual temple of God was pulled down, and the very foundation taken away. For neither party any longer laid as the foundation the great fact that Jesus is the Christ, the Son of the living God.

One party lays for a foundation the proposition that Jesus Christ is the very and eternal God; and the other, that he is a good man and a great prophet, but not divine. And I do not think that believing either of these propositions will ever save any one; for I am fully satisfied that they are both false, and a falsehood can never save any one. Nothing but the truth can make free. But notwithstanding these propositions are contained in the creeds, yet we think that the teachers are driven, from the plainness of the teaching of the word of God, to so present Christ to the people as to enable many to believe and obey him to the saving of the soul.

We believe that God overrules these errors of men for the good of the people, and for his own glory. So we think that notwithstanding the church has fallen upon this stone and is broken to pieces, and the true foundation has been taken away, yet the church has never been totally destroyed, but exists in a broken and divided condition. The Jews, as a nation, fell on this stone near eighteen hundred years ago, and were broken, but not destroyed; and as they have not yet accepted the gospel of Christ, they still remain in a broken and divided condition, and the displeasure of God and men rests upon them.

But we think there is still hope for the Jews that they will yet receive the gospel and be saved. And we are satisfied that as long as these parties in the church refuse to proclaim the great central truth that Jesus is the Christ, the Son of the living God, and lay that as the foundation, they will remain in this broken and divided condition. But we are fully satisfied that if they do ever all agree and proclaim the great fact that Jesus is the Christ, the Son of the living God, that they will as naturally flow together as the rivers all run into the ocean, lose their individual identity, and become one vast body of water; but if they do not do this, that finally that stone will fall on them and grind them to powder: for we are satisfied that God will never recognize these divisions. They have to come to an end in some way.

But we think this broken condition of the church has its type in the history of the Jews under the law of Moses. We have ever regarded the temple as a type of the church, and it was built by Solomon by a divine draft or rule which God gave to David. See 1 Chron. 28: 11-12-19. And God gave to Solomon wisdom to understand this rule or pattern, and he built the temple according to it. So the temple was not built by a rule gotten up by man's wisdom.

God placed his name in the temple and required the Jews to come there and worship him, and promised to bless them when they served him there according to the law, and promised to hear and answer the prayers in or toward that house. And as long as they obeyed him, he blessed them in that house. But after the death of Solomon the kingdom was divided and ten tribes given to Jeroboam, and the son of Solomon reigned over the other two. Jeroboam and the ten tribes went into idolatry, and did that which was evil in his sight, and continued in disobedience until God caused them to be carried captive into the country of Assyria.

The kings of Juda and Benjamin were some of them righteous, and did that which was right in the sight of the Lord, and some of them were wicked and did that which was evil in the sight of the Lord, and they finally went into idolatry and became so wicked that God gave them into the hands of the king of Babylon, and destroyed their city and the temple, and carried the people captive to Babylon, and Jerusalem and the temple lay in ruins, and the people in captivity, for over seventy years. Their nationality was broken up, and their temple worship ceased, and the people were among idolaters; yet they were not utterly destroyed, nor was the law lost. And when the seventy years expired the Lord gave them favor in the sight of the king of the Medes and Persians, who permitted them to return to the land of Canaan again and rebuild the temple and repair the city of Jersulem; and when they had laid the foundation of the temple, the Samaritans, a people the king of Assyria had brought up and settled in the country of the ten tribes, came and said, "Let us build with you, for we seek your God as ye do; and we do sacrifice unto him since the day Esaihaddon the king of Assur (or Assyria) brought us up hither."

But the Jews refused to let them build with them. See Ezra 4: 1–4. And for a history of these Samaritans, see 2 Kings, 7th chapter. And when the Jews refused to let them build with them, they became their enemies, and endeavored to defeat the building of the temple altogether. But the Jews being encouraged by the prophets Haggai and Zachariah, persevered until they finished the temple and repaired the walls of the city and set up the gates. But a part of the time they were so strongly opposed that the workmen wrought in the work with one of their hands, and with the other held a weapon. See Neh. 4: 17.

So the work was finished in the midst of much opposition, and the worship of God restored according to the law, and the prophet Haggai prophesied that the glory of this last house should be greater than the first (Hag. 2: 9). Here we think we have a type of the church or spiritual temple of God; and as that temple was built by a divine rule which God gave to David, so the church or spiritual house was built by a divine rule or pattern which was revealed to the apostles by the Holy Spirit. And as the blessings of God rested on that house as long as they kept it clean, and the worship pure, so as long as the church or spiritual house was kept clean, and the worship and teaching was kept pure, the blessings of the Lord rested upon it. But when the temple which was in Jerusalem was defiled by wickedness, and the worship corrupted by idolatry, God suffered it to be pulled down, and the very foundation to be broken up; so when the church became defiled by wicked and designing men entering into it, and its teachings and ordinances corrupted, the Lord suffered it to be pulled down and the true foundation to be taken away, which was done by the Arian and Trinitarian controversy, when they ceased to preach Jesus Christ as the only begotten Son of God. And as the Samaritans went and laid another foundation and built a temple on Mount Gerizzim in opposition to the temple at Jerusalem, after which they separated themselves entirely from the Jews and named their temple the temple of Jupiter Hellenius; so the Arian and Trinitarian parties, when they ceased to lay the true foundation, went away from the temple of God and laid each his own foundation and built other temples and gave them other names, and so temples or churches and names have been multiplying from that time until now, and will continue to multiply unless they come back to the divine rule and lay the true foundation again, which is, that Jesus is the Christ, the Son of the living God, and build upon that by the divine rule or pattern.

And now, gentle reader, I claim that we, the disciples of Christ of the nineteenth century, have come out from the midst of this confusion of tongues, and have found the divine rule or pattern which was revealed to the apostle by the Spirit, and that we have re-laid the true foundation, and are building upon it according to the divine rule. And we have had to some extent a similar experience to that of the Jews in rebuilding the temple at Jerusalem, as the Samaritans with their various systems of idolatry came and wanted to build with them, and, when refused, became their enemies, and did all that they could to prevent the building; so these jarring parties have often said to us, "Identify yourselves, embody your doctrine in a creed or confession of faith, and adopt some suitable name by which you may be known, and by which you can be distinguished from other denominations, and we will recognize you as an evangelical denomination." And when we refused to do this, they all became our enemies and united their forces against us, and did all that they could to put us down and stop our work altogether. But as the rebuilding of the temple at Jerusalem was the work of God, and he blessed them in it, the Samaritans could not put it down.

But the work went on until it was finished in troublous times; and so I am satisfied that the work that the disciples of Christ are engaged in, is the work of God, and thus the combined powers of all the sects have not been able to put it down. But it has gone on and increased from a few small congregations in Virginia to nearly or perhaps quite six hundred thousand persons that stand united on this foundation. And in view of this, I ask, where is there another body of people that repudiates all this Arian and Trinitarian jargon, and stands up fearlessly and proclaims to the people that Jesus is the Christ, the Son of the living God, and requires all to believe it with the heart, and confess it with the mouth, and repent and be baptized in his name for the remission of sins? I know no other. This is precisely what the apostles taught, and I feel sure that it is the cause of God, and must and will triumph. And although many of its professed friends may betray it, and endeavor to corrupt it by blending with it plans and schemes of their own invention, yet I believe God will overrule it and the work will go on; yea, I believe that this work in which I am engaged, weak as I am, will go on until idolatry shall be put down; until Satan shall be dethroned, and the knowledge of the Lord shall fill the earth as the waters cover the sea; until the kingdom of this world becomes the kingdom of our Lord and of his Christ; until the kingdom and the greatness of the kingdom under the whole heaven shall be given to the saints of the most high God, and they shall possess it forever and ever. That this glorious conquest may speedily be reached, and that I, together with all the faithful servants of the Lord, may enjoy its blessings, is my prayer to God. Amen!

J. L. SEWELL.

A DYING MOTHER'S WAIL.

About fifteen years ago I was called to a neighboring town to attend a lady, the wife of Judge B———, in what proved to be her last sickness. She was yet young and beautiful, she had been brought up in luxury and ease. *Frailty* seemed to be written on every lineament of her physical being. Her mental culture was such as is usual for ladies of her station. Her time was spent in the giddy whirl of fashionable society.

"She drank the cup that pleasure held,
But gave no thought to him,
Her heavenly guide whose bounteous hand
Had filled it to the brim."

But recently death had snatched away her two infant children—her pets, her idols. Yet, so far as I saw or heard, she took it calmly as a mother could, till the last moment of her life, when she suddenly rallied all possible force and expended it in the following sentence, the last she ever uttered: "O—my—pretty—little birds—I NEVER—shall see them more!"

The utterance of those words surpassed anything in sadness and utter desperation I ever heard or expect to hear. The stress and modulation put upon that word "never," fairly curdled my blood, and told of a sudden realizing sense of being "without God and without hope." That wail seemed to touch every nerve in my being, and seems to ring in my ears to this day. Would that I could reproduce it so that it would ring in the ears not only of worldly-minded mothers, but all others "who are lovers of pleasure more than lovers of God."—*Ex.*

Our readers should not fail to notice the new advertisement of Messrs. Fillmore Bros. in another column. The New Hymn and Tune-Book has been *improved* with each edition, until now it is a marvel of beauty as well as cheapness.

THE SMITHSON ORPHAN FUND.

Dear Bro. Granville Lipscomb: I was glad to see your communication in the ADVOCATE, presenting the claims of the family of our late lamented brother Smithson to the consideration of his brethren. It is not my purpose to discuss the question of giving and receiving. I need not, in this connection, refer to the work of our dear brother. He, to say the least, was abundant in labors. But he, in the providence of God, has been called away. He has left a helpless family. Sister S. and her babes have no father, brothers, brothers-in-law, uncles and aunts, who by the terms of the gospel are under obligation to minister to her. And if they were, they are not able to do so. She has four children—all boys—the youngest an infant in its mother's arms, the oldest not large enough nor old enough to labor for her. She has no income. There is a small lot with a good cottage house on it, which belongs to the estate. Something over one thousand dollars of life insurance money has been realized for the estate. Sister S.'s part of this will pretty well all be consumed in paying the debts of Bro. S., which he directed her to pay in case of his death.

Now, what can be done? Can we not place this woman, our dear sister, who left father and mother and became the wife and truly helpmeet of one of the strongest evangelists we have known, in such circumstances as that she can be self-sustaining? True, we might supply her and hers with food and raiment, as necessity required. But this, in the long run, would be far more burdensome to us all, and would prove less a blessing to them, than to put them immediately in a position to help themselves. What little means she has, could be gotten together, and a sufficient donation from the brethren might be added to it, to purchase a small farm in a good country neighborhood, close to school and church. With this as a home she could raise her children, teach them to work, and send them to school, as opportunity offered. They would at once become self-supporting, and with labor to do, would soon feel the generous impulses of a manly independence. Our dear Lord made some promises to those who left all and followed him. He said something about houses and lands, etc. Here is a chance, and a legitimate chance for the philanthropic and Christ-loving disciple to do something for the Master. Here is the veritable widow, and not the *orphan*, but orphans, upon which to bestow the benefactions of gospel grace. Here is a chance for the large hearted brother or sister of means, to lay up imperishable treasures, where moth doth not corrupt, and where thieves do not break through nor steal. I second the motion, Bro. Granville. Let donations be forwarded at once, and liberal ones, to Bro. H. G. Lipscomb, Nos. 84 and 86 Broad Street, Nashville, Tenn.

JAMES E. SCOBEY.

Words of praise from those who love us, ought to be an incentive to higher and nobler doing on our part. Even if we know that the words spoken in our praise are undeserved by us, and are prmpted by the kind partiality of those who see us as better than our best, we should be encouraged in the thought that any who know us to be worthy can esteem us thus highly; and we should be stimulated in the purpose to *be* as good as we have *seemed* to be. "Autocrat of the Breakfast Table" in his recent poetical response to friends in New York who had welcomed him to their supper table says:

"Too well I know
How Friendship pays the debt it does not owe;
Shapes a poor semblance fondly to its mind;
Adds all virtue it fails to find;
Adorns with grace to its heart's content;
Borrows from love what nature never lent,
Till—what with halo, jewels, gilding, paint—
The veriest sinner deems himself a saint.
Thus, while you pay these honors as my due,
I owe my value's larger part to you:
And in the tribute of the hour I see
Not what I am, but what I ought to be."—*S. S. Times.*

Any duty neglected prepares us for a new disobedience—any sin committed paves the way for fresh transgressions; but duties done, and temptations resisted, fit us for new victories in the fight of faith, and greater advancement in the heavenly course.

The ADVOCATE will be sent from the receipt of name until the end of the year for only one dollar.

Queries.

Bro. Lipscomb: 1. Will you explain, through the GOSPEL ADVOCATE, the last clause of the 40th verse of the 12th chapter of Matthew: "So shall the Son of man be three days and three nights in the heart of the earth." Does this correspond to Christ having risen the third day?

2. You speak of your city as being leavened with seven preachers. What a pity that the leaven does not extend farther South.

A SISTER.

Coldwater Depot, Miss.

Among the Jews, as in law among our people, a part of a day is always counted for the day. Christ was in the grave a part of three distinct days; hence, is said to have been in the grave three days and three nights. He is said by the same writers to have risen on the third day, showing they did not regard that there was any discrepancy between the two statements. The same style is used with reference to other periods; "after eight days" is used in Scripture clearly to mean the eighth day. This is true both of the Old and the New Testament. Language must be interpreted in the light of its use by the people using it. The Holy Spirit used the styles of speech common to the people.

2. It is not always a sign that the community will be leavened by the truth, and the cause built up, because a goodly number of preachers are in a community. Sometimes they are a hindrance instead of a help; but I do not believe this will be the case with any of our Nashville preachers. They all will keep free of personal envyings and jealousies, and all work harmoniously in building up the cause of God; and in doing this, will help each other, I am sure. It is rather singular how difficult it has been to build up and maintain the cause in Mississippi and other Southern States, as well as a number of Northern ones. Brother McCain has given one reason for this failure in Mississippi. No one should get hurt at him for telling a plain truth in this matter; it is just what ought to be told. But we are constrained to believe there is something back of his reason, even, that produces the hindrance he mentions as well as others. One chief cause is, the churches there never learn to rely upon themselves. As a general rule, they have been planted by a preacher from a distance, and they never learn that Christian worship acceptable to God is the meeting together of his disciples to worship him in his appointments; they depend wholly on the preacher; they must have a first-class one; they never develop from among themselves teaching or worshiping talent; so they are dependent upon preachers from a distance. A church of ten thousand members that cannot do its own worship, that develops no home talent, that makes worship consist in, or depend upon, hearing a preacher, will never be established on a firm basis. A church of half a dozen poor members, who are determined to meet together and worship God for themselves, and have faith to persist in it without an itching ear for entertainment, or a longing eye for a fashionable crowd, is already firmly established for good. God never forgets to send such a band the teacher when he is needed.

Again, God never permits a church to die that is worthy to live, in a community in which there are souls worthy of salvation. God has something to do with churches living and dying. Sometimes churches live that are not pleasing to God. They live to corrupt those not willing for God to lead them. A soul not willing for God to lead it, is not worthy of salvation. But a true church, faithful to God, never dies in a community so long as there is a single soul in that community worthy of the salvation of God. In some communities none are worthy of salvation; none are willing to give up all for Christ. It was so in Christ's day; it is so yet. There never has existed a community in which all could be saved, because some would not obey Christ. It is not always the fault of the church that all are not saved, any more than it was the fault of Christ that all were not saved in his day. Many churches and church members think it is incumbent on them to save everybody in their community, and think it is some fault of theirs that all are not saved; so they go to work to try to become popular and pleasing to the public, hoping to save others thereby. They only show their own unworthiness of salvation, and make their destruction sure.

The simple thing for the Christian and the church, is to be true to God; to obey him in private and public worship; be faithful in maintaining his worship; meekly, kindly, deferentially, but immovably steadfast; using our means, as well as our time and talent, in sowing to the Spirit, by sustaining the teachers of the religion of Christ; in all the relations of life showing the Christian example by practicing the teaching of Christ, and leaving all else in the hands of God. If, in our communities, others are not converted when we act thus, the fault is theirs, not ours. They are not worthy of salvation. But if we change and neglect the worship of God, or act untrue to our profession, fail to show the true spirit of Christ, we fail to save others, and bring destruction on ourselves. D. L.

Please explain 9th verse of 1st chapter of St. John, which reads as follows: "That was the true light which lighteth every man that cometh into the world." In what sense does he enlighten all men? J. H. WOMMACK.

Bradford, Tenn.

Through the truth, in regard to salvation.

A writer from Madison Station, Ala., speaks of the members of the church of God engaging in mourning bench revivals, and pulling mourners into the altar to be prayed for, and asks if this is according to Scripture. Certainly not; there is nothing like it in the entire New Testament. Such members need to be taught again the first principles of the oracles of God.

Bros. L. & S.: You will please give us your views on the question asked in 1 Cor. 6: 2, which reads as follows; "Do you not know that the saints shall judge the world?"

JOHN A. COOPER.

We suppose it means just what it says, that the saints shall judge the world. But we may be troubled to know in what sense to apply it. The saints can judge nothing only by the word of God, which is their only guidance in any matter pertaining to things divine. We, therefore, must regard the judgment, whatever it be, as accomplished through the word of God. The word of God gives the rules, and the only rules by which the world is to be judged. As to what character of judgment the apostle refers to, we do not claim to know. But the saints, who have a knowledge of the word of God, are the only ones on this earth that know how to judge the actions of the world, and decide whether they are right or wrong according to the word of God. Worldly men judge of the right or wrong of things upon the principles of policy, while saints judge of them by the word of God, the only divine standard. And when saints decide the right or wrong of things by the word of God, this decision will stand the test at the final judgment day.

Bro. Sewell: 1. Will you explain the gift, what it is, found in Matt. v: 23–24.

2. Have you any tracts or books showing the position you take on Christians voting, holding office, or bearing arms, and the Scripture you use for proof? I have read your excellent paper only a few months, and can hardly bid you God speed. Long may you live to convince men of these important truths.

Your sister in the faith,

Kansas Centre, Kansas. M. A. DYERLY.

1. The word gift in this passage had reference to the Jewish gifts or offerings that were made upon God's altar at the temple. These gifts were many and varied in their kinds and value.

2. We have no tracts or books containing our understanding on the subject of Christians voting and holding office, except the Bible. These things have been published somewhat extensively in former volumes of the ADVOCATE, in articles by Bro. Lipscomb, but they have never been put in book form. We believe the Bible teaches them very plainly, and we would rejoice if Christians everywhere would study them more.

Please explain three words in Rev. iii: 15–16: cold, hot, lukewarm. S. E. H.

These words are but figures to illustrate states of character in Christianity. *Cold* means one that is not trying to live the Christian at all, and all around him so understand it. *Hot* means one full of life and devotion to the cause. *Lukewarm* signifies one that claims to be a member, but feels no interest in the cause, and is not doing the work that the cause demands of him. Such an one as this is doing more harm to the cause, than one that abandons it entirely. For the church is in no sense held responsible for him that abandons the truth wholly. But one that claims to be a member, and does not obey the Lord, but is still recognized as a member, and is so recognized by the world, makes the impression, so far as his life goes, that almost anything will do for religion, even a mere profession, and thus lowers the standard of the religion of Christ. This was the condition of the church at Laodicea, and we fear the condition of many now.

Bro. E. G. Sewell: Will you please explain, through the GOSPEL ADVOCATE, 1 Peter iii: 18–20: "For Christ also hath once suffered for sins the just for the unjust, that he might bring us to God: being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient in the days of Noah." Did Christ go and preach to the spirits of those that were destroyed by the flood? Please give us your views, and oblige your brother,

Lynnville, Tenn. C. C. SPIVY.

The Spirit of Christ did the preaching through Noah, to the antediluvians, while they were living, while the ark was preparing, and not to their spirits after death. There is not an intimation in the Scriptures that any ever have, or ever will be, preached to after death. This life and this world are the time and place of probation, and after this life, the eternal doom.

Bros. L. & S.: Please explain, through the ADVOCATE, 1 Pet. iv: 6, where it says, "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. W. L. HAMILTON.

Evening Shade, Ark.

The preaching alluded to was evidently done while those people were living, though dead when the apostle wrote. Hence, in the judgment, they, like others, will be judged according to their deeds. There is no intimation in it that men hear preaching after they die.

E. G. S.

Organs in Churches.

Even the Methodists are beginning to complain in places that organs in religious worship hinder congregational singing, as witness the following from the *Arkansas Methodist:*

We are not opposed to organs and choirs. We have always been in favor of them in their place; but the difficulty, as every preacher has realized, is in keeping them in their place. If they can be made to aid the congregation in singing, we are decidedly in favor of them. But we have seen few such. If they do not eventually come to rule the preacher, to monopolize the music, to play those tunes and sing our grand old hymns in such a way as "does not tend to the knowledge or love of God," it will not be for the want of inclination. It is notable that the desire for organs and trained choirs has always accompanied the increasing formalism of our Churches. We need a revival of the spirit of song. Let the whole congregation sing. Let those Churches that are hiring a few singers to praise God for them, try praising God for themselves, and we are persuaded that they will find their number increased, the joy of the service greatly enhanced, and their spirituality intensified. Try it.

The Four Truths.

There was once an old monk who was walking through the forest with a little scholar by his side. The old man suddenly stopped and pointed to four plants close at hand. The first was just beginning to peep above the ground, the second had rooted itself pretty well into the earth; the third was a small shrub; whilst the fourth and last was a full-sized tree. Then the old monk said to his companion:

"Pull up the first."

The boy easily pulled it up with his fingers.

"Now pull up the second."

"The youth obeyed, but not so easily.

"And the third."

And the boy had to put forth all his strength and use both arms before he succeeded in uprooting it.

"And now," said the master, "try your hand upon the fourth."

But lo! the trunk of the tall tree (grasped in the arms of the youth) scarcely shook its leaves; and the little fellow found it impossible to tear its roots from the earth.

Then the wise old monk explained to his scholar the meaning of the four trials.

"This, my son, is just what happens with our passions. While they are young and weak, one may, by a little watchfulness over self, and the help of a little self-denial, easily tear them up: but if we let them cast their roots deep down into our souls, then no human power can uproot them; the Almighty hand of the Creator alone can pluck them out.

"For this reason, my child, watch well over the first movements of your soul, and study by acts of virtue to keep your passions well in check."

I would not have children much beaten for their faults, because I would not have them think bodily pain the greatest punishment.

The incarnation teaches man the greatness of his misery by showing how great a remedy was needful.

Church News.

"I returned home yesterday evening from a trip to Clay county, Tenn., taking in Gamaliel on my return, and filled my regular appointment on last Saturday and Lord's day. On Friday before the 5th Lord's day in April, I left home for Union, a meeting house on the head of Trace Creek, near the Leonard Cave, in Clay county, where I began a meeting that night and continued day and night until the next Friday night. The immediate result was twenty added to the congregation, seventeen by baptism, one by relation, and two reclaimed. Two of the number baptized were between sixty and seventy years of age. It was a very busy time with the farmers, but we had good audiences both day and night. The people would work until time to go to meeting, return after meeting, and work until time to come again at night. This was very commendable in them. I shall watch their crops this fall, and see if they do not make as much as those who cannot spare time to go to meeting. Bro. Berry is here, and doing some of his good preaching; had one addition last night; are having good congregations and fine attention. May the Lord grant us a good meeting." — W. H. Carter, Lafayette, Tenn., May 6, 1883.

"On last Lord's day, at our regular first-day meeting two ladies came forward for baptism. One of them we immersed as soon as we could repair to the water. This morning, at 9 o'clock, we convened at the water to immerse the other, and, after talking awhile to the people, we sang an invitation song, and eleven others came forward and made the good confession. And there was this that we think noteworthy: In the number that enlisted, there was one brother's wife, two sisters' husbands, and three husbands and their wives, making six husbands and wives that were united in Christ at our little meeting. To the Lord be all praise." —A. J. Lemmons, Pocahontas, Ark., May 6, 1883.

The Professor's Duty.

Dr. Hinder, in his Sunday morning lecture, said, concerning the mysteries of the Bible, that he preferred to say that he didn't know. He was willing to accept the statement that Balaam's ass spake, but he didn't know how it was that he spake. The wisest answer we can give very frequently is "I don't know." In this connection he told an anecdote of Prof. Bledsoe, professor of mathematics in the university more than twenty years ago. A young man was plying him with questions, to each of which he answered "I don't know." "Why, professor," said the youngster, "I thought we came to the university for you to tell us what we didn't know!" "Young man," said Prof. Bledsoe, "you came here for me to tell you what I know, and that's a very short story. To tell you what you don't know would be an endless undertaking."—*Charlottesville (Vt.) Chronicle.*

An Alabama wise man thinks that we are getting too many millionaires at one end of our American life and too many tramps at the other.

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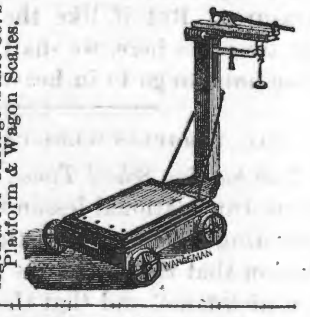

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THE GOSPEL ADVOCATE.

NASHVILLE, TENNESSEE, MAY 16, 1883.

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EDITORIAL BREVITIES.

LOVE NOT THE WORLD.

James said, "Whosoever will be a friend of the world is the enemy of God," and John says, "Love not the world." Therefore, whoever loves the world is God's enemy; and surely it is a very dangerous thing to be an enemy to God. To love the world is to place our affections upon it, to think more of pleasures or treasures of the world than we do of God and his cause. Christians should carefully guard this point, lest they be enemies to God, without realizing it.

BE NOT CONFORMED TO THE WORLD.

We must not live as the world lives, giving our hearts, our affections, our lives, to the world. We must not, as the world, live merely for the gratification of the flesh and fleshly desires. We must not lay up our treasures in this life as the world does, but lay up for ourselves treasures in heaven, and then we may after while go to these treasures. But if, like the world, we hoard up our treasures here, we shall soon leave these, and have none to go to in heaven.

THE DISCIPLES WERE CALLED CHRISTIANS.

The *Sunday School Times*, in commenting upon a late International lesson from eleventh of Acts, regarding the name Christian, comes to the conclusion that the name was given by the heathen, as a nickname, and that there is, therefore, nothing of divine authority in it. He admits that the word is elsewhere used in the New Testament to indicate that the thing done was done by divine authority; and gives examples where the same word is rendered "warned of God." And yet no word for God in the original. But still he does not think it means anything like that in this passage. The trouble is, the writer only tells what he thinks about it. We are satisfied that a perfectly literal rendering of that passage would show that the naming was done by Paul and Barnabas, and therefore done by divine authority. This makes the word Christian a truly Scriptural name for the Lord's people.

MIXING UP.

Our brethren and the denominations in some parts of Kentucky are mixing up in a strange sort of way. They hold meetings together to make converts, with the understanding that these converts are to go to the church of their choice Bro. C. K. Marshall and some of the denominations have thus been mixed lately, as we learn from our exchanges. We suppose that in order to carry out the plan, when brother Marshall preaches he requires aliens to believe the gospel with the heart, to repent, and be baptized in the name of Jesus Christ, for the remission of sins, as did the apostles, and that the others, when their turn comes, require sinners to pray and be prayed for, in order to pardon, thus teaching and carrying out the usually denominated doctrine of justification by faith only. These things surely make a very strange mixture,—about such as water and oil make. Wonder what next!

BY WHAT NAME?

There is much said just now, about what name the church of God should wear. A. M. Collins in the *Old Path Guide*, is trying to prove that the expression "Christian Church" is right, and more Scriptural and appropriate than the expression the "Church of God," claiming that this latter expression only tells to whom the church belongs, but is not properly a name for the church to be known by. If this argument be legitimate, the expression "the gospel of Christ" could not properly be a designation of the plan of salvation, but simply to tell to whom the gospel belongs. We think this is carrying grammar a little too far. While it is certainly true that the phrase "the church of God," does show that the church belongs to God, why may it not be used at the same time to designate or name that grand institution, just as the phrase the gospel of Christ designates the plan of salvation? Surely it is better to express all Bible things in Bible words. We are willing to designate the church by any expression the New Testament uses, and do not want any name that in any sense could appear denominational.

TEMPERANCE AND CHRISTIANITY.

Our brethren in several of the States are making heavy war upon intemperance, which is all right, if they make it in the right way. The Church of God is the highest, grandest, and purest temperance organization the world ever saw, and thoroughly provides for its enforcement and extension. But one of the leading efforts of these brethren is to accomplish this work through legislation in worldly governments; to take hold of the strong arm of the law to force men to be sober. To make their work a complete success, they ought next to have stringent laws enacted to force men to reform from profane swearing, and others to force men to obey the gospel of Christ and become Christians. If they have the right to force men to obey God in the matter of temperance, why not in every other respect? We see no difference in principle; God has required temperance, and Christians should seek to promote it through God's own appointments, and then he will be honored. What would be thought of a company of brethren seeking and planning for legislation to force men to become Christians? Yet, why not this, if Christians may force men through human laws to obey God in any matter?

E. G. S.

Last week an article criticizing Bro. Hall's course in Austin, was published in the ADVOCATE. While we think a preacher's course, especially that of one in a prominent position, a proper subject for criticism, and while we have for several years thought Bro. H.'s modes of operation of doubtful good to the cause of true religion, we do not think it legitimate or fair to excite prejudice against him for taking the salary the church gives him. If the system is wrong, show it. If it is wrong for a two thousand dollar preacher, it is likewise wrong for a three hundred dollar one. There are not many who take five hundred dollars, that would refuse two thousand if it was offered them. If the church pays Bro. Hall two thousand dollars, and he uses it as the Lord requires all of his servants to use his money, I do not see ground for complaint. I think it wrong for prejudice to be excited on such ground.

SOME THINGS WE CANNOT NOTICE—OTHERS WE WILL.

A brother from Mississippi recently sent us an article from the *Baptist Reflector*, Chattanooga, Tenn., on Campbellism, by G. W. Kemper, asking us to notice it. We ask, please excuse us; it is not worthy of notice. There may have been a time when such things would hurt us; it is past. If our Baptist friends can afford to publish such things, others can bear it; it hurts them, not us.

We have also on hand a pamphlet issued by the Methodist Book Concern, called *Theological Grubaxe*, by John Nichol, of this State. Said Nichol once went to Rough Rock, in this county, to kill Campbellism. A Baptist and a Cumberland Presbyterian friend came to us the next day, telling us something of his speech, and how the people refused to sit and hear him, and asking us to reply to it. We told them no, we never intended to let any one know from the pulpit that we had ever heard of Nichol. We feel that way about him yet; but as his book has been published by the Methodist Book Concern, and is recommended by the *Christian Advocate*, and extensively circulated by the Methodist and Cumberland preachers, we have concluded to review the work; will publish it in parts and review soon.

We have also had a sermon of Mr. Beecher, on the Purposes of the Death of Christ, the main positions of which we purpose to review soon.

D. L.

SOME MISTAKES PEOPLE FALL INTO.

1. *To expect absolute perfection in any one:* Everyone has the common weakness that belongs to poor fallen men; and while he is in this world of temptation and sin, he cannot help but make some mistakes and failures. And, he who expects it otherwise will be doomed to disappointment. Even such great men as Noah, Abraham, Moses, David, Solomon and hundreds of others, that might be mentioned, committed grave wrongs. Their lives, in the main, were a constant protest against wrong, yet there was not one of them, of whom it can be said, he was absolutly perfect, it was not the fault of the builder, but of the material. Let not infidels, therefore, reject the Bible, because they have not found its great men perfect. But rather let them rejoice in the goodness of God in thus stooping to lift up fallen men.

2. *To condemn a person because he has been guilty of some wrong in his life:* (1) Great sinners can and have reformed. Even persons, after they become Christians, and have fallen, have reformed and been saved. (2) Any man who condemns another, condemns himself. No man is without his faults. A good many people are like self-righteous Jews, who brought the woman taken in adultery, to the Savior. They forgot their own faults in their eagerness to condemn others. If you could only get them to turn their eyes inward, upon themselves, they no doubt would slink off condemning themselves as those Jews did. "Judgment is mine, I will repay saith the Lord." We are too short sighted to be capable of forming a correct judgment of our fellow-beings. Hence, we are to be "doers of the law," and not judges.

3. *It is a mistake to give up working for Christ, because everything does not go to suit you:* You will not be excused from duty even if there is not another soul on duty but yourself. Every one who has ever tried to serve God, and better the condition of his race, has had to work in the midst of many things, that did not suit him. The Savior himself is no exception to this rule. His great heart was made to bleed on account of the stubbornness and sins, even of those who ought to have been his friends and helpers.—*H. T. Morrison, in Christian-Evangelist.*

A WORD WITH OUR READERS.

Without saying anything about it, we have increased our reading matter near twenty-five per cent. Our space heretofore has been too meager for our correspondence. Many articles have been crowded out or delayed, so as to discourage writers. We now hope to be able to bring it all out more promptly. We make the suggestion, however, that a score of opportunities and places for a short article will occur, where one does for a long one.

We made a change, some weeks ago, of the place of the advertisements. We did it in view of trying to place the advertisements more in the background, and, as we are able, give more reading matter. Then again, but few papers are published with advertisements on the front page. To those not accustomed to it, it is a serious objection. We found in every community new to us it was a ground of objection. We believed the old subscribers would acquiesce in the change, if it enabled us to reach new readers. Some have complained. We believe when they become accustomed to it, they will be pleased with the change.

Our subscriptions have been, and are, increasing well; but we are still anxious to extend the ADVOCATE into new fields, and to increase its circulation in the old fields. Will our subscribers not help us now? The tendency of the best thought of the brethren is toward the positions we have long occupied. Brethren of character who have heretofore opposed, now tell us we have been, and are, right. Under these circumstances, will not all our readers heartily work with us to extend our circulation, and we promise no efforts at our commands, will be spared, in improving and perfecting the paper. D. L.

RESTORED.

Brethren L. & S.: You will see from the enclosed certificate that I have joined myself to the disciples of Christ and am preaching the gospel. I came to believe that Jesus Christ was the Son of God and the Savior of the world, and I felt this to be my privilege and duty. I wish to conform my life to his will, and to this end desire the prayers of all the faithful. The brethren here think it proper that my restoration should be noticed in your paper for the information of the brotherhood generally, among whom I had gained some reputation as a preacher in time past. I send you the certificate, which you will please publish, and return the original to me.

Your brother in Christ,

J. S. DYCHES.

Circleville, Williamson county, Texas, April 30, '83.

CERTIFICATE.

This certifies that Bro. J. S. Dyches has, this 25th day of February, A. D. 1883, come before the church of Christ worshiping at Strickland Grove, Williamson county, Texas, and has Scripturally and satisfactorily confessed his past errors. In consequence of which we heartily receive and endorse him as a brother beloved in the church of Christ, and as a minister of the gospel. We would also sincerely commend him to the kind consideration of the holy brethren, wherever in the Providence of God his lot may be cast.

Signed in behalf of the church, this 25th day of February, 1883. D. J. MAHON, Evangelist.

MACE WILLIAMS, Elder.

We are truly glad to be able to publish the above. We met Bro. Dyches at a State meeting in Bryan, Texas, years ago. He was then a preacher, and publishing a Christian paper. We met no man there that seemed to be capable of more usefulness, than he. His manner was simple, earnest, unpretending. He had the faculty so rare of being firm and earnest in discussion, yet gentle and kind. His views were remarkably clear and Scriptural. We were favorably impressed in every way. It mortified and distressed us greatly—to learn, not long afterward, that he had fallen from his steadfastness and fidelity in Christ as a child of God. We now rejoice at his restoration, and trust and pray for him strength "to lay aside every weight, and the sin that doth easily beset, that he may run with patience the race that is set before him." Humility, trustfulness and watchfulness he will need, and we hope will find grace sufficient unto his needs.

D. L.

TEST THE FOUNDATION.

Not long ago, while I was seated in a passenger coach, I cast my eyes upon a man who, with a hammer in his hand, was testing the wheels of a train which was waiting, I suppose, for another train. When he would strike the wheel, he would then listen at the sound which resulted from the stroke. If he found the sound was not all right, he knew at once it was a bad wheel; hence it would not be a safe foundation on which to risk the lives of people. But if all wheels were found good, no danger would be apprehended; that is, in regard to the foundation.

In reading our religious papers, I have noticed that we have some brethren who are doing a similar work to this. They are testing the foundations of plans, which are gotten up by men, with the great hammer of truth. This is a *grand* work and ought to be continued; for the plans of men should not be allowed to be introduced into the bright circle of Christianity.

Some of our brethren have found, by tapping the wheels that support human plans, the foundations weak; hence it will not do to risk our souls' salvation upon them. Jesus knew the importance of building upon a sure foundation; therefore he saw it was necessary to give a little light upon the subject. And furthermore, he knew the danger of building upon an unsound foundation. "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and winds blew and beat upon that house, and it fell, and great was the fall of it." Matt. vii: 24–27.

We can see plainly from this how we are to know about the surety of our foundation. The man who builds upon the rock builds upon a good foundation. To be sure we are right, we must not only hear what the Savior has said; but *must do* as he directs. If we conclude our plans and notions will accomplish as much good as the Lord's, and hear and do his not, then we are like the man who builds upon the sand; the foundation is weak, hence will not bear testing. Let us watch closely for the dangers that are just ahead of us. I hope, brethren, you will continue to use the Bible as your test hammer, and strike every wheel that has any appearance of being weak. It is the duty of the watchman to report when he sees the wolf making its appearance.

Brentwood, Tenn. F. C. SOWELL.

What a man is understood to be in his own home, and how he is supposed to appear to his wife and children, is likely to be taken as the safest and surest test of his real worth as a man. The *Congregationalist* emphasizes this truth by calling attention to the fact that Thomas Carlyle has lost much of his good name as a man since it has been made clear that he was so neglectful and ungracious as a husband. It says pungently:

"The fact of Carlyle's surly nature was well understood during his life, but the revelation since his death of the domestic unhappiness which he allowed it to cause has occasioned a revulsion of feeling in regard to him which is remarkable, and which is creditable to humanity. . . . The popular verdict in regard to Carlyle is an emphatic testimony to the fact that not only Christianity, but intelligent worldliness, regards sweetness of temper, patience, and loving, unselfish loyalty to the peace and joy of the home, as more to be striven for and praised when attained, than even the highest intellectual fame."

TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS TO WHOM ALL CORRESPONDENCE RELATING TO THIS DEPARTMENT MUST BE ADDRESSED.

NO COMPROMISE.

The first Christians made no compromise with error. They preached the truth regardless of consequences. They believed themselves commissioned by high heaven to carry a message of love and of salvation to dying men and women, and they earnestly obeyed the trust. The fire, the sword, the executioner's axe, the loss of friends or earthly goods, could not deter them. They preached Jesus, both in theory and practice, in the face of every species of persecution that men and devils could devise. The religion they offered the world was different from any and all other religions the world had ever known. It came in direct conflict with all religions of the world. The Jewish—once an acceptable, divine religion—had fulfilled its purposes; had paved the way for the Christian religion, and had introduced its divine author, and had to give place to the new and better covenant, of which the old system was but a feeble type. The heathen religions, made up of superstitious idolatry, had also to give place for the new religion revealed from heaven, through Jesus the Savior of men. Hence the religion of the New Testament was against all other religions and it proposed nothing less than the complete subjugation of all other religions to itself, or to its author, Jesus Christ. Hence it was antagonized at every point. Still amidst all the antagonism from Jew, and pagan, the religion of Christ and its advocates offered no compromise to other religions; "victory or death," was the motto on every banner.

We call this the "age of martyrs," and it is rightly named. They won their victory in dying. The different religions of the world, Atheism, Deism, and skepticism of every kind, finding they could not kill out the religion of Christ, sought to compromise it by amalgamating other religions with the true, and to a large extent prevailed. The Huguenots, the Waldenses, the Albigenses, etc., refused to compromise, however, and again the persecutions raged, until they were driven into dens and caves, their property confiscated, and they themselves slain by thousands, as they could be apprehended, because they refused to compromise the truth, or to amalgamate the pure religion of Christ with the idolatrous worship of other and man-made religions of the world. The Bible was taken from the church, and for centuries darkness covered the moral horizon.

Still, God had a people; a faithful few who would make no compromise with sin. God has faithful ones yet. There are some faithful watchmen upon the towers to-day. There are still thousands who have no compromise to make, and whose watchword is "victory or death." To such as these, Jesus says: "Be thou faithful unto death, and I will give thee a crown of life." He has promised reward, not according to amount of work done, but according to faithfulness. There are thousands who have taken God's word as their rule, and are living by it, and are hoping for salvation upon the promise of God. Nothing can change them, they are the "old guard" of the army, and carry the banner of Prince Immanuel. They may fall in the battle, but they care not. They are already battle-scarred, but these are the marks of honor. Battle-scarred veterans, they soon shall be crowned and clothed with immortality. The Lord help us to be faithful

Obituaries.

"O sometimes the shadows are deep,
And rough seems the path to the goal!
And sorrows how often they sweep,
Like tempests down over the soul."

Bro. Tom Grigg, of Leeville, Tenn., walks in the shadows of bereavement, for his wife has fallen asleep. It must be hard to say the last sad farewell to one's life companion, the sharer of life's joys, sorrows and burdens. The children are wrapped in sorrow, for their mother is no more. Oh! how sad must it be to say good-bye for the last time to a mother! How our hearts are touched with sympathy when we behold children weeping over the remains of a departed mother. This is right; the human heart asks for sympathy. Jesus wept with the bereaved Mary and Martha. Paul exhorts Christians to "weep with them that weep." In this land of shadows, sorrow and bereavement, there is need of help to bear life's burdens, there is need of sympathy and love. Sister Martha Grigg, *nee* Thompson, was born the 12th of April, 1831; sometime during her youth she became a member of the Baptist church; she was married on the 30th of May, 1848; in September of the same year she dropped the name Baptist, to wear only the name of her Savior; she died the 12th of April, 1883. Those who knew her best tell much of her life of self-sacrifice and devotion to her Savior. For many years did the heart of her husband safely trust in her, and her children rose up and called her blessed. She was a good wife, and the praise of her husband; a good mother, and the joy of her children; she was a kind neighbor and friend; she was the Lord's servant. Her husband, children and friends, sorrow not then as those who have no hope. They only look upon her as resting from her labors, while her works do follow her. May they then rejoice in the promises of God, believing that all things work together for good to them that love him. "The Lord gave, and the Lord has taken away. Blessed be the name of the Lord." May father and children be faithful Christians till all meet once more and forever around the great white throne.

Lebanon, Tenn., April 26th, 1883. E. A. ELAM.

Died, at his residence, in Totty's Bend, Hickman county, Tenn., Bro. M. L. Williams. His death has not only brought sadness to his own household, but to all the surrounding country. On the morning of the 16th of April, I was summoned, with Bro. Brooks, to attend his burial services. Bro. Brooks, being on a sick bed, could not attend. On reaching the place, I found not only Bro. Williams dead, but his baby boy, a few months old, which died but a short time after its father died. Myself and Bro. Williams had often talked of this sad moment, and he always concluded by saying, "Oh, if we can only be ready." He obeyed the gospel when only eighteen years of age, was forty-seven when he died, making his service in the cause of the Master twenty-nine years. We feel confident in saying he has as good a record as any man in our knowledge. He leaves a wife and eight children, with a host of friends, to mourn his loss. We are forced to conclude that he was in the condition of the apostle Paul in his last letter to Timothy, 4: 7-8, where he says, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing. We can scarcely realize that our much esteemed and beloved brother is not to be with us any more on earth. Since it is the will of the Master for us to die, oh! let us constantly be building up that character that the Lord has commanded, so when we leave this world we may be free from tears, trials, sickness and death. JOHN NICKS.

Centreville, Tenn.

The sad duty is mine to write this memorial of our old brother and friend, Jas. K. Allen, who passed away from earth and its afflictions, after a long and painful illness, March 16, 1883. He obeyed the gospel in 1843, in Todd county, Ky., where I first met him, and attached himself to the church worshiping at Dikadelphia, in Tennessee; and we were members of the same congregation for a number of years. His zeal and fidelity to the Master's cause were consistent and conspicuous till his removal to Texas in 1857. After that time, till last year, I seldom heard from him. He took an active part in the Confederate War, and was once a member of the Legislature in the State of his adoption. The absence from Christian association, and the counsel and support of his brethren, had their effect in decreasing his religious activity, but his convictions were as strong as ever in his last days. I was with him frequently in his last sickness, and, though a great sufferer, his faith was strong in the Savior, and his hopes for the eternal inheritance, bright and cheering. Bro. Allen died in his seventieth year, at the residence of his son-in-law, Mr. R. King. May the good Lord sustain, in her declining years, Sister Allen, his faithful wife; his surviving daughter, who is a Christian, and bring into the fold of Christ his two sons, who, though men with families, have till now withstood the offer of redeeming love. A. L. JOHNSON.

When Jacob laid himself down upon the mother earth, and reposed his weary head upon his stone pillow, the sky above was brilliant with myriad stars, and there flashed all through his nightly dream the immortal light of another world than this; higher up even than those revolving globes of fire there opened wide the gate of heaven. A ladder from the very palace of God himself was let down to this earth, and upon it angels were seen ascending and descending. The communication between heaven and this world, broken by sin, was made over again by Christ, and the very messengers of the celestial state had their lessons for good to fallen man.

CO-OPERATION.

I desire to make some suggestions to the congregations of Maury county, Tenn., on this subject. That we are doing what we should do to "sound out the word of truth," any one acquainted with our work will not pretend to claim. Maury county is noted for the fertility of its soil. We have a numerous brotherhood in this county. Many of these brethren are very wealthy, but how are they using their means?

Souls are perishing right at our doors for "the bread of life." Many in our own beloved county are starving, perishing for the gospel. Thousands, in the dead past, have died out of Christ, and have gone away into that "bottomless pit, where the worm dieth not, and the fire is not quenched," where "the smoke of their torment shall rise day and night forever," to dwell forever among the writhings and agonies of the damned, always weeping, but not in mercy's sight. Oh, how many of these lost ones might now be singing praises around the throne of God, if we had only performed faithfully our duty in sounding "out the word of truth" to a lost and perishing race. The past is forever gone, and it is even so. Our folly has made it so. All our tears of sorrow and grief are unavailing to recover the mighty past. We might weep ourselves away over the agonies of the doomed, and yet we would not rescue one lost soul. Indeed, there is not a created arm in all God's universe that has the power to rescue one of these lost spirits from its place of despair, and give it an abode "in the Christian's home in glory." God himself has fixed the destiny of the dead, and, of course, we cannot help them. But we can, thank God, prevent others from going to the same place of destruction.

We who have the word of reconciliation committed to us, shall we, with arms folded, let thousands drift against perilous breakers, thence downward to eternal despair, without warning them "to flee the wrath to come?" Shall we not send unto them the word of God, which is the seed of the kingdom? Shall we not, by our example, and by giving liberally of our means, say to them, "Come, and take the water of life freely?" Say, brethren, will you "sound out the word of truth?"

We are constrained and exhorted by the love of God; by the infinite condescension of our Savior; by his poverty; by his suffering and anxiety in the garden of Gethsemane; by the agonies of the cross; by the eloquence and efficacy of his blood; by the energy of the apostles and early Christians; by the glory of the redeemed, and by the wailings and agonies of the lost, to proclaim the glad tidings of salvation to every creature.

Brethren, will we not do something to save a lost and perishing race? Bro. E. G. S. has already stated in the ADVOCATE that Bro. Reynolds and I intend to visit every congregation in the county to see how much can be raised for the support of an evangelist, or evangelists, to give all his, or their, time to the preaching of the gospel in the destitute places of Maury county. We have visited several congregations. I am glad to say that all we have visited and talked to on this subject, have a deep interest in it. We propose no machinery, no salaried officers, nor anything of the kind. We simply desire the brethren to contribute liberally of their means for the purpose of preaching the gospel to a dying people.

I am informed that Maury county has a membership of about 1,500 disciples. Let each give the small sum of five cents monthly, or sixty cents for one year, and the amount raised will be $900 annually. With this amount, we can keep two evangelists in the field. Suppose they baptize one hundred persons during the year. What a mighty army these might make for the Lord! The unnumbered souls that might thus be brought into the field of God, we will never know until we stand "face to face" with Jesus at the judgment. The waves of influence that would thus be set in motion, would vibrate evermore; would reach round the globe and fill the nations of earth with gladness when we were slumbering in the tomb; would continue to widen and widen until they had their centre everywhere, their circumference nowhere! Your example would live after you to guide some poor erring one to Jesus. Though dead, you would continue to preach. Those who succeed you would thank God for the example you left behind, and say with the poet—

"Though dead, they speak in reason's ear,
And in example live;
Their faith, and hope, and mighty deeds,
Still fresh instruction give."

Brethren, what say you? Will you all do it? Are you willing to consecrate your lives, your talents, your energies, your possessions, *your all*, for the honor and glory of God, in the salvation of those around you? If so, many yet to come will call you blessed. J. C. MCQUIDDY.

Columbia, Tenn.

MY PEOPLE DO NOT CONSIDER.

The greatest complaint of God towards the children of Israel was, that they *did not consider*. He had called and separated them from all other nations; had given them peculiar laws, peculiar ceremonies, and gave them peculiar promises that made them indeed a peculiar people; yet, notwithstanding all he had done for them, and promised to do for them, they would not consider; but went to considering after the gods, the ways and manners of other nations around them. They were not even like the ox that knew his owner, nor the ass that knew "his master's crib," from which he received his daily food; but like the wild beast, that sought his food from place to place.

When we read of God's doings to this people, the many wonderful blessings he had given them, and read how often they forgot and turned away from him, how do we think of them? Do we not often exclaim, how foolish—more simple than the ox or the ass! And yet when we view these promises made to Christians under the institution of Christ, the high calling in Christ Jesus, and compare their relation to God with the Israelites; their open revelation with the types and shadows of the Jewish; their cleansing from sin by the blood of Christ, with the Jewish purification by blood of bulls and goats; their promise of eternal life in the New Jerusalem, with the Jewish promise of possession of the land of Canaan, and see the behavior of Christians in walk and conversation, who but can exclaim, "poor Christians, ye do not *consider*."

If God complained of the poor Israelite, who had to read his will in the prophetic allegories of the prophets, and search through the types and shadows to find an ever present God, and speak of them as being less considerate than the ox and ass, what a catalogue of inconsiderateness must be in store for the professed Christian, who never gives a moment's thought to his Master's business! If God could say, through Isaiah, (1 chap.) "I have nourished and brought up children, and they have rebelled against me; they have forsaken the Lord; they have provoked the Holy One of Israel unto anger; they are gone away backward," and for this cause say, "Bring no more vain oblations; incense is an abomination unto me. . . . Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers I will not hear," what must be his words to inconsiderate Christians, who, if they do anything at all for Christ, they must do it, like the *nations* around them, in *councils* or co-operation. God said to these Israelites, "Come, now, let us reason together. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword." But to the inconsiderate Christian, he says, "If ye love me, keep my commandments. . . . For this is the love of God, that we keep his commandments: and his commandments are not grievous." No need of searching prophetic parables; no need of looking into the mysteries of the types and shadows for the will of God. It is unfolded to you by the mouth of the Lord Jesus who spake as never man spake; and the test for mortals on this earth is to do what he has commanded. But if you fail by refusing to do, or rebel by seeking out other ways to perform his appointed work, the promised punishment is more terrible than being "devoured with the sword." When the Lord Jesus shall be revealed from heaven, with his mighty angels, "taking vengeance, . . . who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thess. 1.) J. K. B.

It is wonderful how much we owe to people who will not let us do as we please.

TAKE NOTICE!

Every business house in the following list is known to us as being perfectly reliable, and responsible, and as our readers are compelled to have the various articles sold by these merchants, we think it is a favor to direct them to the best places to obtain them. We will be very greatly obliged if all who buy will state that they saw the advertisement in the

GOSPEL ADVOCATE.

Wholesale Dry Goods and Notions.

Thomas, McLester & Co., corner Public Square and Bridge Avenue.

Carpets, Oil Cloths, Mattings, Etc.

Manlove & Co., 31 North Cherry St.

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Hogan & Hopkins, 20 Public Square.
Aldrich & Harris, 106 Union St.
John Holahan, 99 Union St.

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Paschall, Fall & Co., 57, 59 and 61 S Market St.
Dudley Bros. & Lipscomb, 84 and 86 Broad St.

Wholesale Grocers

McGuire, Scoggins & Co.. 103, 105 and 107 Broad St.
Bailey, Davis & Co., 38 South Market St.
Hogan & Hall, (retail also) 106 Broad St.

Steam Laundry and Shirt Factory.

John A. McEwen, 23 N. Cherry St., opposite Maxwell House.

Picture Galleries.

Koelle n & Patterson, 139 Union St., (Successors to W. E. Armstrong)
Schleier, McGavock Block, Cherry St.

Dentists.

Dr. F. A. Badger, office corner High and Church Sts., (Odd Fellow's Temple.)

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Lebeck Bros., 17 Public Square.
Dodd Bros., 103 Union St.

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Huntington, 60 Church Street, opposite Maxwell ouse.
W. A. Lannom, 18 Public Square.

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Geo. E Cooper & Co., 22 North Market St.

Baby Carriages, Toys, Etc.

John Luck, 215 Church Street.

Paints, Oils, Glass, Etc.

Warren Bros., corner Church and College Sts.

Sewing Machines.

F. . Stickley, 155 Union St.

Wholesale Produce Dealers.

Frank Anderson & Co., 117 and 119 South Market St.

Grain and Hay.

B. S. Rhea & Son, 32 South Market St.

Jewelry.

B. . Stief, 101 Union St.

Pictures, Frames, Etc.

J. W. Orchard, 134 Union St.

Show Cases.

M. Strube & Co., 46 and 48 North Front St.

School Agency.

S. S. Woolwine, Manager, 183½ Church street.

Stationery.

A. B. Payne & Co., 61 Union street.

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A. C. & J. C. March, 50 North Market street.

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icks, Houston & Co., 54 North Market and 51 North College streets. (Wholesale and retail.)

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1 case Nun's Veilings, half wool at 10 cents.

1 case twilled Serges, in all the new shades, at 11½ cents, (wool and mohair,) makes an excellent spring dress.

2 cases half-wool momie cloths, at 12½ cents.

1 case all wool Nun's Veilings at 25 cents, all shades, including crushed strawberry, terra cotta, electri blue, Havana, Moutard, etc.

100 pieces 44-inch all wool cashmere, beautiful material for summer dress, finest goods made, at 50 and 60 cents.

600 pieces fancy pin-head checks at from 10 cents to $1.00 per yard, with solid colors to match.

We have also a large variety of the Finest **French Dress Goods,** imported, all at the lowest possible prices.

SILKS and SATINS!

This is our larget and most complete department; in it will be found every novelty. We give only a few prices as space will not permit a full description.

50 cases summer silks at 50 cents
25 pieces all silk satin at 50 cents.

100 pieces brocaded silk at 50, 60, 75 cents and $1.00, and a thousand other bargains, equally as desirable.

THIS WEEK WE OFFER:

A special lot of Hamburg Edgings at 5, 6, 7, 7½, 8, 10, 15, 18, 20 and 25 cents per yard, worth double these pieces.

Ladies' seamless hose at 10 cents per pair, all colors.

Yard wide bleached domestic, heavy without starch, at 8 cents.

French designs in Union Lawns at 5 cents.

Yard wide brown linen at 15 cents.
Heavy cheviots at 10 cents.
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Send us your Orders or Call in Person.

We send Samples upon application to parties who intend to order.

Honest Dealing is our Motto.

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17 Public Square,
Nashville. - - Tennessee

KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

"THUS SAITH THE LORD."

One A. M. Collins is writing in the *Old Path Guide* a series of articles on the name Christian, as a name for the church; and singular articles they are. I wondered how a disciple of the Lord could write such things, and began to inquire, who is A. M. Collins, and whence does he write? Upon discovering that he is a preacher of Iowa, my astonishment abated. The disciples of that section are peculiarly progressive. They outherod Herod. Even the *Standard* and *Evangelist* are outstripped by them in their rapid strides. Hear Bro. Collins on the "thus saith the Lord" plea:

"There have been narrow-minded men among us who have contended for a "thus saith the Lord" for everything pertaining to the church—its government, its public worship, its finance, and even the *minutia* and details of worship, in short they have opposed everything for which a "thus saith the Lord" could not be found. Most of the contentions which have occurred among us as a people—and many of them have been disgraceful in the extreme—have had their origin right here. Men of narrow minds and limited knowledge of the Scriptures, and with no conceptions of the recognized principles of hermeneutics, have stoutly contended for a "thus saith the Lord," where no such principle had been given; in fact where it was not needed.

"It is only necessary to refer to the "Organ controversy" which has made such frightful havoc among many of our churches; and to the determined opposition to the general missionary society on the part of some of our leading brethren, which has, in some localities, given us the name of being anti-missionary in spirit and practice, to be satisfied that this "thus saith the Lord" plea has been grossly perverted and abused among us.

"This very plea, which, in the hands of broad-minded men has been an element of strength, has by being misapplied, become an element of weakness and a source of danger to our cause.

"It would be laughable, were it not disgusting, to notice the extent to which this plea has been carried by some of the one-idea men among us. * * * In fact, we have no "thus saith the Lord" for much of anything except the conditions of salvation."

I have made this long extract, for the same reason that many other strange sayings and wicked doings have been published in the Kentucky Department; namely, that the readers of the ADVOCATE may know that we have many among us, who are not of us—many who are as bitterly opposed to a restoration of apostolic teaching and practice, as are any of the sects about us.

But what is meant by "thus saith the Lord?" What does the phrase include? I answer, everything taught by the Holy Spirit; that is, everything published to the world in the Sacred Writings. Now, there are three ways in which the Bible teaches; namely, by precept, by example, and by *necessary* inference. Whatever is not taught in one of these ways, God does not teach; whatever is not thus demanded of men, God does not demand; whatever is not thus forbidden, he does not forbid. Suppose a man does all that God requires of him, and refrains from doing all that he forbids, will he not be saved? I believe the Bible to be an all-sufficient rule of faith and practice, both for the individual Christian and for the congregations. If any gentleman who does not believe it, (and there are many who show by their actions they do not so believe,) desires to express himself through this Department, space will be given him.

THE END OF IT.

The *Christian-Evangelist* publishes an extract from the Kentucky Department, concerning the Green embroglio, and then comments as follows:

"Bro. Harding shows conclusively that the General Society does not constitutionally permit infant or alien membership. Its constitution is all right. The mistake was that of some of its friends. The brethren who asked membership for their children, were mistaken in supposing that membership of infants was allowable; Bro. Errett was mistaken in saying it was, and Bro. Green made a mistake in publishing children as members, but these mistakes will not occur again. Bro. Harding has done service in insisting that the Convention shall abide strictly by its constitution, and there is no good reason for enmity to it because some of its friends in mistaken zeal have overstepped its provisions. It appears to us that this matter might now be suffered to rest."

That is very good for the *Evangelist;* it is coming to its senses, it seems, on this infant and alien membership question. It talked in a very different strain a few months ago. In answer to Bro. Mason's question, "Is it true that life memberships were sold, or offered for sale, to men, women and children, babies included?" instead of saying yes, by mistake, as it now does, it replied: "Sometimes a liberal-hearted brother, having taken a membership for himself, and anxious to do more still, and to cultivate the mission spirit in his children, will take a membership in their name."

The *Evangelist* has changed its base. Now it says the thing was done just as I said it was done, but it was done through a number of mistakes; Bros. Walden and Williamson were mistaken, so was Bro. Errett, and so was Bro. Green. It is true the first named brethren were mistaken; they have said so, and that settles it with all who know them. But I am not so certain about the others; they have not said they were mistaken, at least Bro. Errett has not. Did not the editor of the *C.-E.* know, at the time the matter took place, that it was unconstitutional? Did not he who suggested that third article of the constitution, they who reported it to the Convention, and they who voted for its adoption just one year before the late meeting, know that it was being violated? Certainly they did; who can believe otherwise? The secret of the whole thing is, in my judgment, Bro. Errett was on the floor, having his own way, and none of them cared to oppose him. It was a mistake, was it? Well, we will see if that mistake is rectified at the next meeting. We will see if the names of Prof. Neville and of those children are taken off the list. I venture to prophesy it won't be done. Bro. Errett and the *Standard* influence will not allow it to be done. Time will show how much of a prophet I am.

The *Evangelist* has moderated very much indeed! In the former article it insinuated that I had "*opposed, criticised,* and even *misrepresented,*" the Society; but now it says, "Bro. Harding has done service in insisting that the Convention shall abide strictly by its constitution," etc.

Well, I must say these Society men do not seem to be particularly thankful for the help which I have rendered them, nevertheless I am glad that it was in my power to give the assistance; it was cheerfully done. And if at any time in the future, I can aid them in the same way, let them be assured that with equal cheerfulness, and with all the vigor I can command, the assistance shall be rendered. It is to be hoped that in such an emergency, the kindness will be better received by the *Evangelist,* and by Bro. G., and that they will not wait to be knocked into an acknowledgment of the truth.

Since publishing the letters of Bros. Walden and Williamson, a communication from Bro. Holt, the father of the five girls, came to me. He understood, at the time, that the constitution forbade the admission of infants and aliens. In his case the mistake was not one of ignorance.

Now, unless something arises which I do not foresee, this is the end of the matter till the meeting of the next Convention.

Dear Bro. Harding: It is with no little interest that I and many others have read the unpleasant controversy over infant membership in the *G. C. M. C.* (what a name!). Unpleasant because of the necessity for it, and because of the spirit manifested by those who chose to champion the man-made scheme.

I merely wish to congratulate you on your successful exposition of the corruption of human substitutes for divine arrangements. I greatly sympathize with a man who has to resort to such vituperative personalities in vindication of his theories. Indeed, a cause must be a hopeless one to call forth such defense, and, too, when that defense is backed up by assertions based on surmises which were incorrect. Those of us in this Western country, who are content with the directions of the Spirit as we find them, have decided that that little passenger in the *Preacher's Omnibus* has been the means of unearthing some very defective material in this wonderful building. He must have been to them—I mean to the Society men—what the Nihilist is to the Czar of all the Russias; and like them he must have used dynamite; at any rate he worked up a wonderful furor for so diminutive a fellow. Well, we want more such passengers, and more such omnibuses to carry them to the multitudes that are being deceived by loud shouts over Aaron's calf, that they may know the certainty of the matter.

Now, in conclusion, let me congratulate you on your success in general in your department of the G. A. If the GOSPEL ADVOCATE could only reach a circulation of 100,000, and could have a department for every State such as yours, and such as our noble fellow-laborer, Bro. Poe, makes his, I am sure there would be more of God's ways, and fewer humanisms in the church, than there are at present. While I have a special interest in the Texas Department, yet I am none the less proud of the Kentucky page. Give us more Poes and Hardings to work in concert with such wise and valiant leaders as are Bros. Lipscomb and Sewell.

With the best wishes for your success, I am your brother, G. A. FARIS.

Waxahachie, Texas, April 17, 1883.

I freely confess to you that I would rather, when I am laid in the grave, some one in his manhood would stand over me and say: "There lies one who was a real friend to me, and privately warned me of the dangers of the young; no one knew it, but he aided me in the time of need. I owe what I am to him." Or, I would rather have some widow, with choking utterance, telling her children: "There lies your friend and mine. He visited me in my affliction, and found you, my son, an employer; and you, my daughter, a happy home in a virtuous family." I would rather have these stand at my grave than to have erected over it the most beautifully sculptured monument of Parian or Italian marble. The heart's broken utterance of reflections of past kindness and the tears of grateful memory shed upon the grave, are more valuable, in my estimation, than the most costly cenotaph ever reared.—*Dr. Sharp.*

There are those who hear or speak of being crucified with Christ, who yet do not examine if their sins are crucified, and their evil passions mortified. Gladly they would have their end like that of the Christian, but not their way. They would be saints in heaven, but not on earth.—*Flavel.*

Pleasure is seldom found where it is sought. Our biggest blazes of gladness are commonly kindled by unexpected sparks.

ITEMS, PERSONALS, ETC.

He liveth long who liveth well!
All else is being flung away;
He liveth longest who can tell
Of true things truly done each day.
H. Bonar.

Bro. R. E. Allen has removed from Valdosta to Savannah.

Bro. Thomas Munnell is now on the editorial staff of the *Apostolic Times*.

Dr. D. M. Breaker's address is changed from Chattanooga, Tenn., to Coldwater, Miss.

W. H. Carter writes from Lafayette, Tenn., May 9th: "Bro. Berry has had four additions up to date."

There had been seven additions at the meeting of Bros. Kidwill and Elam at Hartsville, Tenn., May 9th.

Bro. Harding closed his meeting at Huntsville the night of the 7th, with eighteen additions. His address for three weeks will be 144 Howard St., Detroit, Mich.

An admirer of the venerable Jacob Creath sent him five dollars recently, after reading one of his articles in the *Review*, "for my share to pay your expenses for writing."

We have received an invitation to attend the "Santa Fe (New Mexico) Tertio-Millennial Anniversary Celebration," to be held from July 2nd to August 3d, inclusive.

A protracted meeting is in progress in the vicinity of Bro. W. H. Timmons', about four miles from this city on the Nolensville pike. Bro. Granville Lipscomb is doing the preaching.

A Texas preacher declined an increase of $100 a year upon his salary on the ground that the hardest part of his labors heretofore had been to collect his pay, and it would kill him to collect $100 more.—*Exchange.*

NOTICE!

We will send the ADVOCATE from the time names are received, to Jan.1, 1884, for ONE DOLLAR. Our agents and friends will please take advantage of this very liberal offer.

Our junior editor has gone to Spencer, Tenn., to hold a meeting. There will doubtless be but few to meet him there, of those with whom he walked the campus as a student twenty-five years ago.

Bro. F. G. Allen writes from De Land, Fla., May 5th: "I shall return to-day; my health is but little improved, if any. I was getting along finely until about three weeks ago, and have been poorly since." He will go to Milton, Ky.

We have received the sad intelligence of the death of the wife of Bro. Geo. H. Morgan, of Gainesboro, Tenn. She has been in a low state of health several years, and died the 6th of May, 1883. We offer Bro. Morgan our sincere sympathy and condolence, in his irreparable loss.

Bro. Owen Henry has changed his address from Page's Mill, to Naffs, Franklin Co., Va. He says, "We are building a new meeting house; we are in earnest—have the men at work, and have the cash ready when the work is done." That is the way to do it.

Bro. Daniel Wadkins, colored, died at his home in Nashville last Thursday morning, at the age of sixty-five. His funeral was preached by Bros. D. L., and R. Lin Cave, assisted by Rev. Nelson Merry, in the First Baptist Church, a large audience being in attendance. Bro. W. was a man of remarkably strong and vigorous mind, and superior talents.

There is no such thing as "honor among thieves" in some quarters, it seems. Some one at Terre Haute, Ind., on the 3d inst., pulled the corner-stone out of the colored Methodist church building, and stole four or five dollars in coin and script, and some other articles which had been deposited therein.

The *Christian Standard* comes to hand this week in a different shape, there being eight very large pages pasted together in one paper. To our mind it is a great improvement, for in the old form with the supplement, there was such an impression of "muchness," that one hardly knew where to begin or what to read first. The type also seems larger and clearer.

"Employing preachers by the year," is set down among the "essentials to successful church work" by Dr. Collins in *Old Path Guide*, for which there is no "thus saith the Lord." There is fully as much Scripture as there is reason for such a course; that is to say, the unwise practice has no support either in reason or revelation. It is time we had abandoned it.—*Christian Evangelist.*

MARRIED.—At the residence of Benj. Fugitt, Esq., near Woodbury, Tenn., Monday, May 7th, 1883, by Elder James E. Scobey, Mr. A. B. Fall and Miss Emma Morgan, both of Clarksville, Texas. Mr. Fall is a grandson of the much beloved and esteemed Elder Philip S. Fall, so long and so favorably known as the pastor of the Church Street Christian Church, Miss Morgan the niece of Sister Fugitt. The young couple left immediately after partaking with their friends of a splendid luncheon, for their far-off Texas home. May happiness attend them.

Bro. H. B. Todd, who has been temporarily located at Murfreesboro, has accepted the position of Chief of the Departments of Agriculture, Floriculture and Horticulture, in the great Exposition, of Louisville, Ky., which is to open the first of August next, and continue one hundred and ten days. All correspondence should be addressed to him, in care of the Southern Exposition, Louisville, Ky.

A novel bonfire took place on the Public Square of this city, on May 10th. By order of Judge M. W. Allen, all the gambling implements captured by the police in the sporting houses recently, were burned, under the superintendence of the grand jury. Gamblers' property to the amount of about two thousand dollars was destroyed.

The *Peacemaker*, a new monthly magazine published at Philadelphia, Pa., is on our table; price, one dollar a year. Published by the Universal Peace Union, 913 Arch St. Its mission is explained in the following:

"As the name indicates, its object is to make peace; to allay the irritation of men's minds; to cause them to pause before proceeding to extremities; to substitute common sense and common decency, too, in the settlement of disputes, whether between nations or individuals, instead of having recourse to war or law methods."

General News.

Health officers on the Rio Grande are preparing to quarantine against Matamoras, yellow fever being feared at any time.——A remarkable hail storm visited Denver, Col., on the 8th inst., the violence of which drove every one off the streets. The statement is made that fully eight inches of large hail stones covered the ground. Horses insecurely hitched went tearing through the streets. Windows were broken and trees stripped. Strange to say no one was fatally hurt.——A terrible fire in which about 500,000 barrels of coal oil was destroyed, occurred in Jersey City, N. J., May 10th. A large tank was struck by lightning, and the flowing oil leaped out like an angry river, and soon communicated with the other tanks, which exploded with terrific force. Fragments of iron were hurled half a mile, and burning oil was scattered in all directions. Six men lost their lives. The water in the bay was covered with flames. The loss of the Standard Oil Company is probably over one million dollars.——A West Point cadet begins with the same pay which a Prussian captain receives after twenty years' service.——Jumbo, Barnum's elephant-in-chief, eats five hundred pounds of hay a day, seven bushels of oats, and a quantity of confectionery and fruit, and buns sufficient to start a good-sized bakery.——There are said to be four cases of leprosy in a hospital on Blackwell's Island, New York harbor.——The removal of William Penn's old house in Philadelphia, from Letitia Street, near Second, to the main entrance to West Fairmount Park, where the structure will be again erected, will begin in about a week. The house will be taken entirely apart. All the doors, windows, and all other parts will be numbered, so that the building may be re-erected in as nearly its present condition as possible. It is estimated that two months will be necessary to complete the work.——In the case of Myra Clark Gaines against the city of New Orleans, the report of the master in chancery was confirmed and interest was added. Mrs. Gaines gets judgment against the city for $1,925,667.——A colored Methodist minister was not permitted to eat, because he was a colored man, at the Viaduct Hotel, on the Baltimore and Ohio road, and owned by the company. He will bring a civil rights suit.——The Pennsylvania Senate has passed the bill prohibiting any attempt to personate any being recognized as divinity in the Old or New Testament in any public performance.——Sitting Bull and his tribe have started for the reservation, on which they will commence a career as farmers.——It is said that over 18,000 buffaloes have been killed in Montana this year, east of the Yellowstone River.——Spruce trees are dying rapidly in the Aroostook (Me.) lumber regions from some cause at present unknown.——The Delaware peach crop was not injured by the frost of latter part of April. The trees are healthy and in general bloom.——Rev. Josiah Henson, Mrs. Stowe's "Uncle Tom," died at Dresden, Canada, on Saturday aged ninety-four.——A Pennsylvanian has discovered perpetual motion. This time it takes only eighty-two pulleys, thirty-eight belts, and ten clock weights to create endless motion.

FOREIGN.—Arabi Bey now turns up as a petitioner for English charity. His defense cost $17,500, only $2,500 of which has been repaid to Mr. Blunt. A subscription paper has been started to make up the remaining $15,000, and among the contributors are Sir Wilfrid Lawson, Lord Randolph Churchill, and the Earl of Wemyss.——In Breslau, a chimney shaft fifty feet high is composed entirely of paper pulp, which has been chemically impregnated so as to resist combustion. Paper has been put to some extraordinary uses, but this is perhaps the most astonishing violation of preconceived ideas yet attempted.——The government powder magazine at Portsmouth, England, has been blown up, nine persons being killed and several injured. It is thought the explosion was accidental.——Sixteen officers have been arrested at Smolensk, Russia, on suspicion of being Nihilists; and it is stated that a wide-spread military conspiracy is on foot.——The agricultural laborers of England and Scotland, whose condition is believed by many to be as bad as that of the same classes in Ireland, have succeeded at last in forcing ministerial action in their interests. The government recently announced that it had completed the preparation of the Tenant Farmers' Compensation Bill. This will guarantee to farmers compensation for whatever improvements they may make during their tenancies, and provides for arbitration to settle disputes between the farmers and landlords as to the proper amounts of compensation.

OVERWORKED WOMEN.—An overworked woman becomes merely a machine—a woman without time to be womanly, a mother without the time to train and guide her children as only a mother can, a wife without the time to sympathize with and cheer her husband, a woman so overworked during the day, that when night comes her sole thought and most intense longings are for rest and sleep that very probably will not come, and, even if it should, that she is too tired to enjoy Better by far let everything go unfinished, to live as best she can, than to entail on herself the curse of overwork.—*Sanitary Magazine.*

Home Reading.

Which Loved Best?

"I love you, mother," said little John,
Then forgetting his work his cap went on,
And he was off to the garden swing
And left her wood and water to bring.

"I love you, mother," said rosy Nell;
"I love you better than tongue can tell."
Then she teased and pouted half the day,
Till her mother rejoiced when she went to play.

"I love you, mother," said little Fan;
"To-day I'll help you all I can;
"How glad I am that school doesn't keep!"
So she rocked the baby till it fell asleep,

Then stepping softly she brought the broom,
And swept the floor and tidied the room;
Busy and happy all day was she,
Helpful and happy as child can be.

"I love you mother," again they said—
Three little children going to bed.
How do you think that mother guessed
Which of them really loved her best?

A PIECE OF BREAD.

BY MARY E. BRAMFORD.

"I'm hungry, mamma; can't I have a piece of bread and butter?"

That was almost the first thing Kittie said when she came running in from school, and so mamma had heard it a good many times. She looked up from her sewing at the little face in the doorway and answered:

"Yes, Kittie; run in and ask Jennie for some."

"May she put some sugar on it?" asked Kittie, as she stood a minute on tiptoe ready to run.

Mamma nodded "Yes," and away Kittie went. She made her appearance again pretty soon with a big slice, and sitting down on her stool enjoyed her lunch like any hungry school-girl.

Mamma watched her for a minute with a smile.

"It's real good," said Kittie, between the bites. "Jennie said she baked it fresh just this morning."

"You like fresh bread so well that I don't believe you'd want to live in Sweden," said mamma.

"Why?" asked Kittie.

"Well," said mamma, "if we lived in Sweden, where the snow covers the ground about half the year, and if papa was a fisherman who caught herring in the Baltic Sea, and if you and I were country folks in funny tall caps, and you wanted a piece of bread and butter, what do you think I should give you?"

"I am sure I don't know," said Kittie.

"Well," said mamma, "I think I should give you a rye-cake."

"Would it be good?" asked Kittie.

"No, I don't think you would say so," said mamma. "It would be dark colored and thin, with a round hole in the middle, and it would be very, very hard indeed, almost like a stone, because the Swedes bake only twice a year."

"Oh, my!" said Kittie, "only think of having to eat bread six months old!"

"Yes," said mamma, "and I should probably get it for you from a stick on which it had been hanging drying with a lot of others all that time."

"I'm sure I shouldn't like it a bit," said Kittie, "I'm glad I don't live in Sweden."

"Well," said mamma, "then perhaps you would like to be a little girl, and live in a hole cut out of a hill in Southern California, where the sand would be all around as far as you could see, and the cactus would be ever so much higher than your head, and every now and then you would come across a mesquite tree. Then you'd have to eat mesquite bread."

"What does that look like?" asked Kittie.

"I saw some once," said mamma. "It was very dark, and it had been dried in the sun instead of being baked. It looked pretty hard, but perhaps it was better than I thought. The Indian squaws make it out of the seeds of the mesquite, ground up and made into a kind of flour."

"I wouldn't like that either," said Kittie, shaking her head. "It must be dreadfully dry stuff."

"Well," said mamma, "just suppose then that we lived in Arabia, and that we had traveled a long way over the desert, and at last pitched our tents for the night, and you were hungry and asked me for something to eat as I sat in the tent dressed in my long robe with my slippers on, and my long veil covering all my face but my eyes."

"How funny you'd look," said Kittie. "What would you give me for supper?"

"I should give you a piece of yellow brown rind," said mamma. "It would be dry and rather mealy."

"How would it taste?" asked Kitty.

"Almost exactly like gingerbread," said mamma. "It would be the outside rind of the fruit of the doum-palm, and I should probably think I had given you something very good. All Arabs like such food."

"Well," said Kittie, doubtfully, "maybe I might like it a little if it tastes like gingerbread, but I guess I'd get tired of it sometimes."

"I think you would," said mamma, "but I do not believe the little Arabs are so particular as you are. But perhaps instead of living in Sweden, or Southern California or Arabia, you would like to go to a country where you could get your bread ready made from the tree.

"O, yes, I should," said Kittie.

"Well," said mamma, "then I think you would have to live in one of the South Pacific Islands. Perhaps you would like to live in Tahiti. There you would find the bread-fruit tree. It is about forty feet high, and the fruit is covered with a rough rind, and is about as large as a melon. The pulp inside is very white. The people usually pick the fruit before it is ripe, and cut it into three or four slices and bake them in an oven. I think you would like to be there when all the people of some village join together and make a big oven, and roast several hundred bread-fruits at once."

"What a big oven they must have," said Kittie.

"It isn't a regular oven like ours," said mamma. "It is a large hole in the ground, twenty or thirty feet across, and the slices of bread-fruit are baked on hot stones."

"Are they good?" asked Kittie.

"Very good, indeed," said mamma. "They taste very much like wheat bread made with eggs, and will keep nice and fresh for several weeks. If you would rather live in Jamaica, though, you could get your bread from the bread nut tree. That bears seeds that are used as bread after they have been boiled or roasted.

"There's another queer kind of bread," went on mamma, "that is eaten by a tribe of savages called Warays, who live near the Orinoco river, which is——"

"In the northern part of South America," answered Kittie. "I missed that in geography the other day, so I remember it now."

"Yes," said mamma, "if the Warays want bread they have to go and cut down a tree."

"I should think they'd hate to have to work so hard when they're hungry," said Kittie.

"Well, it's the only way they can do," said mamma. "They can't eat bread unless they work for it, so they go out and cut down an ita-palm tree. They choose a tree that is just going to blossom, and after cutting it down, they split it open lengthwise, and inside they find a large quantity of a soft pith that they use for making bread. They scrape and grind the pith, and then bake it in a kind of bread they call *yurvma*."

"I don't believe it's fit to eat," said Kittie, looking disgusted.

"Well," said mamma, "it's better for them than something else they make out of the same tree. They draw the sap out of the trunk, and let it ferment until it makes a kind of liquor on which the Indians get drunk."

"What other kinds of bread are there?" asked Kittie.

"There is cassava bread," said mamma, "that is made by another savage tribe that live south of the great Amazon river, not so very far from the Warays. They make their bread out of a poisonous plant, so deadly that a very small dose would kill a person."

"I should be afraid to eat such bread," said Kittie.

"You need not be," said mamma, "for the heat of the cooking takes out all the poison. The savage women dig up a lot of cassava root, and peel off the outer part with their teeth. Then they scrape it into fine shavings by drawing it over a board into which are driven rows of sharp stones. After this the cassava looks somewhat like horse-radish. Then they soak it to take out part of the poison, and then they think it is fit for baking, and they put it over the fire."

"It must be pretty stringy," said Kittie.

"Yes," said mamma, "maybe you think you would like the bread of the New Zealanders better. They take sweet potatoes, and grind them up and make bread out of them."

"That would be nice, I'm pretty sure," said Kittie.

"It would be," said mamma, "if they made it when the potatoes were fresh and good, but instead of that they keep them in water for several weeks until they are about rotten, and then make them into cakes. I think you would not care to see such bread."

"No, indeed," said Kittie, "it must be dreadful; but, mamma, don't any other kind of folks besides us have any butter on their bread?"

"Some of them do," said mamma, "but most of them do not. In the Southern part of Europe, the people use olive oil with their meals, and leave the druggists to sell their butter for medicine. In the East Indies, however, the natives boil butter, and so get a clarified kind that they call *ghee;* but I do not think you could find any place in a foreign country, where you would have anything that would suit you better than the raised bread and fresh butter at home."—*Examiner.*

HOW TO BE YOUNG AT EIGHTY.

In a discourse on this subject, Rev. Dr. Collyer gives these hints to the candidates for a hale, hearty and happy old age. The first element to be considered lies beyond your reach and mine, in the homes where you and I were born and nurtured. One great reason why I never had a really sick day in my life was that I was born and nurtured in a sweet little home, where we lived on oatmeal and milk and brown bread with butter once a week, potatoes and a bit of meat when we could catch it, and then oatmeal again. So I don't know to-day that I have a system, or a constitution, or a digestion at all; I am never conscious of such a thing. Hence I say we must go back to the father and mother for the first answer to our question. Thousands of young men who come to such a city as this come from the Green Mountains, or from New Hampshire, or from Maine, with such a constitution as mine. They have within them all the conditions for a long, sweet life. They can use their years wisely and well, and write at the end of each one, "Value received." Or they can overdraw the account, as many do, God help them! Instead of saying at fifty, "I am young yet," they will say at forty, "I am old indeed." They are so ambitious to get on, some of them, that they use two days up in one and waste their vital powers. They ride when they ought to walk down town, and they take "a little something," as they say, to restore their lax energies, for which they have to chew a clove or a coffee-berry, I am told. They are overdrawing their accounts, I say, and some day nature and the grace of God will shut down on them. Those who do differently keep a good digestion, stay young and bouyant, love good, sweet company and are not ashamed to look their mothers and sisters in the eye or kiss them. Another secret that must be known to the young at eighty is that you must keep faith in the common manhood and womanhood and in the ever advancing progress of the day. Never say that the past is better than the present; read the new books, understand all the new ideas; and keep your faith in God and in man and the victory of good over evil.

THE MISTLETOE.—The cultivation of this singular parasitic shrub for ornamental purposes is recommended in foreign papers, and young trees with mistletoe growing on them are offered for sale in English nurseries. It is generally found on branches of apple trees, but is not very particular in this respect, and takes its habitation also on other different trees. It may be raised from seed placed in the crevices of the bark of young, healthy branches; or it may be propagated by grafting; in which case a portion of the bark of the tree from which it is taken has to be cut with the piece, and firmly secured to the new position.—*American Garden.*

The ignorant man marvels at the exceptional; the wise man marvels at the common; the greatest wonder of all is the regularity of nature.—*George Dana Boardman.*

To tell a lie, and then defend it with other lies, is like digging a cellar and making it large enough to hold all the dirt that is displaced.

Dr. HARTER'S IRON TONIC.

A combination of Protoxide of Iron, Peruvian Bark and Phosphorus in a palatable form. For Debility, Loss of Appetite, Prostration of Vital Powers it is indispensable.

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REV. A. I. HOBBS Writes:—After a thorough trial of the IRON TONIC, I take pleasure in stating that I have been greatly benefited by its use. Ministers and Public Speakers will find it of the greatest value where a Tonic is necessary. I recommend it as a reliable remedial agent, possessing undoubted nutritive and restorative properties. *Louisville, Ky., Oct. 2, 1882.*

REV. J. L. TOWNER, Industry, Ill., says:—"I consider it a most excellent remedy for the debilitated vital forces.

PREPARED BY THE DR. HARTER MEDICINE CO., 213 N. MAIN ST., ST. LOUIS.

Miscellaneous.

Whatever's lost, is first won.

"I move," said a delegate in a Virginia convention, "that our chairman take a dose of Dr. Bull's Cough Syrup, he is so hoarse that I cannot understand him." That gentleman had no doubt tried this wonderful medicine.

The fool thinks he has argued the case when he offers to bet.

"Female Complaints."

Dr. R. V. PIERCE, Buffalo, N. Y.: *Dear Sir*—I was sick for six years, and could scarcely walk about the house. My breath was short and I suffered from pain in my side and stomach all the time; also from palpitation and an internal fever, or burning sensation, and experienced frequent smothering or choking sensations. I also suffered from pain low down across my bowels and in my back, and was much reduced in flesh. I have used your "Golden Medical Discovery" and "Favorite Prescription," and feel that I am well. Very respectfully,

DELILAH B. MCMILLAN,
Arlington, Ga.

God has more angels than sing around the throme.

Rate of Mortality.

The rate of mortality in males is 1 in 40, and of females 1 in 42. The expectation of life is thus reckoned at about 5 per cent. longer for women than for men—and with these facts before us, why not try to keep a box of Swayne's Pills in the house at all times? It cures Itching Piles in one-half the time of any other similar preparation; also, all Eruptions of the Skin. Try a box. For sale at all the drug stores.

For weak lungs, spitting of blood, shortness of breath, consumption, night sweats and all lingering coughs, Dr. Pierce's "Golden Medical Discovery" is a sovereign remedy. Superior to cod liver oil. By druggists.

From Dr. S. W. Hunter, Baltimore, Maryland.

Having become familiar with Colden's Liquid Beef Tonic, I take pleasure in recommending it as an excellent preparation, combining as it does *food* in a *remarkable* way, producing *good blood, health and strength.*" (Remember the name. COLDEN'S—*take no other.*) Of druggists.

"Dr. Benson's Skin Cure cured me of Eczema of the scalp." Jno. A. Andrews, Att'y at Law Ashton, Ill

"Dr. Benson's Celery and Chamomile Pills cured my sick headache." W. W. Hubbard, Manchester, N. H.

A wit rarely spares an enemy or a friend; and humorist never.

Dr. BULL'S COUGH SYRUP

For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Croup, Influenza, Asthma, Whooping Cough, Incipient Consumption and for the relief of consumptive persons in advanced stages of the Disease. For Sale by all Druggists.—Price, 25 Cents.

We generally think better of ourselves than we are willing to acknowledge.

Cancers and Other Tumors

are treated with unusual success by World's Dispensary Medical Association, Buffalo N. Y. Send stamp for pamphlet.

O Death! we thank thee for the light that thou wilt shed upon our ignorance.

Historical.

It is claimed that there are 3,064 languages spoken in the world and 1,000 different forms of religion. The Christians are divided as follows: Church of Rome, 170,000,000; Protestants, 90,000,000; Greeks and East Church, 60,000,000, and of this vast number, at least two-thirds are afflicted with Itching Piles or Eruptions of the Skin in one form or another. Swayne's Ointment banishes all humors in a jiffy, ond persons of every religion are beginning to know it. Druggists keep it.

Dr. KLINE'S Great Nerve Restorer is the marvel of the age for all Nerve Diseases. All fits stopped free. Send to 931 Arch Street, Philada., Pa.

When opiates fail, then try *Samaritan Nervine.* It's a certain cure for all nervous ailments.

Major H. W. Hines, Boston, writes: "*Samaritan Nervine* cured me of fits." $1.50, Druggists.

Glenn's Sulphur Soap is the most reliable purifier in the market.

Pike's Toothache Drops cure in one minute.

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ROYAL ST. JOHN AND STEWART SINGER.

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Tuition,	Primary Dep'tm't, per S'n,	$ 7 50	**Tuition,**	Commercial Dep'mt per S'n,	$20 00
"	Preparatory " "	15 00		Lessons instrumental Music from	$15 to $20
	Collegiate, " "	20 00	"	in Art Department from	2 50 to 10

The Spring Session of 1883, begins on the Last Monday in February
For further particulars address,
Prof. A. T. SEITZ, President,
Or W. H. UTTON, Sec. Board Trustees.

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BOOK NOTICES.

POPULAR HYMNS, revised and with a Note Edition, is now out. We have before us a copy of each, handsomely and tastefully bound in cloth, with red edges. It is attractive in appearance, convenient for use on account of size and analytical arrangement of hymns and is a most admirable collection of songs for the congregation, the Sunday-school and the family. To aid singers in an intelligent use of the hymns, the leading thought of each is given in a quotation of Scripture. The names of authors are given when known. The numbers of the Word Edition, correspond with those of the Note Edition. For prices refer to our advertising columns. At the back of the Note Edition is found a series of twenty-four lessons in the rudiments of music, covering forty pages, and furnishing all necessary elementary instruction on the principles of music.

References are given in the index of both editions to the Revised Hymnal and the Hymn and Tune Book, for such hymns as are common. It is certainly most desirable to have one book for the Sunday-School and the congregation, and this one seems to us well-fitted for both.

NASHVILLE MARKETS.

OFFICE GOSPEL ADVOCATE, *May* 9, 1883.

COTTON.

Good Ordinary	9⅛
Low Middling	10¼
Middling	9⅜
Good Middling	10½

COUNTRY PRODUCE.

GINSENG	1 00 to
BEESWAX—Choice	35
DRIED FRUIT—Apples	4
Peaches, halves	3½
" quarters	
TALLOW	7½
POTATOES—Irish, per bbl	2 25
" Sweet "	1 25 to 1 75
PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1¾
FEATHERS—Choice	55 to 60
BUTTER	15 to 22
CHICKENS—Hens	25 to 33
Young Chickens	15 to 25
EGGS	11
HIDES—Dry Flint	15 to 16
Dry Salted	11 to 13
Green Salted	7½ to 8
WOOL—Tub Washed	32 to 34
Unwashed, Clothing and Combing	18 to 22
Unwashed Lamb's Wool	none.
Burry One-third less	

FLOUR AND GRAIN.

FLOUR—Superfine	4 25
Extra	5 00
Choice Family	5 75
Fancy	6 25
Patent Process	6 75
BRAN—Loose Car loads, per ton	17 00
WHEAT—New	100 to 112½
CORN—Sacked in Depot, white	49½
New, from Wagon, shelled	46
" " " in ear	48
OATS—Sacked in Depot new	53
RYE—From wagon, Seed	60
BARLEY—from wagon	60
HAY—Mixed	14 00
Prime Timothy	15 00
Choice "	16 00

LIVE STOCK.

CATTLE—Best fat Steers, per 100 lb	5 25 to 5 75
Best Butchers	5 25 to 5 75
Ordinary thin Cattle	2 50 to 3 00
Sheep, Fat	4 50 to 5 00
" Stock	3 00 to 3 25
Lambs	
Heavy Hogs	6 20 to 6 35
Light Hogs	5 50 to 5 75

PROVISIONS.

BACON—Clear Rib Sides	11¾
Shoulders	8
LARD—Buckets	13½
Tierces	12½
HAMS—"C. C. C."	13 to 13½
COUNTRY MEAT—Shoulder	9½ to 10
Clear Sides	12
Hams	12¾
Lard, from wagon	11¼
BULK MEATS—Clear Rib Sides	10¾
Clear Sides	11
Shoulders	8½

TOBACCO.

Common to good lugs	2 75 to 4 50
Low leaf	5 00 to 6 00
Common to medium leaf	6½ to 7½
Good leaf	7 50 to 8 50
Fine leaf	

WHOLESALE GROCERIES.

SUGAR—New Orleans (kettle) per bbl	7¼ to 8
Yellow Clarified	8½ to 9
White Clarified	9 to 9¼
Granulated	9¾ to 10
Crushed and powdered	10½
A Coffee	9¾ to 10
MOLASSES—New Orleans	45 to 58
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	8¾ to 9¼
NAILS—10d	3 75
Horse shoes	5 00
SALT—Seven bushel barrels on cars	1 30
5½ bushel bbl	1 40
LEATHER—Oak Sole	35 to 40
Buffalo Slaughter	27 to 25
Hemlock	24 to 27
In Rough	20 to 24
SEEDS—Herd's Grass	1 00 to 1 10
Blue Grass	1 24 to 1 50
Clover	1 25 to 1 60
Timothy	2 25 to 2 50
Orchard Grass	1 40 to 1 75
German Millet, from wagon	1 50
Hungarian and Missouri	1 24

RELIABLE TESTIMONY.

Philadelphia, Pa., Sept. 6, 1882

Hop Bitters Co.

I am 74 years old, have lived 34 years in Philadelphia, and well known among Germans. I have been troubled 12 years with a white swelling on my right foot, and getting worse every year, and very painful, and breaking out in hot weather. I consulted several doctors and they told me it was incurable and I would have to take it with me to the grave. Some time ago I lost my appetite, was costive, had headache, and fever, in fact was very sick. I saw in the German *Democrat*, that Hop Bitters was what I needed. I got a bottle, took it one week and was as well again as ever, and to my greatest surprise right from the first, my swelling went down gradually and taking another bottle I got entirely well of it. The wife of my neighbor had two such swellings on her legs and three bottles cured her. I think this is a great triumph for your bitters.

John Stoll,
No. 4 Young's Alley, above Willow St.

Stippshill, Ind., Nov. 13, 1881.

Dear Sirs—I have read so much about Hop Bitters and always being afflicted with neuralgia, weakness, diseased stomach, never having much health I tried a couple bottles; it has strengthened and helped me more than any medicine or doctor. I am now on my third bottle and am thankful it has helped me, I will advise any one afflicted to give it a trial
Lucy Vail.

Beat the World.

Rockville, Conn., March 6, 1882.

Hop Bitters Co.

I have been taking your Hop Bitters and they beat the world.
L. S. Lewis, Lewis's Axles Machine.

Leetonia, Pa., April 13, 1882.

Hop Bitters Co.

I have not been well for three years, tried almost every kind of patent medicine and no less than seven dotors, one of Elmira, N. Y., none have done me any good. I finally tried your Hop Bitters and found them just the thing. I have praised them so highly there is a great number here who use them with benefit and satisfaction.
Very Respectfully Yours B. Hunt.

Gentlemen—The "Hop Bitters" meet with large sales and give general satisfaction, one case in particular you should know of. Mr. John B. Green, 728 Spring Garden St. Philadelphia, Pa., has been suffering from kidney affection, which has superinduced *rheumatism*. He tried physicians and remedies in vain. He was obliged to take morphine to induce sleep, his trouble was so great. Reading your advertisement in the "Christian at Work," he was prevailed upon by one of his daughters to try it. Three bottles effected a cure, and now he is an enthusiast for "Hop Bitters." He is one of the oldest residents in the locality named; and known as a gentleman of unusual probity.
Henry Totten,
672 North 10th St., Philadelphia, Pa.

Office Jelloway Mu. A. Association,
Jelloway, O., March 18, 1882.

Hop Bitters Man'fg Co.

I have been using your Hop Bitters and find them what you recommend them to be for kidney disease, (viz.: superior to all others.) J. L. Hilderbrand.

Vertigo, Dizziness and Blindness.

Office Utica Morning Herald,
Utica, Feb 18, 1882.

I have been troubled with vertigo since July, and have suffered greatly every night after any considerable exertion from dizziness and blindness. I tried two bottles of Hop Bitters, and since then have been entirely relieved. Respectfully Yours
J. J. Flanigan.

Hop Bitters Co. June 15, 1881.

I have been suffering five years past with neuralgia, liver complaint, dyspepsia and kidney complaint, and have doctered with fourteen different doctors who did me no good. At last I tried Hop Bitters, and after using a few bottles I received a great benefit from them, and if I had used Hop Bitters regularly I would have been well before. I know them to be the best medicine in the world for nervous diseases of all kinds. James Coonts.
Beelington, Barber County, W. Va

Wicked for Clergymen.

"I believe it to be all wrong and even wicked for clergymen or other public men to be led into giving testimonials to quack doctors or patent medicines, but when a really meritorious article composed of valuable remedies known to all, and that all physicians use and trust in daily, we should really commend it. I therefore cheerfully and heartily commend Hop Bitters for the good they have done me and my friends, firmly believing they have no equal for family use. I will not be without them.
Rev. B. B ——Washington, D. C.

A good Baptist clergyman of Bergen, N. Y., a strong temperance man, suffered with kidney trouble, neuralgia and dizziness almost to blindness, over two years after he was advised that Hop Bitters would cure him, because he was afraid of and prejudiced against the word "bitters" Since his cure he says none need fear but trust in Hop Bitters.

My wife and daughter were made healthy by theuse of Hop Bitters and I recommend them to my people. —Methodist Clergyman Mexico, N. Y.

I had severe attacks of Gravel and Kidney trouble; was unable to get any medicine or doctor to cure me until I used Hop Bitters, and they cured me in a short time.—A distinguished lawyer and temperance orator of Wayne County, N. Y.

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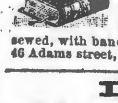

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"*To the Bastile! To the Bastile!*" yelled the Paris mob as they rushed roaring out of the Fauborg St Antoine, in the French Revolution. The people conquered that time, and they deserved to conquer. But the attempt on the part of a mob to rescue the two prisoners at Catlettsburg Ky., was a mistake. Had no such lawless and ill-advised effort been made, those innocent persons who were accidentally shot down by the troops might still be living, and the resulting gloom would not have gathered over the State of Kentucky. In their death the people should see a fresh reprint of the old lesson: *Never trust yourself into needless danger!*

Perils greater than those of bullet and bayonet surround us on every hand. However innocent, young, strong or beautiful, who may escape disease? It enters and there's no defence, it's time there's none can tell. But we can accept what Zephaniah Meek, D. D., editor of the *Central Methodist*, published at the scene of the late disturbance, Catlettsburg, Ky., said in a recent *editorial:*

"Parker's Ginger Tonic has no equal as an appetizer, or as a preventative of stomach and liver troubles. It wards off headache. It acts promptly, pleasantly and successfully, I use it in my family and it has given *perfect satisfaction*, and I feel constrained to commend it to the readers of this journal, who will please understand that *this is not a paid notice.* Parker's Ginger Tonic has our unqualified endorsement."

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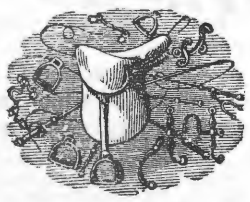

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THE GOSPEL ADVOCATE.

VOLUME XXV., NUMBER 21. } NASHVILLE, TENNESSEE, MAY 23, 1883. { $2.00 YEARLY IN ADVANCE. POSTAGE PREPAID.

EDITORS:

D. LIPSCOMB, E. G. SEWELL.

Lost Names.

"Those women which labored with me in the Gospel, and other my fellow-laborers whose names are in the book of life."

They lived, and they were useful: this we know
And naught beside;
No record of their names is left to show
How soon they died;
They did their work, and then they passed away,
An unknown band,
And took their places with the greater host
In the higher land.

And were they young or were they growing old,
Or ill, or well,
Or lived in poverty, or had much gold,
No one can tell;
The only thing is known of them, they were
Faithful and true
Disciples of the Lord, and strong through prayer
To save and do.

But what avails the gift of empty fame?
They lived to God.
They loved the sweetness of another name,
And gladly trod
The rugged ways of earth that they might be
Helper, or friend,
And in the joy of their ministry
Be spent and spend.

No glory clusters round their names on earth,
But in God's heaven
Is kept a book of names of greatest worth,
And there is given
A place for all who did the Master please,
Although unknown;
And there lost names shine forth in brightest rays
Before the throne.

Oh, take who will the boon of fading fame!
But give to me
A place among the workers, though my name
Forgotten be;
And if within the book of life is found
My lowly place,
Honor and glory unto God redound
For all His grace!

Marianne Farningham.

DOES HONEST IGNORANCE SAVE?

It has been a subject of some discussion as to whether ignorance is an excuse for not obeying the gospel. Please let us hear from you on the subject, and explain Luke xxiii: 34, and 1 Tim. i: 13. Also give us your idea as to what is meant in 1 Tim. v: 10, speaking of the widow washing the saints' feet, and oblige,

Your sister in Christ,

C. A. CRISMAN.

It is very certain that no man can obey the gospel who is ignorant of it. That is an impossibility. But will a person be saved in ignorance of the gospel, is a different question. It is very certain that a wrong course pursued in ignorance of its wrongfulness, renders the individual less guilty than if he knew it was wrong while pursuing it. This is what the Savior meant when he prayed of his crucifiers, "Forgive them, they know not what they do." He did not ask forgiveness in their sins. But when they shall be brought to realize their sins and repent, he asks forgiveness in their behalf, because they do it, not knowing they are crucifying their Lord and Savior. The intimation is clear that if they had crucified him, knowing or believing he was the Son of God, they could not have found forgiveness. This prayer was answered, when on the day of Pentecost they were convinced he was the Son of God, and asked for terms of mercy, they were given, and those who crucified him, not knowing what they did, received mercy. They did not receive it in their ignorance. They received it when they learned and obeyed the truth; and thus mercy was possible to them, because their former crimes were committed in ignorance.

This is the precise lesson, too, taught in Tim. i: 13. When Paul, speaking of his own sinful course, said, "I obtained mercy because I did it ignorantly in unbelief," he was in the same condition of the crucifiers of the Savior, and just as great a sinner. It was, it is to-day, just as high crime before God to persecute, oppose, destroy the spiritual body of Christ, as it was to destroy the fleshly body on the cross. Paul says he was a sinner, a vile blasphemer, under condemnation, needing mercy, and he obtained it when he learned the truth and repented, because he did it ignorantly in unbelief, was honest, sincere, thinking he was doing God's service while sinning. Mercy was possible to Paul only because he sinned thus ignorantly.

Paul's good conscience, his earnest aim to serve God in ignorance, did not save him. He was brought to see the wrong, and when he repented he obtained mercy. Had he committed these sins knowing it was the true church of God, no mercy would have been possible to him. That would have been sinning against God and his own conscience.

If Paul's honest devotion to what he conscientiously believed to be true, would not save him in his ignorance, how can any man's save him? None are more conscientious than was Paul, none more self-sacrificing, none truer, none more faithful to what he believes to be the truth of God. If he was the chief of sinners, unsaved, needing mercy, lost without mercy, finding mercy only when he came to a knowledge of the truth and obeyed it—how can we hope that any will find mercy on other terms than these? Cornelius likewise, living up to the best light he had, devout, prayerful, full of alms-giving, needed words whereby he might be saved—through the light afforded by these words and his walk in that light—he was saved. The eunuch was a devout student of the Scriptures, a worshiper of God. Was he better than Saul? was he more honest, more intelligent, more zealous? He obeyed the truth so soon as he learned it and went on his way rejoicing.

Some good persons speculate that these would have been saved had they not learned the truth. Paul did not think he would. The others were not better than he. The Holy Spirit does not say such would be saved. It was no part of the Spirit's mission to tell how men could have been saved without obedience to God. No man under the guidance of the Spirit now, undertakes to do this. All such speculations only afford excuses for not obeying God. They do not good, but much evil.

Honest ignorance then, does this for man as taught in the Bible. It renders it possible to find forgiveness when he learns the will of God and obeys it. If it does more for him the Bible fails to tell what it is. A rebellious course, knowing it is rebellion, may prevent this.

There is not a word of evidence in the Bible so far as we have learned, that any soul in ignorance of God was ever saved or justified in that ignorance; he is justified through learning and obeying the will of God. That is, no man was ever justified or saved in ignorance of God's plan of justification. Every man ignorant but anxious to know God's will and to do the truth, mentioned in the Bible, was brought to the knowledge of the truth that he might be saved by the truth. God is no respecter of persons. We believe that all such will learn and be saved by the truth..

In all these questions, it seems to me, we take narrow, one-sided views. We leave God and his providence out of the calculations. He is yet the chiefest factor in all the operations of earth. And the stern truth stares us in the face, that God withdrew the knowledge of himself only from man, when and because, when they knew God, "they served and honored him not as God, became vain in their imaginations, and loved and served the creature more than the creator." "For this cause God gave them up unto vile passions." And as "they refused to have God in their knowledge, God gave them up unto a reprobate mind." Read Paul's justification of God's giving up the Gentiles and withdrawing the knowledge of himself from them in first chapter of Romans; then, so soon as any of them became willing to honor and revere him as God—he again brought the knowledge of himself to them. God gave his Son to die to save men. I do not believe God has ever permitted a soul willing to receive that gospel to die without the opportunity of knowing and being saved by the gospel. No man can be saved by the gospel, save as he knows it. God is no respecter of persons, but in every nation he that feareth God and doeth righteousness is accepted of him, and no others. God does not "cast pearls before swine," but to every one willing to receive him, to him he sends the pearl of his salvation in the gospel.

2. Some years ago I was at a sister's house, was sick, my feet needed washing. I asked for water, she brought it, and insisted I should let her bathe them for me. She quietly did it as a kindness to me. I have always felt much nearer to that sister since. I think she did what was to be asked if the widow had done before admitting her into the number supported by the church. D. L.

The Iowa Convention adopted a system of ecclesiasticism, for the churches, very similar to the Methodist conference. It has been given and criticised in the ADVOCATE. A writer from Iowa, in the *Christian-Evangelist*, says the contributions now are not one fifth what they were two years ago, which shows the brethren there are not in favor of it. The institutions are builded up to give the managers of them power.

The excellent article, "Thus Saith the Lord," is from the *Christian Herald*, published at Monmouth, Oregon, by Bro. J. F. Floyd. The tone of the paper is good.

Fluent speech is not always wise speech; and this is a truth which close observers, in all ages and in all climes, have not been slow to discover. It is seldom, however, that that truth finds more pithy expression than it does in the Arabic proverb: "The understanding of a fool is in his mouth; but the tongue of a wise man is in his understanding." Many a man is never at a loss for fine words and flowing sentences; and yet his wisdom may go no deeper than his lips; while the speech of another may be labored and slow, because it comes, not from the lips only, but from the understanding. One cannot go deep without digging; and it would be well if every "ready" speaker, before he gives his tongue license, would stop to consider whether he is going to speak with the understanding which is all in the mouth, or with the tongue which is in the understanding.—*S. S. Times.*

Remember, we will send the ADVOCATE from now until January 1st, 1884, for one dollar.

TRACTS.

These lines will inform your readers that yesterday I received 100 tracts from Bro. J. W. Higbee of Madisonville, Ky., for one dollar I sent him, and that I am well-pleased with them, and have distributed the most of them in this place, and that I hope the churches and readers of the ADVOCATE will do likewise, and thus show our love to our Savior who died to redeem us from hell and sin, and all our enemies.

We are as plainly forbidden to lay up treasures upon earth as we are forbidden to steal, (Matt. vi: 19–20,) and as positively commanded to lay up treasures in heaven, as we are to pray. In what way can we lay up treasures in heaven with more certainty than in sending out one hundred silent preachers to proclaim "salvation from sin," to ignorant and guilty sinners? When men speak to men with the living voice, they are apt to set themselves against what is said to resist it; but when these tracts speak to them they rather listen to them willingly, and they make an impression on the mind almost imperceptibly, and their assent is gained to what they say, almost unconsciously. This is one advantage they have over the living voice. Then they can hear them preach as often as they please to hear them.

It was in this way the Lutheran Reformation was spread. In this way, by tracts, Wycliffe, the morning star of the reformation in England in the fourteenth century, spread his sentiments so rapidly, that it was said that if you met two men on the road, you might be sure one of them was a Wycliffite, which in this generation would be what our foes call a "Campbellite." Wesley spread Methodism in this way. He lived on Irish potatoes two years, and applied the money he saved in this way to the spread of Methodism. Infidels spread their poison in issuing tracts.

If it will induce brethren to aid Bro. Higbee in printing his tracts, I will state that soon after coming to Missouri, in 1840, I wrote, printed and circulated at my own expense, six pamphlets, containing twenty-five and thirty pages, on the following subjects: First, "Creeds," which Bro. A. Campbell pronounced to be unanswerable; second, the "Poor Man's Pathway to Heaven"; third, on "Revivals of Religion"; fourth, on "Marriage and Divorce"; fifth, a "Blow at the Root of Episcopalianism," and sixth, an "Answer to a Black Book on Puseyism," published at this place, which was not replied to. A learned lawyer told me it was unanswerable.

Besides these pamphlets, I have published in our different papers, near six hundred essays on various subjects connected with our restoration. I traveled and distributed those pamphlets from St. Anthony's Falls to New Orleans. Before the late war our brethren had two Christian Governors and the wife of a third one. The war greatly demoralized our people and broke up and scattered our brethren in Missouri, so that we have not been so numerically strong in Missouri since that time. And it appears to me that we have not had the same zeal since the war that we had before.

I should rejoice to see a renewal of our former zeal and energy before I leave this world. I hope our brethren in Missouri, will wake up and open their purses to the great cause, and sustain the ADVOCATE and all our papers. I hope our preachers will not think of confining their labors to city churches, but leave them to the presbyters, and that they will go everywhere preaching the gospel, as did the original preachers, (Mark xvi: 16), and as did pioneers of the our Restoration.

In August, 1826, Bro. James Challen and the writer stood in the door of his father's cabinet shop on the main street in Lexington, Kentucky, and in October of that year, the writer preached through Southern Kentucky, on to Nashville, Tenn., where he preached one week. Then he traveled on Gen. Andrew Jackson's military road to Natchez, Miss., where he remained preaching until March, 1828. All this was at his own expense, before we had any societies or conventions to promise him anything; and almost before we had any people, and when all religious society, with all their ignorance and prejudices and interests were against us. But God was for us, and he was more than all others.

Come, brethren, wake up, open your purses, and rub your eyes, and don't fall asleep again. Watch and pray, and pray and watch; you have but a short time to work and a long time to rest, —through all eternity. I shall soon leave you. May the blessing of God attend his word and people, now and forever, is the prayer of your brother, in the patience and kingdom of God,

JACOB CREATH.

Palmyra, Mo., May 11th, 1883.

CARD-PLAYING AT HOME.—"Playing cards for "pastime" or as an "innocent amusement" soon becomes a passion, and when once fixed a man will forego home, family, business, and pleasure, and suffer the loss of his all for the exciting scenes of the card-table.

That accomplished writer, the late Dr. Holland, of Springfield, Mass., said: "I have all my days had a card-playing community open to my observation, and I am yet unable to believe that that which is the universal resort of the starved in soul and intellect, which has never in anyway linked to itself tender, elevating, or beautiful associations—the tendency of which is to unduly absorb the attention from more weighty matters, can recommend itself to the favor of Christ's disciples. The presence of culture and genius may embellish, but can never dignify it."

"I have this moment," said Dr. Holland, "ringing in my ears the dying injunction of my father's early friend, 'Keep your son from cards. Over them I have murdered time and lost heaven.'" Fathers and mothers, keep your sons from cards in the "home circle." What must a good angel think of a mother at the prayer-meeting asking prayer for the conversion of her son whom she allowed to remain at home playing cards for "pastime?"

The late Bishop Bascom, in denouncing all forms of iniquity, speaks of the "gambler who, rather than not to gratify his passion for play, would stake the throne of eternity upon the cast of a die—who, unmoved by the tears and entreaties of her that bore him, the wife of his bosom, and the children of his own bowels, continue to indulge his hated passion, until the infatuated reprobate would table his game upon the tomb of his father, or shuffle for infamy upon the threshold of hell."

THE LESSON OF THE HARVEST.—The church is God's farm. Paul is a laborer, Apollos is a laborer, Cephas is a laborer; but the farm is not Paul's, not so much as a rood of it, nor does a single parcel of land belong to Apollos, or the smallest allotment to Cephas; for "Ye are Christ's." Our Master means that every laborer on his farm should receive some benefit from it, for he never muzzles the mouth of the ox that treadeth out the corn. The laborers employed by God are all occupied upon needful work. "I planted, Apollos watered." On God's farm none are kept for ornamental purposes. Many of the members of our churches live as if their only business on the farm was to pluck blackberries or gather wild flowers. They are great at finding fault with people's ploughing and mowing, but not a hand's turn will they do themselves. The reward is proportionate, not to the success, but to the labor. Many discouraged workers may be comforted by that expression. You are not to be paid by results, but endeavors. You may have had a stiff bit of clay to plough, or a dreary plot of land to sow where stones and birds, and thorns, and travellers and a burning sun may all be leagued against the seed; but you are not accountable for these things; your reward shall be according to your work. The laborers are nobodies, but they shall enter into the joy of the Lord.—*Spurgeon.*

A lady had a favorite text which she frequently repeated, and which was included in a collection she used for daily help: "Fear thou not, for I am with thee: yea, I will uphold thee by the right hand of my righteousness." On the morning she died it was repeated by her bedside with the remark it was the text for the day, when she looked up amid her pain and said, "Is that the text for to-day?" and on being informed that it was, she replied, "Oh then, I will just go home on that." A very good text for a Chistian to go home on, indeed.

Pleasure may be aptly compared to many great books, which increase in real value in the proportion they are abridged.

THE SCARCITY OF PREACHERS.

President Loos has said some valuable things on the subject in the *Standard*. It is a grave question and one that demands our most serious consideration.

The Savior told his disciples to pray that the Lord of the harvest send more laborers, and again that the harvest was plentiful, but the laborers few, considering the magnitude of work. He sent few preachers. This may be accounted for on the grounds that he sent only faithful men, and that his work was to grow and assume larger proportions.

The quantity of preachers is not so necessary as the quality. True it is desirable to have as many as possible, provided they are true and faithful. If our ministry and laity were largely faithful to their professions we would be turning the world up-side down, instead of limping behind many of our religious neighbors.

The young man who inquired of the old preacher if he should preach received a wise answer, "not if he could keep from it." When a man undertakes the work from any motives than love he will be a failure. He may succeed "in making a living," but this is the very smallest consideration though many consider it the acme of success. We have been advised time and again to "leave off preaching" if we could not make a living at it. This is a low and vicious conception of the calling, though held by many good people. We have only one reason for preaching, and that is "because we cannot help it."

We have many hindrances from the present order of things. The system of hiring preachers does not work well, and the other one of having congregations to each edify itself, seems to be a failure. There is not one man in a hundred depending on the people wholly for support, who will preach, unmodified, the truth as he understands it. The fact of being supported by a congregation, is a weighty cause to induce a man to preach to please that congregation. This cannot be successfully denied, and of all men preachers of the gospel should be untrammeled. Money corrupts politicians, legislators, mechanics, farmers, lawyers, and doctors, and why not preachers. They are not more than human. We see this fully demonstrated in the prohibition conflict. Men are silent when their salaries are paid by brewers and distillers, who otherwise would be a power for good in opposing the awful business.

The priests of the Mosaic dispensation were not peddled around nor driven from "pillar to post" at the mere whims of the renegade and unregenerated Jews. Neither should preachers now be so used. This is one reason why many men do not enter the ministry. They do not want to submit to the kicks, cuffs, and other insults of unprincipled men, claiming to be brethren. They would willingly face the scorn and persecution of the world, but to be continually in perils from false brethren they cannot bear.

We need much light on this question. Perhaps if we would give less attention for a while to doctrinal controversies, and discuss the practical workings of our movement we would progress better. We suggest that no one abuse "the sects" for a fortnight, and that we study the question, "The new Testament preacher—his relation to the congregation and vice versa." J. W.C.

We see it stated that the brethren in Missouri tell a good story of the lamented Bishop Marvin. He was one day, while preaching, interrupted by the shout of a steward in the amen corner, whom he well knew to be a little "near" (as the Scotch would term it.) Turning to him in a kind manner, he said in a firm voice: "Brother, have you paid your quarterage?" "No," was the confused but prompt reply. "Then," said the bishop, "stop shouting, brother. No Methodist ought to shout who does not pay his quarterage." This may account for the decrease in shouting in some sections.—*Raleigh Advocate.*

There are two plans of life. The right one is doing the will of God. The wrong one is willfulness, or doing our own will. Saul took the latter, and ruin followed. The ruin would be just as real, if we did not see it in the subsequent life of the king.—*Christian Teacher.*

The most important part of any business is to know what ought to be done.

ALABAMA.

I believe I could safely say, I like everything that brother J. A. Harding has written, that I have seen. But his piece in response to brother Allen, in last issue of the ADVOCATE, is especially pleasing. I do not know why it is that Alabama as a field for evangelists is not inviting. I have written in times past some suggestions why it is not, but am not wholly satisfied. Some of the best preachers of the Reformation, were here in the strength of their manhood. Fanning, Graham, Campbell, Ephraim A. Smith, Creath, Hooten, Anderson, McGahee, Harker, Caskey, Knight, and Crenshaw, were among the number, and somehow the cause never seemed to take hold as it did in Tennessee, and as it does now in Texas. This is not all. She has failed in later days to hold those who came to work on her soil. When brother Kendrick was imported from Kentucky, I predicted that his stay would not be long; not that I was opposed to the work he was doing, for I think he and all others may look back with satisfaction upon his success. I only based my prediction upon the issue of the past.

Nor is this all; this fine old State fails to hold her own preachers whom she nurtures and brings into prominence. No sooner did Bro. Srygley grow to the strength of young manhood in the gospel, than he floated off to Texas. We lost also Bros. Taylor and A. C. Borden, it may be others, and I would now be in Texas had I not concluded after long and mature reflection that it would be a sin and a shame to abandon the old State and flock to the West. I am here to live and work and die, God being my helper. I do not think that Alabama should be given up; therefore like Bro. Harding's move. I have made several visits to Tennessee, and they have never been returned, speaking after the fashion of women. If I ever met a Tennessee preacher and did not ask him to come to see us, I now beg his pardon, and say as the old-time folks oft say to me, "the string of the latch hangs on the outside of the door." The Tennessee brethren insist that I shall visit them once in awhile. Well, brethren, we'll swap work, hereafter, will we not?

Bro. H. suggests an attack be made upon Alabama, and I say, Amen. Am just waiting to get well, so I can write to the Union City brethren, that I will spend a few days with them the last of June. One object of this visit is to see Bros. Scobey and Larimore. I would like to form with brother Harding a corps for an attack on Birmingham. We have been working hitherto in the country, and we have quite a number of churches as the fruits of our labor. Bro. Jordan is now working in Montgomery, and I am planning work for Birmingham. The truth is, the calls for preaching are actually bewildering. All the point in the plan is this, to find out some brother in Birmingham, announce a meeting, and go to work and hold such a one as is worthy of the salvation of sinners. Tennessee would do a good work to help us, I think. In fact, we have furnished so many preachers for other States, that all of them might help us consistently.

One point for the consideration of Bro. Harding and others. It is not very difficult to plant a church, I mean to bring men and women together into the church. But I have found great trouble in finding those who will take care of them after they are planted. In other words, few can be found who take delight in filling the office of bishops and deacons. No man will succeed unless he understands that he is honored in being an important workman in the Lord's vineyard. Now, here is my difficulty. I think I know where the trouble lies, but I may be wrong. Anciently the evangelist remained with the churches until they were thoroughly educated; sometimes they staid there years. I have thought this is the cause. I know the influence of sectarianism is great on them. What I have said, does not always hold true, for I can mention several churches. Mt. Ethel, Dublin, Sandy Ridge, and Cross Roads, have as intelligent men among them as we find in any church, but they lack the go-aheadativeness. If the churches we plant would go on and do their duty, it would facilitate work, but all the time I have could now be well put in with them, and they claim it.

In conclusion, brethren, we say, come ahead. We are waiting, and need help. A few men in one section are doing good service; some with scanty help, others without a dime. J. M. B.

KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

ANOTHER INCONSISTENCY.

Sometime ago the attention of the readers of the ADVOCATE was called by the Kentucky Department to the inconsistency, of which we have often been guilty, of calling upon aliens—that is, all who have not been immersed upon a confession of faith in Christ—to engage with us in conducting the worship of the church. We tell them that they are yet in their sins, that they have not received the Holy Spirit, that they are not in Christ, but in the world; we inform them, furthermore, that in Christ we have redemption through his blood, even the forgiveness of our sins, and that all the promises of God in him are yea and amen; and then, after saying all these things, some of us invite them into the pulpits, and to the Lord's table, and a few hold union protracted meetings with them, dividing the converts at the close.

Any one, it seems to me, who is not totally blind, can see that those who do thus are wrong. If they are correct in saying that these people are not in Christ,—and of this there is no room for doubt,—then clearly they are wrong in treating them as though they are kings and priests unto God. Those sectarian preachers who assisted brethren Wm. Stanley and C. K. Marshall in their protracted meeting at Cynthiana, dividing the spoils with them, (I mean the converts, for I don't know about the money,) are more in need of conversion than the other worldlings of the place, for they are not only wrong themselves, they are also leading others astray; it is particularly important that the leaders of the people should be converted to Christ.

But I do not desire to speak at length concerning this inconsistency; there is another graver one, that calls loudly for attention,—graver, because it will require much greater self-denial, much greater devotion to the Lord, to enable us to correct our practices, and in the matter to be consistent. It is much more serious, also, because we are almost universally guilty of it.

There have arisen in the congregations within the last twenty-five years a number of schisms, and the number of them is increasing very rapidly in these last days. The church at Detroit divided, so did the Fifteenth-street church of Louisville, so did the Fourth-street church of Louisville, so did the church at Cynthiana, and so have many others. Most of these divisions have been brought about by the introduction of the organ into the worship. Now the question arises, what is our duty with regard to these schismatics? How should we treat them? Generally we have whined and whimpered while they were engaged in their ungodly work of splitting the church, and then, when they have done the work, we have taken them to our arms more lovingly than before. The following case illustrates what I mean: The Fourth-street church, of Louisville, introduced an organ and thereby drove out some of its truest members. Those who brought the instrument in did not claim that they were acting in obedience to a requirement of God; no, they were simply pleasing themselves. On the other hand, those who went out agree with J. W. McGarvey, F. G. Allen, and many other as true disciples as live on earth, in saying that they cannot conscientiously remain in a congregation which uses the instrument. It is clear, therefore, that those who forced the organ into the church in opposition to the conscientious convictions and earnest protests of their brethren are schismatics. In answer to a question from A. I. Hobbs, Bro. Allen, senior editor of the *Old Path Guide*, says: "I have as little fellowship for a church that forces an organ in, and thereby drives good brethren out, as I have for one that practices infant sprinkling." I quote from memory, but am sure the quotation is substantially correct.

Bro. McGarvey takes the ground that the use of the organ in the worship is not only unauthorized, but also sinful. If I understand the matter, brothers Yancey, Cline, Hume, and hosts of others of us in Kentucky, agree with these brethren. According to our understanding of the matter, those who thus divide the churches of God are schismatics. What are we to do about it? For some time these innovators have been asking, "What are you going to do about it?" I think it is time to give them an answer based upon the word of God. What does the Bible say we should do with regard to schismatics? Let the Sacred Writings answer. Rom. xvi: 17; "Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them." 2 Thess. iii: 6: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us." 2 Thess. iii: 14: "And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed." Titus iii: 10: "A man that is heretical (marg. or factious) after a first and second admonition refuse (marg. or avoid) knowing that such a one is perverted, and sinneth, being self-condemned."

Now it appears clear to me that brethren Yancey, Cline, Hume and others, were as inconsistent in going to those union meetings at the Fourth-street church, as were brethren Marshall and Stanley in fraternizing with those sectarians at Cynthiana. And it appears, furthermore, that brethren McGarvey and Allen are equally inconsistent in hobnobbing with these same and other factious people in missionary conventions, etc. Now, if any one charges me with having been guilty in this same particular, I plead guilty. But what shall we do about it? Let us do right about it. Let us follow the Scriptures and avoid these people. The innovators are rapidly gaining ground in Kentucky in the face of an overwhelming majority who are opposed to them, and who favor standing by apostolic teaching and practice in the worship, simply because those who are for the old paths do not stand firmly and consistently by what they believe to be right. In riding from Louisville to Winchester, several days ago, I had conversations with two of the leading preachers of the State. One of them, I presume, is the most influential preacher in the State. Both of these brethren agreed that those who divide churches by forcing instrumental music upon them are schismatics; and both agreed that schismatics, after having been properly admonished, should be avoided till they repent. I shall watch with considerable interest to see what they say and do about it.

First give your hearts to God and then fill your life with good works. Consecrate to him your storehouse, your factory, your banks, your insurance companies, your houses. The world may not hear of it, but God will, and that is better.

From pity for others, springs ardent, courageous benevolence; from pity for ourselves, feeble, cowardly sentimentality.—*Marie Eschenbach.*

Queries.

"Last Sunday one of our brethren who had transgressed, confessed and wanted the church to forgive him. A motion was made and seconded that we forgive the brother; but when we went to vote, one of the brethren objected, and said we had no scriptural authority for voting in the church. The matter was discussed in the church, but was not settled. We want you to give us your views on the subject, in next week's ADVOCATE. If we are not allowed to vote, how are we to ever get the voice of the church on anything? If a brother asks the church to forgive him, how is he to know whether he is forgiven or not, unless it is left to a vote? Please answer this very soon, as the church is divided on this subject."—G. W. Bowling, Landersville, Ala., March 13, 1883.

Do you vote when an alien repents and complies with the law for admission? Why any more necessity for voting when a sinning brother complies with the law of restoration? Does one law depend upon the will of the church more than the other? Is the obligation to receive the penitent more dependent upon the will of the church in one case than the other? A vote implies a right to object or accept. We deny the right to reject any one who complies with the law of God, hence, the right to vote where God has made a law. Voting is calling for division. We doubt the propriety of ever calling for divisions and settling any questions by mere numbers. There is a better way, even in matters where no specific law is given, of deferring to the wisdom of the older and more experienced and devoted members of the church, and so seeking and reaching unanimity, which is according to the law of God. We believe this possible, and much better. Some ridicule this, I know, and insist on the business-like and worldly-wise way of voting and deciding by majorities in the church. We have noticed such are more efficient in getting into difficulties, making parties and destroying churches, than they are in healing difficulties, promoting brotherly love, and building up churches of God. We learn that the penitent brother above referred to was restored without a vote, by an humble prayer for his forgiveness, and for strength to live a better life in the future. This was according to divine will, and certainly better.

"Are we not doing wrong when we offer the emblems to our Methodist friends, when we know they are not in the kingdom, as our Savior says, 'Except a man be born of water and of the Spirit he cannot enter into the kingdom of God.' John 3: 5. Bro. F. F. Dearing preaches for us once a month. We hope to build up a good congregation at this place."—H. T. S., near Murfreesboro, Tenn.

Where we have clearly taught what the Scripture requires, we have left the responsibility of partaking wholly with the persons themselves. When we attend to the service, and we think there is any doubt as to any present understanding clearly what we believe the Bible teaches as the condition of childhood to God, we state these conditons clearly, and then leave the responsibility with the persons. It seems to me God has so left it.

"Were there but the one hundred and twenty disciples on the day of Pentecost? I hold that there was not, because they did not follow the commandments. For in Matt. 19: 21, he commanded them to 'sell and give to the poor, and come and follow me,' and in Mark 10: 21, 'Go thy way, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross and follow me,' and Luke 14: 26, 'If any man come unto me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple,' and Luke 14: 27, 'Whosoever doth not bear his cross and come after me, cannot be my disciple.'"—N. M. Riddle.

The Scriptures give account of but the one hundred and twenty as gathered together on Pentecost. I presume numbers of others had fallen away during the dark days that hovered over the latter portion of the Savior's sojourn on earth. Possibly others had their faith restored by the scenes of Pentecost, and united with the one hundred and twenty. I know of no way of determining this with certainty.

"Please reconcile for me, through the GOSPEL ADVOCATE, Matt. 4: 18–22, and John 1: 35–44, as to the calling of the disciples."—T. M. L. Moore, Elmdale, Ala.

John tells of the apostles having the Savior first pointed out, and they followed him. They followed for a time, and went again to their calling. Afterward the Savior calls on them to follow with him, and he will make them "fishers of men." Matthew tells of this. Every interview between Christ and his apostles is not recorded, nor does each writer record the same ones.

"Does the Bible furnish authority for calling a church, composed of true followers of Christ, a Christian church? Or if a church be composed of Christians, have we not sufficient authority for calling it a 'Christian church?' Some of the brethren here say not, because we do not find the exact words 'Christian church' in the Bible."—A. C. Williams, Troy, Miss.

It is easy to call it the church of Christ, or church of God, the exact names given in the Bible. That is the safe way. We know of no authority in the Bible to call God's institutions by any other name than those he has given.

D. L.

"Last Lord's day I tried to preach a discourse on the eldership. I started out by reading 1 Tim. 3: 1–7, also Tit. 2: 6–10. In these Scriptures, Paul gives the qualifications an elder should have; but then when we commenced to measure the brethren by this rule, we found that all were wanting in some of those things. My conclusion was, that we would have to get the man, or men, who came nearer, or nearest, the divine model. Our good brother, Joseph Wilson, who is a member of R. F. congregation, suggested that I was wrong,—that the measure must be filled. Bro. Wilson contended that we must, by teaching, 'cut off, add to, splice,' etc., until the brethren filled the measurement, and then we could go on 'and set in order the things that are wanting,' (ordain elders, etc.) Now, dear brethren, is not Bro. Wilson right? And is not a failure to teach, admonish, 'cut off, add to, splice,' etc., before we organize, one of the many causes why we have so many congregations 'on the drag?' I hope to see something in the good old G. A. from you brethren on this matter."—J. R. Bradley.

The great trouble in this matter of elders is, that brethren are in too great a hurry to get up what they call an organization, by which is usually meant the election and ordination of elders and deacons. When a few persons are induced by an evangelist to obey the gospel, the evangelist too often hastens to form an *organization*. Whereas, these young members, these babes in Christ, should be educated, and trained up in the work of the church, and induced to do whatever they are competent to do. And as time passes on, and these members continue to work, they can be gradually appointed to the work they are competent to do. There is no need at any time, whether in old or young congregations, to appoint men to do what they are incompetent to do. Mere nominal elders, that cannot, or will not, take the oversight of the congregation and its work, are of no use under the sun, except it be for a drawback to others. Churches should never appoint men to do a work they know them incompetent to do. This is a mere form of things that is not worth the doing. When you have no men competent, let the evangelist teach and train, and let the members read the word of God and work the best they can, and thus grow, and as work increases upon them, and the demand grows more pressing, some of them will grow into it sufficiently to perform that work. And whenever work is needed in the church, and they have men competent to do the work, and yet are not doing it, then appoint them to it, and thus impose upon them the obligation to do that work. But mere nominal elders amount to nothing at all. Mere ciphers can be ciphers in one place as well as another. So when there are no men competent to do the work of an elder, appoint none. But as they become competent in life and character to do any part of the work of an elder, urge them forward to do what they can, and soon they can do all.

"You will please, for the benefit of myself and others, give us an explanation of the following questions: (1.) Has any congregation the power to put an erring member out of the church of God upon earth? (2.) Has that erring member any power to put himself out of said church, or does disobedience take any one out of the church? (3.) Will not that erring member be condemned in and by the church in the day of judgment?"—J. E. Elder, Carlocksville, Tenn.

The form of putting the question is the foundation of the trouble. There is no need of talking about putting men out of the Church of God, as the Scriptures do not use that expression. But they can "deliver them over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." They can withdraw themselves from every brother that walketh disorderly, as the word of God commands. When persons are thus delivered over to Satan, withdrawn from for disobedience, if the discipline has the desired effect, and causes them to repent, and turn back to faithfulness, they will be saved. If not, they will be lost at last. And so if a Christian man sins, and continues to sin, and will not obey the truth, he will be lost, and whether you call it taking himself out of the church or not, amounts to nothing. His disobedience will take him down to perdition at last, whether he be in the church or out of it. This is true and practical.

"Will you please do me the kindness to explain, through the ADVOCATE, in what way, and how Christ occupied the throne of his father David. Luke 1: 32: 'And the Lord God shall give unto him the throne of his father David.' We claim that, by the teachings of the Bible, Christ established a new kingdom."—F. W. Smith, Pulaski, Tenn.

Christ occupies the throne of David, not in a literal, but in a spiritual sense. As David (who was one of the ancestors of Christ, and in that sense was his father,) was appointed to be a literal king, to reign over the Lord's literal people Israel in Jerusalem, so God has appointed Christ, of the house and lineage of David, to reign over his spiritual house, the church, the heavenly Jerusalem, and the spiritual Israel. He is now reigning in heaven, and will reign till all enemies be put under his feet. The last enemy—death—will be destroyed by him, and all the dead be raised, and the saints taken home. Then, when the end comes, the kingdom will be delivered up to God, that he may be all in all.

E. G. S.

The Christian and the Theater.

It is plain, and has long been plain, that the church and the theater are naturally divorced from each other. They are thus for obvious reasons. Their aims are opposite, and so, antagonistic. The motive and inspiration of the one—of the theater—lead by an easy and seductive momentum into the "broad road which leadeth" the Scripture teaches "unto destruction;" not like the other by the true church through "the strait gate and into the narrow way that leadeth unto life." All concrete history through many ages teaches that allured as they are along the rosy and gilded highways of this world, "many there be which go in thereat," while they be "few," comparatively, who find the old and contemned road which must ever be entered by the same "strait gate" and "narrow way."

Hence it is that the airs of the modern, as of the more ancient theatre, must be poisonous to any life that would be "hid with Christ in God." The ends which it seeks and proposes are alien to pure religion and undefiled. Those ends are, or should be, well enough understood and discerned. Theatres are built and organized with aims wholly foreign to those that incite to the building of sanctuaries for divine worship, and the planting of churches after the New Testament pattern and model. The former have in chief view homage to mammon, and since this Syriac god, worshipped in all lands and in all ages, is best served by enthroning the sensuous, the staple of what makes up the theatre must and does consist of appeals to the sensuous. Hence the imagination is chiefly addressed by the drapery of inflaming motive, by whatever through this ear-gate of the soul can storm and take the citadel of the human heart.

It is no essential discount to this view that the theatre, including notable actors like Charlotte Cushman, does present some alleviating or even commending features. Herein consists in no small degree the force of the indictment which has so often been laid against the scenic and dramatic performance. It is an artful combination of gilded vice and virtue put in a juxtaposition which while alluring to a sensuous apprehension, is yet unnatural and most injurious. This fact is made manifest in the further fact that theatre-goers, with the rarest exceptions, are not church-goers. Theatre-goers, on the contrary, are seen commonly sitting in "the seats of the scornful," as concerns whatever relates to the ways of wisdom, of holiness and of heaven. They are the "children of this world," and the pabulum on which they feed, is drama or spectacle, set forth with an entrancing exterior, not "the bread of life," not "the sincere milk of the divine word." Their tastes, consequently, become earth-born and vitiated, so that the "brighter worlds" of the spirit pass under the eclipse of sense, bereft of attractions to draw the mind upward to what should be its "native skies." * *—*The Watchman.*

We never read that Joshua's hand was weary with wielding the sword, but Moses' hand was weary with holding the rod. The more Spiritual the duty, the more apt we are to tire for it.—*Spurgeon.*

South Kentucky Christian Missionary and S. S. Association.

Paducah has been selected as the next place of meeting for the Association, and June 19-20-21, as the time. The first session will be held on Thursday night June 19th. The names of the following persons is sufficient guarantee that the programme will be a rich one:

E. L. Powell, Geo. E. Flower, J. C. Creel, J. H. Roulhac, R. A. Cooke, T. D. Moore, W. L. Butler, J. W. Higbee, H. C. Waddell, Miss Eugenia Parham, W. M. Weatherford, J. W. Gant, and W. A. Gibson.

This is not a delegate convention, but every disciple who can, is requested and urged to attend, and to participate in the deliberations. The reports of the Evangelists, showing what has been done during the last year by the Disciples of Christ in South Kentucky, in Missionary and S. S. Work, will be an important feature of the meeting. These annual reunions are not only pleasant, social gatherings, but result in a union of forces, which push forward the Cause of Christ. Reduced rates on the railroads will be obtained and the church at Paducah extends a hearty welcome to all who may attend.

J. W. CRENSHAW,
President, Cadiz, Ky.
B. C. DEWEESE,
Secretary, Hopkinsville, Ky.
Cadiz, Ky. May 5th, 1883.

A Word for the Crow.

Don't kill the crow. It is only within a few years that speakers at the various meetings had the courage to say a word for the crow, but now it is admitted that his character is not so uniformly black as his plumage. In Northern gardens, the white grub is on the whole the most injurious insect, when we consider the great variety of plants it attacks, ranging from grass to nursery trees, and that its work, being beneath the surface, is not suspected until the injury is done. The crow has a keenness of sense that allows him to detect the unseen presence of the white grub, and a fondness for a fat morsel that induces him to capture it. A few years ago, we had the chance to watch the operations of an assemblage of crows on a grub-infested lawn. Their skill in finding and dislodging the grub should have been witnessed by all opponents of the crow.—*American Agriculturist.*

Example.

Life force may go into words or it may go into deeds. The power of steam may expend itself through the whistle. Steady living under the sweet pressure of genuine love of God is vastly more eloquent than the most rhetorically sweet sounding declarations by the human voice. There may be a religion without words, there can be none without deeds. The old proverb puts it well: "None preaches better than the ant, and she says nothing."—*Sel.*

To know how to say what other people think, is what makes men poets and sages; and to dare to say what others think, makes men martyrs or reformers, or both.—*Mrs. Charles.*

I would rather dwell in the dim joy of superstition than in the air rarefied to nothing by the air-pump of unbelief.—*Richter.*

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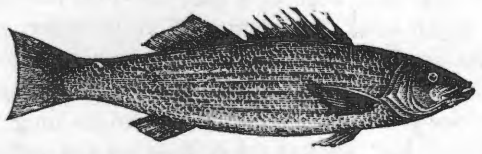

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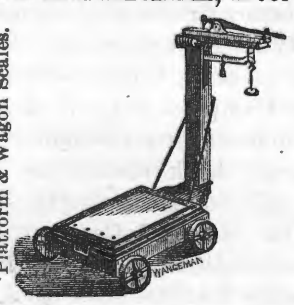

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NASHVILLE, TENNESSEE, MAY 23, 1883.

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ITS PRACTICAL WORKING.

Bro. Harding has announced, so far as he is concerned, the close of the discussion in reference to the Society, in the ADVOCATE, for the present. There is one more thing that ought to be pointed out, it seems to me. That is its practical working. The Societies are wrong in theory. In practice, they work evil, and give opportunities, and in giving opportunities they tempt individuals to use them for selfish ends.

Fifteen years ago we wrote Bro. Franklin that the General Missionary Convention was used chiefly to build up the *Standard*. He wrote then, he could hardly believe this true. He afterward became satisfied that it was true, and opposed the concern. It has been managed to build up the *Standard* until it has become rich, and so independent, that the *Standard* Publishing Company served a very practical and significant notice on the Society and the public, that if the Society refused to be subservient to its interest, it would destroy the Society. I refer to its course in the Hymn Book question. Elder Errett was active in securing the transfer of the hymn book from A. Campbell to the Society. He has been from the beginning a supporter of the Society, and its hymn book connection. He acquiesced in, if he did not encourage, the revision of the Hymnal. The *Standard* Company made a bid for its publication. Had its bid been accepted, certainly no rival book would have been published. But when the trustees gave the publication to a lower bidder, as they were in common honesty bound to do, it published a rival book, and is seeking to destroy the sale of the Hymnal, clearly declaring by this action that if the Society dares to act contrary to the pecuniary interest of the *Standard* Company, no sense of personal honor, or regard for what itself claims to be the interests of the church, will stay its destructive blows. It is a great lack of common sense, and an indication of ignorance of human nature, to think such institutions will not be run in the interests of designing and ambitious men.

They not only afford facilities for ambitious and selfish men controlling the affairs of the church, but they present temptations to lead men into selfish and corrupting courses; just as the opportunity to steal, is a temptation to steal. The opportunity to acquire power, tempts to do it, and the possession of it is a constant temptation to use it for selfish ends. No man can endure constant temptation. We are not intending to say that we, or others, tempted as the *Standard* has been by its opportunities, would have done better. We are saying the temptation ought not to be offered any one.

The evil shows itself in another way. The Publishing Company having "waxed fat, kicked" not only the Society that greatly built it up, but being rich and powerful, it is striving to break down all the other papers, that it may hold a monopoly of publishing among the disciples. It is pursuing the course the railroads and other large moneyed organizations pursue. By cutting rates and prices, and doing work at less than cost, for a time, they break down competition of those having less money, and become monopolies, then charge what they please.

The *Standard* has been offered to subscribers at less than cost of publication. The idea is, it has money enough to sustain itself in this course until other papers with less money are forced to suspend. Then it will carry things with a high hand its own way. This, when rightly considered, is a bribe to those who dissent from its course, of twenty-five, fifty, or seventy-five cents each, to take a paper he does not approve. It means it will carry its point in religion by virtue of, and through the use of, its much money.

The man who values his religious convictions so lightly as to sell them for the pittance, is not one that will be greatly benefitted by the truth, and will be of little value in sustaining truth. Some tender-hearted person may say this is quarreling. Not to expose wrong that is working evil to the church, is to betray the truth, and the church, and to be a partaker in the wrong.

D. L.

FAITH ONLY, WHO BELIEVES IT?

A large portion of the religious world claims to believe in justification by faith only. But from their own teaching and practice it is plain they do not believe it. If the expression faith only means anything, it just means faith by itself, and nothing but faith. "Justification by faith," may include everything that is connected with faith in order to salvation; but when we say *faith only*, it excludes everything but faith. It necessarily cuts off repentance, and yet those very people that have so much to say about justification by faith only, teach repentance in some form or other. And so long as they do this, they prove that they do not believe in justification by faith only, since that expression excludes repentance. But why do they teach repentance? they would doubtless say, because God commands all men, everywhere to repent. It is also true that the same God that commands repentance, commands baptism, and commands it as strongly, and about as often as he does repentance. It is also true baptism is placed before pardon, just as repentance is. And as men teach repentance because God commands it, why will they not teach baptism for the same reason? Every reason that can be given for teaching repentance, stands with equal force in favor of teaching baptism for the same purpose. And so long as they claim to teach repentance or anything else, because God commands it, they are under the same obligation to teach baptism.

If they do not wish to say that baptism is for the remission of sins, since many of them have an undying hatred of that expression, let them put it as the late revised version has it, "unto the remission of sins," and we shall raise no objection to that. Or let them simply present the command to be baptized in connection with the command to repent, as did the apostles, without explaining it away, and all will be well. But to teach repentance because God has commanded it, and leave out baptism, which the same God has commanded in the same sentence, and for the same purpose, is a rash and stubborn inconsistency.

If we are to leave out one of God's commands to suit our theology, why may we not leave all out? "If a man keep the whole law, and yet offend in one point, he is guilty of all." Therefore, when men deliberately reject one of God's positive commands, they virtually reject God's authority entire, and become guilty of placing their own authority in place of the authority of God. When a man thus places himself in rebellion against God, he can have no claims whatever at his hands, and has not a single promise of blessings from him. And no matter how much he may pray while thus in rebellion against God, he has not a particle of promise or assurance that his prayer will be heard. He has rejected God, and his prayer will be in turn rejected. "He that turneth away his ear, from hearing the law, even his prayer shall be abomination." And if the man refuses baptism, in immediate connection with repentence, where God has placed it, and for the same end, he is at that moment turning away his ear from hearing the law, and his prayer so long as he remains in that attitude can be but abomination before God. And this is just where the doctrine of justification by faith only places men. For while they claim faith only, they teach the sinner to pray for pardon, and they pray for him, that in that attitude he may be pardoned, although turning away his ear from hearing the law which requires baptism. And in so doing, they cut off the sinner from any promise whatever to be blessed of the Lord. But it may be said, the prayer system of conversion, the mourner's bench system, is giving away, is wearing out. For a time, in some of the larger towns and cities, the practice of calling upon mourners to be prayed for, was omitted but they practiced the prayer system all the same. But now even those who for a time abolished the altar, or mourning bench scenes are falling back to them again. They are finding out that the prayer system of conversion cannot be well carried on without the excitement of the altar. There is a magnetism connected with this sort of contact that they cannot succeed without. Hence the mourner's bench system is about as much in the way of the gospel of Christ and its simple obedience as it ever was. All over the land preachers instead of teaching sinners to repent and be baptized as the word of God has it, require them to repent and pray, something God never commanded the alien to do, and for the doing of which there is not one promise in the oracles of God. Why should anxious sinners be thus turned away from the word of God, and its divine promises, after the doctrines and commandments of men? The time has by no means come when we can cease opposition to this long practiced system of turning sinners from obedience to God to the doctrines and commandments of men. God's word and authority must be vindicated, and full and complete submission to God on the part of the sinner must be urged as the only way to obtain salvation from the Lord.

E. G. S.

The Edgefield church has just had a week's meeting, with one addition. Bro. Lin Cave has been doing some excellent preaching for them.

Language is the amber in which a thousand precious thoughts have been safely imbedded and preserved.—*Trench.*

MURFREESBORO FEMALE INSTITUTE.

The twelfth session of this school is now rapidly drawing to a close. The friends of the Institution will be gratified to know that the session, which is now almost past, has been quite as prosperous as any hitherto.

The examination of the various classes will begin Monday, May 28th, and will continue through Friday, June 1st. Monday, the examination and exhibition of the Preparatory Department will take place in the Institute chapel; Tuesday evening, in the chapel, will be displayed the work of the class in art; Wednesday, exhibition and concert of the music class will take place in the Opera House; Thursday, the graduating class will read their essays, and the degrees will be conferred.

The friends and patrons of the Institute are all cordially invited to be present at any and all these exercises. It is especially desirable that as many of the old pupils, as can, shall be present.

It has been suggested that the Alumnæ meet and form a society, and that they hereafter take part in the annual closing exercises. This would certainly be both pleasant and profitable.

J. E. S.

THE STRONGEST DRINK.

Water is the strongest drink. It drives mills; it's the drink of lions and horses, and Samson never drank anything else. Let young men be teetotalers if only for economy's sake. The beer money will soon build a house. If what goes into the mash-tub went into the kneading-trough, families would be better fed and better taught. If what is spent in waste were only saved against a rainy day, work-houses would never be built. The man who spends his money with the public and thinks the landlord's bow and "How do ye do, my good fellow" mean true respect, is a perfect simpleton. We don't light fires for the herring's comfort, but to roast him. Men do not keep pot-houses for laborers' good; if they do, they certainly miss their aim. Why, then, should people drink "for the good of the house?" If I spend money for the good of any house, let it be my own, and not the landlord's. It is a bad well into which you must put water; and the beer-house is a bad friend, because it takes your all and leaves you nothing but headaches.

He who calls those his friends who let him sit and drink by the hour together is ignorant—very ignorant. Why, red lions, and tigers, and eagles, and vultures are all creatures of prey, and why do so many put themselves within the power of their jaws and talons? Such as drink and live riotously, and wonder why their faces are so blotchy and their pockets so bare, would leave off wondering if they had two grains of wisdom. They might as well ask an elm tree for pears as look to loose habits for health and wealth. Those who go to the public house for happiness climb a tree to find fish.—*Spurgeon*

A Sure Test.—Tell me what the Bible is to a man and I will generally tell what he is. This is the pulse to try, this is the barometer to look at, to know the state of the heart. I have no notion of the Spirit's presence, when the word is not really precious to a man's soul. When there is no appetite for the truths of Scripture, the soul cannot be in a state of health. There is some serious disease. Reader, what is the Bible to you? Is it your guide, your counsellor, your friend? Is it your rule of faith and practice? Is it your measure of truth and error, of wrong? It ought to be so. It was right and given for this purpose. If it is not, do you really love your Bible?—*Bishop Ryle.*

Evils in the journey of life are like the hills which alarm the traveler upon their roads; they both appear great in the distance, but when we approach them, we find them far less insurmountable than we had conceived.

Consecrate to God your small means, and you shall have larger. Godliness is profitable for all things, having the promise of the life that which now is and of that which is to come.

The heart of the wise teacheth his mouth, and ddeth learning to his lips.

CHEAP PANACEA.

The Chinese have a proverb, "The dog in the kennel howls with the fleas, but the dog in the hunt does not feel them." The dog panting in the long race may envy his brother stretched at leisure on the straw at home, but in point of fact the brute of the kennel has reason to envy him that has no time to attend to flea-bites,—to feel them, much less to cry out for the pain they cause. With the indolent brute the centre of his thoughts is himself, and so the insect's probe is to him sharp as a wild boar's tooth; but to the one that is using all his energies for an object beyond self, the ills that canine flesh is heir to cannot give a moment's torture.

The proverb illustrates a familiar truth, that the panacea for worry is work. Let the dog in his kennel howl on, particularly if he is chained there and unable to join in the hunt. Man, the higher animal, has freedom of choic,and likewise reason to direct his steps; yet how common it is to see men and women suffer on with the remedy at hand. A cheap panacea is work, for the world is full of it. With the fall that "brought death into the world and all our woe," came labor, that boon to body and mind. The penalty becomes a panacea. Not imaginary troubles alone, but very real ones, are counteracted, soothed, cured or out-run in the wide-awake pursuits of honest industry. The healthiest people are those who have no time to be sick, and the secret of a sound and cheerfull mind is to spare no time to brooding over troubles.

The naturally unambitious and the luxurious are more objects of pity than of envy; their chains of habit are iron chains; to love idleness or long to be beyond the motive for exertion, is a bid for the chain of the animal that howls with the fleas. The more the people engage in occupation, the less will be required of physicians and philanthropists. Work, that is a physical and mental, is like a moral panacea. Many a man learns a trade in State Prison who might have lived an upright life if he had begun his trade as a boy and kept at it. The Eves that stoop to folly in keeping company with beguiling serpents, are not those who rise early to give meat to their households, or who "seek wool and flax and work diligently" for fair wages. The best action for modern philanthropy is that which takes up these interests. There are not half enough industrial schools, and what there are, are not popular enough. Hosts of young persons are forced into the battle of life ill-equipped.

A man or woman to make the most of work and to have work make the most of him and her, must engage in it as the hound in the chase, with earnestness of purpose. What goes by the name of occupation does not always occupy, as the results prove. It is true, nevertheless, that true work is the panacea for many ills which afflict humanity, and every person who helps take up the world's work is, while making himself happier, doing something for the benefit of his kind.—*The Watchman.*

THE MISSISSIPPI CYCLONE.

A vivid impression of the sudde fury of the Southern cyclone is conveyed bv this brief statement of Mr. B. F. Jones of Beauregard, Miss., who the moment he saw the danger coming, called his wife and little boy into the yard and made them lie flat on the ground and grasp some small shrubs which stood within reach. "I put one arm about my wife," says Mr. Jones, "while with the other I clasped a small tree, and made my son lie close up to me, and then I said to them, 'Hold on, hold on, for God's sake! It is for life!' and then the wind came. There was a whirl and a roar. I was shaken, and heard the crash of my falling house. An instant and it was over. I still held my wife in my arms, but she was insensible, my boy was still nestling up close to me, but bruised and bleeding." All three escaped without serious injury, thanks to Mr. Jones' presence of mind and the prompt obedience of his wife and child.—*Ex.*

It is not only with the lips that we make our confessions to Christ, and concerning him. There is the language of the heart and life. Jesus reads this.

THE CHURCH RAFFLE.

As the heavy prison bolts turned on the minister, he looked sadly on the prisoners in their strange garments, and thought with more and more anxiety of his errand. He had come to see a young man of his congregation, convicted of forgery. The heart-broken parents had begged him to visit the prison, hoping the peace of the gospel might reach even his gloomy cell. As the minister kindly greeted him, the youth scarcely replied, but gazed with a sort of defiance. He began giving the mother's tender message, with the interest all the church felt in his welfare. At last the prisoner broke out, "Do you know you was what done it?"

"What have I done?" replied the pastor, striving to understand his strange language.

"I began the business," replied the youth, speaking very loud, "In your Sunday-school. Don't you remember the Sunday-school fair, when they first set up raffling, and hid a gold ring in a loaf of cake? Just for twenty-five cents, too, I got a whole box of little books. I was pleased with my luck, and went in afterwards for chances. Sometimes I gained and sometimes I lost. Money I must have for lotteries. I was half mad with excitement, so I used other folks' names, and here I am. Don't let the church come blubbering around me. They may thank themselves! Their raffling was what done it! It ruined me!"—*Sabbath Reading.*

NOTES FROM ARKANSAS.

As I have been, for a few months past, a reader of the Advocate, and see communications from brethren with whom many of the happy days of my school life were spent, it encourages and strengthens me to know that they are doing valiant work for the Master. I am now trying to do good work in a field where there has been very little gospel preaching. The people are not so prejudiced that they will not hear the truth. There seems to be an interest in the matter of searching after the "ancient landmarks," and I am sure we but need laborers to accomplish much good in this section. There is a vast field here, and very few to do work. Bro. W. D. Keltner has done much in the way of evangelizing, but the scope of country is too large for one or two to do what could, with others, be accomplished. I am but commencing to labor for the cause, and expect to devote my time to the work. I cannot hope to gain any worldly popularity, or any of the world's goods, as there are but few of the faith here, but I am willing to spend and be spent for my Master's cause. "What doth it profit a man to gain the world and lose his own soul?"

Danville, Ark., May 12, 1883. E. C. Hill.

Don't Find Fault.—Don't find fault with your pastor! He is only a man, with human frailties and infirmities. Of course he errs, and probably no person feels it more keenly than he does. Your criticisms will only tend to diminish his zeal and to dishearten him in his labors. But he if should never know it, don't do it! You cannot afford it for your own sake; you should listen to him as your teacher and guide in the Christian life, and not for the purpose of seeing how much error you can discover in him. Will it build you up in holiness to dwell on another's faults? You cannot afford it for the sake of your family. Every such word that you drop in their presence will make it less likely that his ministry will benefit them. It may keep your children from Jesus. Such cases have occurred. Shall they occur in your home? You cannot afford it for the sake of the church and community. Every word spoken derogatory to him and his work will lessen his power for good, will diminish the efficiency of all departments of church work, and will hinder the Gospel of Christ. Don't!—*Zion's Herald.*

Any community is in a pitiable moral condition when the leaders in all social amusements are professing Christians.

Discouragement is of all ages: in youth it is a presentiment; in old age a remembrance.—*Balzac.*

QUESTIONS.

Will Bros. Lipscomb, Sewell, or some one give a scriptural answer to the following questions?

1. Is not a church, in its assembled capacity, a gathering of Christians met according to God's word to worship him, or attend to the Lord's directions?

2. Has any other body of men authority from God to ordain and send a preacher?

3. Is not a State meeting properly a State church, not of Christ, but of men?

4. Is not a State evangelist appointed by a State meeting, in principle the same as a State bishop appointed by a Methodist conference? And are not district meetings and district evangelists, county meetings and county evangelists, in the same category?

5. Is it not more in harmony with God's word for a preacher to get authority from his congregation, and go under the commission given in Mark xvi: 15–16?

6. Is not the system above named a hindrance to those who go under the commission, trusting the Lord for support? And does not our evangelizing system of State and district hinder brethren from supporting preachers who go under Christ's commission at their own charges?

7. Is not the use of organs in the so-called worship of God as much from Rome, as sprinkling babies or any one else for baptism? And is there any more apostolic authority for using instruments in the worship of God, than for baby-sprinkling or membership?

8. Is not woman teaching in a promiscuous assembly composed of men and women, as plainly prohibited by God's word, as drunkenness?

9. Are not all the things I condemn here used by our brethren on the principle of Rome, and of Beecher? They use it without Bible authority, because it answers their purpose.

10. Is not doing things not commanded by God a damning sin?

JAS. L. THORNBERRY.

These queries carry their own answers. Bro. Wilmeth has refused to call himself a State evangelist, and claims only to be working up the churches to activity in Christ. We have hoped, from this and his former opposition to all plans and organisms unknown to the Scriptures, that while acting in a position that is seemingly inconsistent with these, that he would be able to come out of this without proving himself another example of a long list that oppose human organizations unless they are the beneficiaries of them. They think all plans very sinful except their plan. That many favored Bro. Wilmeth as the State evangelist, hoping that it would silence him to give him position, we felt certain. But until we see clear evidence that Bro. W. has abandoned his former position, we will refuse to believe it. Bro. W. says that the work he is doing is the same as that done in Wilson county, Tenn. That work was, and is, not done as a State work, nor as that of any association; but certain churches agree to sustain an evangelist to preach in destitute places. It neither is the result of a State meeting, nor does it promote a State or county association. We bespeak for Bro. Wilmeth an opportunity to show that he is at work to build up the churchs, and increase their vitality and self-respect, as well as activity as churches of Christ, before he is condemned or criticised too severely. D. L.

I look with scorn upon the selfish greatness of this world, and with pity on the most gifted and prosperous in the struggle for office and power; but I look with reverence on the obscure man who suffers for the right, who is true to a good but persecuted cause.—*James A. Garfield.*

It is the double motive that makes the smallest doings perilous; that takes us out of the track of Providence concerning us, and puts us where we have no business to be. Single-heartedness, alone, goes safely even among trivial things.

KANSAS CORRESPONDENCE.

Bros. L. & S.: Believing that a few items of news pertaining to the social and religious condition of this city will not be regarded as uninteresting by your readers, has induced me to write you this epistle.

The growth in the population of Kansas City has been so rapid, and the immigration has come from distances so remote from each other, where different social and religious customs prevail, besides, too, a large element of it is foreign, that it seems but a heterogeneous mass of humanity, which will require time to assimilate. Their having come together for the purpose of getting the "almighty dollar," is a barrier to improvement in this direction.

The reason why more lawlessness and irreligion prevails here than does "back east," to use western nomenclature, is largely owing to the breaking up of old associations, and coming amongst strangers. Many come with bright anticipations that are never realized, which also has a tendency to loss of self-respect. The sojourner in the city of Kansas is certainly not impressed as was Paul with the city of Athens, when he said, "I perceive that in all things ye are too superstitious (religious)." But to the contrary, he is made to think that some religion, even though it be false, is better than no religion at all. Instead of having his eyes arrested by superscriptions addressed to objects of worship, his ears are attracted by sweet sounds of music which is had to induce the unwary either into a saloon, which is kept open night and day, regardless of Sunday, or into a "variety theatre," one of which advertises to be "open night and day all the year round." Yet with all this pandering to the vitiated taste, there is a large element of good people who are laboring in the interest of law and order.

Of the numerous buildings in course of construction in the city, many of them are church edifices of large dimensions. There are many large congregations of the different religious persuasions, presided over by preachers of good talent. *The* church has been occupying the basement-room of the new meeting-house since last fall. The auditorium is not yet completed. Building operations were suspended for the lack of funds; but an effort is now being made to raise the amount necessary to complete it. The building, when completed, will have cost about thirty-five thousand dollars. The membership of the church for the past year has increased numerically more from immigration than otherwise, though there have been several baptisms mostly from the Sunday-school. The congregation now numbers upwards of six hundred, which seems to me is too large to be practically available. If several new congregations were started in different localities in the city, I think many more outsiders could be reached, and greater good would be accomplished. This is a most promising field for missionary labor. It is not like older settled sections of country where everything has crystalized. It will be much easier to establish the truth in the next few years, while the city is in its formation period, than it will be years hence.

The well-known and venerated Prest. W. K. Pendleton, of Bethany College, preached here last Lord's day morning. His sermon was based on the text of the International Series of Sunday School Lessons, for May 6th, 1883, Acts x: 30–44. He drew many valuable practical lessons from the passage. His style in speaking is in keeping with his writing,—chaste, elegant, logical

I appreciate very much the sermons of Bro. J. L. Sewell, which have been running through the ADVOCATE for the past year. While living at Lebanon, Tenn., I heard him make explanations of passages of Scripture that were so convincing, and so different, too, from anything I had ever heard or read from any other source, that I often thought he should leave them on record. I shall be glad if they are published in book form.

I congratulate you upon the improvement in the paper by the new departments that have lately been added.

Yours fraternally, A. P. THOMPSON.
Kansas City, Mo., May 9th, 1883.

How stands the man who makes his convenience the test of his obedience to God's word and will? The great day will reveal to many how meanly they have treated God, their best friend.

THUS SAITH THE LORD.

There is no such thing as neutrality in religion. He who is not with Christ is against him, and he who gathereth not with him scattereth abroad. Not only so, but he who is on the Lord's side has authority for all he does. Indeed, it is only as he thinks, speaks and acts in harmony with the Lord's will that he gathereth with him and is not against him. Every thought and action of the Christian must be measured by the infallible rule. When he is thus under the influence of the divine will, he has a thus saith the Lord for his every act. This is what every true Christian fully desires. This is the authority by which he wishes to be governed. No one who loves the Lord Jesus Christ with his whole heart wishes to be left to do as he pleases, but wishes to be fully under the control and leadership of his Lord and Master. His daily prayer is, Lord, whithersoever thou leadest, I will follow.

Now there are three ways by which the Christian may know he has a thus saith the Lord for whatever he does.

1. He may learn this by precept. When we have a plain command to believe on the Lord Jesus Christ there is no mistaking our duty in this respect, for we have a thus saith the Lord for our faith.

2. We may know our duty by example, or approved precedent. For instance we have no positive command in so many words for observing the first day of the week instead of the Jewish Sabbath, nor for breaking the loaf on the first day of every week. But we nevertheless have a thus saith the Lord for so doing in the approved example of the apostles and primitive Christians. Hence these duties are equally binding on all Christians with any others.

3. We may learn our duty by logical inference. There are some things which are Scriptural and necessary for which we have neither plain precept nor example in the New Testament. Take for example, female communion. We have nothing in the shape of a definite command for it, neither are we told in so many words in the Scriptures that they did commune in the primitive churches, yet who will contend for all this that we have no thus saith the Lord for female communion? We learn from logical and necessary influence that females not only communed in the primitive churches, but that it was intended as much for them in all ages of the gospel dispensation as for any one else. We might mention other examples to the same effect, but these are sufficient to illustrate the principle we wish to impress on our readers. Men can talk very flippantly and even foolishly about a large chapter of expedients through which God's people may go at will, or that they can do this, that or the other without a thus saith the Lord, but it is all mere idle talk only calculated to lead people away from the simplicity of the Christian system. We conclude then that we should not only desire, but must have a thus saith the Lord either in command, precedent or necessary inference for all we do in the name of religion. If this is not true, then we are at sea, helpless and know not whither we are drifting.—*Christian Herald.*

You may not be able to pray an eloquent prayer, as men understand eloquence, but you can pray an earnest, acceptable prayer to God. The mother hears, and understands, and delights in the cooings of her babe in the cradle. She pays just as much attention to its little beginnings to talk as she does to the great, rollicking boy, who can rattle off language as fast as his mother can listen and catch it. So our Heavenly Father hears our first efforts to talk with him. Our *efforts*, feeble as they seem to us, he hears and answers.

The first act of Divine justice in the infant Church at Jerusalem was to punish covetousness. And yet the church has never dealt with this sin as it should. "Whoever heard of a man being disciplined for covetousness?" asks Dr. John Hall. "For other sins," he says, "men are cast out of the church; but in this sin, which the Bible calls idolatry, they live and die without one honest rebuke."

We will send the ADVOCATE to new subscribers from the receipt of name until the end of the year, for one dollar.

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

Pierce's "Pleasant Purgative Pellts," are perfect preventives of consumption. Inclosed in glass bottles, always fresh. By all druggists.

It is much safer to obey than to govern. Who is so wise that he can fully know all things? Be not, therefore, too confident in thine own opinions, but be willing to bear the judgment of others.—*Thomas a' Kempis.*

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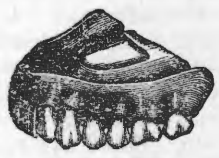

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This is our larget and most complete department; in it will be found every novelty. We give only a few prices as space will not permit a full description.

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A special lot of Hamburg Edgings at 5, 6, 7, 7½, 8, 10, 15, 18, 20 and 25 cents per yard, worth double these pieces.

Ladies' seamless hose at 10 cents per pair, all colors.

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"NOT AS I DO."

A piece of false humility has started the saying, "Do as I tell you, not as I do." This is said to have been first uttered by Parson Brownlow, but it is often repeated by others as a bit of genuine smartness, if not wisdom. But it was not Paul's advice. He says to the Philippian Christians, "Those things which ye have both learned and heard and seen in me, do, and the God of peace shall be with you." He never practiced that court pride that induces many Christians to be always depreciating themselves in the family of God. He was willing to say, "Follow me as I follow Christ." While allowance should be made for young and uncultured Christians, there is no apology for others, especially ministers, for not having a standing before men of which they are not ashamed. And yet to one who does not lay out much strength on his own spiritual culture, the above may be a very convenient and labor saving sentence.

But to the humble Christians who really feel their imperfections so that they scarcely "lift up their eyes to heaven," or claim to be children of God, I would say, your heavenly Father appreciates your Christian life, your feeble faith, and poor services more than you do. He sets a higher value upon you than you are aware of. The youngest child in the family is loved as much as the oldest, and if the Lord sees you holding on to the faith and doing what little good you can in his name, no power can pluck you out of his hands. Come to the front and own yourself a child of God, and don't allow the devil to keep you on the back seats, and you will be far more apt to live a life that will be an example to others, and of which you will not be ashamed. It is an art of the enemy to keep us from openly confessing ourselves Christians. A certain kind of self-assertion then becomes needful; not boasting of our own righteousness, but rather that we have been adopted into the divine family, and have a right to claim its honors. You have little idea how popular you are in heaven, while "Thither your weak and weary steps are tending." Grace be with all them that love our Lord Jesus Christ in sincerity.—*M., in Apostolic Times.*

THE TWO WAYS OF ASKING.—We know of nothing more repugnant in the house of God than sitting during prayer. To all who are guilty of this lazy irreverent practice, we commend the following:

The following true story is told by an Englishman. It is a story which ought to bring to some Americans as strong a lesson of reverence as the story is pointed:

There was an old clergyman who was much troubled because his wife would sit in church instead of kneeling. He spoke about it to her, but she gave no heed. No; she was more comfortable sitting, and she thought she could pray just as well in one position as in another.

"You may pray as well," he said, "but I doubt your being heard as well."

However, it was no use; he might just as well have spoken to a stone wall. So then he went one day to his wife's old servant, and said to her: "Hannah, I will give you a crown if you will go to my wife, and sit down on the sofa at her side, and ask her to give you a holiday to-morrow, because you want to go home to your friends."

Hannah was shy. However, the prospect of the crown encouraged her and she opened the door timidly, and went in, walked up to the sofa, where her mistress was knitting, and sat down at her side. The old lady looked up in great astonishment, and asked what in the world she wanted.

"A holiday to-morrow, ma'am."

"Leave the room instantly, you impudent woman," exclaimed the old lady; "and if you want to have a request granted, learn to ask it in a proper manner." Then the husband put his head in, and said: "My dear, is not this preaching to Hannah the same lesson I have been preaching to you for years? If you want to have a request granted, learn to ask it in a proper manner."

Next Sunday and ever after the old lady knelt in church. She saw it would not do to treat Jesus Christ in that way in which she did not like at all to be treated herself.

Beware of judging hastily. It is better to suspend an opinion than to retract an assertion.

TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS TO WHOM ALL CORRESPONDENCE RELATING TO THIS DEPARTMENT MUST BE ADDRESSED.

J. M. Ratliffe, of Georgia, is still preaching for us at Longview; one confession and baptism yesterday. Will continue this week, as interest is good, and hopes of abundant success. The sects, as usual, are herding their flocks closely to prevent their hearing the truth, but now and then they break over the fence and come and hear anyhow.

THE COMMISSION BY MATTHEW.

In the common version it reads thus: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you," etc. *Them* personates the nations that are *taught*, and cannot include those *not taught*. In the margin of the Teacher's Bible, published by the American Tract Society, and also in our common reference Bible, we have this reading: "Make disciples or Christians of all nations." The word disciple necessarily implies a learner, a scholar, a follower; and as infants cannot be learners, or scholars, or followers of Christ, the command to baptize cannot include them, because the direction was that the discipled or taught were to be baptized.

The idea that the imperative mood followed by an active participle necessarily implies the method of obeying the command contained in the imperative, many philologists have enunciated as an invariable rule of exegesis. But this will not do. It often does, but not always. Thus if I say, "Go, plant the trees, pruning them," the pruning does not express the method of planting the trees. Or if I say, "Sow the wheat, selecting it, or build the house, painting it, or unfurl the flag, saluting it," etc. So of a thousand examples which present themselves to the mind.

Bloomfield says, "The commission embraces three particulars: *matheuein*, *baptizein*, and *didaskein*,—*i. e.*, (1) to disciple them, (2) to initiate them into the church by baptism, (3) to instruct them, when baptized, in the doctrines and duties of a Christian life." Thus far Bloomfield lays down a correct interpretation, but when he attempts to show that "though the words of the commission were especially adapted to adults as necessarily forming the bulk of the first converts, it need not necessarily exclude *infant* baptism." In this he is evidently in error, because the word *Mathelcuein* necessarily, invariably and without exception carries *with it* and *in it* the idea of teaching, and as this precedes the baptizing, infants are necessarily excluded. Philip Doddridge says, "the language is especially adapted to adults." Dr. Adam Clark explains the commission thus: "Make disciples of all nations, bring them to an acquaintance with God who bought them, and then baptize them in the name of the Father." Infants cannot be made acquainted with God, and therefore as this acquaintance, according to Dr. Clark, precedes baptism, they are necessarily excluded. Dr. Clark, and indeed all pedobaptist preachers, agree that the language of the commission, when properly construed, applies to adults; but he infers that as the Jewish proselyte washing embraced infants, that therefore Christian baptism must do the same thing.

This is the argument of Wetstein, Bloomfield, Doddridge, and all others, as far as my acquaintance goes,—an inference wholly unauthorized and futile in the extreme. The celebrated pedobaptist translator and commentator, Dr. Hammond, thus paraphrases the commission: "Teach all nations the Christian doctrine, and persuade them to embrace it, and live according to it, baptizing them," etc. See Ham., N. T. Com., on 28th Matt. Olshausen says, "The connection of *matheteusate* with the *baptizontes* and *didaskontes* undeniably intimates that in uttering these words the Savior had no immediate thought concerning infants being baptized. Again he says, "When through baptism the believer became a member of the community, he participated in the instruction," etc.

All the authorities of note, I think, agree in the foregoing exegesis of the commission. While the personal pronoun "them" is ordinarily understood to personate "nations," (Jews and Gentiles,) it certainly can only personate so many or so much of the nations as were *taught*. The command, "*Go teach*," embraced only those susceptible of being taught; and therefore only those who were not only susceptible of being taught, but were really taught, who received the seed of the kingdom into good and honest hearts, were to be baptized and instructed in the additional elements of the Christian doctrine.

JOHN S. DURST.

Dear Bro. Poe: May I offer a word in the Texas Department of the GOSPEL ADVOCATE in favor of more harmony among the brethren? The thought that gave birth to the reformation, was the union of God's people. Our claims are too high for us to condescend to "doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings," and such like things. Those who thank God for division, can afford to admit foolish and unlearned questions, which do gender strife, into their investigations, and toss them about through their papers like minnows after crumbs. But we must avoid them, knowing that they do gender strifes. (2 Tim. ii: 23.)

The devil is the author of schism. John saith, he "abode not in the truth." (John 8: 44.) Then he departed from it, and became a liar, an apostate, a heretic; hence was exiled from heaven. He took no patent on the departure, but brought it among us—*i. e.*, into the world—as common property, filled with the same devilish spirit that gave it birth.

I do not say any of the brethren are in the least guilty. But let us all resist the devil, and abstain from all appearance of evil, do good for evil, bless them that curse us, and pray for them which despitefully use us. It is our privilege to forgive, and we shall be forgiven. Men fight for home, country, honor, and many other things that soon fade away forever. But he who lives for Jesus, will overcome evil with good. Our fight is a good one, the good fight of faith. Paul had but one theme,—Christ, and him crucified. There should be no schism in the body. Christ prayed for those who believe on him through the apostle's word, that they all may be one. Mark the extent of the harmony prayed for, "As thou, Father, art in me, and I in thee, that they also may be one in us." Then the object, "That the world may believe that thou hast sent me." John 17: 20–21.

When we consider the divided condition of those who profess to be Christ's, is it a wonder that our king, who looked down on coming ages, asked the question, "When the Son of man cometh, shall he find faith on the earth?"

The oneness of his body, the church, is the test he voiced himself, that he was sent of God. What a fearful responsibility resting upon those who have professed faith in the Messiah since the first Pentecost after he rose from the dead! The test that Jesus called attention to while here, was the works that he did. "If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him." John x: 37–38. In this we have a strange expression,—that ye may know and believe. That which is known of us, cannot be believed by us. We will ask then, know what, in order to believe? The works Jesus did. They saw, and knew the works were done, which was worthy of God, and that Jesus did them; therefore forced the conclusion that the Father had sent him, and was with him.

The days of miracles have passed. What then may be known to-day that the world may believe? It is a work worthy of God to unite a community upon one character, in one body, so that all shall speak the same thing, and that there be no divisions among them; but that they be perfectly joined together in the same mind and the same judgment. If such was the case in the true sense, the world would confess the author of such harmony to be of God. Hence the prayer, "That they all be one, that the world may believe that thou hast sent me."

Paris, Texas. R. W. O.

ITEMS, PERSONALS, ETC.

"Sow truth, if thou the truth wouldst reap;
Who sows the false shall reap the vain;
Erect and sound thy conscience keep;
From hollow words and deeds refrain."

E. G. S. is having a fine meeting at Spencer, there having been fifteen additions when last heard from—Friday, May 18th.

The Cumberland Presbyterians are issuing a daily paper during the General Assembly in session in this city.

Dr. J. W Bowling, an earnest and well-informed brother, of Landersville, Ala., gave the ADVOCATE office a call while in the city last week.

Bro. T. C. Little baptized two persons at Fayetteville, Tenn., May 14th. Bro. Daugherty, of Kentucky, is teaching a class in music at that place.

The Eighth Annual Sunday-School Convention of the Christian church in Missouri is to be held in Nevada, Mo., from June 12th to 15th, 1883. The singing is to be in the charge of J. H. Hardin.

We are glad to note that Bro. Granville Lipscomb, notwithstanding violent opposition, is having a good meeting in Bro. Timmons' neighborhood near the city. Several additions to date.

Spurgeon pleasantly rebuked, not long since, ministers whose "words are buttered and toasted before being served, like the venerable divine who said Jonah was three days and three nights in the—society of a fish!"

There is a thought that is full of suggestiveness, in Bro. Creath's article in this number: "Watch and pray, and pray and watch; you have but a short time to work, and a *long time to rest*—through all eternity."

A brother sent five dollars to this office last week for Bro. J. A. Harding, stating it was a contribution for his labors in Huntsville, Ala., as he understood he went, trusting in God for remuneration for his service.

It is said that several of the men arrested for participation in the Dublin murders, on being committed to prison registered themselves as Presbyterians, though previously they were Roman Catholics. It is believed they took this course to avoid confessing to priests.

The *Daily American*, Nashville, Tenn., is now comfortably quartered in its magnificent new building, corner Church and Cherry Sts. It is the ablest daily paper in the State, and is fully deserving of the great popularity it enjoys.

The Lewisburg, Tenn., congregation sustains Bro. W. H. Dixon one-fourth of his time, and sends him to preach at destitute places. He preaches only occasionally at Lewisburg, and that generally at night, when passing. This was done last year, and is being done again this year. "No machinery."

Bro. R. C. Abernathy, of Minor Hill, Giles county, Tenn., asks:

"How many readers of the ADVOCATE can answer the following question within ten days? Where is the chapter and verse in the Scriptures that has the words "boy" and "girl" in it?"

Bro. T. H. Blenus, editor of the *Disciple*, (recently suspended,) River John, Nova Scotia, will leave that place for the United States. He has not yet decided where he will locate, though he has had two or three places under consideration. Any church desiring an able and true preacher, will do well to secure him. He is not averse to going into new fields.

A well-known clergyman who preaches in Massachusetts, found his hearers diminishing day by day, and consulted an old Scotch seafaring man, who could not boast of much religion, but stuck by the ship, why the people would not come to Church. "I canna exactly tell, mon; ye preached on Spring and Atumn most beautiful discourses, and ye improved the great accident and loss of life on the Sound; ye might try them with something out of the Bible, and being fresh, may be it will hold them another Sunday or two!"—*Exchange.*

General News.

It is estimated the Florida Ship Canal across Florida can be dug for $30,000,000. The company has been organized, and $26,000,000 of the capital stock taken. It is to be completed in three years, and will be deep enough to float the largest ocean steamers.——Theresa Fair has been granted a divorce from U. S. Senator Fair, of Nevada. Her allowance is $4,200,000 in money and U. S. bonds.——An effort is being made to drive out the Chinese residents of Mott Street, New York, on account of their immoral practices.——The Rio Grande valley is infested with smugglers and cattle thieves. A company of rangers will attempt to disperse them.——John Russell, a printer, calling himself a vagrant, died in Bellevue Hospital, recently. Bank books showing aggregate deposits in several banks of over $40,000 were found in his clothes.——An investigation has been going on for some time into the horrible abuses perpetrated in the Tewksbury Almshouse near Boston. It is proved that for twenty years the place has been a wholesale and retail headquarters for supplying dead bodies for medical colleges, doctors and students. The horrid traffic has been maintained by robbing graves, and by selling the bodies of those who died at the institute, adults and children, and if they did not die fast enough, treatment the most shocking and murderous was resorted to, for die they must, and be sold for so much. Gov. Butler is accused of political motives, but he protests that this line of inquiry is not of his seeking; that his inaugural spoke of abuses at Tewksbury, upon which he was asked for facts, and he is giving them, and is surprised himself at finding such an amount of crime, corruption and abuse.——Amasa Stone, the millionaire, committed suicide, by shooting himself through the head at his home in Cleveland, Ohio. It is thought he was suffering from aberration of mind.——The following is among the telegraphic news: Jacob Beckner, a Cincinnati laborer, who has been suffering from some unknown malady for seventeen years, has found relief through a powerful emetic, which caused him to throw up a snake eight inches long, and five small lizards.——Mr. Wm. H. Vanderbilt has retired from his railway presidencies. James H. Rutter was elected president of the New York Central, and Mr. Vanderbilt's two sons Cornelius and William K., were elected chairmen of different companies.——The Hon. Phil. Thompson was acquitted last week of the murder of Walter Davis.——A two-year-old colt belonging to Lyman F. Rhodes, of Dorchester, Mass., and valued at $3,000, while capering about in an inclosure Saturday, April 29th, cut his throat on a barbed wire fence and bled to death.——A recent whirlwind created a waterspout about fifteen feet high on the Piscataqua River, near the Pourtsmouth, N. H., bridge.——On Friday in January last more than forty persons lost their lives by a railroad accident in California, and ever since the Friday train over that road goes nearly empty.——A letter from St. Johns, Newfoundland, says that this season's sealing voyage will be one of the best for many years, the number of seals taken being estimated at 450,000, valued at $1,500,000.——A little girl of seven years died in New York last week from the effects of skipping rope. She told her mother that she had jumped the rope 200 times, and her head ached. The doctor said she died of coma and congestion of the brain. She was not a strong child.——A woman sued the city of Boston for damages resulting, as she claimed, from injuries received by a recent fall into a certain coal-hole, but it was proved to the satisfaction of the court that the coal-hole had not been opened for 16 years.——The Northeastern Railroad has well advanced its bridge of piling across Lake Pontchartrain to New Orleans, which will be one of the largest and best things of the kind in the country. It is 21 miles long in all, the piles nearly all measure 60 feet, and are very large, and there will be 32,644 of them.——Gypsies really do steal children outside of fiction. A Boston small boy was taken by a strolling band, and kept for ten days before his parents found him.——A girl at a Chicago wedding fell in paroxysms soon after drinking wine from a glass that her discarded lover had filled for her. He had added arsenic to the beverage, because the ceremony reminded him of his own failure to secure conjugal happiness.

FOREIGN.—Bismarck is becoming daily more emaciated, and the physicians have informed him that the worst may happen if he does not abandon all state work for the present.——At a meeting of ship-owners in London, last week, it was unanimously resolved to favor the construction of another canal across the Isthmus of Suez, and a committee was appointed to carry out the plans of the meeting.——Mr. Gladstone has received notice of the intention of the workingmen of Derby to present him with a dessert service of Derby China, which has been especially manufactured. Each piece has a hand-painted representation of some famous scene in Derbyshire. The Premier as everyone knows, is a connoisseur of china.—The Ukase, in connection with the forthcoming coronation ceremonies at Moscow, orders that nobody throughout the city, except the officers, will be allowed to open any windows or ride on horseback during the coronation procession.

FACE DIFICULTIES.

Have the courage to face difficulty, lest it kick you harder than you bargained for. Difficulties, like thieves, often disappear at a glance. Have the courage to leave a convivial party at the proper hour for doing so, however great the sacrifice; and stay away from one on the slightest grounds for objection, however great the temptation to go. Have the courage to go without that which you do not need, however much you admire it. Have the courage to speak your mind when it is necessary that you should do so, and hold your tongue when it is better that you should be silent. Have the courage to speak to a poor friend in a seedy coat, even in the street, and when a rich one is nigh. The effort is less than many people think it to be, and the act is worthy of a king. Have the courage to admit you have been in the wrong, and you will remove the fact in the minds of others, putting a desirable impression in place of an unfavorable one. Have the courage to adhere to the first resolution when you cannot change it for a better one, and to abandon it even at the eleventh hour of conviction.

Hold on to your tongues when you are ready to swear, lie, or speak harshly.

Hold on to your hand when you are on the point of punching, scratching, stealing, or doing any improper act.

Hold on to your foot when you are on the point of kicking, running from study, or pursuing the path of error, shame or crime.

Hold on to your temper when you are angry, excited, or imposed upon, or others are angry with you.

Hold on to your heart when evil associates seek your company, and invite you to join in their mirth-games and revelry.

Hold on to your good name at all times, for it is of more value than gold, high places, or fashionable attire.

Hold on to truth, for it will serve you well, and do you good throughout eternity.

Hold on to virtue—it is above all price to you, at all times and places.

Hold on to your character, for it is and ever will be your best wealth.

Let not unworthiness scare the children of God. Parents love their children, and do them good not because they see they are more worthy than others, for it may be far otherwise, but because they are their own.—*Archbishop Leighton on the Lord's Prayer.*

We would laugh at a man who should suppose his field of grain to be cut simply because he had whetted his scythe. No less absurd is it for a man to think he can do his duty by merely praying.—*Morning Star.*

Home Reading.

THE JEWS.

While on a visit to the city of Montgomery during the month of February, I went one Saturday to the Jewish Synagogue, and as it was my first peep at the Jews in a worshiping capacity, I was very much interested.

They have a new and costly building, which looks grand from the outside, and beautiful inside by reason of the shifting rainbow tints which come in through panes of colored glass. A priest in a flat-topped, four-cornered cap and black gown which looked like a lady's dolman, was speaking to the people, but a beautiful window of stained glass over his head took my attention. At the top of the window was a large, beautiful eye, which almost semed to *see*. Below the eye and seemingly coming from it were golden rays, bright as the sunshine. In the centre of the rays, and borne upon them, was the tables of stone. Beneath them rocks and trees could be seen, through rolling clouds, and all around flashed the vivid lightning.

Before I was through looking at the dazzling picture, the organ pealed out and the choir sang, but *what* they said was indeed Hebrew to me Then the priest and two men who sat on either side of him turned their backs to us and their faces to the wall, standing close together. At the last notes of the organ died away, two doors where they stood slid back, disclosing a little alcove or closet draped across the top with gold-fringed curtains. I saw something in there that looked like a crown, and something that looked like a rod, both of gold. The men reached in and brought out something which was covered with crimson velvet, and inscribed in Hebrew with golden letters. The cover being removed, showed it to be a roll of parchment, which the two men unrolled partially, and the minister read. He said he would read the 24th chapter of Deuteronomy, and I suppose he did, but it sounded like nothing under the sun that I had ever heard before. When he had done reading, it was rolled up, covered with the crimson velvet and deposited again in the recess, with all seeming reverence.

Then followed a prayer; a strange sounding prayer to a Christian's ears. No mention of Christ, no approaching the mercy-seat as children come to a father; but it seemed to me that they worshiped from afar off. I remembered that it was those very people who cried out "crucify him," and yet after the lapse of long and troublous years they say "crucify him."

Then the minister recited a chapter from Proverbs, and there was another prayer, but it did not seem like prayer to me. Then the organ pealed out again a mournful sobbing wail, and five ladies and two gentlemen stood up. They had little books in their hands and the ladies were in mourning. They continued standing for sometime, while the organ continued to weep and wail like a human voice in lamentation, and I am wondering to this day what those people stood up for.

When they had taken their seats and the organ was silent again, the minister reminded his hearers that the Sabbath would soon be over. He said that at 12 o'clock they could return to their secular employments and concerns, and I thought he meant 12 o'clock at midday. I wish some one who is informed on such matters would tell us if they keep the Sabbath from midnight Friday night to the middle of the day on Saturday; or from midnight to midnight. Why is it that believers in Christ to the present day will persist in calling the Lord's day the Sabbath?

The Jews' burial place in the cemetery at Montgomery is a square to itself, and all around it, separating it from the other "dwellers of the silent town," is a thorny hedge. As I walked around it looking for a place to get in, I thought that the thorny crown on our Savior's brow was indeed a line of division. We found the gap in the hedge at last, and went in where the sexton was at work among the graves. As they are only Jews, separated from the rest of mankind, they are one great family and they bury in rotation as they die, without respect to name or kindred.

The monuments are nearly all inscribed in letters of gold—on one side in Hebrew, on the other in English. As I looked over them I failed to find one who had been born in America. They were from France, Prussia, Russia, Austria, and all quarters of the globe; but here they had lived unmolested, and here they had died. What a strange people they are, and what a great country is ours, where the distressed and oppressed from all quarters may come and worship God according to the dictates of their own conscience!

Borden Springs, Ala. AILENROC.

GIVING HIS LIFE FOR HIS FRIEND.

A few years ago a sailing ship left Australia for England. One of the passengers was a gentleman who had recently gone out for his health, but the place had not suited him; his bad health at once became worse. So he immediately took his passage back, and was now returning. The ship had made more than half her homeward voyage when she was caught in a hard storm, which lasted day after day and raged in greatest fury. Winds fell upon her, tore her sails away, and snapped off and blew overboard her masts. Waves leaped upon the deck, tore coverings from over the stairways leading into the hold and cabins, and poured themselves down in tons of water, until the cook's fires were put out, the berths and cabins were flooded, and all the miserable passengers were driven up to the deck, which, you may imagine, was a scene of danger and confusion.

The ship was now sailless and mastless, and rolling helplessly. All hands worked the pumps, but the water gained on them, and the ship sank deeper and deeper into the sea, and long before the storm had abated it became quite clear that it must be abandoned if a single life was to be saved. So the captain gave orders to launch the boats which had not yet been swept overboard by the sea. These were only two, not half enough for the number of souls on board. The brave sailors obeyed as best they could, and while the boats were being got ready, the captain ordered that lots be cast as to who should go in the boats.

The people gathered under the shelter of some of the ruins of the masts. It was a deeply solemn time. Only half at most could be saved, the rest in a few hours, perhaps moments, must be drowned in the swirl of the ship going down; they all stood in the presence of death. Each name was written on a separate slip of paper, then the papers were mixed up in a box; the captain inserted his hand, drew out a name, and read it aloud. It was a dreadful moment to many of them, as one by one they heard the names read, yet still theirs had not come. And now the last is being drawn. The captain lifts it to the flickering light of his lantern and reads. The very storm seems silent. The name is read, the suspense is over, and all know their fate. "Range yourselves in line," cried the captain to the fortunate ones, "and move one by one to the boats." And they filed off as ordered, while the doomed ones gathered in lines on either side to watch them go.

The dark day had settled into darker night; the air was black. The vessel rolled terribly, and the little boats, now lowered to the water, leaped and plunged in the darkness blow. A lantern swung at the point where the men were to leave the ship, to light them down. One by one the procession disappeared over the gunwale, hung on to the ship's side till the boat was thrown near, and then leaped into it.

The young man I have named was one of the procession, for his name had been among the names drawn. At length he was the next man to go. As he waited till the man before him had leaped, suddenly his eyes fell upon a pale wan face close to him. He remembered it, and its story flashed upon him. He had talked with that young man in sunny days, and learned from him that three years ago, with but a small chance of life, he had left behind him in England his wife, a child, and a child since born; and now, full of health, he was on his way home again. Three years had they been parted, and there he stood among the doomed. He thought of the wife's hopes, the children's bright talk about him—and after all he was to be lost! He could not bear it. In an instant, and without a word he seized the man, forced him over the gunwale, and stepped aside into the man's place. It was the work of a second; there was no chance to demur. In a few moments more all was over. The ship had gone down, carrying with it a heart lost to itself, even to the value of life, in the thought of the miseries of others.

Some glorious deeds move us to clap our hands and shout. This moves us to tears and silence. It was an act of the utmost tenderness and beauty—and such a heart is like Christ's. Christ cannot bear to see human misery; he would rather have it himself. That brave man, as he went down through the sea, bore away an awful load from hearts in a little home in England. He could not bear that it should be there; he could better bear it on his own heart, and at the price of his life took it away. So was it with Jesus in his own heart. Sins were bringing misery to us like that shipwreck to that wife and those children. It must not be. His tenderness will not, cannot let it. At the price of his life he saved us. He takes our place and goes down in death.

All lovely deeds and lovely hearts are precious in themselves, but most of all are they precious as they help us to understand the solemn, yes, the sad glory of redemption and the simple cause of it, the infinite tenderness of the heart of Christ. —*Sunday Magazine.*

RUSHING TO DEATH.

An impulsive man of quick temper is dangerous to friend and foe, and should be treated as the old Romans did their irascible cattle. They tied hay on their horns in order to warn people to be on their guard. Hence the expression, "*Fœnum habet in cornu,*" [He has hay on his horns, *i. e.*, he is a dangerous animal.]

But a person who is merely impulsive may be dangerous to himself. An idea may so control him that, seeing nothing else, he may be rushed into death. The following incident illustrates the danger of following a blind impulse.

Towards the close of the summer season a crowded White Mountain train stopped at a New Hampshire station. A lady entered the cars followed by a gentleman, loaded with wraps and bundles. Just as the old man stepped within the door the train began to move. He half stopped, glanced in a bewildered way, first outside, then at his armful of bundles, and hastily walked after the lady, who had passed down the aisle in search of a seat.

Either she was selfishly forgetful of her aged squire, or in her anxiety for a seat she did not notice that the train had started. She neither looked back, nor paid the slightest attention to him. The old man excitedly pushed his way through the crowded aisle, and reaching the lady, dropped the parcels and started back for the door.

By the time he had worked his way there, the train was flying at its full speed. Not pausing an instant, he flung open the door and rushed down the steps. Too late, the passengers saw his intention—but a brakeman sprang from the other platform, caught him around the waist and dragged him back, exclaiming,—

"Do you want to kill yourself?"

"But I can't go on. I must get off; let me go, let me go!" cried the old man, wildly, struggling to free himself.

Even the brawny arms of the brakeman were insufficient to hold the frantic man, and it required the united efforts of two or three men to bring him back into the car, where he was held by main force, till he returned to his senses.

When he became calm, and realized the horrible death from which he had been saved, his gratitude was unbounded. Important engagements rendered his being carried off peculiarly trying, but when in his senses, there are few things a man will not give up for his life.—*Youth's Companion.*

FOREVER.—A little girl, whom we know, came in her night clothes very early to her mother one morning, saying;

"Which is worse, mamma, to tell a lie, or steal?

The mother, taken by surprise, replied that both were so bad she couldn't tell which was the worse.

"Well," said the little one, "I've been thinking a good deal about it, and I've concluded it's worse to lie than steal. If you steal a thing you can take it back, 'less you've eaten it; and if you've eaten it, you can pay for it. But"—and there was a look of awe in the little face—"a lie is forever."—*Zion's Herald.*

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Miscellaneous.

Strictly speaking, every man must educate himself.

The King of Denmark is truly a paternal monarch. Findnig that during the recent severe weather the royal foot guards were suffering greatly from Colds and Coughs, this good old gentleman ordered a supply of Dr. Bull's Cough Syrup for them and now the sentries are happy.

"We acquire the strength we have overcome," said Emerson.

'Made New Again."

Mrs. Wm. Ryckman, St. Catherines, Ont, says: "R. V, Pierce, Buffalo, N. Y., I have used your 'Favorite Prescription,' 'Golden Medical Discovery,' and 'Pleasant Purgative Pellets,' for the last three months and find myself—(what shall I say)—*'made new again'* are the only words that express it. I was reduced to a skeleton, could not walk across the floor without fainting, could keep nothing in the shape of food on my stomach. Myself and my friends had given up all hope, my immediate death seemed certain. I now live (to the surprise of every body) and am able to do my own work."

God does not want our praise; but the disposition to praise Him is essential to our happiness, and therefore required.—*T. Adams.*

A Strong Argument.

"Dar is no disease," exclaimed a colored orator, "dat am haf so bad as intemperance. It am de basis of all phizikel ills and de source of all wickedness" Our colored brother is right in both cases, but we especially desire to expatiate upon his remarks regarding the first. The man who drinks must pay for it morally, physically and financially. He may be able to stand the drain upon his morals and finances, but physically he cannot. Dyspepsia, liver and kidney troubles, costiveness, sick headache, and many other affections will beset him, and unless he takes Swayne's Pills, he may degenerate into a chronic invalid.

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Woodberry, Md.—Rev. W. J. Johnson says: "I have used Brown's Iron Bitters in my family and they have proved a splendid health invigorator.

O Death! we thank thee for the light that thou wilt shed upon our ignorance.

Where Sabbaths are neglected, all religion sensibly goes to decay.

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Hillsdale, Mich.

What are laws of science but ideas of God; these regulation types of thought by which God created, moves, and rules the world?—*Horace Bushnell.*

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Inquires the sufferer who is weary with sickness. Is there anything that will aid me in throwing off the bad humors that lurk within my system? Our answer is that Swayne's Pills will do you more good than any other medicine made. Not only do they cleanse the bowels, stomach and liver, but by their use a feeling of strength takes the place of weakness. Try them and see if they don't answer your requirements.

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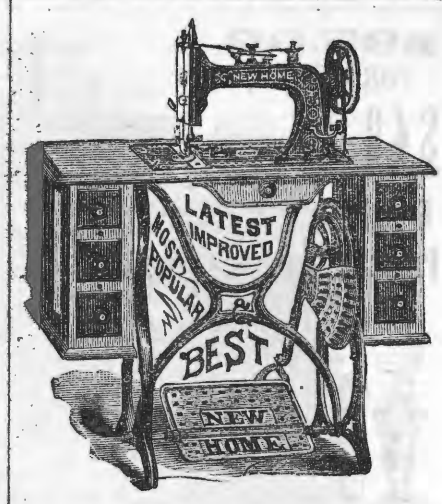

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Low Middling	9¾
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GINSENG	1 00 to
BEESWAX—Choice	35
DRIED FRUIT—Apples	4
Peaches, halves	3½
" quarters	
TALLOW	7½
POTATOES—Irish, per bbl	2 25
" Sweet "	1 25 to 1 75
PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1¾
FEATHERS—Choice	55 to 60
BUTTER	15
CHICKENS—Hens	25 to 33
Young Chickens	15 to 20
EGGS	13
HIDES—Dry Flint	15 to 16
Dry Salted	11 to 13
Green Salted	7½ to 8
WOOL—Tub Washed	32 to 34
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Unwashed Lamb's Wool	none.
Burry-One-third less	

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FLOUR—Superfine	4 25
Extra	5 00
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Fancy	6 25
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New, from Wagon, shelled	46
" " " in ear	48
OATS—Sacked in Depot new	53
RYE—From wagon, Seed	60
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CATTLE—Best fat Steers, per 100 lb	5 25 to 5 75
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Ordinary thin Cattle	2 50 to 3 00
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Lambs	
Heavy Hogs	6 20 to 6 35
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PROVISIONS.

BACON—Clear Rib Sides	11
Shoulders	8¾
LARD—Buckets	13
Tierces	12½
HAMS—"C. C. C."	13 to 13⅞
COUNTRY MEAT—Shoulder	9½ to ⅞
Clear Sides	10
Hams	12 12
Lard, from wagon	11½
BULK MEATS—Clear Rib Sides	10¼
Clear Sides	11⅛
Shoulders	8½

TOBACCO.

Common to good lugs	2 75 to 4 5
Low leaf	5 00 to 6 00
Common to medium leaf	6½ to 7½
Good leaf	7 50 to 8 50
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Yellow Clarified	8½ to 9
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Crushed and powdered	10⅜
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MOLASSES—New Orleans	45 to 58
Golden Syrups	54
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
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Horse shoes	5 00
SALT—Seven bushel barrels on cars	1 89
5½ bushel bbl	1 40
LEATHER—Oak Sole	35 to 40
Buffalo Slaughter	27 to 25
Hemlock	24 to 27
In Rough	20 to 24
SEEDS—Herd's Grass	1 00 to 1 10
Blue Grass	1 24 to 1 50
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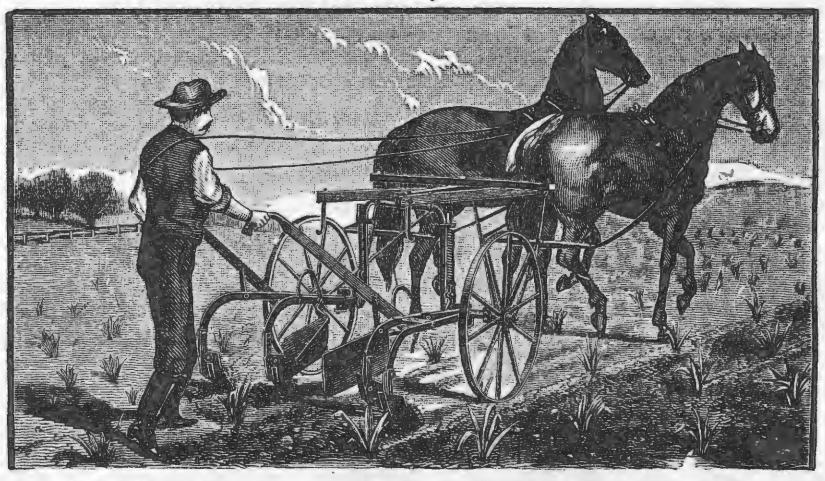

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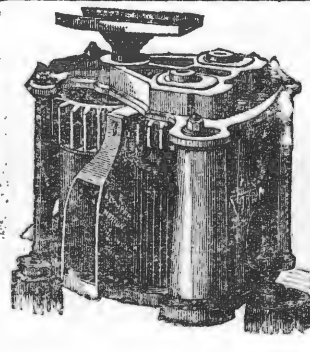

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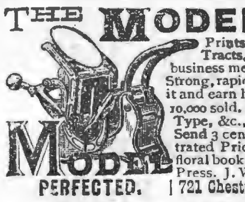

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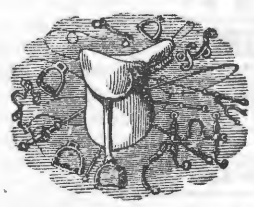

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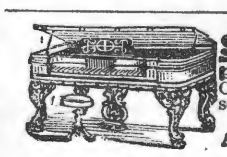

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VOLUME XXV., NUMBER 22. } NASHVILLE, TENNESSEE, MAY 30, 1883. { $2.00 YEARLY IN ADVANCE. POSTAGE PREPAID.

EDITORS:

D. LIPSCOMB, E. G. SEWELL.

Don't Forget to Pray.

BY J. WARD CHILDS.

"It's hard to have you leave us, John,
They all are gone but you;
We're getting old and feeble, and
Our journey'll soon be through.
But since it is God's pleasure, John,
To guide you on your way,
Accept, my boy, this precious book,
And don't forget to pray.

"This book has been a treasure, John,
To father and to me;
As it has been to millions, and
To millions more will be.
In sickness, pain and sorrow, John,
'T will shed a cheerful ray;
Then let it be your constant guide,
And don't forget to pray.

"This world is full of wickedness,
Of luring snares and sin;
And thousands, madly pressing on,
Are daily falling in.
But if you would escape them, John,
And keep the narrow way,
Oh, make God's Word your counsellor,
And don't forget to pray.

"With yearning hearts we'll pray, dear John,
For your eternal weal,
As round the family altar we
At morn and evening kneel.
In spirit you may join us, John,
Though many miles away,
If in your heart this Word you hide,
And don't forget to pray.

"Good-bye! God bless and keep you, John,
Shall be our daily prayer
And if we meet no more below,
God grant we may up there.
And we have this assurance, John,
To cheer us, that we may,
If we the Bible make our guide,
And don't forget to pray.

New York Observer.

SALVATION BEFORE AND AFTER THE DEATH OF CHRIST.

Between Adam and Christ, there were several different channels or systems of obedience through which men could be the servants of God on earth, and thereby be prepared for eternal life in heaven. For it is evident from the New Testament that all in former ages who lived and died in the service of God, in doing his will as given to them in the different dispensations under which they lived, will obtain everlasting life. In the patriarchal age, Enoch walked with God for three hundred years. We are not told what he did, only that he walked with God. To walk with God is to walk in his will, to do as God commanded him to do. What the requirements were in which he walked, and the doing of which made him so perfect in his life, we are not informed. But whatever they were, he obeyed them with a perfect heart, and that so thoroughly, that God took him away from earth without the usual suffering and pain of death.

The beauty in the whole matter was that he did not do like the masses, walk in his own ways, but he walked with God, he did what God required him to do, and on this account he did not see death. But it may be asked, what evidence have we that God gave him any commands? We answer, the very best. In eleventh of Hebrews it is said, "By faith Enoch was translated," etc. Paul teaches that faith comes by hearing the word of God. Enoch, therefore, heard the words of God, and had such strong faith in them and in God, and in his promises, that by this faith he was led to do what God said.

But whatever those commands may have been, they were not the commands of the gospel, by which we are to be saved. Of the truth of this there can be no doubt. Hence Enoch was not saved by doing what we must do now, nor can we be saved by doing what he did, for we do not know what he did do. Noah obeyed God, but he did not obey the gospel of Christ. He was commanded to build an ark, and did it, just as commanded. When God told him to enter into it, he did that, having taken in animals and fowls as God directed. In this ark he and his family were saved. But all the world might build just such arks now, and enter into them, and not a soul would be saved by it. But in Noah's case, it was thoroughly effectual, because God ordained it for that end. But had Noah done something else instead of doing what God said, he, too, would have been lost in the flood. Moses was a man of God, except in one case, and was the meekest man at one time there was on the earth. He served God and honored him by going into Egypt, releasing the Jews from the yoke of the wicked Egyptians, by leading them out of that bondage and of that country, and by giving the law at Mt. Sinai, and leading them through the wilderness.

But who can serve God and be the meekest man on earth that way now? No one, as everybody knows. Moses did not believe the gospel of Christ, and could not, because it did not exist, and he knew nothing of it. Hence Moses did nothing of what we are required to do now to be saved. We must believe the gospel or be damned. But we have it revealed to us, and obedience to it required. Moses knew nothing of it, and could not obey it.

Elijah was as godly a man as the world ever saw, and yet he did not believe the gospel nor obey one of its commands. But whatever God did tell him to do, he did it, no matter what. When he told him to say to Ahab there should be neither dew nor rain on the earth for years except according to his word, he did it. And when God told him to go and hide himself by the brook Cherith, he did it, and was there fed by the ravens; and when the brook dried up, he went to Sarepta as the Lord directed, and was there fed by a widow woman till God told him to go and show himself to Ahab again. He did it, and called the people together, and exposed their idolatry in following the prophets of Baal, and of the groves, and had all those wicked prophets slain, and restored the law to the people, and the worship of the true God. All these things enter into the account of the service of Elijah, as well as his general submission to the law of Moses. And on account of his doing all these things faithfully, when the time came for him to leave the world he was carried away in a chariot of fire and by horses of fire.

But who can be saved that way now? All the people from Moses to Christ, who earnestly and faithfully obeyed the law of Moses, will be saved in heaven. But if it were possible now for men to do everything contained in the law, not a soul could be saved by it. And when John the Baptist began his preaching, all who obeyed it received remission of sins. But no one can be saved now, by the preaching and baptism of John, as is plainly shown by the twelve at Ephesus, who were baptized unto John's baptism by Apollos twenty years after John's day and mission had ended, and who were re-instructed and re-baptized by Paul. The paralytic and others were pardoned by the direct power of the Son of God before his death. But after his death the like was never done again, so far as the word of the Lord reveals. Nor is there one particle of evidence that it ever will be so done again. And all who are looking for such things will look in vain. When the apostles began preaching on the day of Pentecost, they began to preach things that never were preached from the beginning of time till that day. And from that day forward the things that were preached before the death of Christ were never preached again. No one was ever afterward told to offer a lamb for a sin offering. No one after the day of Pentecost, was ever told to "repent, for the kingdom of heaven is at hand." And yet this was the burden of the preaching of John the Baptist, of Christ himself before his death, of the twelve under their first commission, and of the seventy.

But where did any apostle or evangelist ever preach these things after the day of Pentecost? Not one ever did it anywhere. These things had done their work, had passed away, and were never again uttered by divine authority. And no man has the right to preach them now as a means of saving souls. They may be mentioned as historical facts, but not as a means of saving any one.

But on the day of Pentecost the apostles began to preach the gospel as an accomplished fact, requiring the people to believe it, to repent and be baptized, with the promise of the remission of sins. And from this day forward nothing else ever was preached by any inspired man as a means of saving souls, and any man that preaches anything else now does it upon his own authority, and at his own peril. Sinners are not converted and pardoned any other way. If all would be content to preach as the apostles preached under their second and last commission, all would soon be one.

E. G. S.

NEW ENGLAND POLYGAMY.

Some of our readers did not understand our allusion to New England polygamy, in our last. In New England divorce is so easy and so common that a large number of both sexes have living husbands and wives, from whom they are separate for no scriptural cause. This easy divorce is peculiarly of New England origin, and statistics show, follow largely New England settlements in other States. Here is a table showing the number of divorces compared to the number of marriages:

'The secretary of the 'New England Divorce Reform League' (of which President Porter, of Yale College, is president), gives the ratio of divorces in the six New England States, for all legally sufficient causes, which vary from five or six to ten, in different States, and in one, at least, the judge is allowed to grant divorces at his discretion, with or without any assignable cause, as tabulated below:

	Divorces.			Ratio to Marriages.
	1849.	1860.	1878.	
Connecticut	91	300	401	1 to 10.4
Massachusetts		243	600	1 to 21
Rhode Island	(1869)	162	(1879) 246	1 to 19
New Hampshire		90	241	1 to 9
Maine	(1880)	587	478	1 to 8
Vermont		194	197	1 to 13

Respecting the criminal relations between the sexes, as a remedy for which easy divorces have been defended, we find the following, given by the same authority: "In Massachusetts, from 1860 to 1869, there were 1,352 divorces, 1,225 illegitimate births, and 683 convictions from crimes against chastity. From 1870 to 1879, these figures stand severally, 2,255, 2,756, 1,537; showing that with the multiplication of divorces comes also a still greater increase of other kindred crimes."—*Christian Standard.*

PASSING EVENTS.

The past week has been a week of stir and excitement in our city. It was intended to begin the week by a decoration of the graves of confederate soldiers, on the first day of the week; more pertinently it should be called "desecration day." The continued rain prevented the carrying out of the programme. Exactly what benefit there is to the living or the dead, in the performance, we have always been unable to see. We have always felt sympathy and sorrow for the soldiers on both sides of the wicked conflict, who, to gratify the wickedness and the ambition of the leaders, endured the privations and incurred the dangers of the war. We have felt sorrow for those who fell victims to the conflict, and a sympathy for their friends; but why they were entitled to special honor, or on what good grounds their memory should be perpetuated above the memory of others, we have failed to see. All men admire courage, we presume, even if misdirected. Those who fell in the conflict were not braver than those who survived; those who went into the war were not braver than those who failed to enter it; it often required more courage to stand against the popular current and refuse to enter the conflict, than it did to fight through the war. We knew numbers of men that went into the war against their religious and political convictions, because they had not courage and firmness to withstand the popular current. That some may, and do, engage in the service of decorating the graves, in a spirit that may be harmless, we certainly think possible. That the great mass of those who engage in it, do it without any regard for the dead or the cause they represent, as a frolic and pastime, we think is certain. Christians should not countenance these on Lord's day. We know of a number of Christians who seldom celebrate the death of the Son of God on Lord's day, could not do it on that morning because of their arrangements to attend the decoration of the soldiers' graves. They were not those who were noted during the war for the sacrifices they made for the soldiers' good and comfort, or for the cause for which they died.

The week following has been devoted to the drills, and displays connected with the drill, of ten or twelve companies, composed of from ten to thirty men each, from different States, making in all from one to two hundred men. The companies came from Texas, Louisiana, Alabama, Georgia, Missouri, Indiana, Ohio, Iowa, Massachusetts, and Tennessee. Many visitors from a distance have been attracted by the drill to our city, and from day to day the people of this and surrounding counties, big and little, old and young, rich and poor, black and white, with all intermediate shades, have come in crowds to the city, to see the soldiers. We saw Christian women with babes in their arms, not seemingly over a month old, following on foot in the crowds to see the soldiers, who are not able to come one fourth of the distance to church twice a year. What there is in the drill so attractive to the masses of our people, church members and all, we confess it is hard for us to see. It is nothing for the good of humanity, sure. It is a sad commentary on humanity that the useful, the good, that which will benefit humanity, has but little attraction to human nature. The tendency of the masses to run after that which benefits nobody, their lack of interest in what is beneficial, elevating and helpful to humanity, is the strongest argument in behalf of total depravity that I know. The world rushes pellmell without persuasion to the devil. The death of Jesus Christ, and all the entreaties of Christians for two thousand years, connected with the fact that experience has clearly demonstrated that the Christian religion improves every people accepting it, physically, pecuniarily, intellectually and socially, is yet able to excite but little interest in that which purifies, elevates, benefits, humanity. The very attractiveness of the performance is evidence that the results to humanity are not elevating or purifying. One, two, or three hundred men, dressed uniquely, in differing but tasteful uniforms, with waving plumes and bright shining guns, going through the evolutions of the drill and the manual of arms with precision and uniformity, show they have with patience submitted to thorough drill and discipline, and have learned prompt and cheerful obedience to the orders of their commander. This discipline, this learning of prompt obedience to the commands of their officers, is needful for effectiveness in the service for which they are disciplined. The experience of the world has proven this. This should teach Christians that prompt, implicit, exact obedience to the commands of their captain, is needful for effectiveness in his service; and that constant exercise in unquestioning and cheerful obedience to his commands, is a discipline needed to inspire full confidence in him and to discipline them for efficient service in the work of saving souls, their own or those of others.

It would be poor service these soldiers could render, if each man were to set up his judgment against that of his commander. If each should insist on his preference, his ideas, and if they were to stop to discuss the propriety, fitness or essentiality to the end proposed, of the orders issued, sad confusion would be the result.

Were the different companies to conclude that they must have some organization of their own to promote harmony and concert of work among themselves, to secure co-operative action among the different wings and sections, it would show a sad lack of faith in the ability, foresight and wisdom of their commander. And their arrangements for co-operation and concert of action would thwart and destroy the uniformity, the harmony, the concert of action, that would grow out of all trusting to the wisdom of the skillful commander, and all letting one wise and experienced head direct and supervise all their movements. Christians ought to learn a trustfulness to the overruling wisdom of their great head, and learn that implicit obedience to him secures harmony and co-operation with him, with his laws, and with every being in the universe acting in harmony with the laws of God. That all the arrangements that the different churches and combinations of churches make to secure harmony, are hindrances that thwart the perfect union and harmony that grows out of all submitting to the rule of one wise head over all to his church.

These lessons we may learn from the discipline and service of the soldier. But we return to the question, what the purpose of the drill? What the good to grow out of it? What the great attractiveness of it? Is it possible that a whole community, and that largely professedly Christian, would spend thousands, ten, twenty, probably fifty or more thousands of dollars, to see one, two, or three hundred men, in uniform, drill; and that old men and old women, middle-aged men and middle-aged women, young men and young women, women with little babes in their arms and others clinging to their skirts, would come for miles and miles, and would crowd and be crowded, jostle and be jostled, for hours and hours on crowded streets to see two or three hundred men dressed tastefully, uniquely, move with precision and uniformity. This is interesting, but is it enough to account for the deep interest exhibited? Is there anything in the purposes for which they are drilled, that should be attractive to Christians? They are drilled, disciplined, that they may the more efficiently wound, maim, kill their fellowmen, drench the world in blood, and make widows and orphans by the wholesale.

War is a necessity, growing out of human sins, and the effort of man to govern himself and live free from the rule of God. But war, Napoleon said, is the trade or calling of barbarians. Can Christians engage in it? Christ, our king is the prince of peace. He comes to destroy, to abolish war. Can his children encourage and engage in that which he comes to destroy? God commanded, in former days, war. I have no doubt in his providence it is demanded now. In former days it was commanded to punish rebellion. Even the victorious army was used to punish or destroy others, but it was used in this work as a punishment to itself, and not unfrequently when it had finished its work of destroying others, it in turn was destroyed for its sins. Indeed the very work God required it to do was sin that demanded punishment, and sometimes destruction, for the doing. God used the sinner to punish sin. He used the author of all sin, the devil, to punish forever those who persistently sin against him, yet so overrules it that the executor of wrath suffers the fiercest wrath of divine vengeance in punishing others. I do not believe God ever required a nation or people to make war upon, and punish others, save when they had sinned themselves, and he intended to punish them while using them to punish others. But under the perfect dispensation through Christ, "Peace on earth, and good will to men," must be the watchword and the spirit of every Christian. He cannot engage in war, in bloodshed, in strife; he cannot take vengeance; he cannot execute wrath; he cannot foster the spirit of war. Two diverse spirits cannot dwell in his bosom at the same time. The attractiveness of the drill, I feel certain, arises from its association with war. It possesses the martial spirit; it has the odor of blood; it is imbued with the spirit of vengeance; its spirit is not the Spirit of Christ. War is not a blessing to humanity; it is not an elevator, a refiner, a purifier of humanity. Christians ought not to imbibe or foster the spirit within themselves, or cultivate it in others. Can any one imagine anything purifying, exalting, beneficial to humanity, that would call forth such sums of money, that would attract such crowds, excite such interest, as the drill in our city has done during the past week?

The Christian should feel an interest in whatever promotes the material well-being of society, if it works no evil to the moral good. If it works injury to the moral well-being, it cannot work permanent good to the material interests of society. All material good to be permanent, must be in full accord with true moral good. The individual that brings money into his family at the expense of moral principles, corrupts, demoralizes, impoverishes that family. This is equally true of communities. Influences on a community that bring immediate wealth or quick gains, but that excite to unsteadiness in the industrial pursuits, that divert men's minds from regular industry, that intoxicate youth with the idea of glory and honor and renown by other methods than regular productive labor, that dissatisfy them with plodding industry that increases substance "little by little," that lowers morality, really injure and impoverish that community. Even if it bring

immediate gains, the ultimate result is impoverishment. "He that hasteth to be rich hath an evil eye and considereth not that poverty shall come upon him."

Many people took an interest in the drill, hoping it would advertise the city and country, attract visitors, make known our resources, and invite investments. We believe the advertisement of a kind to repel instead of invite true business men and capital. The prevalence of a military spirit, the love of military display, in a community, has never been particularly attractive to capital, or promotive of steady industry. The military spirit is restless, loves change, excitement, promotes idleness, is an enemy to regular industry. Men of steady business habits are not such as are attracted by the military display; nor does capital seek investment where the community spends its resources and time in parades and displays of military discipline and skill. It has a much closer affinity for the community that takes delight in, and spends its money to promote industry, mechanical arts, encourage labor and the arts of peace, and develop the wonderful resources of the country. We think the advertisement of a kind that will injure instead of benefit the community; the class from abroad attracted by it is not that which is helpful to a people; the spirit engendered not such as will promote the material, intellectual, and moral well being of the community, and as such ought to have been discontinued and discouraged by Christians. D. L.

THE GROUND OF A TRUE REVIVAL.

The Church in all ages has been more or less inclined to conform her morality to the moral standards of the government in which she lives; "Like people, like priest." That is, the priest conformed his teachings to the standards of the people, and not the opinions of the people to the law of God.

There is a sort of general prevailing idea in the business world that there is a business morality, and a Bible morality, and yet all business men hold Churchmen, strictly in failures, to Bible morality. A very large number of business men have somehow gotten the impression that the pulpit and Church have no right to interfere with financial matters. Any attempt on the part of the pulpit or press to enforce Christian morality, is regarded as wounding and bruising the unfortunate, and indifferent feelings for the families of the bankrupt in their misfortunes.

Is it not a fact that all statutes enacted by the State, in their last analysis, to protect men under any pretenses from paying their just debts, are conceived in moral dishonesty, and all such enactments ought to be wiped out of all statute books in Christian countries?

It may be replied by superficial thinkers that there ought to be laws to protect women and children from the cruel oppression of the rich and avaricious. This is doing evil that good may come.

I give only one case. A merchant in good standing borrowed several hundred dollars from a poor widow—all she had. This was about two weeks before he went into bankruptcy, to protect his wife and children. He went right on in business. He is a steward in the Church and supports the ministry and missions, but has never paid the poor widow he borrowed the money from. This is morality and religion with a vengeance. The bankrupt's wife and children may be kept up in ease and comfort, but who is to keep up the wives and children of the ruined creditor, who sold his goods in good faith? The family of the dishonest man is protected, while the family of the honest man is left to suffer and get along the best they may, not only robbed of their hard earnings in many respects, but deceived by those they trusted.

But shall the State leave the innocent and unsuspecting to be ruined by the capitalist? Must he not be protected from the baited financial dead-falls and traps? Innocent, honest persons need no protection. Their own personal righteousness keeps them fron nibbling at such bait. It is a dishonest principle of heart that wants something for nothing—a heart "that will be rich." This is the real principle that leads men to the gambling house, and under these financial dead-falls, and into those traps. A man is demoralized at heart before he engages in the traffic of "futures." Men become avaricious and take risks, and dare to speculate on other men's means. If they succeed they appropriate all the profits, and if they fail they call for public sympathy and one-sided legislation to help them out. And then the Church is cruel if she does not indorse their legal freedom by law from all old debts.

But if a man's means are taken away by war, or flood, is there not a margin for charity from a human stand-point? There certainly is, but I doubt if there is strictly from a Bible stand-point? The Son of God urges his followers against laying up treasures upon earth. He tells them they cannot love God and the world. St. Paul makes financial matters a specialty. He declares that the love of money is the root of all evil—he meant general evils. He says to the Church, owe no man anything but love. Can a Christian man be guiltless when he deliberately goes into debt in the face of God's word, and the world's experience of the evil of debt?

But suppose a man is hopelessly in debt? Then it is both his fault and his misfortune. In nine cases out of ten it is pride, avarice, and the indulgence of these unholy principles that influence men to speculate beyond their means. "What a man sows that shall he also reap." But he did not intend to do it. But did he intend not to do it? A man gives way to passion and shoots his neighbor. He did not intend to kill him, but he did intend to gratify his passion, and the death of his neighbor was the result. It was both his fault and his misfortune. He is imprisoned for life, but his wife and children must suffer. The community cannot, without endangering the lives of her citizens, indorse his conduct, nor can the Church with all her sympathy indorse a man who has taken the advantage of corrupt legislation to keep from paying his just debts, without destroying the foundations upon which all true religion rests. If the foundation be moved what will or can the righteous do?

The pass-word of the New Testament is, "Let every one that names the name of Christ depart from evil." The watch-word of the Old Testament was righteousness. All revivals in the old Church were predicated upon a return of the church to the laws of righteousness.

Some of our moderate patent revivalists preach to the people to get the blessing, and then work righteousness. That is not God's order in a single instance as recorded in the Bible, "Let the wicked man forsake his way, and cease to do evil." Bring all the tithes into the storehouse and the blessing shall be poured out. The Lord does not bless men much on a credit.

I have seen some people seem to get very happy singing "Nothing but the blood of Jesus," living in style on other people's hard earnings; but their religion was not of the type that made them pay the old debts when able to do it. All religious excitement which is not based on moral honesty as well as faith in Christ, is fanaticism and a fraud. A man cannot be scripturally honest until he begins to be religious, nor can he begin to be religious until he begins to be honest.

A man in debt ought to repent for disobedience to God's plain commands, and then live and dress plain and give his life and energy exclusively to the payment of his debts, such a man positively has nothing to give to the missionary or any other cause. He is not only a poor man, but in debt. Theft is no part of the divine plans for converting the world. One of the objects God proposes by converting the world is to make men morally honest.

The love of money is the cause of more real difficulty in the way of success of the gospel than all other causes. Our present financial system puts man's brain constantly on the rack, blisters many hearts, demoralizes and hardens the conscience. We cannot serve God and mammon. A strict adherence to the apostle's advice, "Owe no man anything" but love, would save the business would from a sea of troubles, the Church from many dishonest members, and make the way now closed open and easy for thousands to be saved.

A showman once placed a bag of gold at the entrance of his lion's cage, and offered it to any man who would take the risk to get it. One man in the large crowd, whose avarice got the better of his prudence and fears, resolved to take the hazard. The lion tore the flesh from his arm, and left him mangled and bleeding, without the coveted prize. All revival movements that are not predicated on moral reformation, in their reaction will prove damaging to the cause of true religion.

I am not fighting a man of straw, but sad facts of general observation. We never can have permanent success in preaching the gospel until the pulpit, however painful it may be, digs away sand and starts the revival from the solid rock foundation of personal righteousness. No man can sin without law, and no man can be pardoned who does not first confess his sins, and forsake his sins.

There are men in the Church who live in comfort, who owe debts they are able to pay, but debts corrupt legislation has exonerated them from paying. They say they enjoy religion. This is a perverson of all the facts of the atonement which can only save man by saving him from his sins, and not by imputation in his sins. One of the great needs in the Church is to restore financial confidence among men. Let every member of the Church sell what he has and what he seems to have, who is in debt, and pay what he owes. A man had better go to heaven without a nickel in his pocket than to go to hell with thousands which are not his own. There may be backbone enough in the pulpit and never enough in the authorities of the Church to work such a moral reform; to require Church-members to pay their just debts when able to do so as a condition of Church-membership would be a powerful strain on some of our Churches, and yet it is true all revivals that don't make men morally honest are a fraud upon Christianity. One of the great needs of the Church is to restore financial confidence among her membership. It requires more charity than men generally have for one member of the Church to have confidence in the shouts of another who owes him a just debt, and is able to pay it, and has already paid it by serving upon him a bankrupt notice. When a man goes into bankruptcy he places himself under disabilities to be a leader in the Church, and the preacher and Church that allow themselves to place such men in the front allow their avarice or sympathy to get the better of their judgment and Christian propriety.—*S. P. Richardson, in Christian Advocate.*

Every morning before you see the face of men, register this prayer in heaven: "Hold thou me up and I shall be safe, and I shall have respect nnto thy statutes continually." Are you going down-stairs without that prayer?—Then you may fall into sin at the breakfast table. You may lose your temper, and a trifle not worth noticing may put you off the tram-lines for the day.—Therefore, pray ere the car moves.—*Spurgeon.*

It is not by constraint or by painful effort that we make real progress, On the contrary, it is simply a question of yielding up our will, of going every day whithersoever God may lead us, discouraged by nothing, satisfied with the present moment, thankful to let Him do all who has made all, and leave our own will immovable within His will. How happy it is to abide in this condition! How satisfied is the heart, even though it may lack all else.—*Fenelon.*

All religious instruction or even allusion to religion in the schools of France is so strictly forbidden by the new laws on the subject that the name of the Deity is carefully expunged from the new text books.

Better fail a thousand times, and in everything else, than attempt to shape for yourself a life without God, without hope in Christ, and without an interest in heaven.

In every man there is a loneliness, an inner chamber of peculiar life, into which God only can enter.—*McDonald.*

Queries.

"Please give, in the GOSPEL ADVOCATE, your understanding of the condition of Adam before his fall. In other words, was he immortal before he violated his Maker? Did he lose both temporal and spiritual life? If so, did not the Savior die, not only a temporal, but a spiritual death, to consummate the *at-one-ment* for the human family? I have my ideas of this question, resulting from a careful study of the Bible. A brother and myself, differing to some extent about it, agreed to refer to you for the sum of your investigations, thinking you might assist us, and perhaps others occupying similar positions. My position is, in short, that he was subject to mortality even in Eden, but the fruit of the Tree of Life could, and did, perpetuate his life, counteracting his tendency to mortality. What say you?"—John S. Durst, Leona, Texas.

These questions are so near the border line of speculations that have a tendency to draw men's minds from the more practical requirements of religion, that we answer them cautiously. Some things, we think, are revealed about the death of Adam. These we try to answer. (1.) The death that Adam died clearly was that he became mortal. Mortality is death. Death is suffering, decay, corruption. What we call death is the final result of a state of death that we are undergoing here. The Biblical use of the term immortality is not eternal existence merely, but the opposite of mortality,—freedom from suffering, decay, corruption. This corruptible must put on incorruption, this mortal immortality, so death (our present state) will be swallowed up in victory. Man was without corruption or mortality before he sinned. Whether he was kept so by eating the fruit of the tree of life, or whether it was inherent in him, we have no means of determining. The cutting off from the tree of life corresponded in time with his becoming mortal or entering into the state of death. It is probably a legitimate inference that the continuance to partake of the tree of life would have perpetuated existence. Man became physically a dying being. He sinned. To sin is to separate from God, is to unite with the devil; this is to breathe the atmosphere of death, is to drink in the life of the evil one. His life becomes our life. The life of the evil one is a living death. Deliverance from the service of the evil one is life, is union with God. Whether it required the spiritual death of Christ, or how far he suffered or died spiritually or in his divine nature, we have no means of determining; so anything we might say would be unprofitable speculation in things not revealed. We only know he did not die as a spiritual being, in the sense of sinning against God, and being united to the evil one. How a being can spiritually die without separation from God, and union with the evil one, we know not. Christ's death opened the way for our escape from union with the evil one, for a reunion with God. The devil is the ruler of this world; its atmosphere is impregnated with a spirit of rebellion against God. We imbibe the spirit of rebellion. Christ died to deliver men from this evil influence. He calls him into his church in which a different atmosphere prevails, so man may breathe a different spirit. Finally this church will re-possess this world; the atmosphere will be purged from the spirit of sin, with which it is surcharged, and men will cease to breathe the rebellious spirit, and will be less in love with sin.

"Please explain who the natural man is in 1 Cor. ii: 14. The passage reads: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—R. F. Woodroof, La Guardo, Tenn.

The natural man clearly means the man who had received no revelation from God, either by inspiration or otherwise. For the apostle immediately contrasts with this natural man, we the apostles "have the mind of God." "No man knoweth the things of a man except his spirit which dwells in him; so the things of God no man knoweth except the Spirit of God: but we have received the Spirit of God, that we might know the things freely given us of God." That means we are inspired. No man could discern, or know, or receive the mind or will of God, by his natural faculties. It must be revealed to him directly or through others.

"Acts iii: 19 reads thus: 'Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.' I would like to have your view on that portion of Scripture."—W. H. Edwards, Good Spring, Tenn.

The passage, rightly translated, reads, "Repent and turn, that your sins may be blotted out, so that times of refreshing shall come from the presence of the Lord," and read thus, it needs no explanation. The repentance indicates the determination to leave the ways of sin, and the word *turn*, is carrying the determination into effect by obeying God. The first overt act is baptism, in which we enter Christ, to walk with him.

D. L.

"Do the principles of Christianity require church members, in speaking to, or of, one from whom they have withdrawn fellowship, to call them brother? Through a kindly feeling for such persons, I have been in the habit of addressing them as brother, but recently, in some instances, it has failed to be reciprocated, and I have been led to doubt my own consistency in the use of that very dear word—brother. I wish to *speak*, as well as *do* right, in all cases, as near as I can."—N. A. Bostick, Comanche, Texas.

We do not remember any pointed teaching or example on this subject. Paul says to admonish such an one as a brother, after you separate your fellowship from him, but does not say we shall call him a brother. And in the sense of fellowship in the service of God, we could not call such an one brother, and we should not apply that word to them in such a way as to create the impression on them that we do so regard them. But that we should treat them kindly, and try to bring them back to obedience again, there can be no doubt. But the distinction between right doing and wrong doing, between obedience and disobedience, must be kept up, so that so long as men remain in the wrong they shall be made to feel and realize it.

"In Matt. 7: 6, Christ says, "Give not that which is holy to the dogs, neither cast your pearls before swine," and in Luke 15th chapter, the lost sheep, the lost money, and the prodigal son are spoken of. I hear preachers applying these to the alien sinner. Is this not giving that which is holy unto the dogs? Please answer through the ADVOCATE."—Wm. Ring, Bradyville, Tenn.

We do not know that the Savior had reference to misapplications of Scripture, such as referred to in 15th chapter of Luke, when he said, "Give not that which is holy unto the dogs." He doubtless alluded to the holy meats of the altar, that were not to be eaten by any unclean or unconsecrated person, or one not a priest. And what was left over, not eaten, was to be burned, not given to the dogs or unclean animals. And the Savior intended to teach that no sacred or holy appointment or ordinance of the Lord is to be so used as to desecrate or dishonor that appointment. The principle, however, may involve the improper division and application of the word of God. The passages in Luke refer to the children of God, and to apply them to aliens is a miserable perversion of God's word. But this, perhaps, would be more appropriately considered a violation of the command to study, so as to rightly divide the word of truth. It is best not to make strained applications of Scripture.

"Is it in accordance with the word of God to pray for any temporal blessing, or any of the necessaries of this life? Should we pray for the recovery of a sick member of our family? Please give us the Scripture on the subject."—Jas. H. Thornton, Astonia, Texas.

Whenever men philosophise themselves out of prayer, it is but one step more to philosophise themselves out of the Christian religion, and out of their souls. If it is not proper to pray for temporal blessings, it is not proper to pray for anything. In the form of prayer that Christ gave the disciples, he mentions daily bread. This, in principle, if not in reality, covers all the ground of temporal things needful in this life. And that part of the prayer is as applicable now as it was then. It was right, in the days of James, to pray for the recovery of the sick, and we suppose it is yet, except that now there need be no miracles expected as then. But the fact that miracles have ceased is no reason why prayer should cease. So we think it still right. But we must live right if we would expect our prayers to be answered.

"In 1 Cor. 6: 12, Paul says, 'All things are lawful unto me.' What is meant by the 'all things?' "—B. F. Hart, Petersburg, Tenn.

Paul, in this expression, had reference to such things as eating meats and the like, as the next verse indicates. He had no reference to things forbidden in the word of God. The law of Moses forbade certain meats to be eaten. But under Christianity this prohibition is taken away, the law being dead regarding it. But there were circumstances then that rendered it inexpedient to eat certain kinds of meat at certain times, on account of its influence upon others. The same was true in regard to certain days, and such like things. Hence Paul determined that he would not do any of these things that would have an injurious influence upon others, although in doing them he would violate no positive law of God. Christians should act upon the same principle now, and never do anything as a mere matter of privilege that would cause others to do wrong.

"Please explain Acts 23: 48, which reads thus: 'And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.' Will you please prove by the Bible that God did or did not foreknow all things from the foundation of the world?"—E. H., Moffat, Texas.

We shall not try to prove either that God did or did not foreknow all things. One thing only will we say, and that is that the Bible neither says that he did, nor that he did not. Therefore we will not try to be wise above what is written. The expression, *were ordained*, in this passage, has reference to what the people did instead of what God did; as many as were inclined to, or disposed to seek eternal life believed, and we think the word should be so rendered as to indicate that.

E. G. S.

We will send the ADVOCATE to new subscribers from the receipt of name until the end of the year, for one dollar.

Giving.

"Limited Means" writes from Durham, England, to the London *Record*, as follows: "I have read with much interest and entire approval your article on the subject of 'Giving.' May I venture to suggest, through your columns, as one chief cause of the difficulty in raising funds for religious and benevolent objects, the bondage under which so many truly Christian people are content to remain as to the style of their domestic arrangements, dress, etc. How many of us are actually unable to lay aside what we feel to be the right proportion of our incomes for the advancement of God's work in the world, because we fear the verdict of society if we live in smaller houses, keep fewer servants, and a simpler table for our families and friends, or dress more economically than is customary with others occupying a similar station to our town. Is it not the simple fact, that in every grade of society, and in none more than in the middle and professional classes, the constant plea of difficulty in meeting the ordinary excuses of life is made, and with reason, when the duty of giving is urged? But let Christian men and women encourage each other to boldness in this matter, to the practical demonstration that it is possible to let the extra servant, the new dress, the artistically-furnished house, the costly entertainment, be the things which cannot be afforded, and the Master's work the one thing which must be hope.—*Selected.*

Pearls.

Let us serve God in the sunshine while he makes the sun shine. We shall then serve him all the better in the dark when he sends the darkness. It is sure to come. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the nightfall comes.—*F. W. Faber.*

Wondrous is the strength of cheerfulness, although past calculation the powers of its endurance. Efforts, to be permanently useful, must be uniformly joyous—a spirit all sunshine, graceful from very gladness, beautiful because bright.—*Carlyle.*

Firmness and tenderness duly combined will save nineteen-twentieths of disordely Church-members from wrong practices, and keep them in the Church. The twentieth one, who is irreclaimable, will do less harm inside than outside.

A Church, if it is to do God's work, must grow with the life of God; it cannot be created in a year by calling together a heterogeneous mass of people held together by no tie stronger than that of admiration for a choir, an organist, or a preacher.

The infidel who boasts that he is not confined by the narrow faith of the Bible, is like the man on the bleak winter moor, who boasts that he is not hampered by the petty limitations of a house to shelter him.

In studying the word of God, digest under these two heads; either as removing some obstruction that keeps God and thee asunder, or supplying some united power to bring God and thee together.—*Cecil.*

Sleep upon it. That is a good old-fashioned remedy for rashness, which gives a man time to consider the impression of the night by the light of a morning judgment.—*Christian Commonwealth.*

A Real Boy.

A real, true, hearty, happy boy is about the best thing we know of, unless it is a real girl, and there is not much to choose between them. A real boy may be a sincere lover of of the Lord Jesus Christ, even if he cannot lead the prayer-metting, or be a church officer, or a preacher, but he can be a godly boy, in a boy's way and place. He is apt to be noisy and full of fun, and there is nothing wrong about that. He ought not to be too solemn or too quiet for a boy. He need not cease to be a boy because he is a Christian. He ought to run, jump, play, climb, and shout like a real boy. But in it all he ought to show the spirit of Christ. He ought to be free from vulgarity and profanity. No real, true boy chews, or uses tobacco in any form, and he has a horror of intoxicating drinks. The only way he treats tobacco is like the boy who was jeered and laughed at by some older ones because he could not chew. His reply was: "I can do more than that; I can *eschew* it." And so he did all his life. A real boy is also peaceable, gentle, merciful, generous. He takes the part of small boys against large boys. He discourages fighting. He refuses to be a party in mischief, persecution, and deceit. And above all things he is never afraid to show his colors. He need not always be interrupting, but he ought not to be ashamed to say that he refuses to do anything because it is wrong and wicked, or because he fears God or is a Christian. A real boy never takes part in the ridicule of sacred things, but meets the ridicule of others with a bold statement that for all things of God he feels the deepest reverence. And a real boy is not ashamed to say "father" or "mother" will not like it if I do so and so. It is only your sham, milk-and-water, half-and-half boys that are afraid to do right. Everybody respects the real boy, and every one despises the sham, too big for his parents, smoking, tobacco-loving coward, who is afraid to do right for fear of a little ridicule.—*Selected.*

Our life should be ascent! We should not be to-day where we were ten years ago. Not to ascend by sharp steps that attract the attention of mankind with somewhat of abruptness; there are ascents so gradual that they do not seem to be ascents at all, measured within any small compass of space or time. Yet looked at as from the beginning to the end, we see that the gradient has evermore lifted itself up by imperceptibleness of degree until the very next thing to do is to step into heaven. It is possible so to live that the dying shall be going home; thank God it is possible to pray and live and serve as that dying shall be languishing into life.

Never grasp a poker by the hot end. It is very important that you take hold of the poker, but there is no reason you should get your fingers burnt. Some people have remarkable facility for finding the hot end of everything they undertake. The cool-end people have tact. The hot end folks are devoid of this quality.

Let this be thy purpose, O friend, to observe the law of the right and to do it. Then the sunshine and the storm, the night and the day, the heart and the cold of life's discipline will foster and mature the grain for garners in the sky.—*N. A. Staples.*

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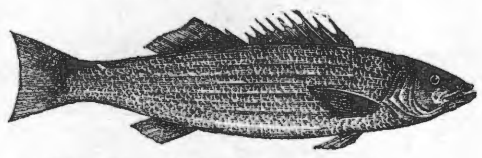

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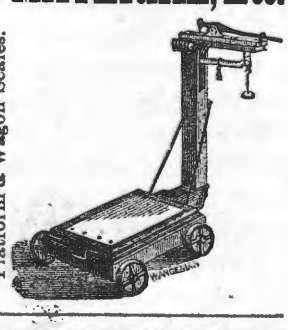

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THE GOSPEL ADVOCATE.

NASHVILLE, TENNESSEE, MAY 30, 1883.

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A WORD TO OUR COUNTRY CHURCHES.

The tendency of this age and country is from the country to the cities. The people all over the land are leaving the country to come to the cities. This is true of Christians as of others. Many disciples from the churches around the cities migrate to the cities.

They come here, are strangers to the members of the church, they fall into other associations, conclude the members of the church don't care for them, when they never know they are here, and lose their interest in the church and their religion. People are more apt to do this in the city than in the country. In the country the love of association helps the church. It is a means of society, brotherhood, companionship. It is so because society and association is not plentiful. In the city it is otherwise. There are societies, clubs, associations, amusements without number, to attract the individual, to divide his service with, if it does not wean him from his interest in, the church. These are the chief causes why men are harder to reach with the religion of Christ in the cities than they are in the country.

They have so much more to divide their attention, find so many ways in which they may gratify the flesh and serve the other master, to the exclusion of Christ, that it is difficult to induce them to serve Christ.

To help these brethren that come to town, and to aid the churches in town in their duty of looking after these members, the suggestion and request is, that whenever a member of your congregation comes to the city, you should immediately inform the elders of the church in the city of it, that they may hunt them up, give them proper attention, bring them to church, and introduce them to the proper associations at once. It is better to do this so soon as they come, that their first association may be with the church. If they first form other associations, it will be harder for them to break off and come to the church. If any churches have members who have heretofore come to the city, I ask them at once to notify Bro. R. Lin. Cave. They will be looked up. If any come hereafter, notify him at once, giving their place of residence or business, or some association by which they can be found with least labor. You will do them good, you will help the church in the city. D. L.

FRUIT-BEARING FAITH.

Peter in his second epistle warns the disciples against the unfruitful faith. Faith does not benefit unless it bears fruit. Unfruitful faith, like all other unfruitful plants, will die and wither as a branch, will be cut down as a "cumberer of the ground." God implants faith in the heart, that growing up in the life, it may give godliness to the character of the individual. Faith is a precious plant, but is profitable only as it bears the precious fruit. It is precious because it alone bears precious fruit. If it bear not the fruit, it is an unfruitful branch that withers and dies, a tree that cumbers the ground, fit only to be cut down, whose end is to be burned up.

Peter gives a clear account of the rise of faith and conditions necessary that it may bear the precious fruit. Peter first refers to the fact that he possessed the precious faith, and addresses his letter to those who enjoyed the like precious faith with him. That faith came through the righteousness of God, and our Savior Jesus Christ.

This righteousness of God, clearly means God's plan of making men righteous. It is used in precisely the same sense that Paul uses it in tenth chapter of Romans. There writing to the Jews he tells them, they being ignorant of God's righteousness, have gone about to establish their own righteousness. In establishing their own righteousness, they do not submit to God's righteousness. The Jews were not ignorant that God was a righteous being, just and holy. Then the righteousness here spoken of is something to be submitted to by man, and which the establishment of man's own righteousness prevents man submitting to. All which clearly indicate that God's personal holiness was not the righteousness referred to, but God's plan of making men righteous and holy, was the thing of which the Holy Spirit was speaking. Ignorance of God's plan of justifying or making man righteous, leads man to establish his own plan. The establishment of his own plan of justifying or making men righteous, prevents man submitting to God's plan of justifying him. This is the sense in which Peter used the term "righteousness of God." It was through God's plan of making men righteous that Peter obtained the precious faith. It is through the same plan that we obtain like precious faith with him. Peter prays that "Grace and peace may be multiplied unto you through the knowledge of God and of Jesus our Lord." This implies that grace and peace had come to them through the knowledge they had obtained of God and our Lord Jesus. He prays the same might be multiplied, doubled, quadrupled, through the increase of this knowledge. Knowledge of God and of Christ came to Peter through the word of God. It is still the seed of the kingdom that must be implanted in the heart of man, to produce the plant of faith, that it may bear the precious fruit of holiness, righteousness and godliness in our lives—preparing and framing for us a character fitted for the atmosphere and the associations of the heavenly land.

He next informs us that "the divine power has given unto us all things that pertain unto life and godliness," all things needful to our attaining to true spiritual life and to our attaining to a godly and holy character. He tells us all these things needful to life and godliness are furnished through this same knowledge of him who hath called us unto glory and virtue. All things might be prepared for us, but they would benefit us naught, unless they were revealed to us that they might produce faith that bears the precious fruit.

He tells us next, "Through this knowledge of him and his will, revealed to us, are given exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." This teaches us how corruption or sin came into the world through lust.

This corruption is to be escaped, and we are to become partakers of the divine nature, before we are plants fitted to grow in the atmosphere of heaven. But we are enabled to become partakers of the divine nature, by virtue of the help and encouragement given in the promises of the gospel. The word from the mouth of God is engrafted into the heart of man, and these promises of the gospel encourage men to nurture the growth of this engrafted branch, and to repress the growth of the natural branches of sin that would choke it out, until the engrafted branch takes up the whole life of the root, and appropriates the strength and energies of the fleshly body to the production of the fruit, of the engrafted branch, from the mouth of God. The engrafted tree bears the fruit like to the tree whence the branch was taken, not like to the fruit natural to the root.

Taking then this plant of faith, growing from the divine seed—the word of God, planted in the heart, is the only source whence can come spiritual fruit—that makes the faith precious. Peter gives the associations and conditions needful to make this faith effective. The first condition laid down is virtue. Our idea of virtue is personal purity; the idea here is courage. Courage is the true representation of the idea of the apostle to the English reader. The demand is, we must have courage to use the faith in order that it may be fruitful. Faith will never bear fruit in the life of a man who has not courage to use his faith—to act up to it, to be true to it. Greatly more men in our country and age fail of salvation from a lack of courage to be true to their faith, to act according to their faith, to maintain their faith, than fail of it for lack of faith.

The trial of courage is not always the same in kind. In the times of the Savior and the apostles, the test came to them in the shape of persecution, destruction of their property, trial for their lives. Men then who became Christians, did so at the hazard of their liberty and lives. Their property was destroyed, they were imprisoned, tortured, hung upon the cross, burned at the stake, and cast to the wild beasts. They must have courage to endure these temptations, lest they be barren and unfruitful in the knowledge of the Lord and Savior, Jesus Christ. In this country persecution comes in a different, a milder form. We must needs be unpopular with the world, with the fashion-loving, time-serving, pleasure-seeking world. There is a constant pressure upon the Christian from within and from without the church, to make him violate his obligations of fidelity to his Master in conforming to the fashions, the customs, the pleasures of the world. These milder forms of temptation are as difficult to resist as the more violent; sometimes more so, because first they do not ask so much of us. The violent forms of persecution demanded an open and avowed denial of our faith, a forsaking of our religion. The milder forms only demand that religion be modified by the customs and fashions of the world—and that we conform as Christians to the cultured and fashionable world.

The violent persecution came from avowed enemies and excited all the stubbornness of our nature; the mild persecution comes in the garb of friendship and through the allurements of those desiring to make our lives and our religion more cultured, more efficient, more respectable. The persecution is unpopularity, ostracism and ridicule by the fashionable, the cultured, those o p

posing the stern morality, the self-denial—the fidelity of the religion of Christ. Ridicule or ostracism is harder to bear than persecution in its violent forms. More men faced death in the late war through fear of ridicule and ostracism by the public, than through courage. We knew Christians, preachers, who had no sympathy politically with the objects of the war, who believed all war was wrong for Christians, who yet faced the belching cannon, and died on the battle-field, because they had not the moral courage to stand to their faith, to withstand the public sentiment, the social ostracism, the ridicule which fidelity to their principles demand.

We know scores of Christians that believe it wrong for Christians to engage in politics, who yet have not courage to stand out against the popular pressure, the entreaties of their friends, and so do violence to their faith, trample under foot their convictions, and become barren and unfruitful in the knowledge of our Lord and Savior, the Christ.

Great masses of our fellowmen without, see the truth, but for fear it will cost them something in denying self the gratification of the flesh, for fear it will incur unpopularity, cost them money, or friends, or pleasures, they are untrue to their faith. They lack courage to practice their faith, they are barren and unfruitful in their knowledge of the Lord and Savior Christ. "The fearful (cowardly) unbelieving and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." Faith without courage is unfruitful, a withered and dead branch.

D. L.

LEAF TOBACCO.

The market closed firm this week with increased offerings during the week. The demand being good, consequently increased sales. Gordon, Bro. & Co., Rock City Warehouse, Nos. 218, 220, 222, 224 Broad St., report sale of 147 hhds. as follows:

11 hhds. Trousdale county leaf, $8 10, 7 50, 7 00, 7 00, 6 75, 5 50, 5 75, 5 25, 540, 5 00, 6 00, 6 50; 8 lug, 4 60, 4 30, 4 10, 3 80, 4 00 3 90, 4 20, 4 25.

14 Weakley county leaf, 7 90, 7 60, 6 40, 7 30, 6 70, 7 00, 6 75, 6 60, 7 00, 7 25, 6 20, 5 95, 5 75, 5 50; 7 lugs, 4 30, 4 20, 4 10, 4 00, 4 25, 4 25, 4 00.

16 Smith county leaf, 8 00, 7 70, 7 40, 6 75, 7 60, 6 50, 6 90, 6 75, 6 95, 5 70, 6 10, 6 60, 6 25, 7 20, 6 70, 6 60; 10 lugs, 4 50, 4 40, 4 30, 4 10, 4 30, 4 10, 3 80, 4 25, 4 25.

6 Clay county leaf, 6 40, 6 50, 6 00, 5 50, 5 75, 5 60; 4 lugs, 4 20, 4 00, 3 90, 3 75.

3 Putnam county leaf, 7 20, 6 70, 6 00; 2 lugs, 4 30, 4 30.

6 Jackson county leaf, 6 60, 6 25, 6 00, 5 75, 6 00, 5 50; 2 lugs, 4 10, 4 00.

7 Macon county leaf, 6 30, 6 00, 5 75, 5 50, 5 30, 5 00, 5 75.

10 Monroe county (Ky.) leaf, 6 60, 6 20, 6 00. 5 75, 6 00, 5 50, 5 60, 5 75, 5 50, 5 00; 5 lugs, 4 80, 4 60, 4 20, 4 10, 3 00.

5 Cumberland county (Ky.) leaf, 7 25, 6 20, 6 30, 5 75, 5 50; 2 lugs, 4 60, 4 25.

7 Sumner county leaf, 6 00, 5 30, 5 75, 5 60, 6 50, 6 30, 6 00; 4 lugs, 4 10, 3 90, 4 00, 4 00.

4 Fulton county (Ky.) leaf, 7 40, 7 00, 7 10, 6 75; 2 lugs, 4 40, 4 25.

13 various counties' lug and trash, from 4 10 to 3 25.

It is not difficult to get away into retirement, and there live upon your own convictions; nor is it difficult to mix with men, and follow their convictions; but to enter into the world, and there live firmly and fearlessly according to your own conscience,—that is Christian greatness.—*F. B. Robertson.*

Remember, we will send the ADVOCATE from ow until January 1st, 1884, for one dollar.

TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS TO WHOM ALL CORRESPONDENCE RELATING TO THIS DEPARTMENT MUST BE ADDRESSED.

TRUE CO-OPERATION.

Bro. J. M. Ratliffe of Georgia has just closed a meeting with the church at Longview. He did good preaching, and with the black-board to demonstrate his subject, he is simply irresistible in logic. One baptism.

The church at Longview has seen the necessity of putting an evangelist to work in the destitute portions of East Texas, and solicited Bro. Ratliffe to move to Texas and take the work. He agreed that if $800 could be raised to support him one year, he would do so. Whereupon the Longview congregation, without any festival, supper, lottery or anything of the kind, and without asking one cent from the world, made up at once, $320 of the amount to enable brother R. to go into the poor districts, the destitute portions of the country, and preach the gospel. Hallville congregation was next called on to aid in the work, and brother John Cain for himself and son, Boss Cain, subscribed $100. On Lord's day we preached at Peatown church, ten miles from Longview, and after an appeal for help in this co-operative move, the brethren subscribed $81, and will yet make it up to $100. Thus we have $520, all raised from poor brethren, and without a festival or supper or any other means used except to help on the Lord's cause in saving souls. And thus Bro. Ratliffe can take the field at once, feeling sure that the balance will be made up. He will go out, not to preach on co-operation, but to preach the gospel to dying men and women, while we at home co-operate to sustain him in the work.

To brethren G. D. Henderson and T. S. Young we are largely indebted for the success of this move. The Lord reward all who have so kindly donated of their means to send salvation to others. We hope for grand results from this move. Will not other congregations adjacent to each other, co-operate in the same way and thus send abroad the news of salvation?

Basket-meeting at Peatown, 3d Lord's day in May. Three added by letter and commendation. Bro. J. M. Ratliffe, of Georgia, was with me, and preached an excellent discourse at 11 A. M. Peatown congregation subscribed $81.00 to help sustain brother R. in mission work, and will make it $100 yet.

Bro. Harry Hamilton is preaching now for a few days in Galveston. He held a few days' meeting in Houston, and passed on to Galveston. Hope he may have a good hearing and that abundant success may crown the effort. I learn that the church at Huntsville sent Bro. H. to this field. Hurrah! for the Huntsville congregation.

Brethren will remember the State meeting to be held at Ennis, first of July. In sending up your "delegates," send help for the Orphan Home. Don't forget the orphans.

A new scheme has been devised by the new board of trustees for the Orphan Home, by which it is hoped a large and liberal donation will be secured. We shall inform our readers soon.

As a transparency on some night of public rejoicement, seen by common day, with the lamps from within removed, even such would the Psalms be to me, uninterpreted by the gospel.—*T. Coleridge.*

ARE YOU ONE OF THE LABORERS?

There is nothing more discouraging to Christians who desire to see the church prosper, than the indifference of those professing to be followers of Christ. In nearly every church we find the work done by a few members, the rest taking little or no part. The preacher is paid (if paid at all) by these few. The Sunday-school is taught by them. If any visit the sick, help the poor, feed the hungry or raise the fallen, they are the ones. And we are taught that at the last great day only those few whose lamps are brightly burning, will be admitted to the Lamb's Supper.

Brethren and sisters, swiftly are we passing away to the grave—soon our places will be filled by others. But while we are here, the Master expects us to work. Sinners are perishing around us for want of a few words of warning. Young converts are being led away from the church because we fail to exhort them to read and study the word, fail to take interest enough in them to instruct them how to grow in grace and knowledge. And for these reasons we see the church and the cause languishing. What is the remedy for all this? We are responsible to some extent for each other. Then let each one ask himself or herself, am I doing all I can for Jesus? have I plead with the cold and erring? Have I instructed the young? have I denied myself time, or ease, or money, that the church might prosper? And have I prayed fervently that the Lord would show me the way to be more useful?

Let us earnestly inquire what is our duty, and then let nothing keep us from doing it. Let us pursue this course and God will bless us, the church will prosper, and at last we shall hear the welcome plaudit, "Well done, thou good and faithful servant; enter thou into the joys of thy Lord."

W.

Bro. Poe: As a matter of encouragement to the brotherhood, I would report that at a meeting held at Willow Oak church, northeastern part of Hunt county, second Saturday and Sunday in May, there were two confessions—one formerly a Baptist. Bro. Ches. Lee, who did the preaching, is an able defender of the truth. Bro. D. Armstrong is our regular preacher, but was solicited to preach for a Baptist church on that occasion.

L. JONES.

A CALL.

As we have in this part of our State many sections where the gospel has never been preached as we understand it, and where the people are willing to hear, we have determined to call upon the brethren to help us send a preacher to some of these places where we know much good can be done. We are a little band, hardly able to pay a preacher to preach for us once a month, yet are willing to help others. We call upon the brethren everywhere where they have the gospel—for some one gave it to them—to help. We, the undersigned, agree to pay each five dollars for this glorious work. How many brethren in Tennessee, Georgia or Kentucky, where the truth abounds, will do as much or more? Let all sums be forwarded to James Hall or F. G. Little, or paid to Bro. J. K. Walling, who was requested to solicit aid where he travels and preaches, as he is well acquainted with both facts and the people. He has been preaching here for us, almost entirely alone, for four years, and we desire to send with him some other preacher. Bro. W. says he is willing to go without remuneration, if the brethren will send some good, able brother with him.

J. E. HALL,
F. G. LITTLE,
J. M. HILL.

Trion Factory, Chattooga County, Ga.

We suggest that as Bro. Walling is well known in Warren county, Tenn., that he see the churches of the county, and lay the matter before them, and we are satisfied they will furnish the aid called for in this case, and thus the Master's cause be advanced. We doubt not there is a good field for evangelizing work in the section above, and such fields should be occupied, if possible.

E. G. S.

If there is any person whom you dislike, that is the very person of whom you ought never to speak.—*Cecil.*

TRUTH.

Boys, tell the truth; girls, speak the truth. There is a close relation between a man and his word. It is the nearest of all things to himself. Jesus, the express image of God is called his word. The figure and form of the body, the color of the eyes and hair, and shade of complexion are the frame-work, the skeleton of the real man. This creature is much as his words make him. Let us take a strong case for example: A being six feet, two inches high, straight as an arrow; black, glossy hair, a little waved and curly; fine, sleek black beard and luxuriant mustache of the same hue; black, sparkling eyes, brows and lashes to correspond; clear, ruddy complexion; feet and hands well sized to the other parts of the body; high forehead and broad, square shoulders. Here is a fine looking object, indeed. Put on him fine, clean, well-fitting clothes, and you have him physically, about as rich as I can fix him up.

Now, what is all this heap of trash, if you cannot rely upon his word? "Let not mercy and truth forsake thee; bind them about thy neck; write them upon the tables of thy heart. So shalt thou find favor and good understanding in the sight of God and man." Prov. iii: 3. Some men are ready to agree to anything, but they fail to carry out their promises. Their word is no more in the way of binding them to what they pledge themselves, than the flimsiest gossamer sported by the winds. One man's word is like the cable which holds the ocean steamer fast to its moorings, the other's like a cord of ashes, which blows away with the breeze.

When weighed in the balance what is the liar worth? He is a counterfeit. Carry a ten dollar bill to the store, throw it upon the counter, but it will not buy anything at that mart, and why? It looks well, but when passed between the skilled fingers of the teller of the bank, its worthlessness is detected. So the liar looks well, but when tried, he misrepresents his looks, he is the veriest humbug. A whiffler, prevaricator, quirker, a falsifier tries my patience. I have known some who would take pains, it seemed, to tell a lie, when it would have been easier to tell the truth, and have suited much better in every sense of the word. He, who wilfully, maliciously and purposely lies, and lies all the time, is not the most dangerous man, however, for like the old dog that is accustomed to barking up the wrong tree, those who know him soon learn his ways. He who ordinarily, and under favorable circumstances (to him) tells the truth, but hides it out or suffers it to be concealed when it is to his interest or he can gain some point by so doing, ah! he is the one who does the mischief.

Truth may be imprisoned, and shut out from the light; falsehood may be dressed up and her smiling face look charming, but it is all the same a lie. It is strange men grow rich by lies and theft, and then are worshiped. Not so marvelous when we remember men have worshiped crocodiles, lizards, leeks and onions, wood and stones made into the most fantastic and grotesque shapes and figures. Man never did make or select for himself a respectable looking god.

I said a lie that no one knows anything about but the guilty one, is still a lie. We should fall in love with truth, not just that part which is made known to man. It has an intrinsic value and can be appreciated for its own self's worth. A man should understand that there is a discount upon him, just in proportion as he shrinks from the truth. Who is the par value man? It is no bad idea for a man to have a good opinion of himself. He should know just what his word is worth. This value can be easily determined, its weight can be tried by the balances. Write a paper like this: "On the first day of October next, I promise to pay to Peter Wantshismoney, fifty dollars for value received. This, May 18th, 1883." Call up a dozen of your neighbors, and with them in turn put your names, one at a time, to such a paper. Ask your merchant what effect each has. There will be a difference. What makes it? who makes it? If your storekeeper will tell the truth (and he will if there is enough money in it) you will find a difference in names. The merchant did not make it; each man is himself the architect in this manufacture. No man can complain if he has a worthless name, but he should certainly be ashamed of the fact. Above all things, I repeat, a man should so live, as to have a good opinion of himself. Paul said we should not think more of ourselves than we ought to think, but we should so live that we will tell the truth, and that our word is worth all that it calls for. Bragging or boasting of our work, or threatening others who underestimate it, rather impairs than adds to our intrinsic value. The best way to improve in this respect, is to do better.

A man may flatter himself, I suppose does, but he certainly knows whether he will stick to the truth or not. If he does not he is to be pitied. This knowledge of himself, if he has it, must have something to do with his making this estimate of himself. The longer I live the more I prize those who love the truth and cling to it. There are not many who will do it, when popularity and gain are at stake. This does not lessen but it rather increases the value of a true man. It is multitudes that make a thing fashionable, but numbers never make it right. Some persons tell fibs, jokes as they call them; they so talk that you are ever in doubt whether they are telling what is so or not. This is expensive fun, really. In fact the matter of trifling with one's word is of such a serious nature that all the fun is lost in the immensity of the sacrifice. It is much like the woman who killed a fine fat hog just to get the tail for her sick husband. Real fun and wit are pleasant and furnish nice spice for life, but they are not necessities. Truth is indispensable to a useful life, and should not be sacrificed for any luxury.

Young men, never call up any one to corroborate your testimony when you have told anything. Do not be the first to doubt or discredit your word. Do not let others know you think it needs strengthening. Tell a thing so it needs no propping. Put four legs under it and let it stand, fearless. Never get mad when others doubt your word. Give them time; if you speak the truth, they will find it out, and they will find it out if you do not. Anyhow be perfectly satisfied with yourself when you have uttered what no one can gainsay. "Buy truth and sell it not," said Solomon.

J. M. BARNES.

RECLAIMING THE DESERT.—That our own "Great American Desert" bids fair to become somewhat productive is well known. Trees are growing in places, and every here and there grass is springing up, while about the railroad stations evidences of cultivation are visible. And French enterprise is steadily persevering in the work of redeeming the desert of Sahara by means of Artesian wells. A large number of wells have been sunk along the Northern border; more than 150 in the province of Constantine alone, and the work is advancing into the interior. One of the curious phenomena which the digging of these wells has brought to notice is the existence of fish and crabs at great depths. The learned engineer, M. Jus, who for twenty years has directed the work, avers that he once boiled and ate a crab which had been drawn up from a depth of 250 feet, and that, moreover, it was of an excellent flavor.—*Presbyterian Banner.*

A BOY'S ESTIMATE OF HIS MOTHER'S WORK.—"My mother gets me up, builds the fire, gets my breakfast, and sends me off," said a bright youth. "Then she gets my father up, and gets his breakfast, and sends him off. Then she gives the other children their breakfast, and sends them to school; and then she and the baby have their breakfast."

"How old is the baby?" asked the reporter.

"O, she is most two, but she can talk and walk as well as any of us."

"Are you well paid?"

"I get $2 a week, father gets $2 a day."

"How much does your mother get?"

"Mother? Why, she don't work for anybody."

"I thought you said she worked for all of you."

"O, yes; for us she does. But there ain't any money into it."

What the impulse of genius is to the great, the instinct of vocation is to the mediocre; in every man there is a magnet—in that thing which the man can best do, there is a loadstone.

The asylum for the insane is further from the plow than it is from the rich man's gold or the honored man's fame.

GOD'S HIDDEN ONES.

Anna was a widow in the tribe of Aser, who filled no place in the public eye, but in whom her little circle of friends had recognized and revered the spirit of prophecy from time to time. She had thus an obscure field of influence of her own. She was a figure familiar to the eyes of many in Jerusalem, whose piety had led them to the morning sacrifices in the temple. Bowed down with the weight of fourscore years and four, her own house was not her home, even if she had a house she could call her own. The temple was her house. It was rarely that she left its hallowed precincts. Prayer was the work of her life. Herod most likely had never heard of her, but she was dear to God, and was known honorably to his servants. God has widows like her in all Christian cities.

Simeon was also worn out with age and watching. He had placed himself on the battlements of Zion, and while his eyes were filled with the sweet tears of prayer, he was ever looking out for the Messiah that was to come. Good people knew him well, and they said of him that he was a just man, even and fair, striving for nothing, claiming no privileges, ready to give way, most careful to be prompt and full, and considerate and timely in all his dealings with others, giving no ground of complaint to any one, modest and self-possessed and attentive, yet unobtrusive. Such was the character he bore among those of his religious fellow-citizens to whom he was known; but to the edification of his justice he added the beautiful and captivating example of the tenderest piety. Devotion was the very life of his soul. The gift of piety reigned in his heart. Like many holy persons, he had set his affections on what seemed like an earthly beatific vision. He must see the Lord's Christ before he dies. He has cast his spiritual life in one mould. It was a life of desire, a life of watching, a life of long-delayed but never-despondent waiting for the consolation of Israel. There is an humble pertinacity about his prayer, which is to bend God's will to his own. It was revealed to him that his waiting had been a dear worship to God, and that he should see with his aged eyes the beauty of the Lord's Christ before he was called away from earth. He was, therefore, a haunter of the temple, for where should he be more likely to meet the Christ than there?

How God always gives more than he promises! Simeon did not only see Christ, but was allowed to take him up in his arms, and doubtless, to print a kiss of trembling reverence upon the Creator's human lips. How else could his lips have ever sung so beautiful a song—a song so sunset-like that one might believe all the beauty of all earth's beautiful evenings since creation had gone into it, to fill it full of peace. He was old for a poet, but his age had not dried or drained his heart.

There is a little world of such souls as Simeon and Anna within the church; but it is deep down and its inmates are seldom brought to the light. It is a subterranean world, the diamond mine of the church, from whose depths a stone of wondrous lustre is taken, now and then, to feed our faith, to reveal to us the abundant though hidden operations of grace, and to comfort us when the world's wickedness and our own depress us, by showing that God has pastures of his own under our very feet, where his glory feeds without our seeing it. So that as sight goes for little in the world of faith, in nothing does it go for less than in the seeming evil of the world. Everywhere is evil undermined by good. It is only that good is undermost; and this is one of the supernatural conditions of God's presence. As much evil as we see, so much good or more we do know lies under it. Evil makes more show, and thus has a look of victory, while good is daily out-witting evil by simulating defeat. We must never think of the church without allowing largely for the extent of obscure piety, the sphere of hidden souls. We can form no intellectual judgment of the abundance of grace, of the number of the saved, or of the inward beauty of individual souls which is worth anything, unless we form our estimate in the light of prayer. Charity is the truest truth, and the judgments of charity are large.—*Faber.*

Cares are often more difficult to throw off than sorrows; the latter die with time, the former grow upon it.

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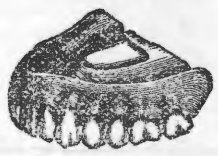

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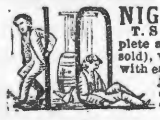

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BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

CO-OPERATION.

In the ADVOCATE of May 16th, an article on "Co-operation," by Bro. J. C. McQuiddy, appears, which ought to be read and most thoughtfully considered, not only by those to whom it is particularly addressed, but also by all of us. If the fifteen hundred disciples of Maury county should show the zeal and self-sacrificing devotion displayed by the first Christians, they would revolutionize America in a few years. What could not be accomplished if all of us who plead for a return to the "ancient gospel" should exercise such faith and love? Eternity alone could tell the story. Our opportunities are grand; the fields before us are white for the harvest, and earnest, faithful souls, scattered here and there all over the country, are calling so pleadingly for help. Why does not this great body that we are told is more than half a million strong take these fields? It is with the view of offering some reflections on this question, which were suggested by Bro. McQuiddy's article, that I now write. They are as follows:

I. We begin wrong by assuming that the evangelists could be secured who would do their duty faithfully, if only their support could be provided for; the reverse is the truth,—that is, the support is already guaranteed, if only faithful men can be found who will do the work of evangelists. The need is men, not money; the money will come without any sort of trouble, if the men will enter diligently upon the work. A faithful evangelist need not have five minutes trouble about money in five years. True, he may find that oftentimes his cash supply does not amount to more than one dollar, or fifty cents, or one nickel, and in some instances he may find that he has not a cent; but he will also perceive that in such cases he will not need more than one dollar, or fifty cents, or one nickel; and when he has nothing, he will find, upon consideration, that he needs nothing. How any man can believe his Bible and not receive this doctrine, is incomprehensible to me; for the Father most emphatically promises every good thing to him who walks uprightly; every need will be supplied to him who seeks first the kingdom of God and his righteousness. We need workers; let us strive to induce workers to go forth into the field.

"But," some one is ready to say, "I know a faithful preacher who went about the work, and who had to give it up, because he failed to secure a support."

I have a few questions concerning this preacher and his work: Did he preach every day? Did he labor with the poor as readily and as cheerfully as with the rich? Did he preach Christ, or was he for the most part trying to raise money to support himself? It is not at all strange that many preachers fail to "live of the gospel;" if they should follow any other calling as they do this high and holy one, they would fail even more signally. What medical professor expects to secure a good salary by delivering one or two lectures per week? What law student stays at home until some one pledges him a support if he will practice his profession? What merchant would make a living if his business house was closed up six days out of the week? One thing is as certain as the truth of God's word; namely, that no true man ever did faithfully the work of an evangelist, to whom the Lord did not furnish all that he needed—to whom he did not give every good thing. And the minister who quits the field because of a want of money, does so either from a fear of trouble which has not yet come, (don't strive to climb the mountain till you have reached the foot of it,) or else he has not been doing his duty faithfully from a trusting heart. Do GOOD and TRUST. The secret of the whole matter is in those three words. (See Ps. 37: 3.)

If men can depend upon the practice of law, or medicine, or horse-doctoring, or house-painting, and other such callings, surely they should be willing to trust to the preaching of the gospel, especially as in this work they are backed by the promises of the Omnipotent One. Unbelief is the foundation upon which this trouble stands. If the preachers believe the Lord, they will go forth with buoyant, happy hearts, upon the grandest work that a mortal ever engaged in, without waiting for a co-operation of churches to pledge them a salary, knowing that they have no need of any such pledges—that they have one far better; and if the disciples of Maury county and elsewhere believe him, instead of striving to give, on an average, five cents each or five dollars each per month, they will rather strive to see how much they can give, knowing that for all that they give they will receive an hundred fold here, and, if they are true to the Lord, eternal life hereafter. (See Mark 10: 29–30.) Let us, then, by our preaching and by our examples strive to produce faith in the hearts of the people. Too much of our writing and speaking has a tendency to cause unbelief rather than faith, for it shows that we do not ourselves believe the precious promises of God.

II. We nowhere read in the Holy Scriptures about co-operations of churches raising funds to send evangelists into the field. The evangelist who will not go into the field till a fund is raised for him, is not fit for the work. His brethren, instead of striving to raise a sum of money to support him, would better labor and pray for the increase of his faith.

We have instances in the Scriptures in which both individuals and congregations ministered to the wants of preachers who were already in the field at work. But it is not intimated that these supplies for their wants had been promised before hand; indeed we know they had not been. It is Jesus who sends out preachers, and it is he who furnishes the support. He will surely do it. His promises never fail. True, he uses human instrumentalities, but *he* does the work. His arm is not shortened that we should fear to trust him, nor will his resources fail.

Be it understood, I do not oppose a stirring up of the churches to giving to the support of evangelistic work—to the support of men who are in the field at the work; but I do oppose making the impression that any true man needs to remain at home till such a support is promised him. He will be sustained just as well, just as promptly, just as bountifully, without any of these promises as he would be with millions of them, while from a true heart he does his duty to the Lord; for he will surely receive everything that is good for him; and nothing can be an improvement upon that; for if he should receive more, it would be something not good. All of this talk about raising endowment funds for Bible Colleges, that is, for the support of men while they teach the Bible, and of raising missionary funds for the purpose of inducing men to go into the mission field, grows out of a want of faith in God, and an idolatrous trust in money. "Lay up for yourselves treasures upon earth," is the doctrine of the world to-day, as it was eighteen hundred years ago. And when Jesus taught, "Be not anxious for your life, what ye shall eat; nor yet for your body what ye shall put on;" "And seek not ye what ye shall eat, and what ye shall drink; neither be ye of doubtful mind;" "Howbeit seek ye his kingdom, and these things shall be added unto you," the Pharisees who were covetous denied him; and his doctrine is as unpopular with the religious leaders now as it was then.

BRO. SRYGLEY'S CRITICISM.

In giving an account of the Northport meeting, I took occasion to speak of Bro. R. W. Vanhook, a graduate of the Bible College at Lexington, and of his success in his field. While writing concerning him, I was constrained to add, "What a pity the young men generally, in coming out of the Bible Colleges, do not seek such fields as this, where the churches are few, young and weak, and where there are vast districts without any congregations of disciples! But, sad to say, they usually seek their own interests, rather than the advancement of Christ's cause." Bro. Srygley, of the *Guide*, read this extract and imagined me to be making a violent attack upon Bible College preachers. He is very much mistaken. I am from Bethany myself, and am very thankful for the privileges that I enjoyed there. And doubtless Bro. Vanhook is capable of doing better work from the instruction which he received in the Bible at Lexington. I don't see what put it into Bro. Srygley's head to so misunderstand me. Judging from former writings, as well as from this last effusion, I conclude that he is afflicted by some obliquity—mental or otherwise—which prevents his understanding my writings. Now let me be quite plain. I spoke of other Bible College graduates not going into such fields, because I happened to be writing of one of them, Bro. Vanhook, who had gone into this one.

In speaking about Bro. Metcalfe, of Hopkinsville, a business man whom I have known for years, who never fails to improve his opportunities for speaking and working for Christ, and who has done much good thereby, I have often remarked, "What a pity other business men do not act as he does." Now, would it not be exceedingly silly, if some man engaged in merchandising should attack me for slandering those engaged in mercantile pursuits on account of this saying? Had Bro. Vanhook not received his education at Lexington, but had he acquired it while laboring on a farm by studying the Bible at night by the light of a pine-knot fire, as some have done, I would probably have said, what a pity other young farmers do not likewise, and thus fit themselves for the grand work of preaching the gospel to the destitute. In that event, perhaps Bro. S. would have "pitched into" me for running down the farmers.

He thinks my language was "far too strong," when I said, "they usually seek their own interests, rather than the advancement of the cause of Christ." Perhaps he did not know that I was merely expressing a thought presented by Paul concerning evangelists in his day. The apostle says: "For they all seek their own, not the things of Jesus Christ." Bro. S. thinks my words, which are not so strong as the apostle's, "by far too strong." Evidently he thinks Paul was incorrect, or else that the evangelists are much more self-sacrificing now than they were in his day. If he has come to the latter conclusion, let me disabuse his mind. Consider the following: Some one had been talking about the scarcity of preachers, whereupon the *Old Path Guide* remarks, "We know of a church for which there were forty applications not long since." It

is not necessary to inquire in order to find out that that church is a rich one. We all know that without inquiry. Yet I slander the dear fellows when I intimate that they are seeking their own rather than the interests of the cause of Christ! No church in Alabama has been troubled in that way. I presume there are not forty preachers in the entire State. Bro. McGinn, in commenting on the item from the *Guide* concerning the forty applicants for one church, says: "We once believed and taught that the church was the 'pillar and support of the truth'—that it was the 'light bearer,' holding forth the gospel to men that its 'glorious light might shine into their hearts.' But the idea seems to prevail pretty generally now that it is a kind of preacher's aid society. * * * The congregations most able to aid the preachers receive the greatest number of 'applications,' those less able a less nnmber, and the destitute none."

So testifies this experienced preacher, and all who are informed concerning the matter know his testimony is too true. Our preaching brethren are numerous in Kentucky, especially in the central part of the State, because the disciples there are rich and numerous; there are not many of them in Alabama, because the disciples there are few in numbers and generally poor. These are simple facts that no man can gainsay. And as long as these facts remain, my words concerning the preachers are true; namely, that "they usually seek their own interests rather than the advancement of the cause of Christ."

ITEMS, PERSONALS, ETC.

Twelve dollars have been sent us for the Pickens family since last report.

Sister Joseph Wheeler has removed from Berry's Store to Bridgeport, Ala. Those desiring to write to her, will note the change.

Send to us for Note Popular Hymns, the best and cheapest music book out. Price, by mail, $3.60 per dozen. By express, $3.00.

There were two additions at Dr. A. C. Henry's last appointment at Mt. Hope, Ala., one of them the daughter of Dr. John M. Clark.

Don't neglect to put in a word for the ADVOCATE. Names have begun to come in already, on our proposition to send the paper from now to January 1, 1884, for one dollar.

The *Atlantic Missionary* has been removed from Gordonsville to Cuckoo, Va., and is to be enlarged. We are glad of the prosperity of this excellent exchange.

We have received several numbers of *The Pansy*, a bright, illustrated weekly paper for young children, price 75 cents a year. D. Lothrop & Co., publishers, Boston, Mass.

A Lutheran preacher, named Steck, who has been filling the pulpit of Messiah Church, Pittsburg, has been stage-struck, and has just given his first performance at Indiana, two hours' ride from Pittsburg, of Hamlet and Richelieu.

Dr. R. M. King, of Carthage, Tenn., was in the city last week. He reports that their new meeting-house is a very neat and comfortable one, and the beauty of it is, it is all paid for. Bro. R. C. Cave preached the dedicatory sermon on the first Sunday in May, and was assisted in the services by Bro. J. M. Kidwill. The church is looking forward with a great deal of pleasure to Bro. Cave's return next September.

MURFREESBORO FEMALE INSTITUTE.

The examination of classes begins Monday, May 28th, and continues until June 1st. The closing exercises, consisting of the Exhibition of the Preparatory Department, Musical Concert, and the reading of the essays of the graduation class will take place Tuesday, Wednesday and Thursday, June 5th, 6th and 7th. Friends are cordially invited to be present.

Bro. J. C. Mason, Okoloma, Ark., sends us these interesting Arkansas news notes, May 21st:

"Our co-operation meeting this week twelve miles west of Hot Springs. A new Christian church house at Hope, and one seven miles southeast of Hope. The disciples at Prescott, a lively railroad town, are also building. We have more prosperous Sunday-schools in South Arkansas than ever before. The Okolona and Prescott Sunday-Schools both contributed to the heathen mission fund. J. J. Setliff of Amity reports one baptism and a hopeful outlook in his field. The time for a harvest of souls is upon us; let us work, work earnestly."

DEBATE.

There will be a debate near Christian Chapel, Henderson county, Tenn., between E. A. Land of the church of Christ, and J. C. Park of the Missionary Baptist church, beginning July 23, 1883. There will be four propositions discussed, two involving the respective identity of the churches to which the disputants belong, with the church established by Christ and the apostles. Park affirms that "Man is justified by faith before baptism." Land affirms that "Baptism when preceded by faith and repentance is for or in order to the remission of sins." It has been published in the *Christian-at-Work* that J. P. Arnold would represent the Baptists in this discussion. A change has been made, which the *Christian-at-Work* will please note.

PARENTAL INTERFERENCE.

The protracted meeting in the vicinity of Bro. W. H. Timmons', on the Nolensville Pike, four miles from this city, closed on Lord's day, 20th inst. Much interest was manifested by the citizens in that community. Three were baptized, one reclaimed, and one confession where the party was anxious to obey in baptism, but by the interference of others was hindered from doing so.

The occurrence of such cases calls for a clear understanding of the rights of all persons guaranteed under the Constitution of our Government. I am well satisfied what the law of God directs, that obedience is to be rendered him without regard to any or all opposition. But where any person is prevented from carrying out his or her convictions of religious duty or privilege, is it not a case of false imprisonment, even though it be detention by a parent to a child? Is it not perfectly legitimate to appeal for protection to the chartered rights and liberties guaranteed to all persons in our State and National Constitutions? Did not Paul make such appeal? Will some one of legal knowledge please give us a clear statement of the law on this subject?

G. LIPSCOMB.

We cannot lecture men into the love of Christ; we can but win them to it by showing Christ's love to them; and not the least important element in that process is the exhibition of our own love. We have a gospel to speak of which the very heart is that the Son of God stooped to become one of the lowliest and most sinful; and how can that gospel be spoken with power, unles we, too, stoop like Him?—*Alexander Maclaren.*

There is evil enough in man, God knows! But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.

He that hath tasted of the bitterness of sin will fear to commit it; and he that hath felt the sweetness of mercy will fear to offend it.—*Charnock.*

One cannot always be a hero, but one can always be a man.—*Goethe.*

No man was ever so much deceived by another, as by himself.—*Lord Greville.*

General News.

Last week was notable for weather cold enough for wearing winter wraps—and frosts are reported from various points, though not damaging. About twelve inches of snow fell in Ohio.——Destructive forest fires have been raging in Vermont and New Hampshire. The fires in Vermont are characterized as the most disastrous that have ever occurred in the State. An immense tract has been burned over, and the loss it is said, will amount to over $150,000. At Lancaster, N. H., the value of the timber burned is placed at upwards of $15,000. More than one thousand acres in the State have been burned over, and large forces of men have been detached to fight the flames.——The recent exhibition of anti-Chinese feeling in New York city has attracted attention at the Chinese Legation at Washington, and the Ambassador has decided to establish a Consulate in New York, in order to provide better protection for Chinese subjects. One of the attaches of the Washington Legation will be placed in temporary charge of it.——The Post-office officials at Washington still think that there will be a surplus for this fiscal year, and estimate the amount at $3,000,000, or nearly twice as much as last year. A surplus is not expected for the next year on account of the reduced postage.——Lydia Pinkham is dead. She spent $180,000 a year advertising her medicines, and secured a trade worth $300,000 a year.——Mrs. Eliza Young, the nineteenth wife of the late Brigham Young, was married on Saturday, at Lodi, Ohio., to Mr. R. Denning, of Ministree, Michigan. The lady had become generally known as a lecturer.——The unseasonable weather caused wheat to advance one cent a bushel in Chicago on the 21st.——The contract for the Garfield monument in Washington has been awarded to J. Quincy Adams Ward. He is to be paid $40,000.——Four million herring have been placed in the Ohio River by the U. S. Fish Commissioners, and five million salmon have been distributed by the Cuvier Club.——Kate Kane, the Milwaukee lawyer, has completed her thirty days' sentence for throwing a glass of water in Judge Malloy's face. Her friends took her away from the jail in a carriage, and presented her with a purse.——It is now estimated that in the late tornado at Racine, Wis., thirty-seven houses were blown down, and four persons known to have been killed. Through Northern Illinois the storm demolished everything in its path. Over fifty were killed, and more than two hundred wounded. In Chicago there was a very high wind and some frame buildings blown down. Within two miles of Springfield, houses, some of them of brick, were demolished, and many persons are supposed to have been injured.——Mrs. Emily C. Kimball, of Riley, Michigan, who is eighty-three years of age, has, within the last two years, knitted twenty-four pair of socks and stockings and four pair of mittens, and made and quilted nine patchwork quilts, some of them of very minute pieces and intricate patterns, besides assisting with the housework and doing general sewing for the family.——A saloonist named, Dryer, in Toledo, Ohio, gave a customer, named Charles Lamb, a drink from a bottle which proved to contain corrosive sublimate, instead of gin. Mr. Lamb drank two swallows of it, and died in a week.

FOREIGN.—A destructive hurricane swept over Arabia recently.——The Czar and Czarina have arrived in Moscow. The coronation ceremonies will be of extraordinary magnificence.——The British House of Commons has defeated the attempt of a railway company to evade the seclusion of Epping Forest—by a line right through it—by 120 votes.——The St. Petersburg police have been informed of the existence of a plot to frighten the horses of the Czar during the procession at Moscow on his coronation day, and in the confusion that would no doubt follow, to kill the Emperor.——During a popular *fete* and fireworks display in a village near Lisbon, Portugal, last Wednesday, a bomb filled with dynamite exploded, killing four persons and wounding twenty.——Workmen, while digging up the roots of a tree on Lord Darnley's estate, at Cobham Hall, near Rochester, England, recently, found an earthern jar containing 900 Roman coins in bronze of the fourth century.

It is easy to see, hard to foresee.—*Franklin.*

Home Reading.

JOLLY GOOD FUN.

It was up in an old trunk in the garret that Frank found them. He did not at first know what the queer, ugly things were; some of them made him laugh, and others almost frightened him.

They were masks which his older brothers had long ago used in a Fourth of July frolic. He tried them on, looking at himself in an old looking-glass which hung on a rafter.

"Ho! ho!" he laughed. "This looks like the monkey the organ-boy had, and this one is like a giant, and here's a black one, and here's a regular old fierce fellow,—one of the sort that breaks into the house and kills all the folks. I mean to have some jolly fun with these. I'll scare Bridget."

He fastened on a big face with black whiskers, and with stocking feet stole softly down the back stairs. Bridget was taking up the dinner as he opened the door. Just as she turned from the stove, with a tureen of gravy in one hand and a dish of sweet potatoes in the other, she heard a strange sound which Frank made in as gruff a voice as he could,—

"Brrrrrr—brrrrrr—brrrrr!"

It was not so very frightful a noise, but no wonder poor Bridget, at sight of the dreadful face peeping at her from the stair door, gave a loud scream and dropped both gravy and potatoes. Smash they went to the floor, the potatoes rolling and the gravy splashing in every direction.

"What *is* the matter?" cried Frank's mother, coming in haste to the kitchen door. Bridget, with staring eyes, pointed to the stairs.

"Och, mem! an' it's a murtherin' villain's up the shtairs! Sure, it's me own blessed eyes saw him as plain as the day"—

"Why, Bridget, you must be mistaken. No one can be up stairs, but to satisfy you, I'll see." She went up, but in the meantime Frank had quickly and quietly stolen back to the garret and hidden the black-whiskered face at the very bottom of the old trunk. And Bridget was not at all satisfied at being told that it was all her own fancy.

"I hope Bridget is not given to such notions," said Bridget's mistress, who had but lately hired her, as the family sat at dinner. "She seems to be a good cook, and I hope to be able to keep her."

"She must be very nervous," said some one else.

"And very full of foolish fears."

No one noticed the uneasy face of Frank, who felt as if he ought to tell of his caper, but found, as children always do, that the longer he put it off, the harder it was.

A few days after this, he went to visit his married sister. While his mother was packing his clothes in a valise, he managed to slip in one of the masks, hoping to have more fun with it than the last one had given him.

He put it on one day and stood outside the gate. It was not a very bad-looking one, and he thought it would only make people laugh. He did not realize how much worse the grotesque thing looked when on him, it then having an unnatural appearance which would startle any one.

He peeped around the corner at a little girl who was coming, and laughed at the comical face she made as she gave a loud cry at sight of him. She started to run away, but in her haste ran against the stone wall, bumping her head and dropping her doll.

Frank was sorry and, forgetting how he looked, went towards her; whereupon she screamed louder than before. A boy came running up who looked very contemptuously at Frank.

"You're in a big business, ain't you now? Scaring a little girl! See how she's hurt herself and broken her doll's arm. It's only cowards that scare girls!"

Frank began to think so, too. He slunk back into the yard and was going to put the mask away.

But unfortunately the nurse had just left baby alone for a few minutes in the shade, and Frank could not resist the temptation of springing from behind the bushes to see what baby would think of masks.

If the poor little fellow had been well, he would probably have looked gravely upon it as only one of the queer things in this queer world he had got into. But he was ailing—his little cheeks flushed and his eyes bright with fever.

Dropping his rattle, he straightened up in his buggy with one horrified look, then sank back with a pitiful little gasp and threw up his hands, while his eyes looked so strange that Frank, flinging the mask into the bushes, ran to the house calling for some one to come. When the nurse hurried out her cry of alarm brought baby's mamma.

"He's in a spasm! Oh, run for the doctor—quick, *quick*, Frank!"

And Frank ran harder than he had ever run before, with tears on his face and a sore dismay at his heart.

Hours later his sister, hearing a sound of quiet sniffs outside her door, opened it to find Frank lying on his face in the hall crying as if his heart would break.

"Why, Frank, what ails you? Come out here on the piazza and tell me."

"O Emily!" he sobbed remorsefully, "it was I that made baby worse; I frightened him with my mask."

She drew the whole story from him, including the trick he had played on Bridget, rather glad it was too dark for him to see the smile she could not avoid. But there was no smile in the serious talk she gave him.

"Don't fret any more about baby, dear, for he seems to have got over it. But I want you to remember, little boy, that it is a very cruel and wrong thing to frighten any one, child or grown person. It is dangerous—no one can tell the harm it may do. Children have sometimes lost their minds through sudden fright, and that, Frank, is more sad and terrible than death. Other poor little ones have suffered more than we can tell from such cruel fun. Now, Frank, make up your mind that you will never cause pain to any one in this way."

"I never will!" said Frank, earnestly, "and I'll tell mamma and Bridget as soon as I go home."

It rained three days after this, and then he found the mask a shapeless wad of wet paper.

"Oh, you ugly thing!" he said. "If the rain hadn't spoiled you, I would have done it."—*S. D., in Youth's Companion.*

THE CHILDREN IN CHURCH.—"Here am I, and the children thou hast given me." That is well. That is as it should be. The children at church, and in the family pew. They understand more than you suppose; and they are solemnly impressed by the occasion, even if they cannot understand the sermon. "But they will get so tired, going to church and then to Sunday-school." Not so very tired as you suppose. The seats in church are much easier than their seats in school. They rise up and change posture during singing. The service is only about an hour and a quarter long. Then comes a recess to go into Sunday-school. Then only about an hour there, and no such hard study as in school. Really, do you see? Any half-day at school is more severe than a whole service at church, including the Sunday-school. Besides, if they cannot attend both, the Sunday-school can be omitted. Our very best Sunday-school workers will tell you that the Church is worth more to the children than the school. If he can have but the one, give him the church. But do not be whimsical; he can have both. It will not hurt him. Bring the children.

Exaggerated speech makes one careless of the truth. The habit of using words without regard to their rightful meaning often leads one to distort facts, to misreport conversations, and to magnify statements in matters in which the literal truth is important to be told. You can never trust the testimony of one who in common conversation is indifferent to the import and regardless of the power of words.—*Peabody.*

The following excellent compendium of what a house of worship should be, is from an English paper: "Free from all draughts, free from all delusions, free from all false doctrine, free to all men, and free from all debt."

MOTHER'S WHISKEY BOTTLE.

The years rolled on, and the once thrifty farm was neglected. Everything was going to ruin, Nat and Judd included. There was no concealing, no smoothing over the fact any longer, they were drunkards. Perhaps it was well that the deacon had passed beyond earthly sin and sorrow, but the mother was left alone. She sadly saw her boys sink lower and lower in sin, and she was powerless to save them. She wondered that Providence could allow her to be so afflicted! It was a mystery why her boys should be drunkards, when she had always been a temperance woman. To be sure, she had not gone to extremes, but she had never failed to express temperance principles, and had tried to instill them into the character of her boys. She had failed to help them, and one day she learned the reason.

The minister was in the sitting-room talking with Nathan; he had vainly tried to help him.

"Nathan," he said, desperately, "I wonder what could have brought you to this—with the best of parents and advantages. What was it?"

The mother in the kitchen paused to hear the answer.

Nathan turned almost fiercely, and said:

"You want to know, do ye? Well, I can tell you in a few words, but I wish you wouldn't be trying any more to save me. I'm past help. I must have my liquor as long as I breathe. What brought me to this? Well, sir, nothing more or less than mother's whiskey bottle!"

A piteous, trembling cry came through the kitchen. It was too sudden—that fearful revelation. Had she ruined the boys she loved better than life? They took her up from the bare floor where she had fallen, and laid her on the bed, tenderly, reverently. They had never blamed her, those boys, and they had never meant that she should know that her medical whiskey had formed their terrible appetite. It was not long after that, that they laid her down by the deacon's side. She was crushed under the sad truth which had come to her with its weight of sorrow and remorse, and she could not rally.

Often through the village streets stagger the Lindley boys, now drunken sots, with no home, and no one to care for them. Every one wonders what brought them to such depths, but only the minister knows that it was "mother's whisky bottle."—*Lanta W. Smith, in Christian at Work.*

THE TEAZEL.—Our readers who never saw a teazel (spelled also teasel and teazle, and even tassel) can imagine a fir cone or a "swamp cattail" set all over with little stiff hooks. It is the burr (or tassel, or flower-head, or thistle-top) of the plant *dipsacus;* and so identified is it with cloth-dressing that this use of it gave it its botanical name, *dipsacus fullonum*, or "fuller's teasel."

However familiar to people who live in lands where the teazel is extensively grown, the fact may be that the prickly heads of that plant are universally used to raise the nap on cloth, a multitude of persons in this country probably never heard of it, and will be astonished to learn in what enormous quantities the plant is raised.

In France alone 6,000 acres of land are exclusively devoted to the cultivation of the teazel. French manufacturers use $1,500,000 worth of the prickly heads, and export 60,000 tons of them, valued at $2,500,000. From 45,000,000 to 98,000,000 are produced in Austria and England, Belgium, Poland and the Crimea.

The prickles of the teazel have a small knob at the end, and this, mounted on an elastic stem, and set with great precision on the central spindle, affords a little brush, such, it is said, as the utmost mechanical skill has never been able to rival; at all events, at the same price.

To-morrow is not elastic enough in which to press the neglected duties of to-day.

Above all things else keep from fretting and scolding.

Remember, we will send the ADVOCATE from now until January 1st, 1884, for one dollar.

Dr. HARTER'S IRON TONIC.

PURIFIES THE BLOOD

A combination of Protoxide of Iron, Peruvian Bark and Phosphorus in a palatable form. For Debility, Loss of Appetite, Prostration of Vital Powers it is indispensable.

REV. A. I. HOBBS Writes:—After a thorough trial of the IRON TONIC, I take pleasure in stating that I have been greatly benefited by its use. Ministers and Public Speakers will find it of the greatest value where a Tonic is necessary. I recommend it as a reliable remedial agent, possessing undoubted nutritive and restorative properties.
Louisville, Ky., Oct. 2, 1882.

REV. J. L. TOWNER, Industry, Ill., says:—"I consider it a most excellent remedy for the debilitated vital forces.

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Miscellaneous.

Holiness is not an impulse, an emotion, nor an imagination; but the state of being right with God.

"First a cough, carried me off,
And then a coffin they carried me off in!"

This will not be your epitaph if you take your cough in time and Dr. R. V. Pierce's "Golden Medical Discovery" in time. It is specific for weak lungs, spitting of blood, nightsweats, and the early stages of consumption. By all druggists.

The sad consequences of defection in principle is corruption in practice.

Lord Byron, in reference to a beautiful lady, wrote to a friend—"Lady ——has been dangerously ill, but now she is *dangerously* well again." American belles, when attacked by any of the ills that flesh is heir to, may be kept *killing*, and avoid being killed by taking Dr. R V. Pierce's "Favorite Prescription," which banishes feminine weaknesses, and restores the blood of health. By all druggists.

The nearer the soul is to God the less its perturbations, as the point nearest the center of a circle in subject to the least motion.

Itching Piles Symptoms and Cure

The symptoms are moisture like prespiration, intense itching, particularly at night after getting warm in bed; seems as if pin worms were crawling in and about the rectum; the private parts are often affected. Swayne,s Ointment is a pleasant, sure cure. Also for all skin diseases.

We were sent into this world not to clammer for happiness, but to do our part in the great work of life.

Throat, Bronchial, and Lung Diseases

a speciality. Send stamp for large treatise giving self treatment. Address World's Dispensary Medical Association, Buffalo, N. Y.

Dr. KLINE's Great Nerve Restorer is the marvel of the age for all Nerve Diseases All fits stopped free. Send to 931 Arch Street, Philada., Pa.

"*Samaritan Nervine* cured me of general debility and dyspepsia," writes Micheal O'Connor, Galesbuary, Ill. Get at your Drugists.

Shaky, scrawny, diseased persons find a friend in *Samaritan Nervine*. $1 50 of drugists.

Humors, Scrofula, Ulcers, all vanish before Dr. Benson's Skin Cure. Internal and external.

Glenn's Sulphur Soap is the most reliable purifier in the market

Be loveing and you shall never want for love. Be humble and you shall never want for guidance.

Dr. BULL'S COUGH SYRUP

For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Croup, Influenza, Asthma, Whooping Cough, Incipient Consumption and for the relief of consumptive persons in advanced stages of the Disease. For Sale by all Druggists.—Price, 25 Cents.

The powre to do great things generally arises from the willingness to do small things.

Not a Romantic Subject.

The man who thinks he's going through life on a bed of roses had just better give up that ridiculous idea at once and come right down to worldly thinking. There's no telling when he may be attacked by itching piles and be subject to continual itching and scratching. For every pain though there's a cure, and for itching piles the world has never seen anything to equal Swayne's Ointment. It never fails to cure itching piles.

"Dr. Benson's Celery Pills improved my nervious system." Rev. B. F. Taylor, Lawrenceville, Pa.

Rheumitism, disordered blood, general dedility, and many other chronic diseases pronounced uncurable have often been cured by Brown's Iron Bitters.

Joplin, Mo —Dr. J. B. Morgan says: "I find that Brown's Iron Bitters gives entire satisfaction to all who use it."

Fairfield, Iowa.—Dr. J. L. Myers says: "Brown's Iron Bitters is the best iron preparation I have ever known in my thirty years experience."

Pike's Toothache Drops cure in one minute.

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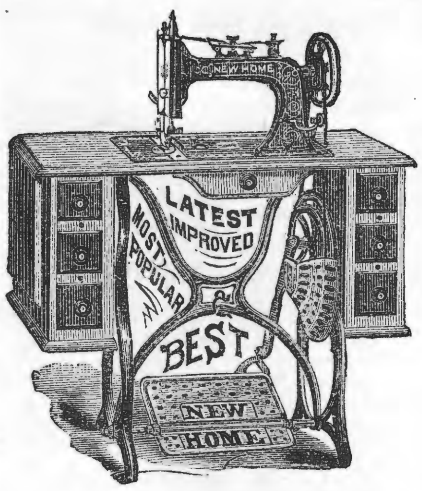

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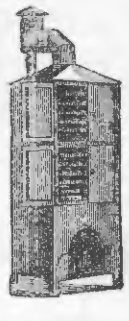

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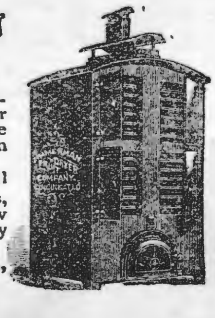

NASHVILLE MARKETS.

OFFICE GOSPEL ADVOCATE,
May 30, 1883.

COTTON.

Good Ordinary	8⅞
Low Middling	9½
Middling	10
Good Middling	1 ¼

COUNTRY PRODUCE.

GINSENG	1 25 to 1 40
BEESWAX—Choice	35
DRIED FRUIT—Apples	4
Peaches, halves	4
" quarters	3½
TALLOW	7½
POTATOES—Irish, per bbl	2 25
" Sweet "	1 25 to 1 75
PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1¾
FEATHERS—Choice	55 to 60
BUTTER	10
CHICKENS—Hens	25 to 33
Young Chickens	15 to 20
EGGS	12
HIDES—Dry Flint	15 to 16
Dry Salted	11 to 13
Green Salted	7½ to 8
WOOL—Tub Washed	32 to 34
Unwashed, Clothing and Combing	18 to 22
Unwashed Lamb's Wool	none.
Burry One-third less	

FLOUR AND GRAIN.

FLOUR—Superfine	4 25
Extra	5 0
Choice Family	5 75
Fancy	6 25
Patent Process	6 75
BRAN—Large Car loads, per ton	17 00
WHEAT—New	100 to 112½
CORN—Sacked in Depot, white	49½
New, from Wagon, shelled	48
" " " in ear	50
OATS—Sacked in Depot new	53
RYE—From wagon, Seed	57
BARLEY—from wagon	70
HAY—Mixed	14 00
Prime Timothy	15 00
Choice "	15 50

LIVE STOCK.

CATTLE—Best fat Steers, per 100 lb	5 25 to 5 75
Best Butchers	5 25 to 5 75
Ordinary thin Cattle	2 50 to 3 00
Sheep, Fat	4 50 to 5 00
" Stock	3 00 to 3 25
Lambs	
Heavy Hogs	6 20 to 6 35
Light Hogs	5 50 to 5 75

PROVISIONS.

BACON—Clear Rib Sides	11¾
Shoulders	8
LARD—Buckets	13¼
Tierces	12⅝
HAMS—"C. C. C."	13 to 13½
COUNTRY MEAT—Shoulder	9½ to 10
Clear Sides	12¼
Hams	12½
Lard, from wagon	11½
BULK MEATS—Clear Rib Sides	10¾
Clear Sides	11½
Shoulders	8¾

TOBACCO.

Common to good lugs	2 75 to 4 5
Low leaf	5 00 to 6 00
Common to medium leaf	6½ to 7½
Good leaf	7 50 to 8 50
Fine leaf	

WHOLESALE GROCERIES.

SUGAR—New Orleans (kettle) per bbl	7½ to 8
Yellow Clarified	8½ to 9
White Clarified	9 to 9¼
Granulated	9¾ to 10
Crushed and powdered	10½
A Coffee	9¾ to 10
MOLASSES—New Orleans	45 to 58
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	8¾ to 9½
NAILS—10d	3 75
Horse shoes	5 00
SALT—Seven bushel barrels on cars	1 85
5½ bushel bbl	1 40
LEATHER—Oak Sole	35 to 40
Buffalo Slaughter	27 to 25
Hemlock	24 to 27
In Rough	20 to 24
SEEDS—Herd's Grass	1 00 to
Blue Grass	1 00 to 1 15
Clover	2 00 to 2 25
Timothy	2 25 to 2 50
Orchard Grass	1 40 to 1 25
German Millet, from wagon	1 50
Hungarian and Missouri	1 25

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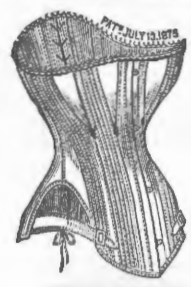

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Hogan & Hopkins, 2 Public Square.
Aldrich & Harris, 106 Union St.
John Holaban, 99 Union St.

Hardware, Cutlery, Farming Implements, Etc.

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Dudley Bros. & Lipscomb, 84 and 86 Broad St.

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McGuire, Scoggins & Co., 103, 105 and 107 Broad St.
Bailey, Davis & Co., 38 South Market St.
Hogan & Hall, (retail also) 106 Broad St.

Steam Laundry and Shirt Factory.

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Koelle n & Patterson, 189 Union St., (Successors to W. E. Armstrong)
. Schleier, McGavock Block, Cherry St.

Dentists.

Dr. F. A. Badger, office corner High and Church Sts., (Odd Fellow's Temple)

Retail Dry Goods.

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Dodd Bros., 103 Union St.

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Huntington, 60 Church Street, opposite Maxwell House.
W. A. Lannom, 18 Public Square.

Tinware, Stoves, Etc.

Geo. E Cooper & Co., 22 North Market St.

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John Luck, 275 Church Street.

Paints, Oils, Glass, Etc.

Warren Bros., corner Church and College Sts.

Sewing Machines.

F. H. Stickley, 155 Union St.

Wholesale Produce Dealers.

Frank Anderson & Co., 117 and 119 South Market St.

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B. S. Rhea & Son, 32 South Market St.

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B. H. Stief, 101 Union St.

Pictures, Frames, Etc.

J. W. Orchard, 134 Union St.

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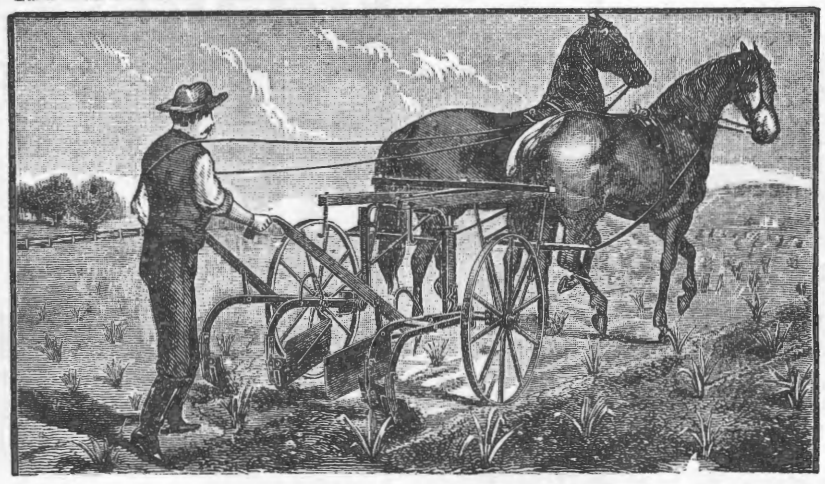

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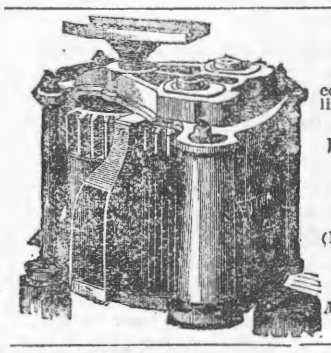

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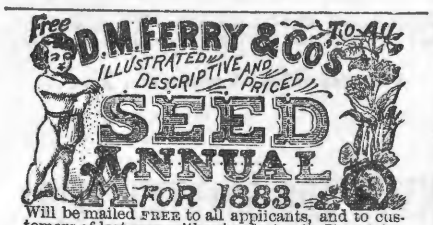

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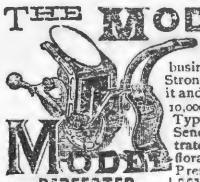

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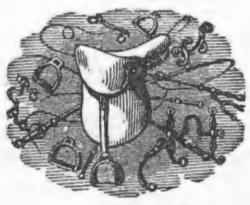

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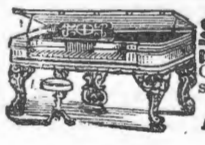

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THE GOSPEL ADVOCATE.

VOLUME XXV., NUMBER 23. } NASHVILLE, TENNESSEE, JUNE 6, 1883. { $2.00 YEARLY IN ADVANCE. POSTAGE PREPAID.

EDITORS:

D. LIPSCOMB, E. G. SEWELL.

The Old Front Door.

I remember the time when I used to sit,
A happy and thoughtless boy,
When father came home from his work at last,
And I was tired of my toy—
I remember the time (and none more sweet
Shall I know for evermore)
When I sat at eve by my mother's side
On the sill of the old front door.

I remember I'd sit till I fell asleep,
And list to their loving talk,
While the crickets chirped, and the fireflies bright
Flew over the garden walk;
And often would father tell the tale
Of the time long years before,
When he led his bride to a happy home
O'er the sill of the old front door.

I remember when grandfather failed and died
(And eighty years old was he),
And well I knew that never again
He would ride me upon his knee;
And though but a gay and thoughtless boy,
I wept, and my heart was sore,
When I saw them bear him slowly out
O'er the sill of the old front door.

It is many a weary day since then,
And I, too, am old and gray;
But the tears come crowding into my eyes
When I think of that long past day;
And I only hope that whatever end
Fate may have for me in store,
I shall walk once more, ere I pass away,
O'er the sill of the old front door. —*Selected.*

EDITORIAL BREVITIES.

THE MIND OF CHRIST.

"Forasmuch then as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind." 1 Pet. 4: 1. Christ was willing to suffer all things to prepare a plan of salvation for men. And as his followers, we are to arm ourselves with the same mind. We are to be ready to suffer anything the cause of truth may demand of us, that we, and those around us, and under our influence may be saved. Again, we are told that if we have not the Spirit of Christ, we are none of his. We must then cultivate a spirit of self-denial, and even of suffering, if need be, if we would go to heaven when done with this life.

MEN OF FAITH.

How are we to know who are men of faith? Almost all men claim to be men of faith, who come in contact with the Bible. But something more than their claim is necessary to convince others that they are men of faith. Faith without works is dead, being alone. Dead faith, therefore, will never make any one a man of faith. Faith must manifest itself in the actions, in the lives of men. It is, therefore, the obedience of faith that proves us to be men of faith, and nothing but obedience can manifest it.

OBEDIENCE.

It is said of the Christians at Rome, "For your obedience is come abroad unto all men." Your *obedience* is come abroad, is known. This ought to be true of all Christians. Not the name, not the claim or profession of being Christians, but their *obedience* is what ought to recommend them. Obedience to the word of God will make us what we ought to be, and will at the same time show to the world the beauty and grandeur of our holy religion. Mere profession of religion will never do this. The lives of Christians ought to be an exemplification of the purity and holiness that is requisite to fit people for usefulness here, and for heaven beyond.

LAY UP TREASURES IN HEAVEN.

"For where your treasure is, there will your heart be also." The Savior knew just what human nature is, and in the above he expressed what is universally true among men. If Christians set their affections on the things of this life, and love the things of this world more than they love God, and the church, and the things that will lead to heaven, then their treasure is in this world, and their hearts will be on the things of the world. But if they love God, and the work that he has ordained to prepare us for, and lead us to heaven, more than all things else, then their treasures will be in heaven, and their hearts will be there also. Let all labor, therefore, to lay up treasure in heaven. We will all want treasure in heaven when we come to leave this world.

JUDGMENT.

The last judgment will not be a mere balancing of accounts, so much reward for so much work, or upon a mere predominance of a man's good deeds over his evil deeds, as some seem to think and teach; but it is a matter of submission to God until a man's life shall be brought into harmony with the will of God. And until this is done, no one could enjoy heaven if he were there.

E. G. S.

THE MEETING AT SPENCER, TENN.

On Saturday night before the second Lord's day in May, we began a meeting with the brethren at the above-named place. This is where Burritt College is situated, which college is now in a very prosperous condition. There are one hundred and fifty young people here now, and everything seems to be moving on quietly and well. The meeting continued through the following week, and until the night of the third Lord's day in May. There were fifteen baptized, thirteen young men and two young ladies, all we believe students of Burritt College.

In February of the year 1856, I entered Burritt College as a pupil, which was the first day I ever spent in college, although more than two years after I was married. I continued here two years and a half, which brought me to July, 1858. Bro. W. D. Carnes, who had been president for some years, got his house burned during the spring of that year, and went to Knoxville after the close in July, and I went to Franklin College to finish my course, and never saw the top of this mountain again until the day the above meeting began, which was nearly twenty-five years.

And O, what a change has been wrought in that twenty-five years! Not a single soul in Burritt College now that was in it then. President Carnes, though he returned to old Burritt, and was president for several years before Dr. Brents was made president, has been gone for some time to his long home. The citizens that made up the town when we were here, and who kept the boarders, and aided in sustaining the college then, are all gone now. Scarcely a single man is a citizen in the town of Spencer now, that was here as a citizen then. Although it is Spencer still, so far as the local name is concerned, it is almost entirely a different set of people. As an example of the extent of some of the changes, we mention brother G. A. Kuykendall, who when we first entered Burritt College, was a teacher and a single man. After this he married, partly raised a family, and he and his wife have long since gone to their reward. But their oldest son, Campbell Kuykendall, has been to Burritt, has gone through a regular course in college, has graduated, and has been teaching school for some months past. Cyrus Billingsley was a young man, and was in college at the same time that I was here, and we were schoolmates together. Since then he married, partly raised a family, and died years ago.

But during our meeting a well grown young man confessed the Savior and was baptized, and we learned he was a son of Cyrus Billingsley, our old schoolmate. We were forced to ask how can these things be? But it was really so. And when I come to think, time and age have been doing their work all the same on me. Then, a slender, almost smooth-faced youth of a little over twenty-five; now, fifty-two, and well-adorned with gray hairs. Then, one child in the family; now, seven living, and one gone to the other shore, while the living ones will very soon all be grown. Such are the works of time.

But even the college scenes have changed greatly. Shade trees that when I entered Burritt College were but little bushes, are now good-sized trees, spreading their foliage in every direction, and making splendid shade. The old college building, in which I recited, and in which we all met morning and evening for prayer, and on Lord's day mornings for Bible class, is now entirely overtopped by a large and elegant new building, in which all the college work and business are carried on. They now have an excellent school here, and we hope the friends of the college will heartily unite their efforts for further building up and advancing the interests of the school. Bro. A. T. Seitz, the present president, is doing good work in his place, aided by a competent and earnest faculty.

The congregation here is mainly made up of those who are in some way or other connected with the college, and so far as we could tell, is doing good work for the cause, and for the salvation of sinners. We were much pleased with our visit to Spencer, and hope that the brethren there will continue their good work, and that Burritt College will still prosper, and continue to educate and send out young people to benefit and bless the world.

E. G. S.

DOMESTIC MISERY.—No unhappiness in life is equal to unhappiness at home. All other personal miseries can be better borne than the terrible misfortune of domestic disunion, and none so completely demoralizes the nature. The anguish of disease itself is modified, ameliorated, even rendered blessed, by the tender touch, the dear presence of the sympathetic beloved, and the loss of fortune is not in any case the loss of happiness where family love is left. But the want of that love is not supplied by anything. Health, fortune, success, nothing has its full savor, when the home is unhappy; and the greatest triumphs of out-of-dooes are of no avail to cheer the sinking heart, when the misery within has to be encountered.—*Selected.*

"The life of Christianity," said Luther, "consists of possessive pronouns." It is one thing to say, "Christ is a Savior;" it is quite another thing to say, "He is my Savior and my Lord." The devil can say the first; the true Christian alone can say the second.

Remember, we will send the ADVOCATE from now until January 1st, 1884, for one dollar.

IN MEMORIAM.

MARY A. MORGAN.

The life and character of the sister whose name heads this article deserves more than a passing notice. She was born in Jackson, now Clay county, Tenn., near Butler's Landing, on the 1st day of June, 1845; and departed this life at her home in Gainesboro, Lord's day evening, May 6, 1883, at about 3: 40; aged 37 years, 11 months, and 6 days.

Sister Morgan was the daughter of Thomas H. and Mary Butler, her mother's maiden name being Gore, she being a daughter of the late Mounce Gore, whose kind heart and charitable deeds made him a prominent citizen in his section. At the tender age of six years her mother left her an orphan. She was educated in the common schools of the country, and at Burritt College. Under the shade of an elm, about four miles from Gainesboro, she obeyed the gospel through the teaching of Bro. William Kuykendall, in the summer of 1867, to which she was ever faithful to the day of her death.

On the 15th of April, 1864, she was married to Bro. G. H. Morgan, late Speaker of the Senate, who, through her gentle influence, soon afterwards became a Christian, and has since ever adorned the doctrine of God by a godly life in whatever sphere he acted; and whether at home or abroad, in the peaceful quietude of his family or in next to the highest office of his State, the cause of God was ever nearest to his heart. She leaves three children, Daniel Harvey, Mary Lee, and George Edgar, aged respectively thirteen, ten, and five years.

Sister Morgan was remarkable for her devotion to the church and its worship, never failing to attend its meetings when in her power to go. No visitors, no worldly pleasures, in fact, nothing but sickness of herself or some one else where duty called her to attend, ever kept her away from preaching, or prayer and social meetings of the church. She was one of the faithful sisters that assisted in planting the church at Gainesboro. In 1871 there was not a brother in the place, nor for several miles around, to lead in the worship. After some preaching by Bro. J. M. Kidwill, and that old veteran of the cross, Bro. Huffman, who has since passed over the river, Sister Morgan and less than a dozen other sisters commenced regular Lord's day meetings in the Academy, where they engaged in singing, Bible readings, and each in meditative prayer.

Week after week these meetings were continued till several months had elapsed. The example of these pious and devoted sisters had its effect, and their fervent prayers were answered. Help was sent them; first, by the occasional attendance of a brother, who lived four or five miles in the country, when the Lord's table would be spread. In less than a year under the benign influence of their godly conversation, brethren commenced being added unto them, the husband of the dear departed sister being among the first to obey the gospel. From this time the cause of truth in Gainesboro and vicinity rapidly gained ground. In 1874–5 the humble writer of this article sojourned with this little congregation, which was put in order according to apostolic usage, and the regular Lord's day and prayer meetings instituted. The first prayer meeting was held in the family room of Sister Morgan, and then from house to house of these faithful sisters. The interest soon increased so that it had to be moved to the Academy; and the congregation thus planted has continued its regular weekly meetings, and is now one of the most flourishing in upper Middle Tennessee. This brief mention in this connection we deem not inappropriate. Let the living profit by the example of our departed sister.

Though not as demonstrative as many, in her nature, Sister Morgan was profoundly, devotionally strong in faith, and unflinchingly firm in her convictions of right. Purity of thought and conversation were leading traits in her character. As a mother, her highest aim was to bring up her children "in the nurture and admonition of the Lord." Often, instead of chastising them for childish disobedience, she would take them in a room and, kneeling with them, would engage in fervent prayer for them and for help to teach and raise them aright. Not only on these, but on other occasions she taught her children how to pray, and ever endeavored to impress their young hearts with the love and goodness of God.

By her request, family worship was instituted and kept up in her home, during much of the time since her husband became a Christian. As a wife, none were ever more devoted to her husband in every interest. She lived for him, her children, and those she loved, often stating during her illness that were it not for these she would not care to die. Her house was the preacher's home in Gainesboro. Her hospitality and kindness were never wearied. To the poor she was a friend indeed; her sympathy for them was proverbial; modestly, we would say that she was ever ready to help them; no beggar ever went from her door unfed, nor bare-footed orphan unshod. The Governor of the State, who has enjoyed her hospitality, and the humblest peasant in the land, were alike welcome at her table. But notwithstanding her enviable qualities, our sister has been taken from us. Always of a delicate nature, her health became quite precarious three years ago. During Bro. E. G. Sewell's protracted meeting at this place, in September last, she was taken with a cough from which she never recovered, and which, despite all the medical skill that could be brought to bear, gradually developed the existence of lung disease. As she lived, so she died. With a calmness truly astonishing, and in complete possession of all her mental powers, she passed away. Oh, cruel death! Why shouldst thou rob us of a friend so true, a mother so tender, and a Christian so faithful? A few days before her dissolution, quietly rebuking her husband, who had watched by her bedside both day and night for six months, for weeping over her, she called her children to her, and in a clear, full voice admonished them with many loving words to remember what she had taught them, to read the Bible, to learn the Savior's teachings and obey them, to be good to one another, to papa, and to all around them; also saying, "After awhile—and it will not be long—you will meet mamma and papa again, up yonder in that bright world where God and angels are. Mamma will not have to suffer any more then, but we will all live happy together forever with all our loved ones who are faithful to the end."

Firmly she approached the Jordan of death, until Lord's day evening, May 6th, when she reached the other shore. Repeatedly she said that she did not dread death, if she could only be relieved of its sting, and she prayed to be saved from the long struggle of nature between life and death. In health she was often heard to say when her time came to die she would be glad were it on the Lord's day. Her prayers were answered. After some pleasant conversation with those around her, she fell into a gentle sleep at 3:35, Lord's day evening. About five minutes later she awoke suddenly, extended her arms towards her husband, uttered in a whisper his name twice, and then sank gently to rest in Jesus. In the full possession of all the mental faculties, without a groan or a struggle, she passed from life into death. Her spirit so pure took its flight to the God whom she loved to serve in this life, leaving a countenance so calm, quiet and serene, that it seemed as she was not dead, but only sleeping—yes, only sleeping. 'Tis true, she's only sleeping in Jesus.

Asleep in Jesus! Blessed sleep,
From which none ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.

Asleep in Jesus! O how sweet
To be for such a slumber meet!
With holy confidence to sing
That death has lost its venomed sting.

Asleep in Jesus! Peaceful rest,
Whose waking is supremely blest;
No fear, no woe shall dim the hour
That manifests the Savior's power.

Asleep in Jesus! O for me
May such a blissful refuge be:
Securely shall my ashes lie
And wait the summons from on high.

J. R. HOOVER.

SUSANNA RANDOLPH.

Died in the Lord, May 25th, 1883, at Hiram F. Leonard's, her grandson, in Marshall county, Tenn., Sister Susanna Randolph, mother of the late lamented brethren, William and Coleman L. Randolph. Sister Randolph's maiden name was Holbert; was born in Pendleton Dis., S. C., October 24th, 1797; married to Jesse Randolph, of Warren county, Tenn., May 19th, 1814; was baptized upon a confession of her faith in Christ, by Bro. Thackery Griffin, more than fifty years ago. Long has she stood under the fires of persecution and misrepresentation of her religious faith. She was a bold advocate of the current reformation. The Bible, and it alone, was her plea. She was truly a mother in Israel; sober, grave, temperate, sound in faith, and in patience. We cannot in a little space give a life of faith for fifty years. Enough to know that many of the lessons that the world so much needs to learn, and church practice, were illustrated in her example. Early in obedience to Christ; steadfast adherence to convictions at whatever cost; zealous service to God in church and at home; love for the brethren, and entire resignation to the will of God;—all these stand out boldly in her example. We shall ever revere her as in the full ripeness of piety and faith, and sorrow not as those without hope. Heaven is brought nearer to us, as it is filled with those we love. Sister Randolph's mind was excellent, and well filled with the knowledge of salvation, for one so old as she was. Her general health was good up to within fifteen days of her death; she desired to visit her sons in Texas, one of whom she had not seen for over twenty-five years,—Cyrus H. Randolph, of Austin, Texas, who came to see her just one week before she died. She said to me before his arrival, "I fear I shall not be able to go." No, she did not go, nor was she able to visit her sons in their Texas homes, but she has gone to her eternal home, and joined her two faithful sons and other kindred ones in the Paradise of God, and is, we trust, among the host who ever vie around the throne of God with harps and palms in hand to praise the God of our salvation.

WM. H. DIXON.

Petersburg, Tenn., May 30th, 1883.

WEST TENNESSEE CO-OPERATION.

The West Tennessee co-operation meeting convened in Newbern, Dyer county, on the 16th of May. It was well attended and everything passed off pleasantly and profitably. Besides a number of brethren and several sisters from the various churches, there were present eleven brethren who preach in West Tennessee. Let no one be alarmed at this fact. I don't think there was a bit of treason in one of their hearts. The design of this co-operation is to preach the gospel in destitute places in West Tennessee, and to arouse the churches to the importance of the work, and the obligation resting on them to do it. Brethren Alex Cook, J. H. Roulhac and J. R. Farrow are doing the work. Dresden, Milan, Dyersburg and Humbolt, are the places of labor. Humbolt is the only one of these places where we have a congregation; this congregation is young and small. The outlook from these places, Humbolt excepted, is not very promising; still they are prominent places, and need to be sown with the precious seed of the kingdom of Christ. Faithful labor thus bestowed cannot be altogether in vain.

The work is now conducted under the management of brethren Elihu Scott, John and James McCorkle, all leading members of the church in Newbern. The financial condition of the work is eminently sound. Thanks to the diligence and financial ability of Bro. John E. McCorkle, who is the managing member of the committee, there is money in the treasury after all liability is provided for, and nearly two hundred dollars still due. Between five and six hundred dollars are being expended in the work. Bro. Northcross, a young colored brother and preacher, attended the meeting. The brethren deemed him worthy and competent to labor in expounding the gospel among the "men in black." They directed the committee to appropriate $25 00 to his support, to be expended under their direction. The reports from the several churches represented in the meeting were generally encouraging. Progress in spreading the gospel is being made. Yet it was painful to realize from those reports how far we are falling behind what we can and ought to do in this great work. The field is ripe for the harvest. The "Macedonian cry" from every direction comes up to our preachers, "come and help us." Our preachers are few in numbers, and poor in this world's goods, and in the employ of the churches, and are thus in a manner kept out of the evangelical work. This cry for the gospel should pierce the

ears of the churches and they should send their preacher out to this work. The best source for this work is now at hand. I pray the churches to improve the time and opportunity. The co-operation is urging this work, and striving to help do it. Let its hands be strengthened and not weakened. It is alive to the obligation and importance of this work, and to the best of its knowledge as to ways and means, it is trying to do it. Let it not be hindered. When a better way of doing the work is shown, it will be gladly and speedily accepted. Help as well as advice is needed; more help than advice. The next meeting will be in Gadsden, Crockett county, Oct. 24th. All who desire to see the gospel spread and triumph are cordially invited to attend.

B. W. LAUDERDALE.

Bailey, Tenn., May 25th, 1883.

KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

UNITY.

That the oneness of the children of God in faith and practice is very desirable, and that all energy should be put forth for the attainment and preservation of it, is certain. Give "diligence to keep the unity of the Spirit in the bond of peace," teaches the apostle in the letter to the Ephesians, and the entire current of scriptural testimony agrees with his doctrine. That divisions and heresies are sinful in the extreme, no one who reads the Bible attentively can doubt. Consider the following Scriptures: 1 Cor i: 10: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." It cannot be doubted that if Paul were to write to the Christians in Louisville, Nashville, Cincinnati or Detroit, he would speak in the same way in which he did to those at Corinth; that is, he would command them in the name of Christ to "speak the same thing," to have "no divisions" among them, and to "be perfected together in the same mind and in the same judgment." Indeed, the letter to the Corinthians is addressed not only to the disciples at Corinth, but to "them that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of our Lord Jesus Christ in every place." So we have here the very strongest exhortation to unity in teaching and practice; and to add force to it, it is given "through the name of our Lord Jesus Christ."

Factions, divisions and heresies, are written down among the works of the flesh, (Gal. v: 20,) concerning which it is said, "they that practice such things shall not inherit the kingdom of God." In exhorting to unity, the apostle gives as reasons for his importunity, (1) that Christ is not divided, and (2) that there is one body, and one Spirit, one hope, one Lord, one faith, one baptism, and one God and Father. These same reasons exist, and have as much force now as they did then; Christ is no more divided now than he was then, nor have we now two bodies, two Spirits, two hopes, two Lords, two faiths, two baptisms, nor two Gods. We should, therefore, be one. Most earnestly did our Lord pray for this unity first in his apostles, and then in all who should believe on him through their word; he prayed, (John xvii: 21,) "that they all may be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. * * * That they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one." Now as the Father and Son are one in teaching and practice, so we should be. Imagine the Father's favoring the Methodists, and the Son, the Baptists! Hear them in a hot contention as to which are the better people, and which teach the better doctrine! Or suppose the Father to be an ardent advocate of the use of the organ in the worship, while the Son strenuously favors the cornet, and the Holy Spirit contends earnestly against the use of any instrument! Nothing can be more repugnant to our ideas of truth and propriety than such thoughts. The Father and Son are one, and the Savior prays that we may be one as they are.

There can no more be two right ways in religion than there can be two straight lines connecting two given points in space. If one of the lines is straight, all that diverge from it are crooked; if one doctrine is true, all that differ from it are false inasmuch as they differ; if the practice of any congregation is apostolic, the practices of all those who follow other methods are wrong. So it seems we must conclude, if we accept the scriptural doctrine that Christians should preserve unity in faith, teaching and practice.

But we have lost this unity; we are divided on almost every question; and our practices are as diverse as are our faiths and opinions. How can we restore it? Evidently, in one way only; viz, by a resolute return to the Bible—to the New Testament—as an all-sufficient rule of faith and practice. We should cultivate in ourselves a readiness to give up any teaching or custom which we find to be post-apostolic. No matter whether the innovation seems to us to be innocent or harmful, wise or unwise, pleasant or disagreeable, we should promptly give it up when we learn it is not by the authority of the Lord. We are to look into the perfect law of liberty, and to continue therein, being not forgetful hearers, but doers of the work; and we are assured that he who does this will be blessed in his doing. The judgments of men are as diverse as are their faces, and if we are allowed to introduce what appears to us to be good into the work of the church, there will be no end to the divisions. Hence the Father says, "This is my beloved Son; hear ye him;" and hence we are warned against adding to or taking from the word. We must believe that the New Testament is a *perfect* law; that by it "the man of God may be complete, furnished completely unto every good work." In theory, all of us who plead for restoration, hold to the sufficiency of the sacred Scriptures; but in practice, many of us do not. Many of our scribes are ready enough to attack the Baptist for wearing the name Baptist, because, they claim, it is human and divisive; while they themselves advocate the use of the organ, agreeing all the time that it is an innovation on apostolic practice, until they ruthlessly divide the churches of the Lord. The Baptists wear their name because they think it is innocent and expedient to do so; and those who support the organ have no better ground.

Again, we find brethren who oppose both these customs, but who, nevertheless, are ardent in their support of missionary societies, though they grant you that they have not a vestige of divine authority for them. But they think that they are good things. True, they are divisive; they cause trouble, contention and strife; they are continually doing things that these same brethren think they ought not to do, but as their judgments approve of them they will have them, whether God thought proper to make any provision for them or not. God thought we would have sense enough to invent and manage such matters ourselves, argue they. So say the Baptists about their name, the Methodists about their baby-sprinkling, the progressionist about the organ, and so on. The law which seems to regulate these people is this: What my judgment approves is innocent and good; what your judgment approves is dangerous and divisive, (if it be unscriptural,) and should be abandoned. Evidently we can never unite on such a rule. We must have one rule of faith and practice, if we would restore the unity for which Christ prayed, and it is axiomatic that that rule can be none other than the New Testament. If we follow it, we will give up, with the things already mentioned, the hireling pastor, and the reception of people into the congregation by giving the right hand of fellowship. He who does not strive to follow the rule is a schismatic, and after proper admonition should be avoided, if he will not return to the right way.

MISSIONARY WORK.

The Plum Street Church, of Detroit, has recently completed a chapel, at a cost of $2,600, on the corner of Fourteenth Avenue and Ash Street, with the view of establishing a mission in that part of the city. We are now conducting a series of meetings in this chapel. There have been three confessions, and we are quite hopeful of securing more. It is the desire of the brethren to continue the work, building every few years another house, till they have the city dotted over with meeting-houses. It will be grand if they will press on, with all energy, continually, to the accomplishment of this end. Be it remembered, this is the "anti-missionary church of Detroit." While on my way here, I stopped for a few hours, with one of our preachers, in a city of Ohio. Upon stating that I was on my way to Detroit to labor with the Plum Street Church, his wife inquired: "Is not that the anti-missionary, anti-organ church?" When on another occasion, I spoke of it, in the presence of some preachers, as never having employed a pastor, one of them remarked, "It must be a dry, old church." Just so. The congregation that builds up from thirty to two hundred and fifty, within fifteen years, mainly through the preaching and teaching of its own members; that spends from six to eight hundred dollars per year in having the gospel published abroad; that regularly and systematically supports its own poor; that has just bought a lot and built a house at an expense of $2,600, for missionary work, is a dry, old, anti-missionary church; while one that sends in twenty-five dollars per year to the General Christian Missionary Convention, is very missionary, especially if it sends along a delegate to puff and blow about our grand missionary enterprises. Grand missionary humbugs!

I learn that Bro. O. M. Hundley, of Huntsville, Ala., has contributed a lot worth $1,000, and $500 in money, towards building a meeting-house in his city. With such a fine start, it is to be hoped the brethren will not fail to press the matter on to completion. I trust they will not make appeals to outsiders for money.

I would rather suffer a thousand wrongs than offer one. I always found that to strive with a superior is injurious; with an equal, doubtful; with an inferior, solid and base; with any, full of unquietness.—*Bishop Hall.*

If you had as strong a dislike to being a bad man as you have to being thought one, what a difference there would be in your life!

Queries.

"Please explain 1 Tim. v: 23–25, which reads as follows: 'Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.' Why was he not to drink water? 'Some men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.'"—S. F. Cornwell, Long Creek, Tenn.

We do not know that the apostle meant to prohibit water altogether, but to drink some wine, and not water alone. The wrong doing of some men is of an open character, that is no trouble to ascertain and decide upon as to the discipline necessary for their good. But in the case of some, their wrongs are hard to find out, and hard to decide as to what ought to be done for their good, and the good of the cause. So with the good deeds of some. They are of so public a character that everybody around them sees and knows them, while those not good cannot be permanently concealed.

"Please tell us, if you can, whether the bringing together of the different books of the Bible into book form was by the apostles or some other inspired men, or was it by those uninspired."—J. A. Keiser, Lynnville, Tenn.

We do not know with certainty by whom the books of the New Testament were first brought together, but it is certain that it was done in a very short time after the last of them were written. It may have been done before the death of John, who wrote the last one, and who outlived the other apostles. It was done in the early days of Christianity, when they were able to thoroughly test their genuineness. They therefore come to us with all the authority they could have if compiled by the apostles themselves. So it need not matter to us whether John, the last writer of the New Testament, had anything to do with it or not, it was certainly done by those who had every means necessary to identify them as being certainly what they claimed to be, and written by the men whose names they bear.

"(1) What do you understand our Savior to mean when he said he came not to send peace on the earth, but a sword; and in what way was he to set a man against his neighbor, daughter against her mother, etc.? (2) What did he mean when he said, 'Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you'?"—John C. Laws, Bethlehem, Miss.

(1) This part of the Savior's teaching is prophetical in its character, and expresses what would be the result of his mission and his religion. This result is brought about by some embracing the religion of Christ, while others oppose and persecute them. This was the case then, and so it sometimes is now. Families are often thus divided, and become exceedingly bitter against each other. He did not mean that this was part of the purpose of his mission, but that it would certainly be a result of it. (2) This is a figurative expression, signifying that all spiritual life shall come to men through his broken body and shed blood, which is the gospel, the power of God unto salvation. There is no spiritual life for men, except through the gospel, its teachings and its ordinances. These embrace the Lord's supper, and every other appointment the Lord has made, through which divine blessings come to men. And the man that does not attend to these has no spiritual life.

E. G. S.

"Please give your ideas in regard to a Christian joining the Farmer's Alliance, or acting as school trustee or public school-teacher."—H. North.

The query, of course, is based upon the presumption that Christians ought not to participate in political affairs. We cannot argue that question now. But while we believe it wrong for a Christian to become a member, supporter, or upholder of human governments, we are in contact with them, and there are limitations for that contact. We do not believe if the government wishes a house built, that it is wrong for a Christian mechanic to do the work. He is following a legitimate and proper calling, and is not sustaining or supporting the government, is not a participant in it. He is simply hired to do a work that is legitimate. So of a school teacher. School teaching is legitimate business. I do not believe in government schools; government schools have always made a country infidel, always will while the devil is the prince of this world; but if a government hires or employs a teacher to teach school, requiring him to take no obligation or do nothing contrary to Christ, he may teach it. He is not an officer of the government; he is an employee to do a certain work within the line of his calling. The government draws the line between officers and employees. Officers are sworn to maintain and support the government, must be citizens of the government; employees may be foreigners, are hired simply to do the work. If the work is legitimate, the Christian may as readily hire to do this work as to any men of the world. If school commissioners are not required to take the oath to support the government, are not regarded as officers of the government, a Christian might do this work; but could not, if they are part of the government, are required to watch its interests, build up or strengthen the government. I do not know whether they are or not. I know nothing of the Farmer's Alliance. There is nothing wrong in Christians meeting with other farmers to counsel and help one another with their knowledge and experience; but if they are required to take obligations upon themselves that bring them under the control of others, or that may call their attention, means or service from the church, then they should not touch it.

Bro. A. J. Robinson says three families of them from Cloverport, West Tenn., all members of the church, moved to LaGrange, Ark. Two of the families have fallen out, quarrelled, said hard things of each other, and refuse, after his remonstrance, to settle their difficulties. He says he has done nothing toward meeting, does not see how meeting could do any good in the circumstances, and wishes us to tell, through the ADVOCATE, what they should do, and what he should do.

It is strange that a brother can see no good in meeting to worship God because difficulties surround them. If service to God or our religion helps us only when there are no difficulties, or only in favorable surroundings, it is a very poor, worthless thing. Difficulties ought to, and will, drive the child of God closer to his Father for help, for strength, for deliverance from the evil. Closer to God means more fidelity in our walk with God, more faithful observance of his appointments, more truthfulness, prayerfulness, a closer union with him in all his service. The wrongs of others ought to be an additional stimulus to him to be more faithful. But we are so faithless when difficulties come, we cease to trust God, and fall back on our own wisdom and ways and stay away from God's appointments, and from his service, and say we see no good in God's ways. If there are only two of you, you ought to meet and worship God; you ought to labor with, and pray for, those that do wrong. Your meeting together to worship, and forcing them to see they cannot meet here as brethren to worship God in their present condition, will constrain them to correct their wrongs if anything can do it. It is your duty to do your duty to God and your fellowmen, regardless of what others do. In that path you will do all the good to these erring ones that it is possible to do. That's God's way; it is safe. It is undoubtedly the duty of each of those quarreling brethren or sisters to cease to quarrel. If they have been mad they have done wrong. It is the duty of each one to enter into an honest self-examination to see his or her wrongs, and then correct them, confess them, for their own good, regardless of what others have done or may do—take the beam out of his own eye, get clear of his angry passions; let not the sun go down on your wrath, return good for evil, and you will save your soul in so doing. You cannot be saved without this, no matter how much wrong your enemy has done you. Then if there is any good in your enemy, this course will call it out; and if he can be saved, this course will save him. If he is not saved, you save yourselves by this course. Let each one cease to look at his neighbor's wrongs, and look at and correct his own. This will make the one who does it pure and innocent and like God in his character. This is to all the angry parties. But let those who are not in the difficulty, if but two, do their duty. I never saw circumstances, I do not believe circumstances can exist, that will justify a child of God in not keeping up the worship of God. To neglect God's appointments and his service, is to abandon God, is to abandon his love. "This is the love of God, that we keep his commandments." To abandon his love is to let go all that can help or save us.

D. L.

HEAVEN OFFERED.—We use heaven to denote a state in which place and other circumstances may be comprehended; but oh, how much more. All goodness and blessedness. All wrong and suffering shut out forever. Let memory and imagination do their worst in applying images of evil, and calling up before the mind the forms and occasions of distress! then add that all these will be wanting. Give indulgence to your boldest flights and wildest dreams of happiness, apart from sin; then add that all, and infinitely more than you can imagine, will be yours, and yours forever, without the fear or possibility of change, or loss, or diminution. Every pure wish gratified, all lofty aspirations more than realized, and what is past or present still nothing in comparison with what is yet to come. All attempts to heighten such an object only lower it, and leave apprehension of it less defined and satisfactory than at first. But if this ineffable condition, the negation of all evil, this perpetual fruition of the highest good, awaits you, stands prepared for you, then surely it may be well said to you, Come, oh, come! for all things are ready. Expiation, pardon, renovation, the grace of the Father, the merit of the Son, the influence of the Spirit, the church on earth and the church in heaven, safety of life, peace in death, and glory through eternity hereafter—all things are now ready.—*J. Addison Alexander.*

He who cannot find time to consult his Bible will find one day he has time to be sick; he who has no time to pray must find time to die; he who can find no time to reflect is most likely to take time to sin; he who cannot find time for repentance will find an eternity in which repentance will be of no avail; he who cannot find time to work for others will find an eternity in which to suffer for himself.

When a man has not a good reason for doing a thing, he has a good reason for leaving it alone.

Advice to Husbands.

By way of a change, let us give a few words of advice to the husband rather than the wife; for surely the happiness of home depends as much upon him as upon her. If you wish to live in harmonious union with your wife start out with the avowal of recognition of the fact that she is your companion and copartner. Marriage usually makes the wife neither of these. In many instances she sees less of her husband than before she married him. He comes, he goes, he reads, thinks, works. and under the stimulus of business brings all his powers and faculties to the surface, and is developed thereby—not always symmetrically, but vigorously—not always harmoniously, but with increasing power. Married men do not usually shrivel up nor put on a look of premature age, but women frequently do, and it is plain to me why they do. Married women are shut up in houses, and their chief care is for things that have no aspiring influence. Their time is taken up in meeting the physical wants of their families — cooking, washing dishes, keeping the house in order, sewing, receiving company—not one of which has in it a tendency even to culture and elevation. Married women are devoted to the house, and this means a life of vexation and pettiness. It gives no sort of stimulus to the spirit. So the husband, who is out of doors, interested in large affairs, grows daily in character, while his wife at home, who has just as faithfully performed her share of the work, withers and decays prematurely. Treat your wife exactly as you yourself would like to be treated if you had to live under her circumstances, and you will not go far wrong. Do not entertain the silly notion that because she is of a different gender from your own she is therefore different in her wants, feelings, qualities and powers. Do not be the victim of any social policy. Stand up bravely for the right, give your wife a chance to live, grow and be somebody and become something.

Church News.

"Pine Knot congregation has a membership of ninety-four live members. We have three teachers that are workmen that need not be ashamed. Bro. C. F. Hyde, the elder of the congregation, is an excellent speaker, not a college preacher, but understands the Bible and the division of the same so well, that each can get their portion in due season. Bros. John M. Higgins and J. M. Huggins are both good speakers, the latter of whom is at this writing in bad health. Besides these, we have four others that speak very well for beginners. We have from fifty to sixty to meet on each Lord's day, some coming four miles to the church house.."—J. E. Watson, Finch, Ark., May 18th, 1883.

"On last Lord's day there were five additions to the church at Hare's Creek, Bradley county, one by relation, (a graduate of the Commercial Department of Burritt College, who was baptized during Bro. E. G. S.'s recent meeting at Spencer.) Also two by letter and two by confession and baptism."—G. B. Stone, McDonald, Tenn., May 26.

When it rains one man says, "This will make mud." Another, "This will lay the dust."

Wild Oats.

They who sow wild oats will reap wild oats. Our young people do not believe this, but it is true, whether it be believed or not.

Boys often begin this sowing at an early age, without any thought of the reaping. They have an idea that it is "spoony" to be "good;" that it is "soft" to be careful to keep clear of all that is wrong; that it is manly to chew, to swear and to swagger; that it is "smart" to be careless as to what parents and teachers wish.

Young men fancy that they are proving their independence by staying away from the Bible class and throwing out doubts of Christianity. They pride themselves on being out of leading strings; on their ability to choose their own company, and judge for themselves how they will spend their evenings and where they will pass their Sabbath. Their noses take an upward curl at the mention of the pious young men who hold on to Sunday-school and prayer meeting. They have gotten beyond this!

Now, in their heart they know that the saints are right and they themselves wrong. They have an idea of going on in the neglect of God and religion all their lives; they expect to have a good time while young and later in life turn over a new leaf, and to come out all right in the end. They are sowing their wild oats.

But who is to reap what they are sowing? And what will the harvest be?

"Whatsoever a man soweth that shall he reap."

Character is forming. It is formed in youth. Men at thirty and forty are commonly what they are at twenty, only ripened and hardened; and at twenty they are apt to be what they were at fifteen, only more set. From the quarries that are dug under Jerusalem a fine creamy limestone is cut that is soft to the knife or chisel when first taken out, but that hardens into solid rock when exposed to the air. So it is with us. In youth we readily take shape under the influences which we invoke; in manhood we find our characters are set. We stamp our souls while young and plastic with the impress that they are to bear in after life. Let our young men understand that sowing wild oats in youth means a harvest of sin and sorrow. Even if repented of, the old seeds are there, to be fought and bewailed as long as life lasts. Better—far better—is it never to sow seeds of evil. No man ever regretted that he began to serve God in his youth.—*Selected.*

Two boys went to hunt grapes. One was happy because they found grapes; the other was unhappy because the grapes had seeds in them.

Two men being convalescent were asked how they were. One said, "I am better to-day." The other said, "I was worse yesterday."

Two children looking through colored glasses. One said, "The world is blue," and the other said "It is bright."

A Christian should never be troubled because he is asked to give. If he cannot give, he may well be sorry, but if he does not want to give, he ought to be more than sorry—he should be alarmed. Lack of money is by no means as bad as is the lack of disposition to contribute of what one has. A man often shuts the door in the face of his best friend when he shuts off an appeal to his benevolence.

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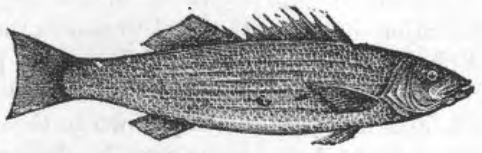

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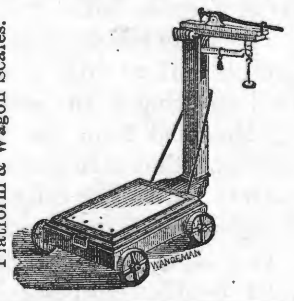

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NASHVILLE, TENNESSEE, JUNE 6, 1883.

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FRUIT-BEARING FAITH.

Faith without courage to use it, to be true to one's convictions, to act up to a sense of duty in spite of all opposition, can never bear fruit. It must always be barren and unfruitful in the knowledge of the Lord Jesus Christ. But not only is it necessary to have courage to use the faith, but without knowing how to use it, we would be apt to use it in a way not pleasing to God, in a way that would bring bad results instead of good. The Jews had a zeal of God, which Paul tells them was not according to knowledge, and not being according to knowledge, this ignorant zeal led them to establish their own plea of righteousness or justification, which necessitates the rejection of the divine plan of righteousness. Ignorance of God's plan of justifying men is the prolific cause of man's establishing his own schemes of justification. But no degree of zeal will enable men to serve God and bear the fruit of holiness without the knowledge that God has given to guide faith.

The Holy Spirit recognizes ignorance of God and his will as fatal to the production of fruit. Paul speaking of the Gentiles, Eph. iv: 18: "Being alienated from the life of God through the ignorance that is in them." That faith may bear fruit, it must have courage to act, it must have knowledge how to act aright.

The Holy Spirit directs that to knowledge must be added temperance. Temperance as used in the Bible means an abstinence from what is evil, moderation in that which is good. Temperance in our age has been appropriated to abstinence from intoxicating spirits. In the Bible it has a much more general use. It means moderation in supplying of the appetites, and in the use of all the organs of the body and faculties of the mind.

Temperance or moderation in these things, develop the full strength and give the perfect and complete use of all organs and faculties of body, mind and soul. Temperance secures ability. An individual may have faith in the heart, courage to use it, knowledge to know how to use it, yet without ability or strength of mind, body and heart, that faith must be comparatively fruitless. Then temperance comes in to give ability to him who has the courage and knowledge to use it. Courage to use, knowledge to know how to use, temperance to give ability to use are all fruitless, if, as frequently is the case, the zeal is impulsive, runs with joy for a season, then tires and faints and walks with God no more. The two besetments of humanity that hinder faith reaping the fruit of salvation, are lack of courage and lack of perseverance. Reuben is as unstable as water. Reuben has a large progeny on earth. The stony ground hearers lack stability. They run well for a season, but lack perseverance to endure to the end. They bear no fruit.

In the Savior's day, when his race seemed successful, when the loaves and fishes abounded, many followed him. When the trials and self-denials came, they fell away. His last journey toward Jerusalem, was a triumphal ovation. Those who cut palm branches and even took their garments and strewed them on the way as he rode, and shouted the triumphal anthem, "Hosannah to the Son of David; blessed is he that cometh in the name of the Lord; hosannah in the highest!" in a few short days, when the promise of his triumph had faded and the dangers thickened, when threatening clouds hung over the horizon of his last days on earth, that same crowd cried, "Crucify him! crucify him! his blood be on us and on our children!"

A lack of stern, unyielding patience that can endure temptation, can withstand discouragements and can steadfastly persevere unto the end, is the great need of humanity, to enable faith to bear the fruits of holiness and everlasting life. No weakess, no sin is more constantly guarded against in the Bible, than a lack of steadfastness, no admonition more frequent than to be steadfast, to be immovable, to persevere unto the end. No sin or weakness has been more fatal in all ages of the world to the hopes of humanity than the inability to patiently endure unto the end. Patience, the ability to withstand in the day of trial, in the day of adversity, and to stand immovably steadfast in the truth, is the quality of soul without which faith, courage, knowledge, temperance, all must be barren and unfruitful in the knowledge of the Lord Jesus Christ. The lack of patience and courage, or (they coalesce) the lack of patient courage to confess and maintain the right in face of unpopularity, social ostracism, ridicule, persecution, in spite of necessity of denying selfish appetites, vanities and ambitions, and the lack of ability to continue in the begun course unto the end, is the fatal weakness that carries the masses of humanity down to the pit of eternal ruin. It is not only the difficulty that carries the masses of humanity down to the darkness of eternal death, it is the great hindering cause to the success of humanity in life. Men and women have not the courage to appear poor. They spend money before they make it—in striving to appear rich. It makes hypocrites of them and brings poverty, shame, disgrace. It is sheer cowardice that makes men and women ashamed to appear just as they are in the world. It is most disastrous to earthly success; it is fatal, too, for eternal hopes.

Then so few have patience to await the sure returns of honest toil. They tire and faint, and seek nigh cuts to fortune, and fail, become vagabonds and criminals on earth. All because they lack the persevering, the patient courage to seek the right and follow it faithfully to the end. The same qualities that cause failure in life's affairs, cause failure in our spiritual and eternal interests.

There is a natural and necessary order in these qualities; without courage, knowledge and ability, patience are all of no avail; without knowledge preceding, ability and patience will not help; without courage, knowledge and ability, patience or perseverance cannot bear fruits. Courage to do, knowledge to know what and how to do, temperance to give ability to do, and patience to enable us to persevere in doing, fits the individual for effective service to the Master. These qualities are essentially of the man, they constitute the qualities of manhood essential to true and acceptable service to the Master. They furnish the elements of a true manly character, without which as a foundation a solid superstructure of godliness is impossible. This is recognized by the Savior and the Holy Spirit in divers ways. Only the seed which fell into the understanding heart, the good and honest heart, produced fruit The word of God finds a congenial soil in the honest heart, its growth in the heart represses the growth of noxious seeds, strengthens, builds up, makes better the good qualities of the heart. Just as the clover being congenial to the good qualities of the soil, by growth in the soil, develops, strengthens and increases those qualities. It has an affinity for the better elements, and combines with them and strengthens the good.

On this foundation of a true, manly character, we may with confidence build the superstructure of a true godly life. Out of this good soil of the heart composed of these elements, the seed of the kingdom—the word of God—will make a vigorous growth and bear a bountiful harvest of fruit, that will endure unto eternal life. The outgrowth from the word of God planted in his heart is godliness. Godliness is resultant from the combination of the word of God with the elements of a true manly character. These elements of good exist in a germinal state, to a greater or less extent in every human heart. The individual may nurture and cultivate them and promote their growth and development. The word of God with its inherent principles, stimulates them to a vigorous growth and a robust strength.

Godliness is the discharge of all our duties to God. It requires the word of God in the heart, producing faith, with courage, knowledge, temperance, patience to develop the godly character. While godliness embraces the duties we owe to God, these duties to God involve the obligations of brotherly kindness and of charity to our fellowmen. We cannot separate and differentiate them, one from the other. Hence brotherly kindness, deeds of kindness and helpfulness to those who are of the household of faith, blooming out into a charity to humanity, is the necessary result of godliness. The qualities essential to the growth of godliness are wholly personal, are within the individual—they do not necessarily take hold or reach out to others.

The word of God planted in the heart, grows into godliness; the fruit of godliness is brotherly kindness, growing into an extended, universal charity to humanity. Brotherly kindness and true charity to man has never existed, cannot exist save as the outgrowth of godliness. Neither brotherly kindness nor charity is the maudlin sentimentalism that looks with approving allowance on every course, and allows every one to go his own way without hindrance. True kindness of a brother warns of the dangers, delivers from the evils and wounds to save. The charity that comes of godliness, reproves sin, corrects error, saves from the courses of ruin, hurts to heal, kills to make alive. Just as true love never spares the rod to spoil the child, but chastens in love, for our good, God "chastens us for our profit, that we may be partakers of his holiness," so true charity to a fellowmen always make us seek the true good, even though it gives present pain, incurs hostility and ill-will. Loose latitudinarianism, liberalism, is no kith nor kin to true charity, that is the outgrowth, or rather that constitutes the development of godliness, working toward humanity. "If these things be in us and abound,

they make us that we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Our faith with these things will be a fruit-bearing faith, will reach upward to God who gave the seed; it will reach outward to help our brethren and to save the world.

If we are not doing this, we have no fruit-bearing faith. But he that lacketh these things, whose faith is not bearing fruit, "is blind and cannot see afar off, hath forgotten that he hath been purged from his old sins," and forgetting this, "like the sow that was washed turns back to her wallowing in the mire," he turns back to walk with God no more. But if we do these things, if we be not barren, nor unfruitful in our knowledge of the Lord Jesus Christ, if we give diligence to make our calling and election sure by "doing these things, so an entrance shall be administered unto us abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ." But without this fruit-bearing faith, we will never see God in peace. Who of us will stand in his presence? D. L.

SMITHSON ORPHAN FUND.

I knew Bro. Smithson well; he was a godly man; he had imperfections and faults like the balance of us, yet he was a good man. A few nights before he died I was sitting up with him. He turned to me and exclaimed: "Oh! my poor wife and little children! I leave them in the hands of the Lord—my brethren."

While holding a meeting last year at Hopkinsville he had a very severe spell at my house and came near dying. He insisted then that even if he got over that spell that he could not live long. His wife and children were the burden of his thoughts. He talked to me freely about his finances, and remarked that if he only had a little farm on which his boys could work and make a living for their good mother he could die satisfied. "It is true I have a house and lot at Decherd," said he, "which is a pleasant home for us *now*, but if I should die *how can they make a living*, besides a little town is a bad place to raise boys who have nothing to do."

Now, my brethren, he is separated from that good wife and little children, whom he fondly loved in this life, to whom can they look for comfort and help, but to Christians?

Those of you who know me, know that I am not in the habit of drawing dark pictures, or looking on the dark side of things, yet our widows and orphans are neglected. Many of them do not need money, but they need encouragement, counsel and advice in the fierce battle of life. What a comfort it would be to me while living if I knew, after my departure, my brethren would watch over my children, warn them of danger and lead them to Christ. I know that this cry of *help, help* the poor, is so frequent that it becomes quite monotonous to us. The Savior says, "the poor we will have with us always," and some act as though we wanted to make the poor poorer. We should not let their cry go unheeded. If God has blessed us we should try and make glad the hearts of others.

I know that it is the duty of near relatives and local congregations to take care of and support its own poor, if they are able, but they do not always do it. Am glad to see Bro. Scobey's suggestion in the ADVOCATE, did not see Bro. Granville Lipscomb's. I most heartily second the motion that Bro. Horace Lipscomb take charge of the fund. I would also further suggest that Brethren J. K. Bennett, of Decherd, and J. E. Scobey, of Murfreesboro, be selected to advise with Bro. Lipscomb and assist him in selecting means to enable Sister Smithson to raise and educate her children. Enclosed please find the amount of my *faith*. More to follow as the Lord prospers me. May God bless Brother J. M. F. Smithson's widow and orphans.

Your Brother, V. M. METCALFE.

REPLY TO BRO. GRANVILLE LIPSCOMB.

I was satisfied when I wrote my first article that it would be unpopular. But I thought I could make a sacrifice of what popularity I had in order to have the matter set right.

I have been asked by several brethren to write again and state plainly that I was not opposed to helping the needy, but that it was the *plan* that I opposed. Well, I think it is clear enough that in my first the attack was upon the plan.

Bro. Lipscomb calls upon me to show that this method is unscriptural. Now I stated that it was the duty of the people of God to supply present wants, to this there will not be a dissenting voice. Bro. Lipscomb has introduced a new plan, and it occurs to me that it is his duty to show that it is scriptural.

Again, Bro. Lipscomb says, "By associating the claims of Bros. Pickens and Smithson injustice is done these brethren." We are unable to see the injustice done to these brethren; the plea for help is upon the same principle. Now if this means anything at all it means that the brotherhood is under more obligations to Bro. Smithson's family than to Bro. Pickens'; or it means that the one is scriptural, the other unscriptural. Which is it, Bro. Lipscomb? A "comparison" here *is* necessary, at least for some of us. It occurs to me that they stand or fall together. Bro. Lipscomb asks, "is Bro. Hart acquainted with the family, their situation and surroundings?" No. Neither do I think that necessary to decide the point at issue. If I have to know the condition of every child of God in order to know what God requires of us in this matter, I confess I have written unadvisedly. Again, our brother asks, "Which is more in accord with the Scriptures, to leave his sons to grow up at a small railroad village in idleness, being careful to send them a small pittance when starving; or to place them on a small farm in a quiet neighborhood, remote from dissipation, there to make their own living by the time-honored custom of tilling the soil?" I confess that the latter does seem the most plausible. And it is the strongest argument that he has. But in order to make out the case he has to assume too much. He has to assume that people living in town necessarily grow up in idleness. And, further, that on the farm is the only place to make a living by work. And, thirdly, that they cannot get on a farm unless somebody buys it for them. But Bro. Lipscomb intimates that providing for their wants in the manner that we provide for the wants of others (not exceptional cases) there is danger of starvation. Let us hear him in answering another point. He says, "Bro. Hart seems to think if we contribute a few dollars to help such, others will perish for present need. Oh, no! they who help these, help those. God is able to make them abound." He is not willing to trust these with the people of God. Yet God will abundantly supply the wants of all others. But this "case is a very exceptional one;" it won't do in this case.

He finally proves the plan right by an appeal to our sympathies. If that is an argument the sects have proved that we were wrong several years ago.

My greatest objection to the matter is that it shows respect of persons. Are there no other members at Decherd that need a home? Are there none at Salem? If there are why not offer a plea for them?

I dislike to discuss personal matters, but my object was to have this matter discussed while it was before the public. Then we can get both sides of the question. I had no idea of hindering these methods at present, but simply hoped it would do good in the future.

B. F. HART.

Popularity, brother; for aught I know you may be on the popular side. I am unable to say whether you or I make the greater sacrifice of popularity in this cause. It is probable that neither of us has made any such sacrifice. If so I am unable to see wherefore.

I suppose it was well understood from your first article that the objection was against the "*plan*" of aiding in this case, yet from this last, one might think you opposed to the kind of aid it was proposed to render. I did hope that after it was clearly stated that Bro. H. G. Lipscomb would gladly receive and apply properly, without charge, that the bug-bear "machinery" would vanish from your mind. There is no machinery to be used unless H. G. L. and J. K. Bennett are such.

"As we have opportunity let us do good unto all men, especially unto them who are of the household of faith," and a hundred other passages of like import; any one is sufficient scriptural authority for this work.

Why not leave them in town to work their way at any employment they chance to find? The reasons have been stated. The children are sons. The mother is familiar with country life and it suits better every way.

Why not rent a farm for them? Because, brother, we can do better than that. They have some means to which we desire to add something; enough to secure a small farm from which they will not be compelled to move every year.

I shall not institute a comparison of Bros. Pickens and Smithson, lest I

> "Miss the law of kindness
> When I struggle to be just—"

Every such allusion is out of good taste, besides I am not acquainted with Sister Pickens and family; know not her condition and surroundings, and do not wish to write unadvisedly. It may be that a little country home is exactly what she needs. There are no members at Salem or Decherd, relicts of as active workers as was the blind preacher. I know that he was well paid. I am glad he was, he appreciated it. I suppose too his family are better off for his having been a preacher. And I am happy to know that those who supported him in life, are aiding his family. T. F. M., of Salem, is conspicuous in this work. I know Bro. Smithson had serious faults, so have we all. He loved the truth. His great sufferings have awakened my sympathy. His memory shall not perish.

I tried to prove nothing by appeal to sympathy, unless it was to prove to Bro. Hart that he had sympathy enough when he knew the facts, to "weep with those that weep," and that he might prove the sincerity of his love by sending a token to H. G. Lipscomb, Nos. 84 and 86 Broad street, Nashville Tenn. G. LIPSCOMB.

NOT ALONE.—We do not labor alone. However feeble our hands, that Mighty Hand is laid on them to direct their movements and lend strength to their weakness. It is not our speech that will secure results, but His presence with our words, which shall bring it about, that, even through them, a great number shall believe and turn to the Lord. There is our encouragement when we are despondent. There is our rebuke when we are self-confident. There is our stimulus when indolent. There is our quietness when we are impatient. If we are tempted to think our task heavy, let us not forget that He who sets it helps us to do it, and from his throne shares in all our toils—the Lord still, as of old, working with us. Even if we feel our strength is nothing, and that we stand against our foes, let us fall back upon the peace-giving thought that no man against the world, with Christ to help him, is always in the majority, and let us leave the issue of our work in His hands, who will guard the seed sown in weakness, and whose smile will bless the springing.—*Maclaren.*

THE MISER.—A miser, to make sure of his property, sold all he had and converted it into a great lump of gold, which he hid in a hole in the ground, and went continually to visit and inspect it. This aroused the curiosity of one of his workmen, who, suspecting that there was a treasure, when his master's back was turned went to the spot and stole it away. When the miser returned and found the place empty he wept and tore his hair. But a neighbor who saw him in his extravagant grief, and learned the cause of it, said, "Fret thyself no longer, but take a stone and place it in the same place, and think it is your lump of gold; for as you never mean to use it, the one will do you as much good as the other."

The worth of money is not in its possession, but in its use.

Some people who go to the house of the Lord, expecting to see something wrong in the preacher, or something out of joint in the matter of conducting the service, like a boy who expects to see a ghost in hasting by a graveyard, will have no difficulty in seeing the hirsute monster they started out to see. And that is all they do see, no matter what the surroundings are.

WHO HATH BEWITCHED YOU?

Were it not for the many troubles and delinquencies mentioned by Paul which marked the course of the early Christians, the heart of the servant of the Lord would lose its spirit and faint before the work it has to do. So many are the blessings which flow from the cross of Calvary, and such are their character that Paul thought a man who could turn away from the holy communion with the saints, God Almighty and the Lord Jesus Christ, was certainly bewitched, or under the influence of some supernaturally wicked being. It looks so, does it not? It has ever been thus with man, however. No architect or painter, could fix up things in fancy, as they were in Eden, yet the whole thing was sold out for a life of disgrace, toil and pain. Esau had a fine prospect, even after he lost the election, but he sold it for a little soup.

The world reproaches our primeval parents, and calls old Esau a fool, still few are free from the folly they indulged in so rashly. The church is our paradise on earth. In it are planted, and in it grow all the herbage that the wise man can look upon for delights and food for the mental and spiritual man. Here we find love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance in all their luxuriant splendor. In this garden alone we find that verdant growth, Hope. Oh, joy! Are there not just numbers of poor old Adams and Eves, who neglect the dressing and keeping of these beautiful plants of the garden? Are there few in this bower of heaven that reach forth and pluck the things forbidden? Does it not look like men are bewitched to act so foolishly? The church is our heritage; we are born into it; that birthright can be sold or forfeited. Do not call Esau a fool; all the fools are not dead. Of how many thousand times more folly is he not guilty, who prodigally and profligately wastes his last chance for eternity. A man may lose earth and gain heaven, but what shall it profit a man if he gain the whole world and lose his own soul in hell? The greatest folly of life is that which trifles away all hope of eternity. I know no one save Jesus Christ who points man to the sweet beyond, and offers as a good shepherd to bear poor mortals away, away to the sweet fields of no more death.

Yet men forget Jesus, and his groans and death. They neglect the salvation preached by the apostles. How many churches are an honor to the Lord who bought them? How many extort from all around an acknowledgment that they are children of God? How many show their faith by their works? How many who say they love the Lord, prove it by keeping his word? Lips are near, hearts far away. Why are there so many lifeless, spiritless churches? Paul made heavy complaints against them. In all Asia Minor, John found only two against whom he made no complaints. Why is this? They were bewitched; the devil comes as he did in the garden, misusing things that do not belong to him, and tempting men to do things which he knows God forbids, thus leading others like himself to despise the authority of Jehovah. He comes as he did to the Savior, makes his speech about the kingdoms of the world and the glory of them. There is only one way to resist his talk of siren sweetness. Abraham would have never served his God faithfully with all the varied fascinations which Satan tints and paints and sweetens around man, if he had not all the time kept before him that beautiful city, with foundations, whose builder and maker is God. He never allowed this world to outgrow in the fertile soil of his mind, the next.

Here comes in the trouble. Heaven, God, Jesus Christ and eternal life are so far off, this world is so close, we forget the former, while we with rapture contemplate the latter. Then Satan is a good preacher. His text is, "The kingdoms of this world, and the glory of them." The preachers of Christ allow him to keep this subject before the people more constantly and vividly than they do heaven. A man without thought and reason, never serves God. The devil gets all the fools; I do not mean idiots, but those who can and will not exercise their minds, those who allow themselves to be dragged after the lusts of the flesh, without thinking. How did Abraham keep that eternal city before him? By faith. How did he get that faith? Just like others, by the word of God. All who would serve God must walk by faith. If one was feeble, and must have a stick to walk with, he would not start knowingly, with a weak one, that would let him fall. So our faith should be strong; it should be fed like a saddle horse, for it must carry us to heaven or we come short of the glory of God. Give it the word of the Lord richly. Reading the Bible is not sufficient; it must be pondered. The great truths it contains must be rolled over and over in the mind, as the cud of the animal, hashed and rehashed, ground and reground for digestion. I sometimes feel as empty, right in the house of God, as a man three days and nights without a mouthful of food. I am leaner when I fail to read God's word, but I never feel my poverty so much and so deeply as when God and Christ and heaven lay hold upon none of my wandering thoughts, my silent reflections and sleepless ruminations.

I do not believe we will ever conquer the world or sectarianism with the army we have. There are true soldiers and some well drilled regiments, but the churches as a general thing, are too much like sectarians to overcome factions, too much like the world to conquer the world. Elevate your army; they can fight down better than up. The city on the hill is the one men flee to. There are too much fashion and display in the city, and too much conformity to the world; too much dullness, drowsiness, carelessness, and laziness in the country. I do not write despondingly, or from any new developments. Labor and God's word are the cure for all evils. The churches are working about as well as they have for years, but here comes in the trouble. Christians ought to be priests set apart to God's use. They are a peculiar people, and must show this by their righteousness and godly conversation. A church is compounded of good people, those who are all marching toward heaven. The world will forgive and look over slip-ups, mistakes and weaknesses of those who evince their sincerity, and so will God, but meanness, trickery, sensuality and hypocrisy all condemn. Paul said, "The word of God is quick and powerful." I believe it. Let a man go to studying God's word just as he takes hold of his dinner, and watch him. My word for it, you will see the effects of the influence it has over him. We are almost sure to be affected by the company we keep; the prophets, apostles, Christ and Jehovah himself are the best society.

I heard of a man who tried to pull himself up by the straps of his boots. He said he pulled hard enough to raise a heavier weight than himself. He was another simpleton was he not? Oh yes. Well, what of him who tries to pull himself by main strength and awkwardness up to righteousness, holiness, and on to heaven itself without the spiritual help God has graciously tendered. Who tries to live without bread, daily bread? No man. Should a man try to do well in the church without Jesus, the bread of life? Get nearer to your God, poor weak creature, nearer still. Let the great Creator breathe into your nostrils the breath of spiritual life, or you will have none. Do not try to live a Christian life, full of zeal, love and devotion, and no sweet sustenance from heaven through the word and prayer. The doctors give the dying man stimulants to prolong life. There are two kinds taken by some church members; they take the kind the doctors give, not to prolong life, but because it tastes good, so they thus destroy spiritual life. There are exciting things by which the church is worked up to show that they live, while they die. All activity is not serving God any more than all breathing is natural life. Big meeting excitement, convention spasms, Sunday-school commotions, big preacher visits, and any other zeal gendered by abnormal exercise, which is to say, by something of which the apostles gave no example, and for which they gave no command, is but the kicking of the dying man taking stimulants to protract a life which should have been preserved by learning and doing what God said. That is a poor representative of a church which never has any additions from the world except during big meeting and the presence of some foreign thunder gun. No better is that body which cares for no erring or suffering members. Weak is the institution which leans upon a preacher or pastor for life. I mean a character separate and distinct from the church, one not in any way a part of the body at the place he works. Yes, one from Nova Scotia, Nova Zembla, Amsterdam, Bingen on the Rhine, or anywhere else under the broad heavens, except home. Healthy life in the body of Christ, is as necessary as in the body of man. Give the church proper diet and a pure atmosphere, and all will be well. I may write more when I get off my bed.

J. M. BARNES.

THE HOPE OF ISRAEL.

ACTS XXVIII: 20.

Paul in all his addresses considered well the information, predilections and prejudices of his hearers on all questions pertaining in any way to the proper understanding and reception of Christianity. Considered apart from his inspiration and authority as an apostle of Christ, he evinces the finest judgment and skill, such as would do honor to any orator, in presenting his great plea to the various audiences thrown under his influence. Before the Athenian high court he declared in a masterly manner the "unknown God," whom the Athenians ignorantly worshiped. The maker of the world, "The Lord of heaven and earth." The giver of life to all that lives. He in whom we all live and move and have our being. It would be difficult to select words better suited to the occasion than these. Most apposite was he in every reference. No mention was made of anything peculiarly Jewish, but on the other hand he quotes with approbation a saying of their "own" poets, "We are also his off-spring." Admitting this great truth he proceeds to make it the basis of an argument, in order approaching the theme with which his heart was burdened—Jesus and the resurrection. At Antioch in Pisidia, in a Jewish synagogue, to an audience composed largely of Jewish worshipers, he dwelt at some length and great interest upon the leading facts in that nation's history. In due time, however, he reached his great *ultimatum*—Jesus the descendant of David, whom you crucified, is declared to be the Son of God by the resurrection from the dead.

This was the burden of his preaching in all places, but always guarded by that discretion required by the Savior when he said, "Be ye therefore wise as serpents and harmless as doves." The announcement in the presence of the Sanhedrim that he was a Pharisee, and on another occasion that he was a Roman citizen, as well as his self gratulation that he should answer for himself before the well-informed Agrippa, were all well-timed truths, and elicit admiration for his ability to master any occasion. After Paul's trial before the Sanhedrim, before Felix, Festus and Agrippa, having appealed to Cæsar, he with other prisoners in charge of Julius, a captain of Augustus' band, re-embarked at Myra, in a corn ship of Alexandria, and sailed for Italy. After being driven up and down in Adria, for fourteen days and nights by a tempestuous storm called Euroclydon, the whole crew of two hundred and seventy-six souls were wrecked, shivering with damp and cold upon the island of Malta. After three months' stay upon this island, during which by divine aid Paul cured many that were sick, he went toward Rome. At Appii Forum and the Three Taverns, Paul was met by brethren in Christ from Rome, who, having heard something of his coming, came this far to meet him. Whom when Paul saw he thanked God and took courage.

This circumstance may remind us that even Paul, notwithstanding his superior endowments as a teacher and apostle of Jesus Christ, felt the need of sympathy and comfort, and that these early Christians were not entirely remiss in those attentions which indicate the finer qualities of the heart, that prompt us to meet and greet each other as brethren and sisters of one common family. Fifty miles was not too far for them to go to meet a brother in bonds for Christ. Three days after Paul's arrival at Rome, he called for the Jews of his own nation, and explained his presence among them as an appeal to Cæsar not to accuse his nation of aught, but "For the hope of Israel I am bound with this chain," said he. What was the hope of Israel? This expression, perhaps would not have been used to a Gentile, but to a Jew it was full of meaning. Can we not make ourselves acquainted with this hope by studying the promises made to the fathers of the nation? Promises full of weal for all nations.

G. LIPSCOMB.

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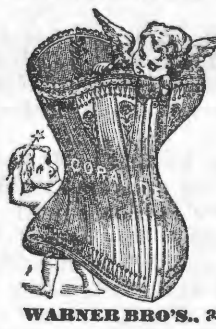

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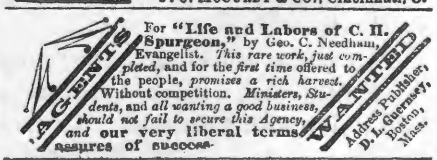

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WHERE ARE WE?

In an age, in which all knowledge, whether secular or divine, must be acquired by study, it is not possible for any denomination to hold all religious truth. No body of believers has a monopoly of this precious revelation. When we speak and write as though we are infallible, and denounce all who disagree with us as hypocrites, we are filled with the spirit of bigotry and only wound the cause we profess to love.

That there is a growth among us which is both pure and elevating, no one can deny. True, we often hear progress denounced, and the sad and surly wail of those who love the narrower ways; but bigotry may cry aloud, yet truth will march on, leading and broadening men, and blessing them with her glories.

The Pioneer preachers of this reformation had only time to advocate the "first principles of Christ." Opposition was strong and misrepresentations frequent and numerous, so it required their entire time to discuss the kingdom, the gospel, the Bible, faith, repentance, baptism, confession and communion, the commission and the name. So they left the greater and more important work of edifying the churches or "going on unto prefection" almost unnoticed. The converts learned only to discuss the same subjects, and liked preaching only as it related to them. And today there are numerous churches that would rather hear a sermon on baptism than on Christian growth. While it is necessary to preach the elements of the gospel faithfully when circumstances require, yet Christians cannot go on to perfection by hearing and knowing "first principles" alone. If they can, all the apostolic letters are useless.

We are now in the transitional period which the apostle indicates when he says, "Leaving the elements of Christ, let us go on to perfection." It is a happy movement, teaching that we will not lay again the foundation of repentance from dead works, but will move on toward him who gives us life.

There are some, wedded to the old *regime*, who oppose this ascension into a higher realm; but this has ever been, and ever will be, so long as man is in the flesh. The law of love, the only moral power, is leading us on and up, if we are submitting to it; and will, as the grand result, bring us to our Father, holy, just and good.

There is no salvation in doctrinal niceties and hair-splitting theories; neither is there salvation in all the self-styled orthodoxy and soundness of the day. Christ, and he alone, is our salvation; and we are ascending to that plane where we will more fully recognize him as our Lord, and more nearly live in accordance with the fact.

The divisive tendency among us, while it is to be regretted, will doubtless be overruled by our Lord, and made to bring about good. In another generation, a majority of the croakers and disruptionists will have passed away. Their influence is small now, and is growing "beautifully small and less by degrees." The leading men, together with the rank and file of the people, are enjoying a foretaste of the more spiritual fruit. We could name a few leaders who are on the mountain tops, shaking glad hands with all the leaders of other sects.

Let us, kind readers, be up and onward. Let the shout ascend, and surely we will soon march to the forefront of the field of victory.—*J. W. C., in the Apostolic Times.*

This writer voices forth the "progressive" tendency of the day; a tendency to corruption, sectism, and unity with the sects. It is remarkable that the *Times* should publish such sentiments without one word of comment, which fact leads the reader to believe that the article is all right, and fully endorsed by the editors. It may be that the editors do endorse the article, but whether all right we propose to deny. The writer, J. W. Caldwell, says, "There are some wedded to the old *regime*, who oppose ascension to a higher realm," etc.

Now, what does he mean? Are there any among us, who are opposed to going to heaven—the higher realm? We know of no other higher realm to the Christian, the Son of God. The Christian certainly occupies the highest *realm* on earth, the kingdom or realm of King Jesus. If he ascends to a higher, it must be to the realms of eternal bliss. Are we so old fogyish as to oppose this? But this is not what the writer means; he means "the higher realms of sectarianism." He is seeking recognition by the leaders of sectarianism—spiritual Babylon. He says, "in another generation a majority of the croakers and disruptionists will have passed away," and he rejoices in the statement that even now "their influence is small and growing *beautifully* less by degrees." Oh! how much these old land-markers do annoy these lovers of men more than of God. How these fellows do chafe, and long to shake hands with the Popes. Hear him again: "The *leading men*, together with the *rank and file of the people*, are enjoying a foretaste of this spiritual feast." By "leading men" he means the clergy, and "the rank and file of the people" are the laity.

Now, brethren, we are not to suppose (according to this Solomon) that *we* possess *all* the truth. Oh! no; we must take these honest sectarian clergymen to our hearts, and must get up into "the higher realms," where we can exchange pulpits with them, and if things get a little cold, we can borrow their mourners' bench, and wake things up again. He says: "It is not possible for any religious *denomination* to hold all religious truth." In other words, *other denominations* are just as good as our "religious denomination," and it is bigotry for us to claim any superior knowledge of truth, over *other* "denominations."

Now a man in the Christian ranks of today, who has learned no more, and has advanced no further than to give utterance to such teaching as this, deserves to be sent where he belongs—among the sects, and into some "denomination." If he wants a sect, and to be in fellowship with all the sects that now curse the world and hinder the progress of pure and undefiled Christianity, why don't he go to one already made? There are plenty of sects already in existence—their name is legion.

But what of a Christian paper that publishes such stuff without comment? We are loath to believe that the editors saw this article at all. If so, we should like to know it. Get out, J. W. C., and go to your own. You are not one of us.

THE BLOOD OF CHRIST.

Bro. Poe: You seem not to understand my question about the erring Christian coming in contact with the blood of Christ. In answer to the question you say that the "Christian has already come to the blood of Christ." I asked nothing as to the Christian that has not sinned, but the erring Christian, and to be understood I will state the question thus: Is it true, that the Christian or any one else has or must come in contact with the blood of Christ in order to its cleansing? If so, you will please give us the Scriptures that so teach. A few years ago when preaching upon the subject of the atonement, I stated that I had heard some preachers preach that the Holy Ghost applied the blood of Christ to the sinner's heart, and in that way cleanses him from sin. An old Methodist friend replied by saying that he did not suppose they thought that the literal blood of Christ was ever applied to any one's heart; yet when I asked him did Christ have other than the literal blood, he did not reply. So if it is true, it ought to be preached; if it is not true it should not be preached.

N. B. GIBBONS.

We do not see how the *literal* blood of Christ can be applied to anyone. The literal blood was *once* for all offered for sinful man. The offering of this blood procured for the world a new and better covenant, and opened up the way to citizenship in the kingdom of Christ, where all the blessings of that new and better covenant obtain. The blood of our forefathers obtained for us freedom from the tyranny and oppression of England; and further, that blood secured to the world a new and better government, with better laws, and less oppression. But while this is so, any who desire to avail themselves of the benefits accruing from the shedding of this blood must come to America, take the oath of allegiance—become citizens of this great country, and place themselves under the covenant or law which obtains in the government. When this is done, they come to the blood, or the benefits of accruing from the shedding of the blood of our forefathers. So Christ, by the shedding of his blood, procured a better covenant, exchanged for us the law of sin and death, for the law of life.

But while this is true, while the shedding of Christ's blood has procured so much for us, it avails nothing, only as we become citizens of the kingdom or better covenant, which that blood secured. Then so long as we are obedient to the law governing in the kingdom of Jesus—so long are we saved by the blood of Christ; but when we become law-breakers then that law to us is a savor of death—unless some provision in the covenant obtained by the blood of Christ makes it possible for us to obtain pardon, which it does under certain provisions. And thus the erring Christian is continually cleansed by that law—which the blood of Christ procured for us, and thus the blood of Jesus Christ, his Son, cleanses us (Christians) from all sin.

QUESTIONS FOR J. T. POE.

1. I am still going under the commission given in Mark xvi: 15–16, but not under authority of any board. I have Peter yet, and have rode him this year hunting up the lost sheep, but have not received over $30 up to date. Ought not those who cry missionary, help me if I do not belong to a conference?

2. Our Baptist brethren say baptism is not essential to salvation. Also that many in the different sectarian churches are converted men, are Christians; but though some of these converted sects have been immersed, yet they will not receive them into their churches, unless they immerse these Christians over again. Is not that something like water salvation? Putting too much stress on water?

3. Are not those among us who claim that baptized believers, are not baptized according to the gospel, unless their faith was extended so far as to believe that baptism is for the remission of sins, making faith in the water essential to salvation? Are not they and Baptists putting too much stress on baptism?

4. Is not asking what God's commands are for, rather an exhibition of the want of faith? Abraham asked no questions, but just obeyed. Paul in Hebrews xi., says: "Abraham obeyed and went out, not knowing whither he went." Paul seems to extol Abraham's ignorance of the why.

5. Then have those who must know all the whys of God's commands before they obey, the faith of Abraham?

6. Is not true obedience to God, just doing his commands, asking no questions?

Your answer to these questions may strengthen the faith of some. JAMES L. THORNBERRY.

Jonesborough, Coryell County, Texas, May 16.

These questions have all been answered in Texas Department, and it is plain from the queries put by Bro. T., that he coincides with my views previously expressed on these questions.

Salvation is predicated on *obedience*, and the soul that from love to God obeys, even when he does not see the reason why, will reap the blessing as surely as do those who know all the whys and wherefores. His faith is even greater than those who have a reason for their obedience beyond the fact that God commands it.

SISTER REBECCA SPARKMAN.

Obituary notices are by no means rare. The publication of the deaths which occur over the country can but do good, if anything is effected by them. Each demise teaches an important lesson, whether the busy traveler stops to heed it or not. It matters not how humble or exalted the position in life may be; it matters not of what age or character, the departure of a fellow-mortal from time to eternity, certainly affords an opportunity for those who remain to become more forcibly impressed with the importance of a preparation for an occurrence so sure and fraught with so much interest. Occasionally one is summoned to go whose life, from youth to old age, has been characterized by such energy and nobility of soul that more than a passing notice seems to be due the departed as well as those who are left to weather the storms of time. The song goes: "One by one we cross the river." This seems especially true of the old land marks—those who have labored long and earnestly in the cause of God and the interest of humanity. Another old Mother in Israel has been called from a world of sickness, sorrow, pain and death to sleep that "blessed sleep, from which none ever wake to weep." Our aged mother and sister, Rebecca Sparkman, consort of Father Seth Sparkman, of Williamson county, Tenn., was taken from the afflictions and anxieties of earth on Friday morning, April 20th, 1883, at 8 o'clock. She was born in Orange county, North Carolina, February 24th, 1797. Her father, John Latta, moved to Tennessee about the year 1816, and settled in Maury county. July 9th, 1822, she and Seth Sparkman were united in marriage. They were blessed with seven children—six sons and one daughter—all of whom she lived to see enter the fold of Christ. Hers was the second death in the family; one son died a few years ago. Six still live and were present to witness her last moments. Up to her death she constantly manifested the greatest anxiety for her children. Truly did they bless and comfort her in her old age. Perhaps a more agreeable family could not be found, especially in the manifestations of respect and care for their aged parents. This teaches an important lesson in regard to the training of children, in which the mother is the most important factor. This aged couple had lived together nearly sixty-one years, and it can be said of her, what cannot be said of every wife, that during that time she never uttered a cross or angry word to her husband. This is another lesson all would do well to ponder, another witness to the truth that such harmony can exist, another example of the respect and companionship God intended should be between husband and wife. On the first Lord's day in March, 1831, she, with her husband, was buried with her Lord in baptism, by old Bro. Andrew Craig, near Leiper's Fork Meeting-house, being the first individuals baptized "for the remission of sins" south of Nashville, so far as they knew. It is said that no one could enjoy the consciousness of obeying the Lord and the pardon of sins more than she. She said some days after obeying the gospel, that she would willingly be baptized every day if she knew the Lord required it. Judging from her works, she indeed arose to walk a new life. No sister, perhaps, did more for the cause in her section of country. She never ceased to labor for the Lord so long as she was able to do or say anything useful. For the past few years she had not been able to get about much—had to be waited upon—besides she lost her hearing and sight to a great extent. Notwithstanding these afflictions, she seemed to be cheerful, only waiting till the father, "who does all things well," should summon her to go hence. No murmurs were heard. The only complaints she ever made, if it can so be called, was regretting the idea of being so much trouble to others. She received the assurance from her children, relatives, brethren and friends that it afforded them pleasure to wait on and comfort her in her feebleness. She met death serenely, with a bright prospect beyond, requesting that the song, "There is rest for the weary," be sung. On Saturday morning her remains were carried to the family burying place, in sight of Boston Meeting-house, where she had so often met on the first day of the week to remember the suffering and death of her Savior. There to a large number of relatives, brethren and friends we spoke briefly of her useful life and triumphant death, insisting that we all imitate her virtues. After singing the song of her choice, and prayer, she was laid in the tomb to rest till the resurrection. Our aged Bro. Sparkman, whom she leaves to battle a while longer, being about forty days her senior, each over eighty-six years of age, is still laboring for the Lord. May our Heavenly Father lead him gently on down the steeps of time, and enable us all to be as useful as they while we live, and preserve us all to his heavenly home, is our prayer through Christ, our Lord. Amen.

W. ANDERSON.

ITEMS, PERSONALS, ETC.

Our junior editor will preach at Pinewood, Tenn., the third Sunday in this month.

Bro. J. R. Phillips reports the church and Sunday-school at Thorn Hill, Ala., as in a prosperous condition. Bros. Putman and Weaver preach for them.

Sister McMullen gives a bit of information that will be new to many,—that the thirty-seventh chapter of Isaiah, and the nineteenth chapter of II Kings are the same.

An obituary of the wife of Bro. Seth Sparkman, by Bro. Wm. Anderson, will be found in this number. It is printed in larger type than our obituary notices usually are, for the benefit of her aged husband.

Bro. B. W. Lauderdale asks a question that the readers of the ADVOCATE are requested to put on their studying caps and answer: Which of the sons of Jacob succeeded to the birthright forfeited by Reuben?

Bro. Willie C. Kuykendall died at the residence of his uncle, E. G. Sewell, last Thursday morning at 1 o'clock, of typhoid fever. He was nearly twenty-four years of age, was full of energy and promise, and his untimely death is deplored by his many friends and relatives; he was the son of Garland A. Kuykendall.

Col. Buckner H. Payne, known to the world as "Ariel," died at the Davidson county poor-house, last week. He was widely known as the author of a book on the negro race, in which he took the ground that the negro had no soul. He was eighty-four years of age.

WANTED.

A gentleman and wife, now in charge of Paducah College, desire a situation as principal and teacher of music in some first-class High School in the south or southwest. The best of reference given. Address J. P. Parker, Paducah, Ky.

Mr. Morse, who attempted to represent the crucifixion of Christ in the theatre, was forbidden to do so, consequently lost money, and was not able to pay the actors he had employed. The *Independent* remarks that "King Herod wants him to pay up, and so does Pontius Pilate. Even Herodias and Mary Magdalene are threatening him with lawsuits. True, he did not make any money, but they think that a bargain is a bargain."

Elder Errett, in the *Standard*, and J. H. Fillmore, in a communication, deny that the *Standard* Publishing Company made a bid for the publication of the Hymnal. We hardly know how we fell into this error. J. H. Fillmore made the bid. We suppose they were so intimately associated with the publication of the rival book that we confused the two in our mind. We regret the error, although we do not think it affects the moral phase of the question, as their articles abundantly show. We will publish both these next week.

D. L.

Censure and criticism never hurt anybody. If false, they cannot harm you, unless you are wanting in character; and if true, they show a man his weak points, and forewarn him against failure and trouble.—*Gladstone.*

General News.

A strange accident occurred on the bridge across East River, New York City, last week. One of the passage-ways for footmen became blockaded, when a panic ensued, and in the crush between ten and twenty people were killed.——The steamer *Strasburg*, from Bremen, has landed 1,474 immigrants in Baltimore. Three were killed during the passage by the fall of a sail. More than eight thousand have passed through Hull on their way to America, during the past few days.——Two hundred and seventy packages of adulterated tea have been seized in New York, by the government officials. The Chinese minister in Washington believes this action will improve the grade of tea sent to this country.——Judge Tuley of the Chicago circuit court, has declared in favor of the bucket-shops in their contest with the Board of Trade and the telegraph companies.——Mr. James A. Harris, the orange king of Florida, received $63,000 net for his orange crop this year.——Reports from Maine confirm the rumor that there was immense slaughter of deer and moose in the northern part of the State during the past winter. The snow was so deep that when the deer left the yards they could be easily recaptured. The Indians generally did not kill the deer, and the greatest slaughter appears to have been done by white vagabond hunters.——A ten-year-old girl of Denison, Ia., studied night and day to excel in her class. Suddenly her memory left her, and she is now an idiot.——Bow Lake in New Hampshire was never so low at this season of the year as now. It is 8 feet and 6 inches below high water mark.——Cigarettes steeped in opium are sold in San Fradcisco. Some of them are from the hands of lepers.——There are twenty-five cases of small-pox in St. Michaels, Minn., and several deaths have already occurred.——A band of fifty-two Cree Indians has been captured in Montana.——The Hon. Alexander Mackenzie, formerly Premier of Canada, while making arrangements for a trip to Europe, was surprised by a party of friends who handed him a purse of $10,000, as "pocket money that might come handy."——The Great Bridge, connecting Brooklyn and New York, which was opened last week with imposing ceremonies, is 5,989 feet long, the river span being 1,595 feet. The four cables being 15¾ inches in diameter, and each contain 5,296 parallel, galvanized steel, oil-coated wires, and the wires in each cable are bound together in 19 strands. The towers rise 276 feet 9 inches above high water mark, and the foundations are 45 feet deep. The anchorages, in which the cables are fastened, are of stone and 129 by 119 feet at the base and 89 feet high; imbedded in each is an iron plate, weighing 23 tons, to which the cables are made fast. There are two roadways for vehicles, a broad promenade for pedestrians, and two tracks for a railway. The work was begun January 3, 1870.

FOREIGN.—Ever since the removal of the remains of the first Napoleon to the Hotel des Invalides it has been the invariable custom to solemnize mass on May 5, the anniversary of his death, in the chapel beneath the dome under which his ashes repose. This year, however, a practice that has prevailed for nearly half a century has been omitted, Gen. Thibaudin, the Minister of War, having forbidden the Abbe de Cassan, the venerable chaplain of the Invalides, to perform any service in commemoration of the death of the founder of the Napoleonic dynasty. ——Emperor William, of Germany, has issued a decree ordering that Nov. 10th and 11th be observed as the four hundredth anniversary of the birth of Martin Luther. The Emperor says: "I pray that God may listen to the supplications, in which I and all evangelists unite, that the celebration be productive of lasting benefit to our evangelical church.——A duel with swords was fought last week in Paris between M. Delpet, a writer on *Le Paris* and M. Alphonse Daudet, the well-known journalist and novelist. M. Daudet injured his adversary slightly, but escaped without hurt to himself.

One of the illusions is, that the present hour is not the critical, decisive hour. Write it on your heart that every day is the best day in the year.—*Emerson.*

Home Reading.

IN THE WOODS AND OUT.

Eben was heavily loaded. He had a basket on one arm, and a pretty full pail swung at his left hand. Grandmother Carey was to have the contents of both basket and pail. Not his real grandmother, but a dear old lady who lived in a tumble-down house just at the edge of the woods; she was grandmother to all the children, and she lived well, for the children's mothers were sure to remember her when they did their Saturday's baking.

In Eben's basket was a layer of sweet biscuit, an apple-pie for a Sunday treat, a baked chicken cut in pieces and nicely packed in a bowl, and all the chinks were filled up with caraway cookies. The pail was full of soup; grandmother's dinner was over for the day, it is true, but Sunday was coming, and what could be easier to do, than warm a bowl of the nourishing soup for the Sunday dinner?

Everything would have gone on nicely if it had not been for meeting Eddie Burns just as Eben entered the woods. Not that Eddie Burns was a bad boy, but he always had some plan that he wanted others to help him carry out right away. No sooner did he catch sight of Eben than he began:

"Oh, ho! you're just the fellow that I want; come back here a little way with me, and hold the limb of a tree down for me a minute, and I'll show you something pretty."

"Can't," said Eben, "both hands are full, and the things are heavy enough without holding any limbs."

"Oh, but set the things down just a minute; it isn't a rod from here, and it won't take you but two minutes. Come along!" he coaxed.

"Eddie Burns," said Eben, severely, "are you trying to rob a bird's nest?"

"Now," said Eddie, looking injured, "you know I wouldn't do that, any more than you would. Some bird has got scared and left her nest; the eggs are all drying up: there are three of them, the cutest things; a different kind from any I ever saw before. I can't get them, because that branch is in the way, and I'm afraid I'll break them. If you will come and help me, I'll give you one of the eggs for your collection."

"Wait till I come back from grandmother Carey's and I will."

"I don't dare do that. Jo Ball is hanging around in the woods, and I'm afraid he'll get them; besides I've got to be home by four o'clock, and it is most that; oh, come, Eben, do, it won't take but a minute, and you can set your things right down here under the tree."

It looked innocent enough, so Eben set down the things and went. Alas for grandmother Carey's Sunday dinner. The basket with its cover tied down, was unhurt, but when in ten minutes Eben came back with the egg, the pail was lying on its side, and nearly all the soup was gone.

Now begins the worst part of my story. What do you think that boy made up his mind to do? Why, not to say a word about the soup to his mother. "I won't tell a lie," he said, growing hot and angry at himself for thinking such a thing. "Of course not, but there's no use in worrying her about it, if I can help it. I'll just keep still. She won't see grandmother Carey in weeks, maybe."

His mother rather helped this resolution along by her questions: "What did grandmother say to the chicken?"

"She said it looked most too good to wait until to-morrow; that she had not had a taste of chicken in a long time; and the caraway cookies are just such as her mother used to make for her when she was my age; only, mother, I'll bet her's weren't near so good as you can make."

"And did you carry the things down cellar for her?"

"Yes'm, and put them all away; and she said, 'tell her she never could thank you enough.'" And Eben went away whistling, before more questions came.

It wasn't a nice afternoon at all. He didn't care for the speckled egg, and thought some of throwing it away. He had a chance to ride old Whitie to pasture, and didn't want to do it; his father said: "I'm afraid the boy is sick," but the mother said: "No, I think not."

By and by, to Eben's satisfaction, the day was done; he wanted to go to sleep and forget it. But to his dismay, he found that there was no sleep to be had out of his bed. He turned his pillow five times, and it was hot every time. At last, he sat upright, and called: "Mother!" Of course mother went up-stairs.

"Mother," said Eben, "I want to tell you; I didn't mean to, and I didn't think it was wrong not to, but now I know it is: I spilled every drop of the soup before I got to grandmother's at all; and I left the pail behind a tree, and grandmother doesn't know anything about it."

"But I did, my son," said mother, quietly sitting down beside him, and taking Eben's hot, rough little hands in hers.

Then was Eben astonished. "You did!" he said. "How?"

"The pail told me, first. It was all sticky outside, and grandmother never sends home dishes in that way. Then your shoes told me; when you changed them for slippers this evening, I saw that they were all greasy and smelled of soup. Then your face told me, all the afternoon, that something was wrong; I have been waiting to hear about it. Shall I tell you what has made me feel badly? That it took you so long to make up your mind to tell me."

There was a long talk about soup, and several other things; and when Eben lay down again, he said with a satisfied sigh: "Mothers know everything, and they are nice, every time; and I won't try to hide anything ever." Then he found to his joy that his pillow was full of sleep.—*Selected.*

TRAINING.

It was general training day. If you don't know what that means, ask grandma. John knew; and he wasn't deaf. Not he. Nobody heard the drum and fife that morning any plainer than he did. I don't know that it sounded sweeter to any boy's ears. Yet he wasn't rushing along the streets of Windsor with the rest of the boys, eager to join the procession. Instead, he was out in the back lot, away up in the northwest corner, hoeing potatoes with all his might. A nice little patch of potatoes; none better looking in all the town of Windsor. I doubt if there were any that received such care. Every hill of them belonged to John, and it was about all he did own in the world, unless I except an old arithmetic with one of the covers gone entirely, and the other hanging by half its back; but every problem in that arithmetic John could do! And there were some hard ones.

He hoed away. The band was playing, and he tried to make his hoe keep time to the music, while he whistled it loud and clear.

Jo Parsons leaned over the rail fence and looked at him.

"You don't say you ain't a-going!" said he.

"Well," said John, "I didn't say it, so far as I know, but I can if you want me to."

"Well, now, if you ain't one of 'em! Why not?"

"Why not what?"

"Why not ain't you going to general training, when every man and boy in this town is on hand?"

"Got other business. Every man and boy can do all the work that there is to do at general training, without me, and my potatoes are spoiling to be hoed, and this is the only day I've got."

"Why can't you hoe 'em to-morrow just as well?"

"Because to-morrow I've got to go and help Governor Wolcott hoe his; there's acres of them, and it will take me all the rest of the season; before I'd have another chance at mine, they'd spoil, sure; no, sir, I've looked at the sum on all sides, and worked it up every way I could think of, and the only answer I got was that I must stay at home and hoe. I'm training, though. Don't you hear my hoe keep time to the music?"

"How many potatoes do you expect to get out of that patch?"

Jo said the word "patch" in a very contemptuous way. The fact was, he might as well have told his friend John just what he thought, that that potato patch was a very small affair.

"Dunno," said John, cheerily. "Just as many as I can coax into growing for me."

"And what are you going to do with them when you get them?"

"Sell every blessed one; father has promised me seed enough to plant again, next season, so I sha'n't have to lay by any."

"Well, what do you want to sell them for? What are you after, anyhow?"

John stopped his busy hoe and leaned on it for about one minute, while he said in a slow and very impressive voice:

"There's a good many things I would like to get, and there are two or three things that I mean to get if I can with these potatoes; but there's one thing that I'm after with all the strength that there is in my hoe, and that I'm *bound to have;* and that's one of the new geographies with pictures of the rivers, and towns, and everything!"

"Ho!" said Jo; and the way he took his arms off the fence, and stood up to put force into the word, gave you to understand that he had a very small opinion of geographies, and thought that John Fitch was a simpleton.

He went to general training, and had a good time, I presume; but whether he did or not, no one will ever know; for so far as I can learn, nobody ever heard of him again, though I suppose his mother and a few friends knew all about him.

And John kept at his hoeing; and then when that was finished he went home and did the "chores."

Hard work, was it? Of course it was hard; but then wait a bit. To-day there is not a well-informed boy in the country who doesn't know more or less about John Fitch. Among other things they know, that a few years later, when he had earned his geography, and studied it, and studied several other things, one day he went gliding up the Delaware River on a steamboat of his own planning, the first one that ever was used in the world! I'm inclined to think that he hoed his patch of potatoes to some purpose.

The truth was, he had a 'general training" every day in the year, and trained his mind to think and to plan.—*Pansy.*

"STOP-A-WHILE."—There is in Africa a thorn called "Stop-a-while." If a person once gets caught in it, it is with difficulty that he escapes with his clothes on his back, for every attempt to loosen one part only hooks more firmly another part. The man that gets caught by this thorn is in a pitiable plight ere he gets loose. You would not like, would you, boys, to be caught in this thorn? And yet many, I fear, are being caught by a worse thorn than "Stop-a-while." Where do you spend your evenings? At home, I do hope, for if you have formed a habit of spending them on the streets with bad boys, you are caught in a worse thorn than "Stop-a-while." If you spend your evenings at home, do not allow any of your playmates to persuade you to go out and join them for one evening only, for if you do, the desire to go again will be strong.

Boys and girls who disobey their parents, who loiter about on Sunday instead of going to Sunday-school, who take the name of the Lord in vain, are caught in the worst of snares, from which it will be more difficult to extricate themselves than from the African thorn. The boy who roams the streets at night has fallen into one of the worst of habits.

AN INDIAN HERO.—Superstition settled many questions of war and of tribal policy. A band of Indians emigrated in a body from the Minisink region, to avoid a malign genius of the place. A party of Senecas chased a young Catawba warrior for five miles. He succeeded in killing seven of them before they captured him. The next day, when he was led out to the torture, he escaped by a sudden dash, leaped into the river amid a shower of bullets, and swam under water like an otter, only rising to take breath. On the opposite bank he made an insulting gesture at his enemies, and fled away. Of those who pursued him, he slew a party of five while they slept, mangled and scalped them, and returning in the night, dug up and scalped the seven whom he had slain at first. A solemn council of his foes decided that he must be a wizard, and that pursuit would therefore be useless.—*Dr. Edward Eggleston, in May Century.*

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Miscellaneous.

All men love freedom. But the just man demands it for all, the unjust man for himself alone.

"Throw Physic to the Dogs I'll None of it."

We don't like blaming Macbeth for this expression of disgust. Even nowadays most of the cathartics are great repulsive pills, enough to turn one's stomach." Had Macbeth ever taken Dr. Pierce's "Purgative Pellets" he would not have uttered those words of contempt. By druggists.

Be courageous and noble-minded; our own heart, and not other men's opinion's of us, forms our true honor.

The Sensation of the Age

Every season has its sensation. If it is not one thing it is another, and so the world moves on. When Jenny Lind came to this country and commanded $695 for a single reserved seat the people were amazed. But more astonishing things have happened since then, not the least of which was introduced in Swayne's Pills for general improvement of the human system. They are good for almost every complaint, and are indispensable for Costiveness, Liver troubles, Sick Headache and other ailments of a depressing character.

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

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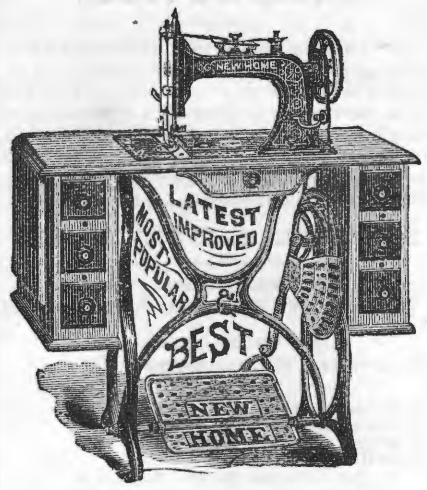

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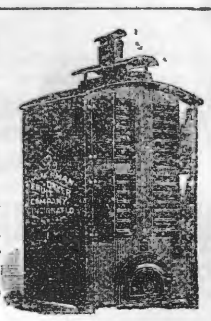

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June 6, 1883.

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Good Ordinary	8⅞
Low Middling	9½
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RAGS—Well assorted	1¾
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BUTTER	10
CHICKENS—Hens	25 to 33
Young Chickens	15 to 20
EGGS	12
HIDES—Dry Flint	15 to 16
Dry Salted	11 to 13
Green Salted	7½ to 8
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Unwashed, Clothing and Combing	18 to 22
Unwashed Lamb's Wool	none.
Burry One-third less	

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FLOUR—Superfine	4 25
Extra	5 00
Choice Family	5 75
Fancy	6 25
Patent Process	6 75
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WHEAT—New	100 to 112½
CORN—Sacked in Depot, white	49½
New, from Wagon, shelled	48
" " in ear	50
OATS—Sacked in Depot new	53
RYE—From wagon, Seed	50
BARLEY—from wagon	60
HAY—Mixed	14 00
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Choice "	15 50

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CATTLE—Best fat Steers, per 100 lb	5 25 to 5 75
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Heavy Hogs	6 20 to 6 35
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BACON—Clear Rib Sides	11¾
Shoulders	8
LARD—Buckets	13½
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HAMS—"C. C. C."	13 to 13½
COUNTRY MEAT—Shoulder	9½ to 10
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Hams	12½
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BULK MEATS—Clear Rib Sides	10¼
Clear Sides	11¼
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Common to medium leaf	6½ to 7½
Good leaf	7 50 to 8 50
Fine leaf	

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Yellow Clarified	8⅛ to 9
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MOLASSES—New Orleans	45 to 58
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	8¾ to 9½
NAILS—10d	3 75
Horse shoes	5 00
SALT—Seven bushel barrels on cars	1 89
5½ bushel bbl	1 40
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Buffalo Slaughter	27 to 25
Hemlock	24 to 27
In Rough	20 to 24
SEEDS—Herd's Grass	1 00 to
Blue Grass	1 00 to 1 15
Clover	2 00 to 2 25
Timothy	2 25 to 2 50
Orchard Grass	1 40 to 1 25
German Millet, from wagon	1 50
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NON-RESIDENT NOTICE.

(Circuit Court, May Rules, 1883.)

Hittie Nolen vs. Lee Nolen.

In this cause it appearing to the Clerk from the allegations set forth in the bill, that the defendant is a non-resident of the State of Tennessee, so that the ordinary process of law cannot be served upon him, therefore orders that publication be made in the GOSPEL ADVOCATE, a newspaper published in Nashville, Tennessee, once a week, for four consecutive weeks, requiring the said defendant, Lee Nolen, to appear at the courthouse in the city of Nashville, on the 4th Monday in June next, then and there to plead, answer or demur to complainant's bill, or the same will be taken for confessed and the couse set for hearing ex-

Witness, J. E. ALCRICH, Clerk,
By H. C, Hudson, D. C.

ELI T. MORRIS, Sol. for Compl't.

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Hogan & Hall, (retail also) 106 Broad St.

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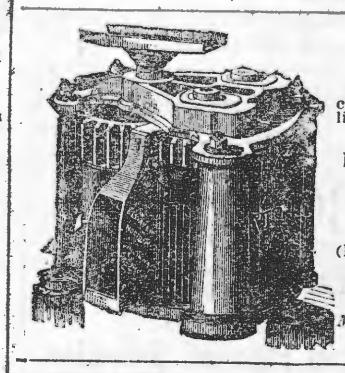

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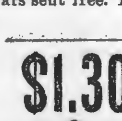

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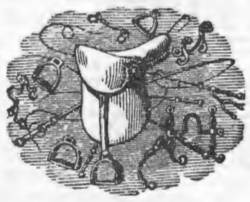

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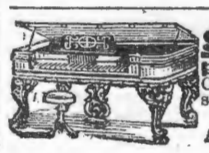

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THE GOSPEL ADVOCATE.

VOLUME XXV., NUMBER 24. } NASHVILLE, TENNESSEE, JUNE 14, 1883. { $2.00 YEARLY IN ADVANCE. POSTAGE PREPAID.

EDITORS:

D. LIPSCOMB, E. G. SEWELL.

Our Country's Call.

Inspired by the faith that apostles possessed,
Go herald the grace of the Savior of men;
Where throned in His truth all the people are blest;
In Christ and His cross is our measureless gain.

Our land, though resounding with liberty's hails,
By millions of strangers expectantly trod
From ocean to ocean, from mountains and vales,
Is calling to sowers and reapers for God.

The joy of truth-sowing unceasing shall live;
The handful of corn on the mountain-tops sown
To valleys beyond shall its waving grain give,
And far generations new harvests shall own.

O Savior of men, on thy churches full pour
Thy Spirit and love, as the Pentecost dower;
Thy gospel exalt in its might, as of yore,
And breathe on our nation thy blessing of power.

Our land be allied to the kingdom above,
Be Sharon's pure rose to the wilderness given,
Our temple of freedom be light with God's love,
Our homes be illumed from the portals of heaven.

—*Rev. F. Denison, in the Watchman.*

ITS PRACTICAL WORKINGS.

The *Standard* gives the former of our two articles in No. 21 of ADVOCATE, and makes the following remarks:

We have seldom seen an article of the same length containing a larger amount of misinformation.

1. We suppose that many of the friends of our missionary organizations subscribed for the *Standard*, and paid for it, and recommended it to others as a paper that rendered efficient aid to missionary work. But this is not what is now charged. The charge is, that the "General Convention was used *chiefly* to build up the *Standard*." The simple truth is, so far as we know it, that the General Convention was *never* used in any way to build up the *Standard*. We never received one cent from the General Convention to build up the *Standard*, and we are under no obligations to the General Convention, as such, for any aid in that direction. If any connected officially with the General Convention, or having access to its records, can testify to any such use being made of it, we will take pleasure in publishing their testimony. The *Standard* has done what it could to build up the General Convention, but has never asked or received anything in return, beyond the patronage of those who approved its work.

2. The Standard Publishing Company never made a bid for the publication of the Hymnal, but refused to do so.

3. The *Standard* never said nor intimated that "if the Society refused to be subservient to its interest, it would destroy the Society." We have made no war on the Society, have uttered no threats against it, and stand in the same cordial relations to it as before the new Hymnal was published or thought of—raising money for it, and paying money to it.

4. The *Standard* has known no temptation to use the Society for selfish ends, and has never so used the Society.

We thus positively and emphatically deny these charges. We demand that David Lipscomb shall prove his charges or withdraw them. He is bound, as a man of honor, to do one or the other.

The Standard Publishing Company speaks for itself in another column.

We do not intend to be ensnared into a personal warfare. We pass in silence many ill-natured things said of us, and would probably have done so in this case, had not the General Convention been involved. It gives us a chance to make a fair issue, and to unmask the evil spirit that lurks in the opposition to our missionary societies. We ask the GOSPEL ADVOCATE to copy this.

Here is the letter of J. H. Fillmore on the same subject. We ask a careful reading of these:

Bro. Lipscomb: In your issue of May 23d, under the above heading, you "pitch into" the *Standard* pretty severely, showing, amongst other things, its evil by allowing itself to be subject to great temptations. I fear the ADVOCATE's great temptation to so strongly oppose the *Standard*, has led it into sin.

I am not familiar with the things you speak of fifteen years ago, but as to the matter of bidding for the publishing of the Revised Hymnal, I know the Standard Publishing Company were *not* bidders. On the contrary, when invited to bid, they refused, and the history of the matter further shows that they acquiesced in the award of the contract as the trustees made it, and advertised and pushed the sale of that book with unreserved strength. It was not until the publisher of the Hymnal showed that he did not intend that other publishers should have a fair chance as sellers of the Hymnal, that they accepted a book that did promise fairness.

And this leads me to another correction. The Standard Publishing Company are *not* the publishers of the Hymn and Tune Book. That act, which you characterized in a former article as "seeming almost a crime," should be put upon me. "I did it with my little hatchet," (as the pullet said,) after, however, I had seen a number of our publishing brethren, who agreed that it was justifiable, and that they would support it.

You see, you have not only done the *Standard* injustice in this matter, but also Fillmore Bros., for they (F. B.) are the publishers of the Hymn and Tune Book, and they determined on the project for the direct purpose of showing those who *would* that there *could not* be a monopoly made of such things. And this explanation may perhaps encourage your readers to feel that we are not in such great danger from monopolies in the publishing business, as your article would indicate.

JAS. H. FILLMORE.

Nevada, Mo., May 26, 1883.

It did not require a request from Elder Errett, to secure the publication of his article. When we have made a mistake that even seemingly does injustice to another, to make us sensible of it, will always secure the correction. We think we are, we know we ought to be, more anxious to correct a wrong we have done, than the wronged one is for us to do it. When one wrongs another, the wrong-doer is the worse wronged. I suppose, of course, I was wrong in saying the Standard Company bid for the publishing of the Hymnal. I did not read much of the bitter controversy growing out of the publication of the two books. But somehow it got firmly fixed in my mind that the Standard Company had bid. Possibly because Fillmore Bros. and the *Standard* were so intimately associated in the publication of the rival book, we confounded the two in the whole transaction, and attributed to one what was done by the other. It has been supposed, we know not on what grounds, that had Fillmore gotten the publication, the *Standard* would have handled the Hymnal as it has the rival book. But this is the only statement of mine that is directly denied, unless it be that the degree expressed by the word "chiefly" is denied. On this point we judged the tree by its fruits. This is the work that it has chiefly accomplished. To deny that a dollar of money was ever appropriated by the Society to the *Standard*, is to deny what no one ever charged, and I suppose, never thought of.

But that the machinery of the Society, its agent, and its publications have been used to advance the interests of the *Standard*, none will risk denying. The *Standard* even used the circulation of the minutes of the Society to push the sale of the book intended to destroy the use of the Society's book, a transaction hard to reconcile with principles of business honor or Christian morals. But a transaction that fully reveals the subserviency of the Society to the uses of the *Standard*. Why should the *Standard* have the privilege of pushing its circulation and publications through the circulation of the Society documents above other papers favorable to the Society? That others did not seek the advantage, does not affect our charge. It was that out of the Society's existence grows this temptation that will be used by the enterprising, to the detriment of the modest.

But take the statement just as given by the *Standard* and Fillmore, and it abundantly substantiates our charge. Fillmore was one of the musical revisers of the Hymnal, was engaged by the Society to aid in getting out their book and then a bidder for its publication. His bid was rejected as higher than another. The idea then came to him to use chiefly the same material and publish a rival book. He had doubts as to the justice of such a course, as most men would. So in his hesitancy he saw "a number of our publishing brethren, who agreed that it was justifiable, and that they would support it."

Now who were the publishing brethren who solved Fillmore's doubts as to the morality and justice of the course, and gave him the assurance of support in this work? Did any publisher of a paper tell him it was morally right, that it was justifiable, and guarantee him their support as an inducement to him to go forward, except those of the *Standard?* If so, which one? None have supported it save the *Standard*. After Fillmore's bid was rejected and he had doubts of the justice of publishing a rival book, mainly out of the material he had collected and used for the Society book, the *Standard* solved his doubts and guaranteed him support if he would publish a rival book. It induced Fillmore to do what I said it did. I was in detail wrong, but the difference in moral right between what I said it did and what Fillmore says it did, is all in favor of my statement. It is worse to lead another into wrong, especially for one's own advantage, than to commit the wrong ourself.

But we affirm the *Standard* has been the real publisher of the rival book. It assumed the moral responsibility of it in solving Fillmore's doubts and assuring him of its support. It is fair to infer but for this assurance the rival book would not have been published. It advertised it, pressed its circulation, published from week to week the churches adopting it, and the number of copies sold, and I am safe in saying nine-tenths of them have had the *Standard* imprint upon them. It is in fact as well as in justice and morals, the publisher of the rival book.

Now, what motive prompted this course? We said it was because the *Standard* could not control the publication of the Hymnal for its profit. Fillmore says, "It was only when the publisher of the Hymnal showed that he did not intend that other publishers should have a fair chance as sellers of the Hymnal, that they (the Standard Company) accepted a rival book that did promise fairness."

Well, who were the other publishers whose interest the *Standard* was so solicitous to protect? Was it the *Christian-Evangelist* or the *Review* with whom it has been on terms of such brotherly love? The *O. P. Guide* we think handles neither, and the ADVOCATE certainly made no complaint. Whose interest save its own, caused the *Standard*

to seek to destroy the sale of the Society book? It was certainly not the interest of those journals which it is now seeking to drive into bankruptcy by furnishing the *Standard* at less than cost, as it published sometime since it was doing, it was seeking to protect.

According to Fillmore's statement the *Standard* pushed the Hymnal, until it found the trustees had not provided for its making as much money out of its sale as it thought it ought to make, and because they did not furnish to the *Standard* the aid it wanted, it turned against its own child—begotten by its editor-in-chief, nursed by itself all its life, and tried to destroy it.

To show how dear the child was, the *Standard* sacrificed because its interest was not provided for, we publish the following letter written to Alexander Campbell, to induce him to transfer his hymn book to the Society. It was written by I. Errett, though signed by a number of other prominent brethren:

Beloved Brother Campbell: The undersigned, your warm personal friends, and bound to you by ties of deepest sympathy in the cause you have so long and successfully advocated, desire to communicate with you concerning a matter which seriously affects the unity and welfare of our religious movement.

We have long been aware of a growing sentiment in favor of a change in our Church Psalmody. Without discussion and without effort, it has ripened into an almost universal desire. There is now a general and earnest demand for a Hymn Book, larger, and more fully adapted to all the wants of private, social, and public worship.

This demand, now so generally known, and frequently expressed, is likely to give birth to several compilations, undertaken by individuals on their own responsibility. The result, if they go forward, must be to flood our community with a variety of books, and destroy the unity and harmony in worship, by which, as a people, we have hitherto been characterized.

Earnestly wishing to avoid this calamity, and desiring to forestall these individual schemes, we are greatly solicitous to enlist you in a plan which, while it will meet the demands of our community, will at the same time, tend to preserve us one people. We beg leave, therefore, to submit most respectfully the following suggestions:

I. Let the copy-right of the Hymn Book now in use, be made over to the Board of the A. C. Missionary Society—that its profits may go to the cause of missions.

II. Let a committee of suitable brethren, to be mutually selected by yourself and the Board, be chosen to undertake the revision and enlargement of the book.

III. Let the announcement be made *in time*, that such an arrangement is made, and that it will be carried into effect as soon as practicable.

The advantages of this plan are:

1. It will retain substantially in use the present book—all the hymns that have become so dear to us in the associations of the last forty years.

2. It will enable all who have the present book to continue its use until worn out.

3. It will check all attempts to introduce other books having in view the profits of individual enterprise.

4. It will make a permanent fund for missionary purposes, and link your name with missionary enterprise in an example of benevolent appropriation, which surely will not diminish the lustre of your reputation for philanthropic zeal and devotion; and will serve as an example to quicken the benevolence of others into richer and better life.

5. It will greatly contribute to the preservation of unity of spirit and harmony of effort among our widely extended community.

We are well satisfied that unless something of this sort is done, there will be many unhappy results flowing from numerous and ill-advised attempts to introduce books, which, while they will succeed in crowding out of use the present book, will no longer allow to us the sacred and hallowing associations, and the harmonizing tendencies which we have so largely enjoyed in the past, from the universal use of one book in our worship.

We desire to learn from you at your earliest convenience, your views and wishes touching this most grave and important matter.

We have selected Isaac Errett, Detroit, Mich., to conduct the correspondence with you, and will be pleased to receive, through him, your reply to this communication.

We could readily quote from Bro. Errett showing that he still maintained the desirability of one book of song for the whole church as preservative of, if not necessary to, the unity of the body of Christ, up to quite a late date. Brother Errett was the active man in securing the transfer of the hymn book from A. Campbell to the Society. He was one of the active men in editing, enlarging and publishing the book for the Society. He was one of the original editors of the Hymnal. He was one of the committee that reported in favor of the late revision.

While one of this committee, he thought the old book amply sufficient for the needs of the church for years to come. He fully endorsed and approved the book as right in its connection with the Society, and the *Standard* "advertised and pushed the sale of the Hymnal with unreserved strength," as Fillmore states it, until it saw that provisions were not made to secure it a satisfactory profit in handling it.

Errett thought when Campbell was asked to make the sacrifice of his interest, two books would bring discord, and tend to destroy the unity and harmony in worship, by which as a people we have been characterized. He thought two books "a calamity," to avoid which demanded the sacrifice of the personal interest of A. Campbell. That one book, the proceeds of which should go to the Missionary Society, would "tend to preserve us one people." What does he think now when Bro. Errett's interest is at stake? When did he change? What changed his views? Let Fillmore's letter answer.

He thought for A. Campbell to sacrifice his interest in the hymn book, and give it to the Society, would add to the "lustre of his great name for zeal and devotion to the cause of God," and "would quicken the benevolence of others."

But now, when not Campbell's, but Errett's interest is at stake, how wonderful the change.

After A. Campbell yielded to Errett's importunities, and bestowed the gift on the Society; after Errett had labored for years to build up the Society, and its hymn book connection, only because the trustees failed to so manage this gift of A. Campbell as to let the *Standard* make as much profit out of it as it desired, Bro. Errett goes back upon his life-long principles, repeatedly uttered and enforced, and justifies, encourages, promises support to and aids in bringing out a rival book, to sow discord and strife, and to destroy the value of that gift that was to hand the name of A. Campbell with an ever-increasing lustre down to future generations, to quicken the generosity of others, and to promote and strengthren the bonds of unity and brotherly love among the children of God. Then ask for proof that the *Standard* has used the Society for selfish ends!

It is not the exposure and condemnation of these things that bring shame and reproach upon the churches of Christ. It is the existence of them in high places. They exist greatly, they are influential for harm, because these human organisms afford the opportunity, and the temptation to use the churches of God for selfish ends. Men in these, as in all organisms, gradually work themselves into certain habits and the use of certain means, and they are scarcely conscious of the position they reach.

God left his church with none of these evils and temptations to excite the greed or ambition of his people.

I have not a doubt but that brother Errett is greatly unconscious as to how much he has used the Society for his ends. It has grown on him so gradually, has become such a matter of course, to use its publications and agencies, as a means of circulating and pushing his own paper, that when the trustees failed to give the accustomed opportunity, he felt he was grievously wronged out of his sacred right.

At the only point, and in the only instance the Society ever failed to subserve his interest, he has tried to destroy the support of the Society, and to render it dependent upon himself by bestowing upon it the profits from the book through which he sought to destroy the value of its book. "He who offends in one point is guilty in all." He shows his willingness to strike it at any other point, in which it might fail to subserve his interest.

He has not only done this, but has declared by his course that the trustees appointed by the Society are incapable of managing with justice and fairness to the friends of the Society, the publication of the hymn book. If they are incapable of justice and fairness here, they are untrustworthy everywhere. No such blow has ever been given the Society, as Isaac Errett, its life-long friend, has given it, because the trustees did not provide the *Standard* satisfactory profits out of the ministration of A. Campbell's gift to the Society. A. Campbell ought to give the hymn book; Isaac Errett demands profit out of the gift, or he will destroy its value. These profits were not simply the money directly made in the sale of the book, but the opportunity of extending the circulation of the *Standard* through handling a book of universal demand in the church, is no light matter.

It pains us to say these things; we would be a traitor to the best interests of the church not to say them. He who would let them pass and grow without exposure and rebuke, because he fears unpopularity, or for the sake of a peace—that is no peace—is a traitor to the best interests of the church of God. Iam not alone in these convictions concerning this matter. Two of our papers, the *Christian-Evangelist* and the *Review* have given expression, not so fully but repeatedly, to sentiments similar to these. The publisher of another paper, who has always maintained friendly relations with the *Standard*, writes me, "I fully endorse your articles," referring to the former ones on this subject. One of the elders of the Central Church, Cincinnati, writes, "If a man ever was recreant to his convictions, and for no better motives than selfish ones, I take it Isaac Errett is the man."

I am no apologist for the Society or its hymn book. I believe the managers are good men, mistaken in their judgment of how best to spread the gospel. I have never believed different books destructive of unity. I would have gladly approved the book published by Fillmore and the *Standard*, had it come without the stain of personal dishonor. I am not willing to fight the Society at the cost of personal honor. I have not the least unkindly feeling toward the *Standard* or Elder Errett. The *Standard* has shown greater enterprise and energy in using its opportunities than any paper among us.

If it would confine itself to fair means, and stand firmly for the truth, I would be glad to know it had one hundred thousand subscribers. When it fails to do this, and threatens to affect the morals of the church of Christ by its example, however painful it may be, or however unpopular, I will offer my protest.

It, of course, after calling for the proof, cannot refuse to publish it. I ask that it publish my article as I have written it. It can in its abundant space make room for this. I have not often troubled it, shall not in the future.

D. L.

KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

EVANGELISTS.

Dear Bro. Harding: Since your connection with the ADVOCATE, I esteem it more highly than ever, and I have long thought it the best paper of our brotherhood. I do not say this because I am a native of Kentucky, and once enjoyed your associations; but because I think you are certainly doing the right work in the right place, and at the right time. I only wish that your scathing and fearless defense of pure Bible doctrine and practice, against all human usurpations and innovations, should be read by our brethren everywhere, and especially by every brother in Kentucky, where, judging from observations in the past, so many are prone to run headlong after human societies, politics, parade and show in the worship, etc. But I did not sit down to write you a private letter, though I feel much like doing so, but to call your attention back to a short article found in the closing issue of last year's volume, under the heading of "Evangelists."

In a tract on the "Scriptural Plan of Spreading the Gospel," Bro. Jas. Beaty, we think, correctly takes the position that the evangelist was a gift, given for a special work, as were the apostles and others, and therefore has no existence now. You enter a criticism on this position, based upon the etymology of the word evangelist. While the word may mean a preacher of the gospel, and while, therefore, we may now have evangelists in the sense in which we have preachers of the gospel, yet since those supernatural gifts have passed away, the gifted evangelist has had no more existence than has the apostle, the prophet, the pastor (elder) or teacher. Eph. iv: 8–11. It is the supernaturally gifted evangelist that Bro. Beaty is contending has no existence now. You certainly agree with him in this; but at the same time you speak of his position as being very singular, and you think his mistake is apparent from the fact that the word evangelist means a preacher of the gospel. Now the modern "preacher of the gospel" differs so materially from the one who, in ancient times, had a peculiar gift, on account of which he was called an evangelist, that I doubt the propriety of calling the modern expounder of the written word an evangelist. He is not a preacher of the gospel in any other sense than that he endeavors to persuade people to receive the gospel which has already been preached. The glad tidings have already been brought, and are spread upon the inspired pages of every man's Bible, and no man can bring them a second time.

Sometimes the modern evangelist, so called, is invested by some congregation, or by some convocation of preachers or elders, or by some other ecclesiastical body, with "credentials and letters of authority" to travel through the country and call scattered and disorganized disciples together, and "organize them into a congregation." Now, all the congregational organization found in the New Testament, is the assembling of disciples together to worship God. If this evangelist, as such, has authority to thus call them together, they have no authority to come together till so called; for authority never conflicts with authority in the same government.

Let us hear from you again on the subject of evangelists. L. C. WELLS.

Bibb P. O., Comanche Co., Tex., May 20, 1883.

With very great pleasure have I read the foregoing letter from Bro. Wells, as it brings to my mind many pleasant memories of hours spent with him in the beginning of our ministry. Especially do I remember the happy evening when it became my lot to "tie the knot" which bound him to one of Kentucky's fair daughters. I trust that the blessings for which we prayed have rested upon him and his fair help-meet ever since.

Let us now consider the thoughts which he presents on the subject of "Evangelists." There is nothing in the word evangelist, nor in the use of it in the Scriptures, which implies that it was a "gift" peculiar to the apostolic age. True, they very generally, if not universally, possessed miraculous powers; but so did all the leading men of the church. Indeed, in some cases in which numbers were baptized, these miracle-working powers were conferred upon all the converts immediately, or in a short time afterwards. (See Acts viii: 14–17, and Acts xix: 1–7.) We are no more warranted in supposing that the evangelist was peculiar to the apostolic age, because we now find no man who has the power to work miracles, than we are in concluding that the eldership has passed away, for the same reason. Does Bro. Wells suppose there are no pastors (elders) now, because none work miracles? Remember the pastors are mentioned among the "gifts" in the passage to which he refers; Eph. iv: 8–13.

"The modern 'preacher of the gospel,'" says Bro. Wells, "differs so materially from the one who, in ancient times, had a peculiar gift, on account of which he was called an evangelist, that I doubt the propriety of calling the modern expounder of the written word an evangelist."

The very same objection lies against the use of the words, preacher and teacher. While it is true that the modern evangelist can only publish the written word, it is equally true that the ancient one could proclaim only that which the apostles authorized him to announce. The apostles were the ambassadors then, the source of authority on earth, just as their writings are now. They had to publish the spoken words, we the written. We would have the advantage of them, by very much, had not the kind Father, who is no respecter of ages any more than he is of persons, made the balances even by granting to them special powers to supply their deficiencies till the publication of the "perfect law of liberty," when they ceased, because there was no further need for them. The modern pastors, (elders,) teachers and evangelists are just as competent to do their work without these powers, as the ancients were with them. We have that which these gifts were designed to furnish them; namely, the will of God.

If I were to ask Bro. Beaty, or Bro. Wells, what authority he had for teachers in the church, he would probably say, "In the commission we are commanded to teach, therefore there must be teachers." Just so, I can say, in the commission we are commanded to evangelize, and this evangelizing is to extend to every creature, hence there must be evangelists as long as there are people to whom the good news should be announced. If Bro. Wells will take his Englishman's Greek Concordance, and look over the words *evangelion*, *euangelizo*, and *euangelistees*, which mean respectively, evangel, evangelize, evangelist; or, the gospel, to preach the gospel, and a preacher of the gospel, I don't see how he can fail to conclude that as long as it is necessary to preach the gospel (evangelize) we will need the evangelist.

It is the evangelist's duty to preach the gospel, to baptize the believers, and to teach them to observe all things whatsoever Jesus has commanded. He receives his authority from the Lord, through the apostles. Bro. Wells says: "Sometimes the modern evangelist, so called, is invested by some congregation, or by some convocation of preachers or elders, or by some other ecclesiastical body, with 'credentials and letters of authority' to travel through the country and call scattered and disorganized disciples together, and 'to organize them into congregations.'" The evangelist certainly has the right to teach scattered disciples to meet together, for the Lord requires the meetings; but as far as these ecclesiastical bodies, missionary societies, etc., are concerned, they are to be despised for the same reason that we detest creeds, confessions of faith, etc. They supplant the Lord's way.

The difference between Bros. Beaty and Wells on the one hand, and myself on the other, is as to whether we should use the word evangelist or not; concerning the work to be done, if I understand the matter, we do not differ. The evangelist's work in the first days was "to preach the word;" to "reprove, rebuke, exhort, with all long suffering and teaching." As the work needs to be done yet, we still need the worker.

"Bro. Jimmie Harding is just a little mistaken when, in an article in the ADVOCATE, he calls the recent union services in this city a meeting of the Fourth and Walnut Christian Church."

So writes Bro. Yancey in the *Guide*. I have no recollection of calling the union services in Louisville a meeting of the Fourth and Walnut Christian Church. If I did, it was a slip of the pen, for I knew better. But I have not been able to find any such statement in my writings. Possibly it is Bro. Yancey who is mistaken. I did say that Bro. Yancey and others were as inconsistent in going to those union services at the Fourth Street Church, over which Bro. Hobbs presided, as were brethren Marshall and Stanley in fraternizing with the sectarians at Cynthiana; and it appears Bro. Yancey is not disposed to deny it. In order that he may see my point clearly, I ask these questions: Is it not sinful to force an organ into a church in opposition to the conscientious convictions of a number of good and true members, thereby driving them out? Are not those who do this, and those who aid, abet, and encourage them in doing it, schismatics? Did not the Fourth Street Church do this very thing? Has not Bro. Hobbs been aiding, comforting, and encouraging them in their wicked way? Do not the Scriptures teach that we should avoid those who thus make divisions in the churches, after properly admonishing them? Bro. Yancey can give none but an affirmative answer to each of these questions, I am sure. That those people are guilty of the terrible crime of dividing the church, is certain; and they ought not to be countenanced by the children of God till they repent. That is the point I make, and if it is incorrect, it ought to be shown to be so. Will Bro. Yancey undertake to do it? I would like to have his thoughts on the subject, and will copy them into the ADVOCATE, if he sees proper to publish them in a reasonable space.

Bro. G. G. Taylor and my father, J. W. Harding, recently conducted a most successful meeting at Jeffersontown, Ky. There were thirty-six additions to the congregation. Bro. Taylor is employed regularly by the church. He is also the querist man of the *Guide*.

My labors in this city (Detroit) will be continued, if the Lord wills, through this week.

Your relations with God decide your life in the world. If you would walk with God, first be with him in the depths and intensity of your own soul.

Miserable is the life of him who wishes rather to be feared than to be loved.

Queries.

"Do you regard that the Bible teaches that this world was created out of *nothing*?"—H. L. W. Gross and J. L. Boon, Masonic Normal School, Alexandria, Tenn.

The primitive, proper use of the word create, is to bring into being, to make something out of nothing. Its secondary meaning is to give a new nature, character, to shape or to change one nature, or shape into a different one. This is more correctly the use of the term make or shape; yet the distinction is not kept up in the Scriptures. The word create is frequently used to indicate a transformation, a re-shaping into something of a different nature, use, form and character. Without laying any particular stress upon it, we have been accustomed to regard its use in Gen. i: 1, and corresponding passages, as in the original and true sense. This is fully as consonant with all ideas of reason or probability, as to suppose the eternity of matter existing under innumerable changes. Difficulties on this subject arise only in man's presumptuous claims that he has discovered laws that have limited the divine power. In other words, man assumes that he is wise enough to know what God can and cannot do, where God has imposed no limitations on himself, or has revealed none to men. The expression, "in the beginning," as used in the Bible, clearly refers to a period long antedating the present order of affairs, as measured by men's existence. John i: 1: "In the beginning was the word, and the word was with God, and the word was God: all things were made by him." Here the same expression is used, and clearly refers to a period antedating the present cosmos or order. As to how long that period described as chaos continued to exist before it was developed into cosmos, the Bible gives no clue, and science, so called, is a reckless guesser. We do not understand either that absolute chaos ruled, but it was an order not in harmony with the present cosmos. When the language of the Bible is rightly understood, we believe it is literally true, and no fact has ever been, or ever will be, discovered that contradicts it. Science used to be knowledge classified. It was cautious, long at investigations, painstaking, slow at reaching conclusions; these conclusions were stereotyped and unchangeable. Now science, so called, is the wild and reckless ever-changing guesses, upon inadequate ground, of men lacking in all the elements of character essential to true scientific research. No Bible truth has anything to fear from science; only people must be patient for true science to issue her decisions. Science is never in a hurry, nor does it court popular eclat.

"Is it right for an elder, and a minister of the word, to fall out with a part of the members of the church to which he belongs, and withdraw his name from the congregation, and continue to preach in other localities, without any membership in any congregation? I am an assistant subscriber for the ADVOCATE, a poor man, who pays one dollar to Bro. L. D. Randolph, who takes it, reads it, turns it over to me, and I read it, and lend it to my friends to read."—H. C. McNees, Lamar County, Ala.

"I am the "elder and minister" referred to in Bro. McNees' question. He has not exactly stated the case as it is. It is rather this way: Some of the brethren have fallen out with *me*. I have done all in my power for the cause of my Master in this country. I have labored for this people, the church, for nearly thirty years, (ever since 1855,) and all without one dime of remuneration. I have met sin in the face, and hence my offence to some. Well, I could not, in the light of the apostle's injunctions, remain a member with the congregation. 2 Thess. iii: 6; 1 Tim. 6: 5; 2 Tim. 3: 1. Please say whether I was justifiable or not. P. S.—Do you consider Bro. Milligan's exposition of 1 Tim. v: 19, correct? See 'Scheme of Redemption,' page 308. It is this: 'That an accusation against an elder should not be received, unless it was supported by the testimony of two or three witnesses.'"—L. D. Randolph, Millport, Lamar County, Ala.

The above questions, as stated by the brother and the preacher, are put to us. Certainly we have never been able to find any authority for a member of a church, minister or others, withdrawing from a congregation. If such a thing ever occurred in apostolic days, they failed to tell of it. If the Holy Spirit anticipated such a necessity would ever occur, he failed to give any intimation of the fact. Churches became very corrupt in apostolic days; rather they began very low down in morals, and didn't improve. The Corinthians retained a man that took his father's wife from him. The Holy Spirit reproves the church for retaining such an individual, but does not advise any one to withdraw from the church.

The Spirit wrote to the churches of Asia, as recorded in Revelation, found much sin to condemn. One church had fallen from its first love; another had in it members who were of the synagogue of Satan; another had those who held the doctrine of Balaam, those also that taught the disciples to eat things sacrificed to idols, and to commit fornication. Then of the Sardis church he says, "Thou hast a name to live, and art dead." But he says, "Thou hast a few names even in Sardis which have not defiled their garments." Does he tell these few to withdraw from the church on account of its disorderly walk? Instead thereof, his admonition is: "Be watchful, and strengthen the things that remain, that are ready to die."

The Scriptures to which our brother refers teach exactly the opposite from what he practices. These Scriptures teach that the congregations should withdraw from the disorderly members. The first Scripture is: "We command you, brethren, in the name of our Lord Jesus Christ, withdraw from every brother that walketh disorderly, and not after the tradition you have received of me."

The lessons in Timothy teach to keep aloof from these wandering irresponsible teachers, that work evil. There is nothing more plainly taught in the Bible, than that the church, the individual congregations at Corinth, at Thessalonica, at Ephesus, constituted the body of Christ, and the individual members were parts of this body. To withdraw from this body, was to withdraw from Christ. The idea that a man can be a member of Christ, can be in Christ, and yet in no congregation or body of Christ, is an idea that has no foundation in the Bible. It is a part of that old sectarian idea, that a man may be in Christ before and without being in the body of Christ. It embodies the idea that there is an invisible church on earth, separate and distinct from the churches of God. The whole idea is wrong and subversive in all its workings of the divine order. The divisions condemned in the Bible are divisions in these individual congregations of the Lord. Men who think nothing of dividing and destroying congregations of Christ, preach much about Christian union. The only church union taught in the Bible is the indivisible unity and harmony of the local churches of God within themselves. Until we learn to respect and honor the churches of God, others will not respect them or our plea. The whole thing of withdrawing from one church and joining another, save as we change our locality, and worship with one near us, or we near it, is without warrant in the word of God. No preacher or individual who refuses to recognize himself as a member of the church near him, by worshipping with it, ought to be recognized by any other congregation. This we say of the general practice on this subject; of the special difficulties in the above case we know nothing. Generally the brethren are pretty much what the preacher makes them. When he has taught them for thirty or thirty-five years, he is like a father to his family. It would be a very strange proceeding for a father to raise a family of children, and then, when he is old, repudiate them, refuse to recognize himself as their father, disown them as his family. The whole idea that a man, preacher or otherwise, can fall out with a church and withdraw from it, is without biblical foundation, and most destructive to the cause of God. To withdraw from a church is to withdraw from the body of Christ, is to withdraw from Christ. If these brethren do not aid our brother when he needs it, it is doubtless because he has not done his duty in teaching them. He should repent of his wrong, acknowledge it, and patiently teach them what is right, instead of leaving them. They will likely not fully recover from his failure to teach them during his life, but he can, to some extent, rectify former failures. Christians must be taught the duty and blessedness of giving before they will practice it. The exposition of 1 Tim. v: 15, I think correct.

A portion of the people of Israel were called Jews, because they dwelt in the land of Judea. The land received its name from Judah, the son of Jacob.

D. L.

MAKE THE BEST OF THINGS.—We excuse a man for occasional departures, just as we endure a rainy day. But who could endure 365 days of cold drizzle? Yet there are men who are, without cessation, somber and charged with evil prognostication. We may be born with a melancholy temperament, but that is no reason why we should yield to it. Despondency is the most uncomfortable feeling a man can have. One good laugh is a bombshell exploding in the right place, while spleen and discontent is like a gun that kicks over the man who shoots it off. Some must have to get into heaven backward. Let us stand off from our despondencies. Listen for sweet notes, and not discords. In the world where God has put an exquisite tinge upon the sheel washed in the surf, and planted a paradise of blood in the child's cheek, let us leave it to the owl to hoot, and to the toad to croak and the fault-finder to complain. Take out-door exercise and avoid late suppers if you would have a cheerful disposition. The habit of complaint finally drops into peevishness, and people become waspish and unapproachable.—*Anonymous.*

REPUTATION AFTER DEATH.—Humboldt's letters, published after his death, damaged his reputation as a man. When the life of John Stuart Mill was known, after his burial, it was not as highly esteemed as while he was living. Indeed it appeared in striking infirmity. Now the domestic and social life of the Carlyles, as revealed by what they wrote, certainly detracts from the reputation of Thomas Carlyle, and involves an exhibition of unsuspected weaknesses, to use no stronger term, in their associates, which is rather damaging to the esteem in which they have been held. These facts are mentioned in order to add that no such revelations have been made in regard to eminent Christians contemporary with these famous infidels and worldlings. On the contrary, death has usually brought to light, with respect to these Christians, a course of Christlike beneficence and an amount of well-doing, which has added to the repute in which they had been held.

Old truths are always made new to us by coming on the experimental side.

Brute Fidelity.

An old elephant was engaged in battle on the plains of India. He was a standard bearer, and carried on his huge back the royal ensign, the rallying point of the Poona host. At the beginning of the fight he lost his master. The *mahout*, or driver, had just given him the word to halt when he received a fatal wound and fell to the ground, where he lay under a heap of slain. The obedient elephant stood still while the battle closed around him and the standard he carried. He never stirred a foot, refusing either to advance or retire as the conflict became hotter and fiercer, until the Mahrattas, seeing the standard still flying steadily in its place, refused to believe that they were being beaten and rallied again and again round the colors. And all this while, mid the din of battle, the patient animal stood, straining its ears to catch the sound of that voice it would never hear again.

At length the tide of conquest left the field deserted. The Mahrattas swept on in pursuit of the flying foe, but the elephant like a rock stood there, with the dead and dying around, and the ensign waving in its place.

For three days and nights it remained where its master had given him command to halt. No bribe nor threat could move it. Then they sent to a village one hundred miles away and brought the mahout's little son. The noble hero seemed then to remember how his driver had sometimes given his authority to the little child, and immediately with all the shattered trappings clanging as he went, passed quietly and slowly away.

Sharp and prompt as is the popular verdict upon men in their shortcomings and evil deeds, there is a sense in which it may often be regarded as the decision of God. Yet this fact, that God has set the moral consciousness of men, with its swift and merciless condemnation of evil in *others*, as one of the elements which enter into the punishment of wrong-doing on the part of individuals, should never be pleaded as a reason for withholding either sympathy or forgiveness from those who have justly incurred that condemnation. A good reputation which it has taken years to build up, may be destroyed by a single impulsive act; and in the minds of the many, the memory of that one act may stain all the years that have gone before, as well as those which come after it. In the mind of the Christian, this should not be so. There should be a complete readiness to let the one act of wrong-doing stand as a single isolated blot on an otherwise clear page; remembering that, harsh and long continued as man's judgment may be,

> "——He who views the strife,
> Calm from without, more wise than those within it,
> Counts the long "Yes" of life,
> Not the one 'No,' the single faithless minute."

And this forgiveness of the wrong-doer does not imply the abating of one jot or tittle of one's righteous condemnation of the act of wrong-doing; it implies only the ability to hold the scales of justice evenly; to know a little of the meaning of the theological commonplace that "God hates the sin, but loves the sinner;" to enter practically upon the realization of Christ's commands "Judge not," and "Forgive; . . . that your Father also which is in heaven may forgive you."—*S. S. Times.*

The True Worker.

When Christ came into the world to live among men, He took upon Himself the form of a servant, to do not His own will but the will of the Father who sent Him. He became the Father's servant for our salvation. And this is how he speaks: "My meat is to do the will of Him that sent me, and to finish his work." And he did finish what he undertook. Beginning what is lowliest, do you think that, when he labored in the carpenter's workshop in Nazareth, he would ever turn out faulty workmanship? Afterwards when he performed his miracles, each was a "finished" work. When he restored men from disease, he made "perfectly whole," and so the people testified: "He hath done all things well." At the close of his earthly service he could say to the Father, "I have glorified Thee on the earth; I have finished the work which Thou gavest me to do;" and the last word he spoke ere he bowed his bleeding, thorn-crowned head and died, was that word, "It is finished!" Let the Lord himself be your example in service; let the mind which was in Him, be in you also. Every work that is worth doing at all is worth doing well, from making a besom to setting jewels in a crown. That which you have in hand is indeed comparatively humble, but then it is necessary, and it may be done not only solidly, but with taste and beauty; and I would urge you—in spite of all temptations that may arise from weariness and haste to get done or any other cause—to do with quiet, careful perseverance, as a true Christian, till it is "finished." Acting in this spirit, you will have a right to that noble name, a Christian worker, sometimes assumed by those who have no title to wear it.—*Rev. James Culross, D. D.*

Some people have really picked themselves threadbare with self-examination. Friend, try a new experiment; whenever tempted to look at self for comfort and strength, look away immediately to Christ, and see if his beauty is not more to be desired than all your subtle selfishness. —"Looking unto Jesus" we grow like him.

Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm.—*Colton.*

It is the preaching of Christ our Lord which is the secret and substance, the centre and heart, of all preaching. Not merely of facts about him, but of his person, his work, his character, and his simple but unfathomable sayings—here is the secret and art of preaching.—*Gladstone.*

Christ is the key to the history of the world. Not only does all harmonize with the mission of Christ: all is subordinate to it. When I saw this, it was to me as wonderful and surprising as the light which Paul saw on his way to Damascus. —*Von Muller.*

Falsehood is in a hurry; it may be at any moment detected and punished; truth is calm, serene; its judgment is on high; its King cometh out of the chambers of eternity. —*Dr. Joseph Parker.*

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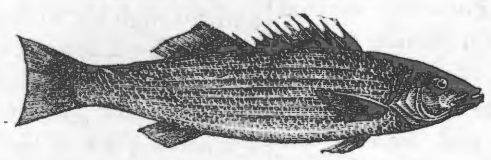

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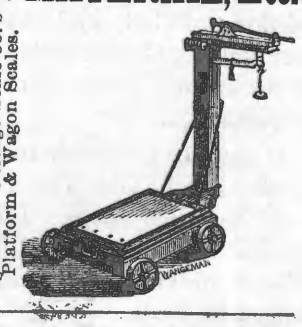

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NASHVILLE, TENNESSEE, JUNE 13, 1883.

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WILLFUL SINNING, WHAT IS IT?

It may be a little difficult to define precisely what the apostle meant in Heb. x, by the expression, "if we sin willfully." We presume that willful sinning, as mentioned in the New Testament, is about the same as presumptuous sins, as mentioned in the Old Testament. In Num. xiv: 30–31, we read: "But the soul that doeth aught presumptuously, whether he be born in the land or a stranger, the same reproacheth the Lord; and that soul shall be cut off from his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off. His iniquity shall be upon him." For this presumptuous sin there could be no forgiveness. The chief characteristic of this sort of sin was that the individual guilty of it *despised* the word of the Lord, and broke his commandment. This would indicate one that knew the will of God, knew what God required, but who willfully and deliberately set himself against it, setting God at naught, putting his own choice of things against the will and wisdom of God, and stubbornly goes his own way, setting God at defiance. For such sins God never made any arrangements for pardon in any dispensation.

It may be profitable to notice a few examples of sin in the Old Testament, and see how the Lord regarded them. Take the case of Jacob. He lied to his father, telling what he knew to be false, to obtain the birthright, which, by age, belonged to Esau. And yet he was not destroyed, although he suffered all the balance of his life on account of it, as we suppose. Now, it may be asked, what did this lack of being a presumptuous sin? Evidently in this; Jacob did not despise or disapprove God's requirement to speak the truth. He knew it was right, and no doubt in his heart approved it. But the strong desire to accomplish the end in view, to obtain the birthright in the family, led him to do what he knew was wrong, and what his own heart condemned him for, and he never tried to justify himself in it. This shows that he did not despise the word of God, that he did not disapprove it; but that through the weakness of the flesh he did what he knew to be wrong, and for which he patiently suffered much during the future of his life. We conclude from this case, that a man doing what he knows to be wrong, does not always constitute willful sin. If a man approves God's word, and condemns himself for the violation, and repents immediately and sincerely, he may be pardoned. Because through the pressure of strong temptation and the weakness of the flesh, he did it, all the while approving in his heart the justice of God in the command violated. A man that sins thus is always sorry, always penitent, so soon as he comes to himself, and will at once seek forgiveness from the Lord, while the promise is that such shall be forgiven.

Now let us take the case of Korah, Dathan and Abiram, and their comrades. They rebelled against the law of God regarding the priesthood. They did not like the plan of making all their offerings through the priest, the family of Aaron. They said all the people were holy, and that Moses and Aaron, sons of Levi, took too much upon themselves. Thus they deliberately despised the word of God, and stirred up a great rebellion in the camps of Israel. And in thus placing themselves against God, and deliberately despising and rejecting the command of God, they placed themselves so thoroughly against God that forgiveness was impossible. One of two things must be done. God must let them alone in their willful rebellion against him, and thus encourage rebellion in the presence of all his people, or, on the other hand, such must be taken away, must be destroyed. And so God in his wisdom saw proper to destroy them in the sight of all the people. Hence the earth opened its mouth and swallowed them up. And this was a matter of mercy to destroy those that had placed themselves beyond the possibility of pardon, and thus make them an example to others, that they might be thus deterred from doing the same things, and thus plunge themselves into ruin. Hence Korah, Dathan and Abiram stand as a lasting example to all people, through all time, not to sin presumptuously against God.

In the two cases we have now presented, we see plainly the difference between presumptuous or willful sin, and sin through weakness, while at the same time we approve the will and word of God, and condemn our own course. And we can readily see how the one can be pardoned, and God remain holy and just, and how the other cannot without giving license to lawlessness and rebellion. Jacob loved God, and approved his law, but through the influence of his mother, and his own desire to gain the birthright, and through the weakness of the flesh, he yielded to what he knew to be wrong, and doubtless in his own heart condemned it. But Korah and his company openly and deliberately rebelled against the law of God because they did not like it. Their wills and their wisdom did not like the will of God, and they *would* not submit. They chose and preferred their own way, and God could but destroy them.

Now let us look to the New Testament. Take the case of Ananias and Sapphira. They had a piece of land, and sold it, and then deliberately conspired together to retain part of the money secretly, and to give up the remainder as if it were the whole, thus seeking to make the world believe they were doing the will of God in sincerity, that they were seeking to honor him, when in their hearts they knew they were lying, and trying to palm off a deception. And this they did deliberately, when there was no pressure, nothing to impel them to it. They might have retained a part, or all, as indicated by Peter, had they been honest and truthful about it. But in their complicity and conspiracy they proved themselves to be so thoroughly out of harmony with the will of God, so thoroughly corrupt, and so thoroughly determined to go their own way, and so completely setting God and his laws of honesty and truthfulness aside, that God would not suffer them to live. Hence they fell down dead in the presence of Peter and the disciples, as a lasting example of the utter ruin awaiting all those that deliberately place themselves against the will of God. This sin of Ananias and Sapphira was evidently of the same character of the presumptuous sins of the Old Testament that brought immediate death. It is evident that God will cut no one off while there is chance for such a reformation of heart and life as will bring him back into harmony with his holy and divine will. But when they coolly and deliberately set the will of God aside, because they prefer to go their own way, they place themselves beyond the reach of mercy, they refuse mercy, and place themselves where mercy cannot save them.

Now take the case of the man at Corinth, who took his father's wife. We would likely say, in our way of judging things, that this man did worse than Ananias and Sapphira. But the case does not turn out that way. The history of the case shows that this man did not commit his sin with deliberate intent to set God at defiance, because he chose and preferred his way to God's will, but he did it through the pressure and weakness of the flesh, not despising the word of God, but knowing that the will of God was just. Hence, when he was roused up by discipline, and made to realize the danger of his course, and the utter ruin to which it would lead him if persisted in, he at once humbled himself, repented of his sins, reformed, and was forgiven; thus showing his hearty approval of the Lord's ways, and his disapproval of his own sinful course. We may surely, from the history of these cases, determine something of what it is to sin willfully. It will, therefore, be well for us all to watch very closely these points, and be very sure that we never reject the word of God because we do not like it, because we prefer to go our own way. God knows what is best for us, and in his mercy he has only ordained that which will be for our good, if obeyed. It is a grand system of mercy that God has arranged for the forgiveness of sins through weakness of the flesh, when we condemn our own course and approve the will of God. Were it not for this arrangement, who could be saved? Who can claim to be sinlessly perfect? But certain ruin awaits those who sin willfully, who deliberately reject the will of God, and choose their own ways, because it suits their notion of things better.

E. G. S.

HAYNES INSTITUTE.

This is the new name given to what has heretofore been called Murfreesboro Female Institute. On the 7th of June we witnessed part of the commencement exercises of this school. Seven young ladies received diplomas, and we had the pleasure of hearing part of them read their essays. Those we heard were very good, and unusually well read. Everything we could see, connected with the exercises, indicated thorough instruction and hard study. Bro. Scobey, the principal, is an energetic and hard-working teacher, and a thorough scholar. He has been working hard and successfully at this place for ten or twelve years, to build a substantial and good school for girls and young ladies. In this he has succeeded well. He has been in the business till he understands it thoroughly. It is no mere experiment. We hope the brethren and friends will still patronize the school in future as they have in the past, only more so. The school is of great advantage to the town of Murfreesboro, and we hope they realize this, and that they will co-operate heartily with Bro. Scobey in

building up and carrying on this school, so that it may prove a blessing to the entire community. In order that the future of our country may be a bright and prosperous one, those who are to be the future mothers should be well educated. Let all, therefore, see that their daughters are in good schools, where their morals, as well as their intellects, shall be cared for. This, we think, will be done in Haynes Institute. Believing, therefore, that this is a good school, and that it deserves liberal patronage, we hope it will receive it.

E. G. S.

REV. J. M. PHILLIPS.

Several weeks ago we published in full an article from the *Alabama Baptist*, by the above, and then reviewed it, requesting the author, if he saw proper to make any reply to our review of it, to republish our article. We knew this was but fair, as we had published his article entire. But in the issue of March 15th, of *Alabama Baptist*, he has made a reply of two columns in that paper, failing to republish our article, or even one single paragraph of it. Nor did he even send us a copy of the paper containing his review, and we knew nothing of its existence till a few days ago, when a brother from North Alabama sent the copy containing his review, to our office. This review is largely a misrepresentation of our article to which he is pretending to reply. He replies simply to his representation of it, and not to the article itself. He even says of those whom he ill-naturedly and with bad manners calls *Campbellites*, that "they have not the courage to avow their real sentiments on this point," meaning the design of baptism, thus charging downright dishonesty and hypocrisy upon the people of God. Now, if there is anything in such a course that is fair, honorable, or gentlemanly, to say nothing about Christianity, we are wholly unable to see it. The whole thing is so lacking in anything like fair, honest and upright journalism, that we cannot, and will not, give him any further notice in the GOSPEL ADVOCATE, unless he shall make amends for his unfair course.

E. G. S.

WORKING EVIL.

We are sorry to learn that the church at Bowling Green, Ky., has again had serious trouble over the organ. Several years ago a number of the substantial brethren and sisters were driven out of the church by the introduction of the organ. Many of them had come back to the church; still the organ was a source of annoyance to the church all the time. Some of those opposed to the organ would refuse to sing when the organ was used. When it was not used, its friends would refuse to sing. Finally, we learn, an outbreak recently took place, and about half of the members are meeting elsewhere. Of course, some will not meet at all. It is strange that any man or woman, who claims to be a Christian, should be willing to admit the organ, or anything else not absolutely required, that spreads such division and strife. It certainly shows a great lack of the Christian spirit. A number of persons are chiefly responsible for this condition of affairs, who think they avoid responsibility. They are that class who believe the organ itself wrong, or who believe it wrong to introduce it, because it is an occasion of strife, yet submit to it. There are brethren and sisters at Bowling Green, who, by firmness to their convictions, could have prevented all this trouble, but who, in a spirit of compromise, yielded. But compromise never yet settled a principle of right. No man has a right to compromise a truth of God. Our counsel to all men is to stand firmly and courageously to their convictions; be mild and firm; be sure you are right and then you can afford, with quiet courage, to wait. The organ never yet made a Christian; it never yet made a Christian a better man or woman than he is without it. Then why dissever the body of Christ for the sake of it? We say this is the Christian spirit in regard to it even with those who think it innocent.

D. L.

THE NECESSITY OF CONVERSION.

And Jesus called a little child unto him, and set him in the midst of them, and said: Verily I say unto you except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven." Matt xviii: 2, 3.

Men sometimes say "that they are going to join a church that conforms to their idea of right and wrong, that will permit them to continue in some of their evil practices." This is not conversion, and is little more than sheer mockery in the sight of God. When a man is thoroughly converted, and otherwise into the kingdom of God he cannot go, he is changed in purpose; in life, and in state.

The end to be reached in conversion, is happiness; but that end cannot be obtained without sanctification or supreme devotion of the heart to God.

It is as much impossible for God to make any man happy, without making him holy, as it is for Him to lie. God does not *arbitrarily*, but *necessarily* require purity of us. "Blessed are the pure in heart; for they shall see, (enjoy) God," Matt v: 8, "Draw nigh to God, and He will draw nigh to you, cleanse your hands, ye sinners; and purify your hearts, ye double minded." Jas. iv: 8.

If it were possible for a man to get into heaven with his sins clinging to him, he would not enjoy the society of Jesus and of the redeemed. This is evident from the following:

Take a very wicked man, one who utters an oath every minute, and who is guilty of the foulest crimes. Compel him to associate only with a company of the *purest, best* preachers to be found anywhere, for one month. Would not this be misery *to such a character?* Would he not feel like he was out of his proper element, and would he not seek to rid himself of such society?

But what of the man, "who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" What think you would be his feelings, though in heaven, when in the presence of the *purest, holiest*, and best beings this world has ever known, when in the presence of Him, "Who did no sin, neither was guile found in his mouth; who, when He was reviled, reviled not again, when He suffered, He threatened not; but committed Himself to Him that judgeth righteously, who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes ye were healed."

Ah! think. *Vileness* "face to face," with *purity*. Would not the justly condemned soul involuntarily rush back to all the slighted offers of mercy? Would it not behold the sins of the world resting upon the blessed Savior "like a mountain weight," in the garden of Gethsemane. until His sweat became as great drops of blood; would it not follow Him all along through His sufferings and trials on earth, thence behold Him quivering, bleeding, dying—His face all crimsoned with blood—hear Him exclaim, "*It is finished*," —See the earth quiver from pole to pole, and all nature enveloped in gloom!

Seeing and knowing all this was borne for Him, would not his conscience smite his *guilty* soul, and would he not call for the mountains to fall on him to conceal him from the presence of Christ, the meek and lowly?

More than *the place* is needed to make a man happy. He must be *fitted* in life for *the place*. His conscience must be clean.

We often see this demonstrated by persons living in a mansion. They have everything seemingly their hearts could desire, but happiness. Their every wish is gratified, but still they are cross, peevish and fretful—always wearing a frown, as though the heavens were ready to fall.

While on the other hand, we often see the poor peasant after the day's labor, going home with his ax on his shoulder, whistling and singing merrily, as though his earthly home had been converted into an Eden below.

We must be prepared for heaven, we must be converted and become as little children before we can enjoy heaven with all its joys. But if the little child is *totally depraved*, we must become totally depraved to enter the Kingdom of Heaven; grant total depravity, and let us all see:

Little children are totally depraved. We must become as little children, before we can enter the Kingdom of Heaven. Hence we must become totally depraved to enter the Kingdom of Heaven. The conclusion is absurd, yet the doctrine of total depravity forces us to it.

We must become harmless, inoffensive, innocent and unselfish, like little children, so we will be fitted and prepared for heaven. Turn to God and "keep thyself pure," then heaven will be yours.

J. C. MCQUIDDY.

Columbia, Tenn, May 24th, 1883.

CHURCH NEWS.

"April.—Baptisms, 1,364; letters, 377; restored, 94; Methodists, 51; Baptists, 74; other churches, 51; indefinite, 846. Total, 2,757. May.—Baptisms, 974; letters, 458; restored, 104; Methodists, 36; Baptists, 49; other churches, 8; indefinite, 572. Total, 2, 201."—J. A. Lord, Holden, Mo., May 31, 1883.

"G. H. Hamilton and L. K. Kennedy (col.) held a meeting at Air Rock, in this county, on the 1st Lord's day in this month; seven additions to the church—three by confession and baptism, four renewed. Feeling good; all enjoyed the meeting."—Levi Kennedy, Centreville, Tenn., June 5, 1883.

"We have had Bro. C. C. Cline with us a few days. He began his lectures on Thursday evening, May 24th, and continued over the Lord's day following. His lectures are illustrated by charts, and he makes them both entertaining and instructive—holds his audience spell-bound to the close, and they only wish he had continued longer. His work here has made a lasting impression on the brethren, and on all who heard him. On Lord's day he presented his ladders of faith and apostasy, with telling effect upon a large audience, and, on an invitation, Miss Lillie Hickman, her father and mother, (all of whom had been Methodists, as you know,) presented themselves, desirous of making the confession and being baptized. We baptized them yesterday, at Sweeney's Mill, in the presence of a large concourse of people, after having preached a short sermon from 1 Pet. iii: 20–21. Bro. Cline's beautiful songs, his earnest work, and stirring appeals, won the hearts of many who are not of us, and the church and Sunday-school have been revived, or, in other words, the church has been made to see the necessity of going to work in earnest to teach the Scriptures to young and old, "For the gospel is the power of salvation to every one that believeth." Bro. Cline is doing a much-needed and a noble work, and our prayer is, that he may be permitted, in the providence of God, to continue in this work. He has an appointment to be with the church in Bowling Green, Ky., the first Lord's day in July, and the three or four days preceding." B. F. Rogers, Rich Pond, Ky., June 4, 1883.

The *Herald's* special correspondent at Washington, thus speaks to the point, and for other cities as well as for the capital of our nation: "We have training schools for nurses here, which are educating persons to care intelligently for the sick, but it is my private opinion that if a similar institution were started for the proper training of cooks, there would be fewer patients for nurses to care for. Improperly prepared food is as great an enemy to man's digestion as the invisible spirit of wine is to the brain, and a bad cook righteously deserves incarceration on the charge of obtaining money under false pretenses."

True humanity, the basis of the Christian system, is the low, but deep and firm foundation of all real virtue.

JESUS CHRIST THE HOPE OF ISRAEL.

The name *Israel* originated with Jacob on that memorable night, when wrestling with that mysterious stranger for divine aid, he obtained the blessing; and his name from Jacob to Israel was changed, indicative of so princely an achievement —Israel "the prince that prevails with God." The name Israel was afterward applied to his descendants in whole, and in part, as also to all the children of God whether Jew or Gentile. When Paul said "For the hope of Israel, I am bound with this chain," Acts xxviii: 20, by Israel here he had reference to the Jews as a nation; to the Jews he spoke. In his defence before Agrippa Paul used language similar to this in meaning: "And now I stand and am judged for the hope of the promise made of God unto our fathers, unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews." Acts xxvi.

What was the hope of Israel or the twelve tribes? In tracing this hope it is important to note the promise made to Abraham, who though never called Israel, was made the recipient of the promise that was given to Isaac and Jacob, and their descendants the Israelites. Without burdening this article with lengthy quotations, it is desired the reader shall especially notice the promise made to this illustrious patriarch—pre-eminently the father of the faithful and the "friend of God." On the mount of sacrifice, when Abraham had not withheld his only Son, God said to him, "In thy seed shall all the nations of the earth be blessed because thou hast obeyed my voice." Gen. ii: 18. This promise made eighteen hundred and seventy-two years before Christ, contains the hope not only of Israel, but for "all nations."

This promise pertained not to the upbuilding of Abraham's progeny into a great nation (this had been promised in other words), but had special reference to the Messiah. This promise, held dear by every devout Jew, was referred to by the apostle Peter, as clearly prophetic of Jesus. In his second discourse, he said: "Ye are the children of the prophets, and of the covenant which God made with Abraham, and in thy seed shall all the kindreds of the earth be blessed; unto you first, God having raised up his Son Jesus, sent him to bless you in turning away every one of you from his iniquities." The reader will here observe that Jesus came as the promised seed of Abraham. Acts iii: 25–26. Paul in his Galatian letter, third chapter, defines the seed of Abraham to be the "Christ."

This promise of a Messiah had been made to others before Abraham in different forms of expression yet substantially the same. On man's expulsion from his beauteous home in paradise, out into a sinful world, it was a dark day for humanity, but all was not lost, for the hope of our race was embraced in that wonderful oracle: "The woman's seed shall bruise the serpent's head." Enoch, the seventh from Adam, who walked with God three hundred years ere he was translated, prophesied of Christ when he said: "Behold the Lord cometh with ten thousand of his saints to execute judgment upon all." If Job antedated Abraham, as it is claimed, his testimony of Christ is as clear as any of this period. The greatest comfort in all his afflictions was "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth."

It is difficult to say how much information, concerning the Messiah to come, was in the possession of these early saints, or to what extent their minds were impressed by these prophecies; doubtless in many instances the revelations were obscure, but those who "inquired and searched diligently," to know the meaning of the Spirit's word were rewarded with more light than we are accustomed to think they had. Is it possible that a clear cut, positive statement, as was Enoch's prophecy, which clearly involved the resurrection from the dead, as well as the certainty of future rewards and punishments, would fail to make such impression upon his mind or upon the minds of those who heard it? To think so, is but to suppose their minds far inferior by nature to our own, which is by no means probable. The very fact that the eternal God had talked with man, as a kind father to his children; that he could yet be approached by the faithful at the altar of sacrifice; that promises of a deliverer, vague though they might be, were made to his erring creatures, it would seem that all this were quite sufficient to keep alive in the minds of men the great truths—there is a God, heaven and eternal life. In the covenant made with Abraham, all these early divine intimations of a Savior to come, were centered in the Abrahamic family or nation. "The woman's promised seed," Enoch's "Lord," Job's "Redeemer," were all Messianic promises and were committed to that nation. "Salvation is of the Jews," said Christ at the well in Samaria. The benefits indeed are for all nations, but that the nations might know where to look for a Savior, the promises were deposited with the Jewish nation, and they separated from all other nations. God himself through inspired penmen, deigns to write their history, and in the types and shadows of their worship, gives many a proof of the divine origin of that hope, which sustained them in the darkest hours of their history, "the bringing in" of which hope proved, as promised, his great condescension and love for all our race.

G. L.

MAN'S WORK—MORE THAN FAITH ONLY.

That man has work to do beyond faith, that he may claim the promises of God, in the salvation from his sins, and to secure eternal life in the world to come is evident from the Scriptures of divine truth, although it is also stated in them that "by grace are ye saved through faith." The apostle John records that Jesus went "to his own and his own received him not; but as many as received him, to them he gave power to become the sons of God, even to them that believe on his name." John i: 12.

Here then, in this single passage of Scripture is presented to our minds, that to those Jews who received Christ, believed him to be the Messiah, was granted the authority of becoming sons of God. I do not understand this to teach that those who received (or believed) him to be the Christ, were made the sons of God by that belief or reception of him; but in virtue of that belief, the authority or power was given to become the sons of God, if they chose to become such in doing the things he might demand of them. In other words, there was nothing else that could give them the privilege of becoming the sons of God. Then I infer that no one who does not believe on the name of Jesus as the Son of God, has the privilege of becoming a son of God, let him do what he may. But the simple belief "on his name," will not make a single person a son of God. It gives him the power to become such, by doing what God through Christ has required of him.

This, then, does away with the theory of "faith only," and makes the Scriptures harmonize, when they affirm that "without faith it is impossible to please him." But as soon as we have faith in his name, then may we begin to please him; we may then begin to take the steps that bring our relation nearer and nearer to God, until it culminates in the last step—into that glorious position of a son of God—an entire translation from an enemy to an adopted son. Oh! what power the belief on (or in) Jesus' name, gives us —a power that nothing else can give—the power, the authority to choose to become a son of God in accordance with his will. Who that possesses this power will throw it aside by refusing to do what is required of him?

J. K. B.

FOURTEEN GREAT MISTAKES.—It is a great mistake to set up our own standard of right and wrong, and judge people accordingly; it is a great mistake to measure the enjoyment of others by our own; to expect uniformity of opinion in the world; to look for judgment and experience in youth; to endeavor to mold all dispositions alike; not to yield to immaterial trifles; to look for perfection in our own actions; to worry ourselves and others with what cannot be remedied; not to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider everything impossible which we cannot perform; to believe only what our finite minds can grasp; to expect to be able to understand everything. The greatest of all mistakes is to live only for time, when any moment may launch us into eternity.

Obituaries.

Died in the Lord, May 16th, 1883, Elder John M. Billingsley, at his home in Spencer, Tenn., in the 79th year of his life. He embraced the gospel of Christ when about twenty-one years of age, under the preaching of Bro. W. D. Carnes, having been a member of the church of God over half a century. He was one of the pioneer members of the section in which he lived. He was a man of great firmness in doing whatever he thought to be right. We well remember that when we were going to school at Burritt College, over twenty-five years ago, that Bro. Billingsley requested that we should go and preach at his own private house, which we did occasionally, as he then lived in four or five miles of the College. He was thus anxious for his neighbors to hear and understand the truth. And now we learn there is a congregation of Christians, and a meeting-house in his old neighborhood, and that they are endeavoring to carry on the worship of the Lord. Thus one by one the old soldiers are crossing over the dark river. Their toils are all over, and their time to sleep in Jesus has come, where they will rest in peace till the last trumpet shall sound to call them to their final home. E. G. S.

Departed this life, April 10th, 1883, Sister Tiney Whitfield. She was born in 1843, near Bradyville, Cannon county, Tenn. and has lived there ever since. She was loved by all who knew her. Sister Whitfield obeyed the gospel in 1877, under the preaching of John W. Harris, near Bradyville, and has made the Bible her daily study since that time. There seemed to be no division or doubt in her mind from the day of her obedience, but said her hope was based on God's word, and not her feelings. A few days before she died, she sent for Bro. B. C. Young, and her brothers and sisters, and said she wanted to partake of the loaf and wine once more before she died. Bro. Young and the brothers and sisters assembled on Lord's day, and Bro. Young delivered a well connected discourse on the word hope, and it is thought much good was done. She leaves five sisters to mourn her loss; but they should remember that God has said in his word, "Blessed are they that die in the Lord; yea, saith the Spirit, they shall rest from their labors and their works do follow them." May all her sisters and friends so live that when they, like her, have passed over the Jordan of death, all will be will with them: that they may clasp hands with those that have gone before, where the Father of light will wipe all tears from their eyes, and there will be no more parting. J. W. JOURNIGAN.

Henry J. Hendrix, infant son of brother George and sister Sarah Hendrix, was born December 6th, 1881, and died May [illegible]th, 1883. Jordan, as they called him, was afflicted from birth [illegible]ith spinal trouble, consequently was a great pet of the family; notwithstanding, he, like all others, must yield to Heaven's decree. "Dust thou art, and to dust shalt thou return." Then let us all try to be ready for that solemn hour, that we may pass the valley and shadow of death as peaceful and harmless as did this child. H. J. SPIVY.

Fallview, Tenn., May 23rd, 1883.

Died, in Nashville, on the 13th day of February, 1883, Sister Lutie E. Mays, wife of Bro. J. G. Mays, and daughter of Bro. Joseph and Mary J. Carl, of Williamson county. She was born March 10th, 1858; confessed the Savior and was immersed Sept. 11th, 1873, at a meeting held by Bro. J. M. Barnes. Just about four months before her death, (October 10th, 1882,) she was led from home and all its endearments, a happy, joyous, winsome bride, by Bro. Joseph G. Mays, of Nashville, with bright and happy prospects of future happiness and usefulness; but alas! how fleeting, evanescent and uncertain are the joys of this life, especially such as are derived from anything but the Christian religion and its precious promises. But we are grateful to know that sister Lutie's pleasures and happiness were not exclusively of this character. Shortly after leaving home and her mother congregation, she identified herself with the Church street congregation, and was taking quite an interest in its working and labors of love. She was sick but a short time, and thought not to be dangerous, until culminating in congestion of the lungs, which soon hurried her off. Her remains were brought to the residence of her father the night after her death, with but few hours' notice to an agonizing father, mother, sister and brothers, the former of whom, taking in the sad situation of things, stoically conquered or restrained his grief. The day following, in the Parham cemetery, in the midst of a concourse of relatives, friends and brethren, they kindly and tenderly laid her away, to await the voice of the Son of God, to come forth unto the resurrection of life.

Sister, thou wast mild and lovely,
Gentle as the summer breeze;
Pleasant as the air of evening
When it floats among the trees.

Peaceful be thy silent slumber,
Peaceful in the grave so low;
Thou no more wilt join our number—
Thou no more our tears shalt know.

Dearest sister, thou hast left us;
Here thy loss we deeply feel.
But 't is God that hath bereft us:
He can all our sorrows heal.

Leiper's Fork, Tenn., May 21st, 1883. J. T. S.

Evils in the journey of life are like the hills which alarm the travelers upon their road; they both appear great in the distance, but when we approach them, we find them far less insurmountable than we had conceived.

Every indulgence which habitually leads into sin is in itself sinful, though otherwise innocent.

There are flaws in diamonds, flies in amber, and faults in every man.

LEBECK BROS.

17 Public Square,

NASHVILLE, - TENN.,

Offer to the readers of the ADVOCATE the following extraordinary bargains. Every thing advertised we positively have in stock, but purchasers should be prompt with their orders, as these goods are so remarkably low in price for the quality, that their sale will be very rapid, and those ordering first will get the best selection.

DRESS GOODS!

1 case Nun's Veilings, half wool at 10 cents.

1 case twilled Serges, in all the new shades, at 11½ cents, (wool and mohair,) makes an excellent spring dress.

2 cases half-wool momie cloths, at 12½ cents.

1 case all wool Nun's Veilings at 25 cents, all shades, including crushed strawberry, terra cotta, electri blue, Havana, Moutard, etc.

100 pieces 44-inch all wool cashmere, beautiful material for summer dress, finest goods made, at 50 and 60 cents.

600 pieces fancy pin-head checks at from 10 cents to $1.00 per yard, with solid colors to match.

We have also a large variety of the Finest French Dress Goods, imported, all at the lowest possible prices.

SILKS and SATINS!

This is our larget and most complete department; in it will be found every novelty. We give only a few prices as space will not permit a full description.

50 cases summer silks at 50 cents
25 pieces all silk satin at 50 cents.

100 pieces brocaded silk at 50, 60, 75 cents and $1.00, and a thousand other bargains, equally as desirable.

THIS WEEK WE OFFER:

A special lot of Hamburg Edgings at 5, 6, 7, 7½, 8, 10, 15, 18, 20 and 25 cents per yard, worth double these pieces.

Ladies' seamless hose at 10 cents per pair, all colors.

Yard wide bleached domestic, heavy without starch, at 8 cents.

French designs in Union Lawns at 5 cents.

Yard wide brown linen at 15 cents.
Heavy cheviots at 10 cents.
French Penangs at 15 cents.

Send us your Orders or Call in Person.

We send Samples upon application to parties who intend to order.

Honest Dealing is our Motto.

LEBECK BROS.

17 Public Square,

Nashville. - - Tennessee.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity strength and wholesomeness. More economical tha the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER Co., 106 Wall St., New York.

F. A. BADGER, DENTIST

OFFICE:
ODD FELLOWS' TEMPLE,
(or. Church & High Sts.,)

Nashville, Tennessee.

Wm. Schleier.

SCHLEIER'S
NEW
ART GALLERY.

Possesses every facility to furnish the best class of work in the Photographic line.

A simple visit will convince th most skeptical of this fact, The latest improvements, including the Old Photograph, is produced in this esttblishment to the entire satisfaction of the public.

McGavock Block,
Cherry Street,
NASHVILLE, - TENN.

5 C. PER YEAR For Monthly S. S. Papers when bought in lots of ten or more. Papers size of the ordinary. One immense weekly at 30c. per year; one primary weekly at 5c. per year. DAVID C. COOK, 46 Adams street, Chicago.

GOOD CLOTHING!

Gentlemen and Boys who desire GOOD CLOTHING at medium prices, equal in make and style to any custom work, should not fail to examine our stock before purchasing their Spring Outfits.

HUNTINGTON, Clothier, 160 Church St., Nashville.

GEO. E. COOPER & CO.,

Wholesale Manufacturers and Dealers in

TINWARE, STOVES, FURNACES,

And House Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys, has no equal. Write for prices and address,

GEO. E. COOPER & CO.

22 North Market Street,

Nashville, - - - Tennessee.

SKELT. D. HENRY,
—WITH—
C. A. LITTERER & CO.,
86 SOUTH MARKET ST.,
NASHVILLE, TENNESSEE.
—DEALERS IN—
AGRICULTURAL IMPLEMENTS,
FIELD SEEDS,
Sadlers' Materials and Shoe Findings.

Reapers and Threshers a Specialty.

1 RATES. 3

Three 25-cent packages of Sunday school reward cards for 20c.; 10 packages, 80c. Assorted sample pack, 15c. DAVID C. COOK, 46 Adams St, Chicago.

MANLOVE & CO.,

Have the Largest and Most Complete Stock of

BRUSSELS AND WOOL CARPETS,

LINOLEUMS, OIL CLOTHS AND MATTINGS,

They Have Ever Yet Shown.

EXCLUSIVE DEALERS IN ABOVE GOODS.

PRICES THE LOWEST!

31 North Cherry Street, - - Nashville, Tennessee.

The best Bedticking in the city at Dodd Bros., 103 Union street.

The best white Shirt in the city at Dodd Bros., 103 Union street.

A beautiful line of Linen Lawns, Muslins, Union Lawns, etc., at Dodd Bros., 103 Union street.

A large line of the best patterns of Hamburg Edgings at Dodd Bros., 103 Union street.

Lonsdale Cambric 10c. DODD BROS., 103 Union street.

A beautiful line of Buttons, Trimmings, Braids, etc., at Dodd Bros., 103 Union street.

All of the new shades of Kid Gloves, Foster lace and Sarah Bernhardt, at Dodd Bros., 103 Union street.

All orders promptly filled by mail at Dodd Bros.

Send to Dodd Bros. for samples.

A good quality of Turkey Red Table Linen, warranted fast color, 60c. per yard, at Dodd Bros., 103 Union street.

A beautiful line of Dress Ginghams at 10c. and 12½c. per yard, at Dodd Bros., 103 Union street.

All of the leading colors in Nun's Veiling, both double and single width, at Dodd Bros., 103 Union street.

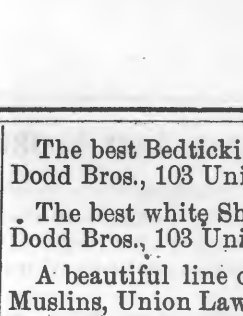
A full line of Spring Prints, 5½c. to 6½c. per yard, at Dodd Bros., 103 Union street.

A good yard-wide Bleached Domestic, no dressing, at 9c.

DODD BROS., 103 Union street.

WARNER BROTHERS

CORALINE CORSETS.



The great superiority of Coraline over horn or whalebone has induced us to use it in all our leading Corsets.

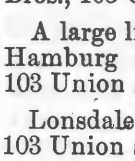
$10 REWARD will be paid for any corset in which the Coraline breaks with six months ordinary wear.

Price by mail, W. B. (coutill), $2.50; Abdominal, $2.00; Health or Nursing, $1.50; Coraline or Flexible Hip, $1.25; Misses', $1.00.

For sale by leading merchants.

Beware of worthless imitations boned with cord.

WARNER BRO'S., 372 Broadway, N. Y.



$100 Library for $6.75.

$6.75 buys a library of 100 volumes of choicest $1 to $1.50 Sunday-school books, sent postpaid. 50 books for $3.50 Books all catalogued and numbered, put up in pamphlet form, wire stitched, light and flexible—will outlast most expensive. Over three million already sold. One hundred and seventy books now issued. The whole lot for $11.48. Catalogue free. Sample book and library exchange, 10c. DAVID C. COOK, Publisher, 46 Adams street, Chicago.

WHISKY HABIT CURE

By Dr. B. M. WOOLLEY Atlanta, Ga. It quiets the Nerves, Promotes Health and Morals. Costs less than Whisky. Try it. Office 33½ Whitehall Street.

AGENTS Wanted. $2,500 in Cash Prizes to Agents. A NEW BOOK by

MARK TWAIN

ENTITLED "LIFE ON THE MISSISSIPPI."

A rich theme, and the richest, raciest volume of all the TWAIN series. Characteristic illustrations. For particulars address FORSHEE & McMAKIN, Cincinnati, Ohio.

NAVAL BATTLES OF THE WORLD

By **EDWARD SHIPPEN**, Medical Director U.S.N. A Thrilling Pictorial History of the World's great Sea Fights, with specimens of Naval Architecture of all ages. A record of wonderful Exploits more interesting than fiction. Price only $3. It sells everywhere.

AGENTS make $100.00 per month. Address J. C. MCCURDY & CO., Cincinnati, O.

BLYMYER M'F'G CO. BELLS.

Church, School, Fire-alarm, Fine-toned, low-priced, warranted. Catalogue with 1500 testimonials prices, etc., sent free.

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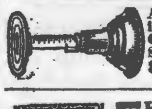

Agents wanted. $5 a Day made selling our New HOUSEHOLD ARTICLES and PLATFORM FAMILY SCALE. Weighs up to 25 lbs. Price, **$1.50.** Domestic Scale Co., Cin'ti, O.

FRAMED CHROMOS. Beautiful chromos, new patterns, in imitation frame, size 9x11 inches. Sample dozen 40c.; per hundred, $3, postpaid. DAVID C. COOK, 46 Adams St., Chicago.

TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS TO WHOM ALL CORRESPONDENCE RELATING TO THIS DEPARTMENT MUST BE ADDRESSED.

WHERE ARE WE?

Last week we clipped and noticed an article from the *Apostolic Times*, under the above heading, by J. W. Caldwell, and this week we propose to answer the question so far as the Texas Department of the ADVOCATE is concerned. Not because J. W. C. wrote it, but because one of our prominent papers published it without comment or censure—thus giving it endorsement.

By reference to said article, it will be seen that J. W. C. rejoices in the fact that we are rapidly tending to union with the sects. This may be so with those churches willing to receive such teaching as is couched in his article, but not so in this part of Texas. It is true we have in Texas, some who love the praise of men, more than of God; men who are seeking popularity with the world, and with sectarian denominations; men who are doing the cause immense injury, and who stop at nothing in order to render themselves popular, and to be called "Rev.," "Doctor," etc. But this is not true of ninety-nine hundredths. As a whole, our Texas preachers are sound in doctrine, and are ready at all times to battle for the truth. They are preaching and working against the very thing J. W. C. rejoices in. Whether they hold *all* the truth or not, they know that in the ranks of sectarianism is not the place to find it. They know they have more truth than all the so-called churches in Christendom put together, and that if these denominations have a truth at all, they dug it from that upon which *we* are builded, and upon which we stand—to-wit, the Bible.

Where are we? We are on the walls of Zion, watching for wolves in sheep's clothing, and giving the warning cry to our brethren—not "the rank and file of the people," but our brethren. We are not lords over God's heritage, but the servants of God and of the church. Not setting aside the eldership and taking to ourselves clerical rule over the churches, but subject to the elders, and to the church, rendering all due allegiance to those whom God has placed to *rule* in the church. Are we in the right place, Mr. J. W. C.? We are ashamed of these aspirants for popular favor, like J. W. C. We are ashamed of any man who is afraid to declare the whole counsel of God. Such men are dangerous to the cause, and if they are such cowards they should step down and out, and if they do not, the brethren should see to it that they do step out and give place to better men.

Arrangements are now being perfected to build a house and accommodate more of our orphans at Orphan Home. Our present Board of Trustees have the matter very much at heart, and we sincerely hope that the call they will soon make for pledges and help, shall meet a hearty response. This kind of work is the only work that will count in the great day. Be ready brethren, with a loud Amen!

Shady Grove congregation, where Bro. J. P. Holloway labors, will probably aid in support of Bro. Ratliffe in East Texas. Come up to our help nobly, brethren, and let us sound out the word to the poor destitute portions of country. Who will send help for this mission. We lack some $300 yet.

I have my tent pitched at Bremond, where we held a meeting years ago, and am having a good meeting; had two additions last night. My address is Wootan Wells, Robertson county, Texas. —Lawrence W. Scott, Bremond, May 25th.

GOD NAMES HIS CHOSEN.

It is a fact well established in the Scriptures, that our heavenly Father reserves to himself, the right to name his own chosen people. He has always done so. When he called or made choice of a person for any special mission, he gave that person a name which embodied in itself the main purpose in the calling: For instance, when God called Abram, he at once changed his name to Abraham—the father of multitudes. This name, then, indicated that Abram was to become the father of multitudes, which thing has been abundantly set forth in the millions of Abraham's progeny. Isaac, God named before he was born; and when he called Jacob, he changed his name to Israel—soldier of God. The forerunner of Christ, he who was to prepare the way before Jesus, was named by the Lord, before he was born. And when our Savior was announced, it was expressly stated "and you shall call his name Jesus," and the reason given was, that he should "save his people from their sins."

The Israelites were God's own peculiar people, and the name they wore was named by the mouth of the Lord himself. But the name had grown old; ten centuries had elapsed since this people had received their name in Jacob their father. They had turned away in the time of Isaiah the prophet from serving the Lord, and hence the Lord tells them he will give his people a new name, which the mouth of the Lord would name. Isa. lxii: 2. And again, in Isaiah lxv: 15.

The prophecy of the new name for the servants of God, is repeated. In Amos ix: 11–12, we learn that the Lord was to call upon his people his own name, they were to be called by his name, or after him as spiritual father of his people.

Now, we inquire, when was this name given to the people of God? The sectarian world have tried to force upon us a specific name, and many of our learned scribes have caught at the idea, and have made a sad mistake in trying to set forth some specific Bible name by which we were to be known and called. A greater mistake was never made. One brother takes the position that Christ is head over the church, he is the bridegroom and the church is the bride, and that therefore the bride, the church, should take his name, and be called Christians or Christian church. Another that we should be called Christ's church, because it is his, and founded by him. Another that we should be called church of God, because addressed thus in the epistles in apostolic days. Now, while those are scriptural and right in their proper place, they are not, either of them, the specific name of the church. God has never given the church a specific name, but has called it by several different appellations, and each proper and right when viewed from the standpoint from which it was given. The new name by which God's people were to be called, is undoubtedly Christian. This applies to them individually, and the church of God, or the kingdom of Christ, is composed of Christians. They were first called Christians at Antioch. Paul afterwards said he wished King Agrippa was a Christian. Peter said, "If any man suffer as a Christian, let him not be ashamed, but let him glorify God on this account."

This was a new name, and Jesus gave it to them. In Revelations, he commended several churches which had not denied his name, they were still called Christians. Jesus prayed his Father in John xvii, to keep these Christians through his own name. Afterwards, in addressing the churches, Paul addresses "the church of God at Corinth," "the church of God at Thessalonica," esc., and the prayer of Jesus is answered. God is keeping the saved in his own name. Looking at them in one light, God has saved and they are "the church of God." In another as redeemed, and led, and to be crowned at last by Jesus, they are called "the kingdom of our Lord and Savior, Jesus Christ." As adopted in Christ, "the children of God." Referring to the close affinity between Christ and his followers, they are called "body of Christ."

From this we conclude that all the children of God, in Christ, should be called Christians when viewed individually, when addressed or spoken of as a body collectively, worshiping at any specified place, they are "the church of God," as "the church of God at Nashville." Referring to the holiness of character, and the strict circumspect life of Christians, they are "the body of Christ." With reference to the love and care of God over them, they are called "the children of God." As to how they come to inherit immortality and enjoy eternal life, in contrast to the death to which they were once subject, they are "the redeemed of the Lord."

Thus we see, there is no specific name given us—as Baptist, Methodist or Lutheran; but we are to be called Bible names, according to the standpoint from which we are viewed, and the object or purpose for which we are addressed. As an individual, I am a Christian, because a follower of Christ. As a worshiper, I am a part of "the church of God at Longview." In contrast with what I once was as a sinner, I am one of the redeemed. And I am not fatherless, in a cold and unfriendly world, but a child of God, by faith in Jesus Christ. Thus we see that the name by which we are to be called, depends upon the sense in which we are addressed.

Brethren, don't forget to send pledges and blessings for the Orphan Home, while sending your delegates to the next State meeting. I intend Longview shall be heard from again.

Dear Bro. Poe: Please announce to your readers that my father, Elder J. L. Sewell, will visit our State this summer, and preach at the following points: On Little Elm, three and one-half miles from Temple, Bell county, embracing the 3d and 4th Lord's days in July. Embracing the 5th in July and 1st in August, at Waco. The 2d and 3d of August, at Troy, Bell county.—C. W. Sewell, Jr., Mooresville, Falls county, Texas, June 2d, '83.

The debate at Moore's Springs, between J. W. Denton and J. C. Price (Baptist) closed last night. I was pleased with the good feeling that possessed both throughout the discussion. Bro. Denton sustained all he claimed beyond doubt. He is a promising young man. We are going to try to get the churches of our county (Lamar) to work together in the support of one or two evangelists in the county..—R. W. O., Paris, May 17th.

New Advertisements.

We again remind merchants, or others, in need of supplies of groceries of every description, wholesale, that it is to their interess ts trade with McGuire, Scoggins & Co., Nos. 103, 105, and 107 Broad Street, Nashville, Tenn.

WHOLESALE HARDWARE.

We are glad that many readers of the ADVOCATE are already dealing with Paschall, Fall & Co., Nos. 57, 59, and 61 South Market Street, Nashville, Tenn., and we ask a continuance of patronage for them.

See the advertisement of the Blymyer Manufacturing Co., of Cincinnati, in our columns. This well-known Company offers all kinds and sizes of Cane Mills and Sugar Evaporators, including a new evaporator called the "Automatic Cook" for which special excellence is claimed.

ITEMS, PERSONALS, ETC.

"Waste not thy being; back to Him
Who freely gave it, freely give;
Else is that being but a dream:
Tis but to *be*, and not to *live*."

A telegraph station has been established in the city of Nazareth, in the Holy Land.

Bro. R. C. Cave will preach at Hebron, the new house near Bro. R. F. Powers' in this county, the fourth Sunday in this month.

Three of our Texas preachers are in the bee business, and the *Messenger* suggests that if somebody will furnish the locusts, they will have three ministers of the gospel ready equipped for the field.

Bro. H. J. Brayboy says he is preaching all the time, or as near so as he can, and the churches in his section are doing as well as could be expected under the circumstances.

A pastor in California inserted the following advertisement in his Church paper: "Strayed or stolen. Thirteen members of this flock who have not been seen at the fold, either at prayer-meeting or communion, for five months."

TEXAS STATE MEETING.

The Texas State meeting will convene at Ennis, on Tuesday, July 10th. All intending to attend will write to either V. I. Stirman or A. J. Soape. All brethren and sisters are cordially invited.

Bro. T. J. Teagle, of Clarksville, Ark., writes: I am still laboring for the Master. The prospects are good for the upbuilding of the kingdom where I am laboring; prejudice is being removed as the people become acquainted with us and our teaching. I have succeeded in establishing a congregation of nine.

STRAWBERRIES.

E. G. S., our junior editor, received from Sister Dr. Stallard, of Woodburn, Ky., a box of the finest strawberries of the season. They were very large and delicious. We suppose the Doctor will have plenty of plants to sell of the kind that produced those berries. Those wishing to purchase would do well to call on him.

Mrs. Sales of New Concord, Ohio, has asked for a divorce from her husband on the ground that at family worship, which he holds three times a day, he shows from passages of Scripture she is guilty of many sinful acts, and reproaches her for them.

Bro. Srygley, the Wilson county evangelist, passed through the city, last week, on his way to the Mars' Hill College commencement. He reports that he has preached almost daily or nightly of late, frequently at private houses, in neighborhoods where there is no public house. He reports interested hearers, with one baptism recently. This is work that should be done. The evangelist that awaits for big audiences, and good houses for preaching, is not half in earnest. We predict that the seed Bro. Srygley sows in this way, will bear fruit in due time. Will not other workers copy his example in this?—D. L.

In answer to Bro. Abernathy's question, sister A. F. McMullen, Madison, Ala., and M. E. Harris, Bellwood, Tenn., state that the words boy and girl occur in *two* places, Joel iii: 3, Zechariah viii: 5, and the word boy, in Gen. xxv: 27; Bro. B. W. Lauderdale gives the first two as named, and five others give Joel iii: 3, as follows: W. M. Weatherby, Schulenberg, Texas; W. R. Loving, Petersburg, Tenn.; W. F. Pettus, Lynnville, Tenn.; G. M. Knox, Lynnville, Tenn., and sister Ara B. Campbell, Murfreesboro, Tenn. Joel iii: 3, reads, "And they have cast lots for my people, and have given a boy for a harlot, and sold a girl for wine, that they might drink." Zech. viii: 5, reads, "And the streets of the city (Jerusalem) shall be full of boys and girls, playing in the streets thereof."

ARKANSAS ITEMS.

Had an interesting co-operation meeting at Mountain Glen, May 23d to 26th; organized a congregation of disciples numbering twelve. Brethren J. F. Wood and J. H. Jones are to act as elders. There were present two preachers and members from churches in that vicinity which are substantially with us, except that they practice "getting religion"—Methodist fashion. Those present expressed themselves pleased with the preaching, although I brought out the differences clearly, and hoped a union might be effected. Bro. H. A. Linck reports four added at Magnolia, the 3d Lord's day, also that he with Bro. Hudspeth, had a good meeting at Burns' school house on 4th Lord's day, with five added.—J. C. Mason.

QUANTICS.

There are some things that preachers cannot do. They cannot explain to a skeptical man how a miracle is wrought. They cannot tell him why salvation is impossible without the death of Christ. They find many unsolved problems, or mysteries. And, often when interrogated they must say, "I do not know." What are the consequences? Various, of course, and sometimes sad. Some men will question a preacher of the gospel till he comes to a question of this nature and confesses his ignorance. Then they will reject the gospel because their question cannot be answered. At once they conclude the poor preacher is the only man in the world who has an unsolved problem in his system. An aged man said to me, "Show me the justice of God's dealings with the ancients, and one-half my difficulty will be removed." He was an unbeliever and I was persuading him to become a Christian. I could not do what he asked and he was more confirmed in unbelief. I plead with a young man to accept Jesus though he could not understand the mystery of Christ's death. But he refused to believe in "one who takes advantage of our ignorance." These are samples of what I called above, sad consequences. What shall we do?

Is it not possible to show such men the folly of their course and cause them to turn from it? I think so, and will illustrate what I mean: Some years ago an unlettered youth appeared before Prof. Sylvester, of John Hopkins College. He was a stranger to good grammar and a tyro in arithmetic. By some means he had heard that none but the most proficient mathematicians understood "quantics." Desiring to be a great scholar, he demanded he be taught the calculus and quantics forthwith. He was informed that he *must* study algebra and geometry. But with him quantics or nothing, so he departed neither wise or better. Are not my friends mentioned above demanding of man and of God to be taught quantics? Is it not a very foolish thing to leave God's preparatory school (the church) for such a reason?

If this shall be read by any one troubled by the mysteries of Christian religion, let them attend the following propositions:

1. God promises to his school, who are faithful, an increase of knowledge and a revelation of the righteousness of his judgments. "Now I know in part, but then shall I know even as also I am known."—1 Cor. xiii: 12. "The day of * * * * revelation of the righteous judgment of God." Rom. ii: 5. And in many places are exhortations to grow in knowledge. The wisdom of such a procedure in dealing out knowledge is finely illustrated by another incident in Prof. Sylvester's life. There came to him a young man whose attainments were not superior to those of the former. He entered school and graduated in course of time. *Now*, books he wrote are used in the classes of Yale. Let God lead you thus in his school from knowledge to knowledge.

2. Since the nature of the case, knowledge cannot be had all at once, and since our powers of getting knowledge are in danger of getting ruined by bad living, bad speaking, and bad thinking, is it not Godlike to lay more stress on a pure life, than on a full head? Is it not good to make men happy and then wise? Would it not be folly for a father to exhaust his means in securing all that delights the eyes, while his only daughter and only companion was slowly losing the power to see? Better would it be to call the physicians and insure sound vision first, and a feast of beauty afterwards. Among other evils, sin destroys the power to know. God is our Father. He will first cure and then feast us. Life is the school in which to learn to hate evil and love good; to purify the heart and control the thoughts; to be a good Samaritan and a self-denying martyr, if need be; to make man happier and the world brighter; to reproduce Christ in deed and show the grandeur of true living. *Now* we know in part—we walk by faith; but *then* we shall know as we are known.—*A. M. Haggard, in the Christian Evangelist.*

General News.

Ex-Gov. John C. Brown has accepted the presidency of the Florida Ship Canal Company.——The steamer City of Peking has landed 960 cases of opium in San Francisco, the largest cargo ever brought to this country. The duties amounted to $238,000.——The traffic on the New York and Brooklyn bridge, the day after the catastrophe, was reduced to more than one-fourth as great as on previous days. But the ferries were crowded.——Virginia claims the oldest English Church in this country. It is the old Friends' Church at Benton, and was built in 1632. An ancestor of Martha Washington is said to be buried in the church.——The Salvation Army has been notified by the Chief of Police of New Haven that they must stop street singing under penalty of arrest.——Nine barns have recently been burned in the neighborhood of Muncie, Ind., and no doubt now exists that it is a result of a conspiracy among the laboring men against farmers who use self-binding reapers.——Mormon missionaries are at work in some parts of North Carolina, and the influence which they are gaining over the ignorant classes is causing alarm.——A special report from the Directory of the Mint shows that there was a decline in the yield of gold in the mines for the year of $2,200,000, and an increase in the yield of silver of $3,800,000.——Deputy U. S. Marshal Mershon, with a posse, while searching for a couple of Indian murderers in the Red river country, came, just before daylight, upon the house in which they were supposed to be concealed. A woman and her three children, who were the only persons in the house, thought the troops outside were Indians, and barricaded the doors. The Marshal ordered his men to open fire, and the women and all three of her children were killed before the mistake was discovered.——Gresham has issued an order directing the postmasters of the first and second-class offices shall give their personal attention to the business of their offices and not absent themselves without orders from the department. A violation of this order will be deemed a sufficient cause for removal.——The report comes from England that Oscar Wilde, having accumulated a property of about $50,000, has cut off his hair and "gone out of business."

FOREIGN.—England made colonial gains of importance as the result of the late war between the Bechuanas and the Boers. The whole of the great country lying north of Orange, a free State on the west of Transvaal, has decided to submit to the Colonial Government at the Cape.——A Paris journal says that Russia covets Armenia as an equivalent for England's occupation of Egypt.——There were twenty deaths from yellow fever in Havana the past week. The Marine Hospital officials in Washington have cabled the proper authorities to examine vessels leaving Cuban ports for the United States.——There are strong commercial and financial interests, 'tis said, behind the movements for a renewal of diplomatic relations between England and Mexico. Sir Spencer St. John's appointment practically insures the success of this movement. English agents are visiting Mexico in large numbers for railway and other purposes.——The Channel Tunnel controversy has been enlivened by the appearance of Mr. Blanchard, vice-president of the Erie Railway Company, before the commitee. He testifies that American opinion is favorable to the project. He believes that American trade and passengers now going to the Continent *via* Havre would come through England if the Channel Tunnel existed; it is not expected, however, that the committee will report in favor of the scheme.

Home Reading.

FROM BROOKLYN TO NEW YORK.

We have not been in the habit of thinking that a trip across the East River is a very noteworthy thing. Crowded into the stuffy cabin of a ferry-boat with a multitude of uncomfortable fellow-beings around us, we feel that the greatest charm of passage lies in its brevity, and submit, as cheerfully as we can, to the breathing of foul air and the jostling of impertinent arms, in the hope that the affair will soon be over. If the channel is crowded with blocks of ice, or if the shrill fog-whistles are blowing, even sometimes this hope is vain.

Happy do we consider ousrelves when bright sunshine and soft breezes, permit us to stand outside the cabin doors, and to watch the changing lights that play over the gleaming waters, or the dull-looking buildings that crowd the shores, or the ships and smaller craft that throng the busy river. Of late years, too, it has been a pleasant pastime to gaze upward at the towers and cables of Brooklyn Bridge, and to note the progress made from month to month. Sometimes the changes have come very slowly; sometimes a great deal has seemed to be done in a few hours.

The other day we had a very agreeable novelty in the way of crossing—we walked over the bridge itself. *We* means our party, which consisted of, firstly: the Domine, who carried the pass which admitted us to the enjoyment of wonder; secondly, the Professor who, having travelled abroad, was able to compare things new and old; and thirdly, four ladies without title or distinction.

It was a beautiful morning, "clear as a bell," with a breeze fresh enough to arouse languishing courage, if any of us had had need of encouragement. We stepped from our Brooklyn car almost directly into the carriage-way of the bridge—the entrance for pedestrians not being yet completed. After passing a short distance along the roadway we climbed, by means of a plank, to the walk, from which we could get a partial view of the immense pile of masonry which forms the foundation. As we approached the tower the Domine reminded us of the huge caissons which, at the commencement of the work, were sunk—one on the Brooklyn, the other on the New York side of the water. These were great wooden shells, by means of which the workmen were enabled to descend far below the river bottom, and to clear away a space sufficient for the mass to rest upon. We had lately been reading in a monthly magazine an account of how carefully these caissons had been placed exactly in the spots where the towers were to stand, and how they were afterwards filled in with cement which, by the action of the water, was to become as hard as the rock itself. We had read, too, of the four great cables, each formed of more than five thousand threads of steel wire, and upon which the bridge depends for support.

Yet as we walked along, feeling perfectly secure even when we had reached the central point, which is 135 feet above the water, it was difficult so realize with how great labor and pains these huge cables had been made. We called to mind the time when Mr. E. F. Farrington, the master mechanic, made the first trip from tower to tower, sitting on a piece of board which was hung upon a traveler-rope of steel, and we felt that between the time of his passage and our own, wonderful things had been accomplished.

"I consider this," said the Professor, "a much greater marvel than the celebrated tubular bridge over the Menal Straits."

"I have heard about that," one of the ladies responded; "but could never understand how it was built."

"It is composed of two great tubes, which consist of plates of iron firmly riveted together. It is a railway bridge, through which pass the trains on the main thoroughfare from Wales to Ireland, and, like this bridge on which we are, it is high enough to allow ships with tall masts to move under it."

Just as the Professor made this remark, we came to what is called an expansion-joint, where is a narrow opening in the planking. Looking down, we saw a good-sized vessel passing far below us.

"How lively it will be here after awhile," exclaimed one of the ladies, "when cars are moving on either side of the walk; when wagons and carriages are being drawn along the roadways; when there is a crowd of pedestrians moving to fro, and when, in short, there is a world up here to look off upon the world down yonder."

"In the meantime," said another, "don't neglect to notice how many boats are going up and down the river. And do you see Staten Island and Governor's Island and Bedloe's Island? The Statue of Liberty is to stand on Bedloe's Island, you know."

"Yes, and you can look over to the Palisades. Let us try to distinguish some of the large buildings in New York."

It was very easy to find the steeple of Trinity Church (which looked strangely small, however), and the Domine pointed out the old United States Hotel and the new Produce Exchange Building; yet most of the edifices in the metropolis seemed lost in the crowd.

"Now you can form some idea," somebody observed, "of how large these two cities are."

"Yes," answered somebody else; "and what a great thing it is to have them connected in this way. I am sure we are under a debt of obligation to Mr. John A. Roebling, the engineer."

"What a pity that he could not have lived to see his plans carried out! He died at the beginning of the undertaking, didn't he?"

"Yes, from the effects of an accident. His son, too, Mr. Washington A. Roebling, who has gone on with the work, has almost given his life as a sacrifice to it. It is a wonderful thing, indeed, that, from his distant sick room, he has been able to superintend a work like this. I think we ought to feel especially thankful to God for our mind when we see what great things mind can do."

The Domine didn't make this last remark, but he did say: "It ought to make us thankful for *educated minds*. Now, the natives of Peru, when they want to build a suspension bridge, throw a couple of ropes across a chasm, and then lay planks on the ropes, and that is all. What a difference between a man who plans a bridge of that sort and one like Mr. Roebling, who designed both the Niagara and the East River suspension bridges. By the way, do you know how long the span of this one is? 1,595 feet. Just think of that. But here we are on the New York side. In a few moments we will step off at the City Hall, and then will have walked a little over a mile on a bridge which has taken thirteen years to build."

On the way home, *via* the ferry, the Professor entertained us by telling about the famous old London bridge, which was finished as long ago as the reign of King John. It was commenced by a man named Peter of Colechurch, who probably belonged to a religious order called the Brethren of the Bridge. Their object was to protect travelers who, in those rude times, were in special danger at the crossings of rivers and streams. The old bridge was a clumsy affair, with three-story houses built upon it, and a chapel on the center pier. In this chapel, the remains of Peter, the engineer, were laid to rest. The houses had gardens and arbors between them, and the occupants enjoyed a fine view of the Thames.

We asked the Professor, whether politely or impolitely, not to tell us anything more that day, because we had heard as much as we were likely to remember. He made a most gracious bow and replied: "Perhaps sometimes when you are not fatigued you will be glad to hear of other famous bridges."—*Lois in Christian Intelligencer.*

In heaven, we are told, there is more joy over one sinner that repenteth than over ninety and nine who have never gone astray. It is just the other way here below. There is more joy over one righteous man who goes astray than over ninety and nine thousand sinners who have kept at it all their lives.

If the privilege of praying for others were prohibited us, how we should begin to value it.—*Baptist Courier.*

He who gives before we ask, will when we ask.

Remember, we will send the ADVOCATE from now until January 1st, 1884, for one dollar.

TRUTH.

"Lost your situation? How did it happen, my boy?"

"Well, mother, you'll say it was all my old carelessness, I suppose. I was dusting the shelves in the store, and trying to hurry up matters, sent a lot of fruit jars smashing to the floor. Mr. Barton scolded, and said he would not stand my blundering ways any longer, so I packed up and left."

His mother looked troubled.

"Don't mind, mother, I can get another situation soon, I know. But what shall I say if they ask me why I left the last one?"

"Tell the truth, James, of course; you wouldn't think of telling anything else?"

"No, I only thought I'd keep it to myself, if I can. I'm afraid it may stand in my way."

"It never stands in one's way to do right, even though it may seem to sometimes."

He found it harder than he had expected to get a situation. He walked and inquired till he felt almost discouraged, till one day something seemed to be waiting for him. A young-looking man in a clean, bright store, newly started, was in want of an assistant. Things looked very attractive, so neat and dainty that James, fearing that a boy who had a record for carelessness might not be wanted here, felt sorely tempted to conceal the truth. It was a long distance from the place from which he had been dismissed, and the chances were slight of a new employer ever hearing the truth. But he thought better of it, and frankly told exactly the circumstances which had led to his seeking the situation.

"I must say I have a great preference for having neat-handed, careful people about me," said the man, good humoredly, "but I have heard that those who know their faults, and are honest enough to own them, are likely to mend them. Perhaps the very luck you have had may help you to learn to be more careful."

"Indeed, sir, I will try very hard," said James, earnestly.

"Well, I always think a boy who tells the truth, even though it may seem to go against him—Good morning, uncle. Come in, sir."

He spoke to an elderly man who was entering the door, and James turning, found himself face to face with his late employer.

"O, ho!" he said, looking at the boy, "are you hiring this young chap, Fred?"

"I haven't yet, sir."

"Well, I guess you might try him. If you can only," he added, laughing, "keep him from spilling all the wet goods and smashing all the dry ones, you will find him reliable in everything else. If you find you don't like him I'll be willing to give him another trial myself."

"If you think that well of him," said the younger man, "I think I shall keep him myself."

"O, mother," said James, going home after having made an agreement with his new employer, after such a recommendation from his old one, "you were right, as you always are. It was telling the truth that got it for me. What if Mr. Barton had come in there just after I had been telling something that was not exactly so!"

"The truth is always best," said his mother, "'the truth, the whole truth, and nothing but the truth.'"—*The Standard.*

Whatever I may think of the pursuits of industry and science, and of the triumphs and glories of art, I do not mention any one of these things as the great specific for alleviating the sorrows of human life and encountering the evils which deface the world. If I am asked what is the remedy for the deeper sorrows of the human heart,—what a man should chiefly look to in his progress through life, as the power that is to sustain him under trials, and enable him manfully to confront his afflictions,—I must point to something very different; to something which, in a well-known hymn, is called "the old, old story," told of in an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—*Gladstone.*

Said a student of one college to a friend who was attending a rival institution: "Your college never turns out gentlemen." "No," was the reply. "Our college allows gentlemen to go right on and graduate."

DR. HARTER'S IRON TONIC.

PURIFIES THE BLOOD

A combination of Protoxide of Iron, Peruvian Bark and Phosphorus in a palatable form. For Debility, Loss of Appetite, Prostration of Vital Powers it is indispensable.

REV. A. I. HOBBS Writes:—After a thorough trial of the IRON TONIC, I take pleasure in stating that I have been greatly benefited by its use. Ministers and Public Speakers will find it of the greatest value where a Tonic is necessary. I recommend it as a reliable remedial agent, possessing undoubted nutritive and restorative properties. *Louisville, Ky., Oct. 2, 1882.*

REV. J. L. TOWNER, Industry, Ill., says:—"I consider it a most excellent remedy for the debilitated vital forces.

PREPARED BY THE DR. HARTER MEDICINE CO., 213 N. MAIN ST., ST. LOUIS.

Miscellaneous.

Blessed is he who loveth God, and his friends *in* God and his enemies *for* God.—*St. Agustine.*

"Do Likewise."

Dr. R. V. Pierce Buffalo, N. Y.:—"Five years ago I was a dreadful sufferer from uterine troubles. Having exhausted the skill of three physicians, I was completely discouraged, and so weak I could with difficulty cross the room alone. I began taking your 'Favorite Prescription' and using the local treatment recommended in your 'Common Sense Medical Adviser.' In three month I was *perfectly cured.* I wrote a letter to my family paper briefly mentioning how my health had been restored, and offering to send full particulars to any one writing for them *and inclosing a stamped envelope for reply.* I have received over one hundred letters. In reply, I have described my case and treatment used, and earnestly advised them to 'do likewise.' From a great many I have received second letters of thanks stating that they had commenced the treatment and were much better already." MRS. E. F. MORGAN, New Castle, Me.

Harsh counsels have no effect; they are like hammers which are always repulsed by the anvil.—*Helvetius.*

Practiced What He Preached.

A clergyman in New York State preached a sermon the other Sunday on "Fools," and then blew out his gas at the hotel and went to bed to be suffocated. Glad to hear of one man who practiced what he preached—and when any person is afflicted with Itching Piles, and cannot sleep a wink at night for scratching, we feel pleased to learn that such an one has commenced the use of Swayne's Ointment. Rest and happiness will soon return.

Prayer is not conquering God's reluctance, but taking hold of God's willingness.—*Phillips Brooks.*

"Beauty Unadorned (with pimples) is Adorned the Most."

If you desire a fair complexion free from pimples, blotches, and eruptions, take "Golden Medical Discovery." By druggists.

"For 13 years I had Dyspepsia," wrote John Albright, of Columbus, O "*Samaritan Nervine* cured me." Druggists all keep it, $1.50.

Hair and Scalp diseases thoroughly cured by Dr. C. W. Benson's Skin Cure. None like it. $1, druggists.

A bad taste in the mouth means a bilious attack. *Samaritan Nervine* is the cure.

Pike's Toothache Drops cure in one minute.

It is not enough that we swallow thruth; we must feed upon it, as insects upon the leaf, till the whole heart be colored by its qualities, and shows its food in every fibre.—*Coleridge.*

What England Buys in America.

Although the British Empire in India extends over a territory as large as the Continent of Europe, without Russia, having an area of 1,486,319 square miles, and a population of 240,000,000, its civilized resources are so limited that the people are compelled to send all the way to this country for Swayne's Ointment for itching piles and skin diseases. . "It's an ill wind that blows nobody good" for the people are cured of all tormenting itchings and Dr. Swayne prospers.

"Headache for years. 2 boxes of Dr. Benson's Pills cured it." Wm. A. Sheeve, Coulterville, Cal.

Should you be a sufferer from dyspepsia, indigestion, malaria, or weakness, you can be cured by Brown's Iron Bitters

Toccoa City, Ga.—Dr. J. P. Newman says: "Brown's Iron Bitters are very popular and their use always prove satisfactory.

Baltimore, Md.—Rev. W. H. Chapman says: "I deem Brown's Iron Bitters a most valuable tonic for general ill-health."

Dr. KLINE'S Great Nerve Restorer is the marvel of the age for all Nerve Diseases. All fits stopped free. Send to 931 Arch Street, Philada., Pa.

Glenn's Sulphur Soap is the most reliable purifier in the market.

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FOR SALE AT THIS OFFICE.

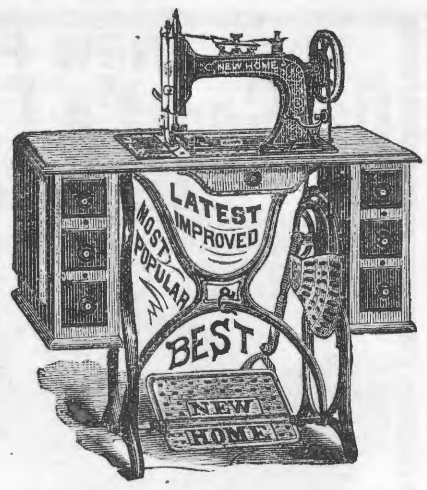
The Gospel Plan of Salvation,

By Dr. T. W. Brents, containing 662 pages, and one of the most instructive books extant, on the subjects it treats. Neatly bound in cloth. Price $2.00 by mail, postage paid at the same.

The Gospel Preacher,

Vols. I. and II. by the late Benjamin Franklin, so long editor of the *A. C. Review.* These books we regard as the best sermon books we have seen, and are most excellent books to buy and hand round as a means of doing missionary work. Price $s 00 per volume, by mail, same.

IT PAYS to sell our Hand Rubber Stamps. Samples free. FOLJAMBE & CO., in Cleveland, Ohio.



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LIGHT RUNNING NEW HOME

Has, since its introduction, steadily increased in popularity, winning fresh laurels daily, and passing its competitors one by one, until now it occupies first place. We also keep in stock the

ROYAL ST. JOHN AND STEWART SINGER.

We will sell the No. 3 Singer, with drop leaf and two drawers, at $25 complete; the St. John of same style for $30.

Singer Needles 15c. per Dozen; Needles for all other Machines at 25 cents per Dozen.

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F. H. STICKLEY,
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All kinds of Sewing Machines repaired on short notice.

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PROPRIETORS RHEA'S ELEVATOR,
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32 South Market St., - - Nashville, Tennessee.
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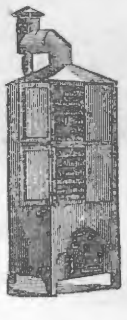
SPENCER, TENN.

THIS INSTITUTION, Chartered in 1848, has now been favorably known for more than thirty years, for its discipline, both as regards education and government. Located on the Cumberland Plateau, it is free from epidemics. The water is pure freestone and chalybeate. The breezes of Summer are delightful and invigorating, and the gales of winter not too severe. The College buildings, recently enlarged by the Christian Brotherhood of Tennessee, are sufficiently commodious to accommodate a large class of young Ladies and Gentlemen. Spencer is ten miles South-east of Manchester & McMinnville Railroad as extended.

—TERMS:—

Tuition,	Primary Dep't'm't, per S's'n,	$ 7 50	**Tuition,**	Commercial Dep'mt per S'n,	$20 00
"	Preparatory " "	15 00	Lessons instrumental Music from		$15 to $20
	Collegiate, " "	20 00	" in Art Department from		2 50 to 10

The Spring Session of 1883, begins on the Last Monday in February
For further particulars address,
Prof. A. T. SEITZ, President,
Or W. H. UTTON, Sec. Board Trustees.



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Made of Galvanized Iron.
Over 13,000 in Use.

Portable, Economical, Durable and Fire Proof. The products of this Evaporator are unsurpassed as to quality or color, and command the highest price. The racks are made of Galvanized Wire Cloth and the Dryer is first-class in every particular.

Our Nos. 1 and 2 are Excellent Bakers, will bake bread in less time than a stove and for roasting meats, turkey or game cannot be excelled. *Full Instructions* how to dry, bleach, pack and market the products accompany each machine. Send for Illustrated catalogue. Address

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A New Departure.

Owing to the unprecedented success attending the sale of Dr. Scott's renowned $3.00 Corset, and a very general inquiry for Electric Corsets of less price, but possessing the same therapeutic quality and elegance of shape, the Doctor has decided to place upon the market a full line of these beautiful and invaluable articles, which will now retail at $1.00, $1.50, $2.00 and $3.00; thus bringing them within the reach of all. These Corsets, we are assured, possess real merit, and apart from their "Electric" quality, are well worth the prices asked. A great feature about them is that they prevent as well as cure disease, therefore all ladies, even those enjoying good health, should wear them. The Doctor's record is good, and you may be sure of getting good value for your money. We invite you to read his large Corset advertisement in this issue, and address him at 842 Broadway, New York.

NASHVILLE MARKETS.

OFFICE GOSPEL ADVOCATE, *June* 13, 1883.

COTTON.

Good Ordinary	8⅞
Low Middling	9½
Middling	10
Good Middling	1 ¼

COUNTRY PRODUCE.

GINSENG	1 25 to 1 40
BEESWAX—Choice	3[illegible]
DRIED FRUIT—Apples	4
Peaches, halves	4
" quarters	3½
TALLOW	7½
POTATOES—Irish, per bbl	2 [illegible]5
" Sweet "	1 25 to 1 75
PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1[illegible]
FEATHERS—Choice	55 to [illegible]
BUTTER	[illegible]
CHICKENS—Hens	25 to [illegible]
Young Chickens	15 to 20
EGGS	12
HIDES—Dry Flint	15 to 16
Dry Salted	11 to 13
Green Salted	7½ to 8
WOOL—Tub Washed	32 to 31
Unwashed, Clothing and Combing	18 to [illegible]
Unwashed Lamb's Wool	none
Burry One-third less	

FLOUR AND GRAIN.

FLOUR—Superfine	4 25
Extra	5 0
Choice Family	5 75
Fancy	6 25
Patent Process	6 75
BRAN—Loose Car loads, per ton	17 00
WHEAT—New	100 to 112½
CORN—Sacked in Depot, white	49½
New, from Wagon, shelled	48
" " " in ear	50
OATS—Sacked in Depot new	53
RYE—From wagon, Seed	5[illegible]
BARLEY—from wagon	50
HAY—Mixed	14 00
Prime Timothy	15 00
Choice "	15 50

LIVE STOCK.

CATTLE—Best fat Steers, per 100 lb	5 25 to 5 75
Best Butchers	5 25 to 5 75
Ordinary thin Cattle	2 50 to 3 00
Sheep, Fat	1 50 to 5 00
" Stock	3 00 to 3 25
Lambs	
Heavy Hogs	6 20 to 6 35
Light Hogs	5 50 to 5 75

PROVISIONS.

BACON—Clear Rib Sides	11¾
Shoulders	8
LARD—Buckets	13½
Tierces	12½
HAMS—"C. C. C."	13 to 13½
COUNTRY MEAT—Shoulder	9½ to 10
Clear Sides	12¼
Hams	12½
Lard, from wagon	11½
BULK MEATS—Clear Rib Sides	10¼
Clear Sides	11
Shoulders	8½

WHOLESALE GROCERIES.

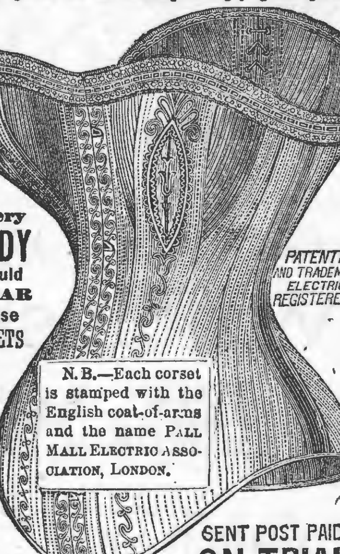
SUGAR—New Orleans (kettle) per bbl	7¼ to 8
Yellow Clarified	8½ to 9
White Clarified	9 to 9¼
Granulated	9¾ to 10
Crushed and powdered	10½
A Coffee	9¾ to 10
MOLASSES—New Orleans	45 to 58
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	8¾ to 9½
NAILS—10d	3 75
Horse shoes	5 00
SALT—Seven bushel barrels on cars	1 89
5½ bushel bbl	1 40
LEATHER—Oak Sole	35 to 40
Buffalo Slaughter	27 to 25
Hemlock	24 to 27
In Rough	20 to 24
SEEDS—Herd's Grass	1 00 to
Blue Grass	1 00 to 1 15
Clover	2 00 to 2 25
Timothy	2 25 to 2 50
Orchard Grass	1 40 to 1 25
German Millet, from wagon	1 50
Hungarian and Missouri	1 25

1883 NEW PRICES! 1883

Dr. Scott's Electric Corset

$1, $1.50, $2, $3.

Owing to the unprecedented success attending the sale of our $3 Electric Corset, and the constant demand for Electric Corsets of less price, but of the same therapeutic value, we have decided to place upon the market **A HANDSOME LINE OF ELECTRIC CORSETS,** ranging in price from $1 to $3, thus bringing them within the reach of all. They are equally charged with Electro-Magnetism, the difference being only in the quality of material. The two higher grades are made of extra fine English Sateen, while those of lesser price are of correspondingly good quality, made on the latest approved Parisian models, thus imparting a graceful and attractive figure to the wearer. By a recently invented process of boning or cording, we are enabled to offer to the public an **ABSOLUTELY UNBREAKABLE** Corset, and will guarantee them as such with all ordinary wear.



Every **LADY** should **WEAR** these **CORSETS**

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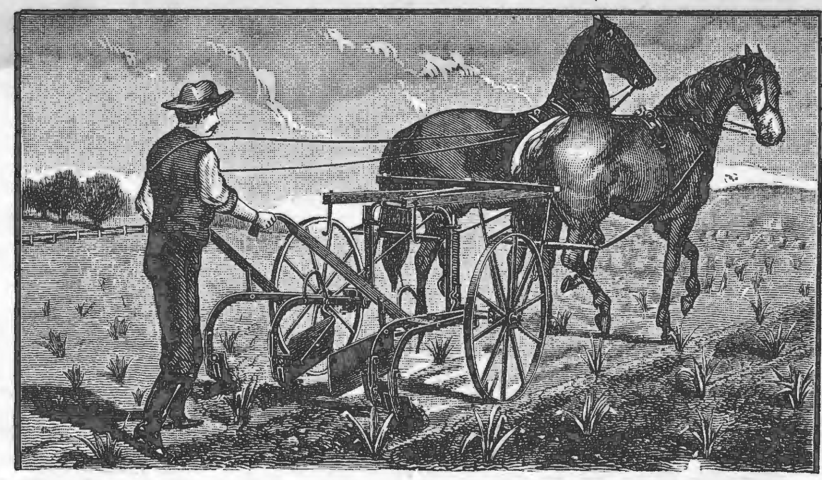

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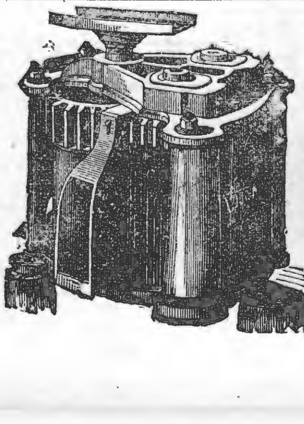

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(Circuit Court, May Rules, 1883.)

Hittie Nolen vs. Lee Nolen.

In this cause it appearing to the Clerk from the allegations set forth in the bill, that the defendant is a non-resident of the State of Tennessee, so that the ordinary process of law cannot be served upon him, therefore orders that publication be made in the GOSPEL ADVOCATE, a newspaper published in Nashville, Tennessee, once a week, for four consecutive weeks, requiring the said defendant, Lee Nolen, to appear at the courthouse in the city of Nashville, on the 4th Monday in June next, then and there to plead, answer or demur to complainant's bill, or the same will be taken for confessed and the couse set for hearing ex-

Witness, J. E. ALCRICH, Clerk,
By H. C, Hudson, D. C.

ELI T. MORRIS, Sol. for Compl't.

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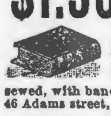

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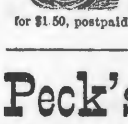

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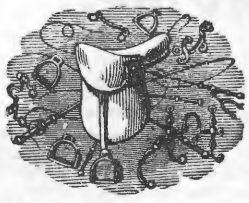

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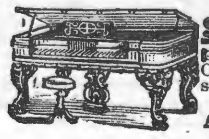

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EDITORS:

D. LIPSCOMB, E. G. SEWELL.

Something For Children to Do.

There is something on earth for the children to do,
For the child that is striving to be
Like the One who once murmured, in accents of love,
"Let the little ones come unto Me"

There are sweet, winning words to the weary and sad
By their glad, loving lips to be said;
There are hearts that are waiting by some little hand
Unto Jesus the Lord to be led.

There are lessons to learn both at home and at school;
There are battles to fight for the right;
There's a watch to be kept over temper and tongue,
And God's help to be asked day and night.

There are smiles to be given, kind deeds to be done,
Gentle words to be dropped by the way;
For the child that is seeking to follow the Lord
There is something to do every day. —*Selected.*

EDITORIAL BREVITIES.

"HE THAT ENDURETH UNTO THE END SHALL BE SAVED."

It will not be sufficient for us to make a start for heaven and run for awhile. We must endure, must work to the end of life, if we would be safe. Not the hearers, but the doers of the word are safe. The word demands that we be steadfast to the end, and only those who do this can have any promise of safety.

THE WEDDING GARMENT—WHAT IS IT?

When the marriage supper of the Lamb comes, who shall go in with him to the marriage? Only those who have on the wedding garment. But what is the garment? It "is the righteousness of saints." The righteousness of saints is the righteousness which saints do. To do righteousness, is to do the Lord's will; to do the Lord's will, therefore, is to put on the wedding garment. This we must do if we would be ready. "His wife hath made herself ready." We must then make ourselves ready by continuing to do the Lord's will in all things while we live. If we do this, we will be certain to have on the wedding garment when called to the great marriage feast on the last day. But if we do not put this garment on when the wedding comes, we shall be bound hand and foot, and cast into outer darkness, where shall be weeping and gnashing of teeth. Let us all strive to avoid this by *putting on* the wedding garment.

RICHES.

Almost everybody wants to be rich; and yet everybody knows that in the majority of cases riches prove a curse instead of a blessing. Perhaps not one man out of a thousand uses wealth in such a way that it is a blessing to him and those around him, for him to be rich. But on the other hand, if we have riches and do not use them so as to honor God and benefit our fellowmen, and place ourselves in the situation the Savior indicated when he said it is more blessed to give than to receive, then riches will be a great curse. One great trouble with men is, they want to become rich first, thinking that then they will give. But strange to say, when they start out on that line, they never get rich enough to begin to give. They always want a little more before they begin to hand out. They want the thousandth dollar worse than they wanted the hundredth, and so on without end. The better way is, whenever we have anything with which we can honor the Lord and benefit men to hand it out, and continue this through life.

CHRISTIANS MUST GROW.

There is no stand-still in Christianity. We must go forward or we will go backward. We must become more spiritually minded, or we will become more worldly-minded. We must think more about God and heaven, or we will think more about the world, and about sin. We must think about crucifying the flesh, or the flesh will crucify the spirit. We must struggle constantly forward, or the world, the flesh and the devil will drag us backward. *Forward* is the watchword of the Christian.

WHO IS ON THE LORD'S SIDE?

Jesus taught while on earth, "He that is not with me is against me." There is no middle ground to occupy in this matter. We are with the Lord, are on his side, co-working with him for our own salvation, and that of others, or we are against him, against our own salvation and that of others. Everyone should look well to his course of life, and try to determine by the word of God which side he is on. It matters not that our names are on the church book, and that we claim to be Christians, if our lives are not such that the weight of our influence is on the Lord's side—if we are not really working in *his* vineyard as *he* directs, then our influence is against him, and against his cause, and he will so place us, no matter what our claim may be. Let us therefore read the *word*, study, watch and pray, lest it shall turn out in the end that we have been all our lives against the Savior instead of being on his side.

A NEW BOOK.

"The Great Controversy: A Scriptural and Historical Search After the True Basis of Christian Union." Such is the title of a book of nearly two hundred pages, by A. S. Johnson, of Knoxville, Tenn. Bro. Johnson in this little book represents a convention held by several of the leading denominations of our country, in which they one by one set forth their respective claims and creeds, as presenting the true doctrines of Christianity, each one urging in his turn that his creed, his system of religion, shall be the basis upon which all should unite. But when these had shown that they could unite on no human creed, the Bible, the word of God, which all acknowledge the only infallible rule in faith and practice is presented, as the only all-sufficient rule of life. This book is a readable one, calculated to make a good impression upon those who read. It is worth the money asked for it. The price is 50 cents, single copy, in paper covers, or $4.40 per dozen. Bro. Johnson says he wishes to sell the book, and use the proceeds to enable him to evangelize in East Tennessee. This is a worthy object, and we hope the brethren will buy it of him. Address A. S. Johnson, Knoxville, Tenn., for the book. E. G. S.

Bro. Reynolds, of Columbia, was in the office on Monday. He has been laboring with the churches in Maury county, to induce them to go to work in sending the gospel to destitute neighborhoods. He thinks they will put an evangelist in the field soon, to devote his entire time to destitute places. The churches in Maury are amply able to keep two or three at work. It is strange there should be any doubt about sustaining one. Every individual member of the churches in Maury is under as strong obligation to sacrifice, and just as much as the preacher is. The preacher is under obligation to sacrifice everything, if need be, to maintain the cause. So is every individual member in Maury county. We take it there is greatly more of preaching in destitute places this year in Middle Tennessee than ever was before. West Tennessee is also working in that direction. The brethren deprecate criticism. It is so easy to avoid all occasion for this by following the scriptural examples, which are simple, easy and practical above all others, that those who do not do it are blameworthy. No one loves to criticise or discourage efforts to spread the truth, I am sure. I never do it unless I believe the mode of operation is such as subverts the truth and defeats what it aims to promote. Let us, brethren, all, see who can do most in spreading the truth, and while doing it, see who can most closely follow divine methods. Emulation in these things will be a divine emulation, pleasing to the Father

In last issue of ADVOCATE, in answer to the question as to the number of disciples, you state that we have no authority for saying there were more than the one hundred and twenty, mentioned in Acts i: 15. What about the five hundred "brethren" mentioned in 1 Cor. xiv: 6? If they were "brethren," were they not also "disciples," and did he not appear to them before his ascension? Now, one other question: Are all who are immersed, in whatever society, in "the body of Christ," and should we, as an act of courtesy, call upon them to lead in supplications to God? This position is taken by one high in "the one body" in this State. W. H. K.

Austin, Texas, May 27th, 1883.

When we answered the question, we did not think of this allusion to the five hundred. Where they were on Pentecost, we cannot tell. Of course, if brethren, as Paul called them, they were disciples. It is a question we never studied as to where they were. Every one who believes in Christ, repents of his sins and is baptized into Christ, is thereby in the body of Christ. But many who enter it, forfeit the rights and privileges of the body. The grounds of forfeiture are loss of faith, failure to obey the laws of the Lord in reference to maintaining the unity of the faith in the bonds of peace, errors of practice in reference to the church and worship of God, and immoral life. When they have forfeited these rights by any of these errors, they ought not to be invited to partake of them. Exactly how far they can go in the wrong before forfeiting these rights, the Bible does not clearly say, or I do not fully understand, so can give no definite rule. On this there will be doubtless difference in practice. D. L.

It is very desirable to be able to say beautiful things, or to pen smoothly flowing sentences. Those that have the talents to do these things should use them thankfully in the Lord's service. But it is infinitely better to exhibit a spotless Christian life, which, like the shining of a fixed star, is to all who come within its light, a steady and perfect guide in all right ways.

The principles of politeness are always the same; sound sense, and a kindly heart is the subtle charm by which you may distinguish the gentle bred from the boor.

MAY A CHURCH LEGISLATE FOR THE CONSCIENCE?

After a silence of two weeks, imposed by the remorseless hand of affliction, which seems loth to relax its grip, we venture, in extreme feebleness, upon a notice of Bro. Hobbs' last article.

We wish it distinctly understood that we are not discussing the question as to whether the Bible authorizes or forbids the use of the organ in the worship. Neither is its expediency or inexpediency now under consideration. Nor has our position with reference to the sinfulness or innocence of the organ anything to do with the question. These are all legitimate questions of discussion, but they are not before us now. Has a majority a scriptural right to force an organ on a minority who believe its use to be sinful? is the question before us, briefly stated.

Bro. Hobbs affirms that a majority have the scriptural right to introduce an organ, as an expedient, against the protest of a minority who believe its use forbidden by divine laws. He claims this on the ground that in things expediential the minority should yield to the majority, and that the church is to decide by a majority vote when a given measure is expediential; and then theminority must regulate their consciences accordingly. We agree with him that in things admitted to be expediential, the minority should yield to the majority; but we deny that the majority may decide for the minority as to when a measure is of that character. The right of a church, then, to decide points of scripture teaching by *legislation, even to the regulation of the conscience*, is the question on which the whole controversy turns.

Now, if a church has a scriptural right to thus legislate, that right must be *conferred* somewhere in the word of God. Just where and how, if at all, the affirmant is under obligation to show. This affirmation needs positive scripture proof; and with nothing short of it can the proposition be sustained.

Bro. H. said, "Even if it [a thing indifferent] be thought only of *doubtful character*, *conscience forbids it*," did he mean that conscience is not equally sacred when opposed to the organ? When he said, "But if a man act *contrary to his faith* it *were all one* so far as his conscience is concerned, *as if the action be wrong per se*," did he mean that this was true except when the man's faith happened to be averse to the use of an organ? When he urged that one must "conform his conduct to his beliefs, *even should they be false*," did he mean that one's conduct must conform to his belief, provided he should not be simple enough to believe that it is sinful to worship with an organ?

Bro. Hobbs, if you mean that the conscience is to be held inviolate, except when it is opposed to the use of the organ, on what principle do you make the exception? If you make no such exception, on what principle have we done you injustice?

The ground of our "gross injustice," without specifications, is thus expressed:

"My language quoted, was a comment on Rom. xiv, and as I stated in the article clearly, to guard against just such a misuse of my language as he has made that, I had reference to *things indifferent as related to individual Christian action*, but he applies my language, notwithstanding all this, to '*things expedient*,' as related to church action."

Exactly so, but what then? Are we to understand that the sacred domain of conscience is not to be invaded in the first case, but may be in the second? Why is the conscience more sacred in "individual action" than in "church action?" Is not the conscience an individual possession in the latter case? or is it common property, possessed and controlled by the church? And why is the conscience more sacred in "things indifferent" than in "things expedient?" Besides, in what respect do "things indifferent" differ from "things expedient?" Do they constitute two distinct classes of things, so that what is said of one is not applicable to the other? It is evident that nothing positively enjoined or positively forbidden can belong to either. In what, then, does their difference consist? When you answer these questions, my dear brother, you may convict us of injustice. We shall see.

Since your statements are based on the fourteenth of Romans, let us take a brief look at the very surface teaching of that chapter.

The church at Rome was composed of both Jews and Gentiles. The Jewish observance of certain days, and the distinction between clean and unclean meats according to the law, had never been imposed upon the Gentiles, because they had been abrogated by the religion of Christ, so that they were no longer of binding force. Yet, many Jews, because of the prejudice of a former religion, could not accept the idea that these customs were no longer to be regarded. Every Bible student knows that there was not an abrupt breaking off from every feature of Judaism by the acceptance of Christianity, but that Judaism ran along parallel with Christianity in things merely circumstantial or expediential in their nature, till the Jews were gradually educated out of the one into the fullness of the other. There was never any forcing of matters contrary to the bias of their religious training, but a humoring of their prejudices, till they had learned more perfectly the liberty that is in Christ. And this is precisely what the New Testament teaches with reference to all things of that nature. This is the principle that Paul is discussing in the passage under consideration. He shows that neither party is to "judge" the other. Especially does he show that, while the party that disregarded days and ate all kinds of meats, were right in their understanding of the divine law, yet they were not to intrude their practices on those who did not so understand them, nor to put a stumbling block in the way of their brethren by such things, nor even to "grieve" them thereby.

In arguing this subject, the apostle states that no meat is unclean of itself, but if one believes it unclean, to him it is unclean,(v. 14). Now, even if the use of an organ be as innocent in itself as the "meats" of this chapter, yet if one believes it sinful to worship with it, such worship would be sinful to him. Hence, his salvation depends on his refusing to do it.

It is then added that if one party grieves the other by disregarding their Jewish convictions, they walk not according to the law of love. (v. 15). Now this principle is just as applicable to us to-day as it was to the church Rome, and is just as applicable to organs as to "meats." Hence, we cannot believe that any brother, or any church, regards the law of Christian love, that disregards the convictions of good brethren in this matter.

But some in the church at Rome might have argued that it was expedient to disregard this "old-fogyism" of the Jews; that the best interests of the church would be promoted thereby; that, on this account, they felt conscientiously bound to do just what the others could not conscientiously do at all; that, therefore, there was as much conscience on one side as the other, and even more, if they had the majority. But Paul rebukes such an abuse of Christian liberty, by reminding them that the kingdom of God (the religion of Christ) does not consist of eating and drinking, (v. 17). If it did, then they would be compelled to eat and drink, regardless of consequences. But since this was not the case, they were at liberty to refrain, and this became a duty when others would be grieved or caused to stumble by their indulgence. Consequently there was no concience compelling on the one side, as there was forbidding on the other. So if the religion of Christ consists in the use of organs, we are compelled to use them; but if it does not, we are at liberty to do without them, and this liberty becomes a duty when our brethren are grieved and caused to stumble by their use.

We are told to study the things that make for peace, and then build each other up in love, (v. 19). While all meats are clean, it is evil to that man who eats with offense, (v. 20). Hence, that which is right within itself becomes wrong when used with offense. Paul then concludes that it is wrong to do *any thing* by which a brother is caused to stumble, (v. 21). If one had faith that those meats were innocent, he was to have that faith to himself before God. He was not to impose his convictions on others, (v. 22). So, if one has faith to-day, that the use of an organ is innocent and good, let him hold his faith as a matter between him and his God; we shall not "judge" him for it; but he must not attempt to impose it upon others as a condition of church membership.

If one ate meat when he even *doubted* his right to do so, he was condemned, because he had no faith in the rightfulness of the act. Because it is sinful to do *any thing* without faith that the thing is right, (v. 23). So, if one even doubts his divine right to worship with an organ, he sins if he so worships, because his act is without faith as to its rightfulness. Thus the preservation of the conscience is made an absolute condition of acceptable conduct, and hence of salvation.

Whatever we do we must do conscientiously. The fact that we act conscientiously is no proof that the act is right; but if we act unconscientiously it is certain that we act wrong. One may follow his conscience and go to perdition; if he doesn't follow it he is certain to go there.

Speaking of the Christian's duty to refrain from the exercise of his liberties in the use of meats, when the conscientious convictions of others were involved in the act, (I Cor. x: 29), Paul asks, "Why is my liberty judged of another man's conscience?" Simply because another man's conscience was worth more than his liberty. The corruption of the conscience destroyed the man.

We still hold, what we stated in our address before the Missouri State convention, that we should "make nothing a test of fellowship that Christ has not made a condition of salvation; but we have seen that Christ has made the preservation of the conscience a condition of salvation; hence, we are compelled to break fellowship with those who would force us to debauch our conscience. When our church membership is made to depend on the surrender of our conscience to the dictations of others, it costs the price of our salvation; hence, the principle that a condition of salvation should be made a condition of fellowship forbids it.

We are charged with failing to make the proper distinction between faith and opinion, in our opposition to a surrender of conscience. We think we appreciate the distinction between faith and opinion as terms of fellowship, and, strange to say, the very *essential feature* in the relation of opinion to fellowship, as urged in our plea for union, is completely ignored by Bro. Hobbs in his position in this controversy. In order that our conflicting opinions may be tolerated, one by the other, they are to be held as private property, and not *thrust upon others* as conditions of fellowship. Now suppose we grant, for argument's sake, that those who hold the use of the organ in worship to be sinful, hold it only as an opinion. Those who hold it to be innocent can make no higher claim. If that lacks the sanction of positive enactment, this is equally so. This difference of opinion should not intefere with their Christian fellowship. But if one party attempts to *force its opinion on the other*, the principle of unity on opinion is broken. And this is precisely what is done when a majority forces its opinion as to the expediency of the organ on the minority, or forces them out of the church. It is a flagrant violation of our plea for union in faith without regard to opinion.

The idea that one relieves the conscience, and frees himself from responsibility, by protesting against a wrong, so that he can then innocently practice the thing against which he protested, when the act involves the conscience, is supremely absurd, One may protest against the licensing of grog-shops, and then submit to defeat, because there is no surrender of conscience in the act. But if one were conscientiously opposed to the sale of whisky, and his submission after protest involved a *participation* in the sale, his protest could never save his conscience.

Now if a minority admit that the organ belongs to the class of things expedient, but protest on the ground that they think it would be unwise to introduce it, they may then submit to the will of the majority, and be irresponsible for the consequences. But if they believe it forbidden by divine law, and hence sinful, no amount of protesting can become a substitute for their conscience. How any man of intelligence can entertain the idea that one can protest against a thing as a *sin*, and then expect his protest to make that thing *innocent*, is to us a profound puzzle.

Speaking of our statement that we should make nothing a test of fellowship that Christ has not made a condition of salvation, Bro. H. says:

Has Christ made the use or non-use of an organ as an auxiliary to the act of worship, sing-

ing, a condition of salvation? If not, then how can Bro. A., in the face of his own declaration, encourage, or fail to condemn, any schism based upon the use of an organ?

Here you miss the point again, Bro. H. We justify division in a church not because the organ is used or not used, but because, under the circumstances before mentioned, *its use is in disregard of a plain condition of salvation.* And the majority are guilty of the sin of causing division in all such cases; and they should be held responsible by the brotherhood, as will they be by Him whose body they have rent.

Bro. H. is "more than surprised" at what he regards as a break in our logic. Well, we claim no infallibility in that line, but we are willing to have all we say in this discussion put to the severest logical test. His surprise is at our "analogy between baptism and the use of the organ." But the analogy exists, all the same. Let us see: Many good brethren as much believe the organ forbidden as they believe sprinkling forbidden. Their faith on the one point is just as strong as on the other. Therefore they could just as conscientiously submit to the one as to the other. Whether they are right or wrong in their position affects not the case. Right or wrong, their conviction is a *fact* that no one may dare to deny. Then if the conscience of such brethren should yield to a majority in one case, it should yield also in the other. They are precisely parallel as they stand related to the conscience of that class of brethren. And this is the logic that surprises Bro. Hobbs.

Bro. H. thus expresses what he regards our inconsistency:

"But suppose 'both parties' should consider the 'form of baptism' in the list of expedients, should the minority submit to the majority adopting it? Bro. Allen, according to his position, must say yes, but he would as quickly require that we all disfellowship such a church. But he does not require this in regard to churches using the organ. Now he is inconsistent or his argument on sprinkling is wholly impertinent.

But here is just where you are mistaken again, my brother. If a whole church should agree that the "mode of baptism" is a matter of expediency, and they agree to select some one "mode," the minority should submit to the majority. Our belief that they have no right to put baptism in that category, has nothing to do with the case. The fact that they render themselves unworthy of fellowship by taking such a position as to the nature of baptism, has nothing to do with their consistency after their position is taken. We might think a man a fool for accepting the infallibility of the Pope, but, having accepted it, he should do what the Pope directs. As to our not disfellowshipping "churches using the organ," we shall simply say that we have just as much fellowship for a church that sprinkles babies as we have for one that forces a part of the membership to worship with the organ when they believe it to be a sin, or forces them out of the church.

But let us submit Bro. Hobbs' position to another test. A church differs in judgment as to whether an organ is *permitted* by divine law—whether it belongs to the class of things expedient, or to that of positive enactment.

Each party is thoroughly persuaded as to the correctness of its position. They then *decide* the question by a "majority vote." Thus they decide a question of divine teaching by a majority! If this is not creed-making, then we are curious to see a specimen of that business. It is not only legislating for the judgment; it is "legislating for the conscience." The individual supremacy of the conscience is surrendered to the "legislation of the church." Thus the great principle of Protestantism is surrendered, and the Romish doctrine of the "church as a keeper of the conscience" is adopted! Yet this is the doctrine of "congregational government" by which Bro. H. proposes to stand!

We must give another specimen of Bro. Hobbs' reasoning:

Now the organ as an auxiliary "for carrying out of the divine injunction" to sing, therefore, is "permitted," but not demanded. Well, says Bro. A., if not demanded, how can a majority be conscientious in introducing it? Well, I answer, if permitted, how can anybody be conscientious in opposing it?

He assumes that the organ does not contravene any divine law, and is therefore permitted. Whether its use under certain circumstances contravenes any divine law, we are willing that our readers shall judge by testing the position taken in this article. As to the question here put into our mouth, we have only to say that when we ask such a question we shall be ripe for the lunatic asylum. The idea that people can not do conscientiously what is not demanded, we exposed in our last article. But in such case their conscience does not "compel" them to do the thing not demanded, hence they are not bound to disregard the consciences of those who believe it forbidden. Again, people can be conscientious in opposing a thing that is permitted, when they do not believe it is permitted. Their intellectual mistake does not destroy their conscience. Paul says that a class of persons were conscientiously opposed to eating certain meats, so that they would be damned if they did eat them; and yet he tells us plainly that those meats were permitted. Perhaps Bro. Hobbs had better put a few such questions into the mouth of Paul.—*F. G. Allen in Old Path Guide.*

CIRCULAR LETTER.

To the Friends and Patrons of the Murfreesboro Female Institute, and to the Public:

This is the twelfth letter which I have had the pleasure of writing, as the President of the Murfreesboro Female Institute. But this is the last time I shall thus address you. The school has made its history. It has continued to prosper, growing in efficiency, and in favor, until it is scarcely second to any similar institution in our Southland. It has received from its patrons an almost universal approval. Its efficiency is acknowledged, not only by word, but in deed. More than half its graduates, besides others, who have been pupils, have been, and are now, eminently successful as teachers. When called upon to discharge other obligations of life, they have generally shown themselves to be equal to the task, exhibiting those graces which refinement and culture alone can give.

The influence for good which the school exerts, through its students, will long be seen and felt. Good women are the conservators of peace and good society. They make the good men of the nation.

That which was an experiment has grown to be a gratifying success. From a few pupils the first term, the patronage has increased, year by year, so that from time to time improvements and additional buildings had to be provided for the accommodation of its pupils. Its friends now feel that its claims should be more fully recognized, and its capabilities for doing good should be placed upon a more solid foundation. It has, therefore, been determined, that the institution shall be re-chartered with all the rights, privileges and immunities granted the best and most approved institutions of learning. With an increased number of active and interested Trustees to guard its interests, and to foster its well-directed labors, the school can scarcely fail of maintaining its well earned reputation and of meeting the just expectations of those who may become its patrons.

In honor of James M. Haynes, whose large-hearted philanthropy has, heretofore, induced him to dedicate the use of the property to the cause of education, and who desires still further to benefit his race by the contribution of his means to that end, the school has been named Haynes Institute.

The course of James M. Haynes, we feel assured, will not only receive the commendation of his countrymen and his friends especially, but that he will be fully compensated by the certain results of that highest and wisest philosophy, which assures us that "It is more blessed to give than to receive."

Murfreesboro Institute is no more. Haynes Institute takes up the work, so well begun, and proposes, with renewed vigor, to press forward, surpassing if possible, the achievements of its worthy predecessor. The school will continue to be the champion of the more rational, and advanced methods of teaching. With a full and live faculty, it will afford those who seek them, the substantial advantages of the best schools of its grade. Womanhood, culture and confidence will be sedulously cultivated in its pupils. The end and aim of education will be kept steadily in view. To fit the pupil for the exigencies of life is the highest education.

Now, friends, as the President of Haynes Institute, we are still in the field, we have the harness on, we expect, under the providence of God, to continue in the fight. We desire your continued patronage and support. We believe we can do all we promise. It shall be our constant effort to discharge every obligation which the relation of teacher imposes. In our Boarding Department we are fully prepared to take care of those who may be placed under our charge. The health, comfort, and general well being of your daughters and wards shall be our constant care.

Without making promises which we know we cannot fulfill; without highly colored statements, made to deceive and catch the unwary, we hope to receive from our friends, and the public at large, a patronage commensurate with our abilities to do good.

A large experience, as principal of a boarding school, gives us some advantages which do not fall to the lot of every man. The experiences of the past prepare us better for the duties of the present and enable us the better to subserve the interests of our patrons and pupils. To those, therefore, desiring the solid and substantial advantages, which a school having an experienced and competent faculty offers, we commend the Institute.

And, now, to the gracious guidance of a merciful Heavenly Father we commit us. Acknowledging his superintending care over us all in the past, we pray that we may ever feel his presence near. Upheld and sustained by him, in time, we shall fear nothing in eternity.

JAMES E. SCOBEY.

MIDDLE AGE.—Middle age is the greatest test of man's character. It is the five-barred gate that rises suddenly before him in the middle of his journey. Some men walk calmly up to it, open the lock and pass through with the same equable, steady steps as before; others spring over it and canter on, frisky, reckless and ridiculous as in youth; while some, principally women, creep under it, and go smirking along, pretending that they have never met it. Single men and women like these, who ignore their years and try to be young with the young, have been butts for ridicule since time began; boys and girls are savagely merciless on them. And yet this made-up, waltzing old beau, this wan, worn woman, coveting notice, aping the airy graces of rosy girls, how pitable and tragic they are! They have somehow missed their birthright. They have not secured the great possession which makes the middle-age solid and full, and must they give up their youth, too? Shall they have nothing? The desperate hold which they keep on it is not so laughable when one comes to think of it.

Even if others do not gain from our teaching *we* are likely to be the gainers by it. By teaching we learn. Indeed, there is no mode of getting a firm hold on truth, and of making truth permanently our own, to be compared with the making use of truth by imparting it to others. Whatever else we forget, we are not likely to forget that which we have taught. It is in view of this truth, that there is a gain not only in teaching others, but in reading aloud to others, and in conversation with others. Moreover, this truth makes it important that those who are called leaders in a Bible class should have an active part, an outspeaking part, in its exercises; for, after all, it is what they say, sooner or later, about the lesson, rather than what is said to them about the lesson, that means their gain of knowledge from their lesson study and from their lesson hearing.—*S. S. Times.*

The Archbishop of Baltimore, having tried grass and turf, now proposes to see what virtue there is in stones. The Catholic laity continuing to patronize the public schools, the priests have refused to give absolution to parents who send their children to these schools. Hereafter, every Catholic child is to be brought up in the parochial schools taught by the priests. The Catholic population is to be isolated as well as the priests can accomplish it, from the rest of the population, by separate education and separate social life.—*Ex.*

Queries.

"It is stated in Genesis, 25th chapter, that Isaac entreated the Lord for his wife, because she was barren; and the Lord was entreated of him, and Rebecca, his wife, conceived. And the children struggled together within her, and she said, 'If it be so, why am I thus?' And she went to inquire of the Lord. And the Lord said unto her, 'Two nations are in thy womb, and two manner of people shall be separated from thy bowels: and the one people shall be stronger than the other people; and the elder shall serve the younger.' That is, the elder people shall serve the younger people. What two nations did these two twin brothers represent, in that they struggled together in their mother's womb? Was not this a clear representation of two nations, or two manner of people, that would some time in the future struggle together for power of some sort? If so, what two nations were they? And what of Esau being red all over like an hairy garment? This must have been an indication of something concerning his future employment. It may be that he was to have a good deal to do with hairy animals in some way, some of which might be red. I am sure there must be some meaning in Esau coming out red all over like an hairy garment. And what is it?"—G. H. Coleman.

To first question, we suppose so. We think Jacob and Esau's children were the nations to strive for supremacy. We cannot answer the last questions.

"For the benefit of the many readers of your valuable paper, (1) I would be pleased to have your exposition of the language of Paul in his Roman letter, vii: 8–12. (1) Also 1 Cor. vi: 2–3. What is meant by the saints judging the world? When and in what sense will they judge angels, as stated in the 3rd verse? (3) What is meant by the apostle Paul in 2 Cor. iii: 6–9? Are we to understand by spirit and letter that Paul is contrasting the gospel dispensation with law dispensation?"—B. P. Sweeney, Thornton, Limestone County, Texas.

That is a hard batch of Scriptures to throw at a person at once. The easiest way to answer them, and possibly as profitable to the reader as any, would be to say, I do not know the meaning of any of them. I guess they are some of the portions of Paul's writings, that Peter thought were hard to be understood, and that the unstable and ignorant wrest to their own destruction. We may, and should, study these Scriptures. But Peter's warning should always be a caution not to build a theory upon passages confessedly difficult of understanding, unless well supported by other clear and distinct teachings. The seventh chapter of Romans is confessedly one of the most difficult portions of Scripture to satisfactorily understand, aside from the prophecies, in the Bible. We freely acknowledge our ideas are not clearly enough defined in reference to some of these, as to be satisfactory to myself, and cannot expect them to be to others.

The point with Paul was that the Jewish law was weak, could not make the comer thereunto perfect, that deliverance from the law into Christ could and did free from sin, and that the Jewish law died; the Jews were then released from bondage to the law, and were justified in being married to Christ. But when married to Christ they must recognize their deliverance and separation from the law. He then, as justification of God's doing away with the law, shows its weakness, its inefficiency to meet the needs of humanity. He calls the law the letter; the Christ, to which he is married, spirit. One was a service of the letter; the law demanded obedience without having incentive or motive to enlist the feelings, the soul. The other enlisted the soul, the feelings, the sympathies, the whole heart of the human being. One is called the servitude of the slave, that he renders through fear. The other is the service of the child, that he renders joyfully as a partaker and heir of the fruit of his service. The law did not enlist heart-service. It gendered the formal, mechanical obedience of fear. But service that is not from the heart, is unacceptable, displeasing to God. Then the service that came through the law was not acceptable service. Was the law then sin? By no means. It was righteous, and just, and holy. But the service that mere law engendered, lacking in the joyful spirit of the heart, was displeasing to God, was sin. God tolerated it, accepted it, and bore with it until something better came in. Law itself with its penalties, without enlisting the heart, has a tendency to excite rebelliousness. Human nature frequently will do voluntarily what it resents as a requisition of law. Hence, a law of God that did not arouse and excite the feelings of the heart, that did not enlist the soul, that was not spirit-service, aroused a spirit of rebellion that would not exist without the demands of the law. In this sense it may have been true that Paul—or a human being we believe he is personating—may have been without sin, at least the sin within him was undeveloped, latent, until the law came, then the law gave occasion for the development of sin, called it into activity. He perchance might not covet, until the law prohibited his coveting, then the forbidden thing became very desirable. The rebelliousness of his soul strengthens desire for the thing sought. This law gave occasion for the sin hitherto dormant within him, to work all manner of coveting. Apart from the law, sin is dormant, inactive. When sin was dormant, I was alive; but when law was given, sin was aroused, became active, and I died. And the commandment which possessed the ground and germs of life was the occasion of death; yet the law was holy, just, good. It was not the law that wrought the evil, but sin that was in me, made the law the occasion of manifesting itself; and the law in itself had no cure for this evil. But when the precious promises, through which we become partakers of the divine nature, came, we could serve in the newness of the spirit, not in the oldness of the letter that did not inspire the heart. Yet not all under the law thus rendered the imperfect service; but some even then saw the promises afar off, and embraced them, and brought the joyful, loving service of a child, not the formal spiritless service of the slave. But the law simply as law gendered only the slave-service. We could give other interpretations, but this, for the present, seems to us the clearest meaning of the Scripture. Studying from a different standpoint, at another time, another interpretation might seem more plausible. Hence it is not satisfactory to me.

2. The saints will judge the world and condemn the world (to judge the wicked is to condemn them) in the same sense that the queen of the south and the men of Ninevah would judge and condemn the generation to which Christ spake. They may do it in a different sense, but they will in this sense; but if in another sense, we do not comprehend what it will be. Nor do we have any conception of how they will judge the angels, unless it be the fallen angels, in this same sense.

3. We think the contrast clearly is between the epistle written in the heart, and that written on stones; of the new covenant, which is given by the Spirit, and reaches the spirit, and that of the letter that killeth or is the occasion of sin, without a remedy; the ministration of death, written on stones; the ministration of the Spirit which must be written on the heart before it affects an individual. In other words, he must receive it into his heart, before he can be a servant or subject of that ministration. D. L.

IMPORTANT QUESTIONS.

Read them carefully and answer them honestly. Do you believe in God? Do you believe in Christ as the Son of God and your Savior? Do you realize that you are a sinner and will be lost without a Savior? Are you trusting in your own goodness or perfection for salvation: Or are you relying on Christ? If he is your Captain you must obey his orders.

Do you always take God's side against sin and sinners? Are you living for self or for God? Do you seek your own, or another's welfare?

Do you distribute tracts, and speak a word for Jesus whenever you have an opportunity?

Do you meet with the Saints on the first day of the week to partake of the Lord's supper? Are you justified in remaining at home when the Lord's people meet for worship? Are you a decided Christian? Have you been born of water and the Spirit? Is there any doubt upon this point? Do you indulge in any known sin? Do you neglect any known duty? Do you ask God to forgive you and help you every day? How do you feel towards perishing sinners? Can you see them banished from the presence of God forever without sympathy or concern? What are you doing to convince them of their danger and lead them to Christ? What have you done to save your own family, your relatives, your neighbors? What have you done to-day? What are you going to do? Were you ever the means of converting one soul to Christ? Which has the most of your thoughts, affections, and money—worldly pleasures or conversion and salvation of sinners?

Are you willing to make sacrifices of your time, money, ease, pleasure for the good of others? Are you doing it? Do you pray to God as your Father? Do you obey Him as your Master? In vain do you profess to love Him if you do not obey Him. Are you trying to be good and do good? Visit the sick and afflicted, pity the poor, seek the salvation of all around you? Do you realize that "I am responsible for my time, money, talents and opportunities for doing good?"

Are you growing better as you grow older? Remember this is to be done only by adding to your faith all the Christian graces.

Are you prepared for death? You will soon be summoned from this busy world of labor, are you ready? "What will it profit you if you should gain the whole world and lose your own soul?"

Dear reader, I do not ask these questions for pastime, nor to fill up space in the ADVOCATE but with the hope that they may do some good, inducing some child of God to be more faithful.

Your brother in Christ,
V. M. METCALFE.

TANGLES.

Two children were trying to wind a skein of yarn into a ball. The yarn was kinky. The children were careless. Soon there was a little tangle. Then the child who was holding the skein gave a fretful jerk and the tangle was made worse. And thereupon the other child cried, "O dear, how awkward you are," and caught at the skein to get it out of snarl. But the other child, not wanting any interference, gave another jerk, and between the two the skein was all twisted and knotted, so that it was useless to try to wind any longer. The children scolded at each other. Then both began to cry. Then mother came—the patient, gentle mother. She took the tangled skein. She gave each of them an end to hold, and slowly she disentangled that knotted and kinky yarn. Kissing the tears from the children's faces, she said: "My dears, when you get into a tangle don't jerk."

How often have I been reminded of that event in my childhood O how many tangles there are in this world of kinky people, and how often do we make them worse by our efforts to disentangle them! Again and again have I seen troubles in homes and in churches that might have been easily healed at the beginning, but which, by injudicious meddling, were so aggravated that they became like the Gordian knot. They had to be cut, and left many hearts bleeding. Thinking of these things, I have felt like sending out to all my readers the pithy exhortation of that patient mother—"when you get into a tangle don't jerk."
—*C. E. B., in A. C. Review.*

Give Up Tobacco.

From a little book written by a noted physician for the benefit of college students, we take the following vigorous paragraph on the use of tobacco, which is worth a careful reading by every young man who has fallen a victim to the filthy habit:

Gentlemen, I advise you to clean yourselves and quit. You will smell better, and that will be a relief to the noses of your intimate friends. It is a nasty, disgusting habit. Some one will say "I can't give it up; I have tried, and can't do it." If you are so enslaved that you can't break your chains I will help you a little. Stop at once. Don't use any to-morrow. The first day is not very hard, but the second day is pretty tough. Along in the evening of the second day your memory is a little doubtful. You can't say exactly whether it was one brother or three brothers that came over. Things are a little mixed. Be patient. The third morning brings the tug. Now go and take an old-fashioned sweat. Place an alcohol lamp under your chair, three or four blankets round your shoulders letting the other ends rest on the floor, and sweat until your skin is fairly parboiled. You will be just as comfortable for one day as you could wish. There will be no dryness of the mouth, no nervousness. You are perfectly comfortable for one day. The next day you will be in trouble again. Take another sweat; take even a third or a fourth one. Sweating does not hurt people, sometimes it is good for them. Take three or four thorough sweats, and go off under sail and have no further trouble from your enemy.—*Ex.*

Scolding.

Why do Christian parents sometimes scold? For two reasons, as it seems to us. First, from lack of self-control; secondly, from habit. Children are often terribly trying, and loud, angry tones seem a safety valve for our stirred tempers. Besides, we feel that gentleness alone can never safely steer the family bark over life's troublous sea. Force, firmness, decision, sternness, even severity, are often necessary. A suitable degree of these is not incompatible with gentleness. The gentleness that makes one great comes from subdued strength. This lovely fruit of the Spirit proves an element of power. The "soft answer" often costs the answerer dearly. Sweetness of spirit is the outgrowth of self-control. Serenity of soul, what ever be the constitutional characteristics, comes most frequently from long self-discipline and prayerful struggle.—*Good Words.*

The law of the harvest is to reap more than you sow. Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character and you reap a destiny.

Home is the crystal of society, and domestic love and duty are the best security for all that is most dear to us on earth.—*Samuel Smiles.*

Holiness is not an impulse, an emotion, nor an imagination; but the state of being right with God.

Eternal, unchangable truths come to men not by experience, but only through intuition and revelation.

If you would lift me, you must be onh igher ground. If you liberate me you must be free.—*Emerson.*

Decision.

"I can't decide," says the raindrop as it comes down, "whether I will fall on the meadow, or in that garden among the flowers, or out on the wide ocean. I can't make up my mind."

"I can't decide," says the streamlet as it rushes out of the mountain, "whether I will flow toward the great river yonder, or whether I will go straight down the valley and into the sea at once."

"There is plenty of time for me," says a young girl as she comes away from the Bible-class on Sunday afternoon. "Teacher wants us to decide at once, but surely there is no hurry. I must think about it some day, I know, but not now; I can't decide."

But the raindrop comes on, and so does the streamlet; while they are hesitating they are coming on, on, somewhere. Presently it is too late to choose. They would not decide in time, and now it is no use of deciding; they have gone too far; they cannot change their course now.

Take care, young people! Take care, boys and girls! Your life is just like that falling raindrop, just like that rushing stream. You cannot decide which way your life shall go, but all the time it is going on. Is it going toward heaven? Do you not know? Have you decided which way it shall go? If you do not choose now, suppose the time should come when you cannot choose?—*Ex.*

Kindess to Children.

It is to the credit of a man to show kindness to a child. If you see a man on the street, or in a railway car, taking pains to help to gratify a child, it gives you at once a better estimate of him. A man with a coarse expression of face, unprepossessing appearance generally, was walking along a street in the suburbs of Philadelphia. He was noticed by two persons approaching him and his unattractive manner and bearing was commented on as he drew near. But, just before he reached these passers, the man stopped and turned aside to help a poor street boy struggling under a heavy load of refuse fire-wood. The man lifted the load from the boy's head, balanced it anew, steadying it till the boy was fairly started with it, and then spoke a cheery word to the little fellow. In that kindly act, the man himself was transfigured. There was now a winsome look about him. He had shown himself another person from his outer appearance. Nor was this an over estimate of the action, as viewed by these chance passers. Four thousand years ago, at least, in the funeral ritual of the ancient Egyptians, one of the tests of the soul before the final judge was the treatment of little children. The soul that would pass unscathed must say it had never refused to help a helpless child. And our Lord and Master himself, as he sat a little child before his disciples as their example and their charge said emphatically: "Whosoever shall receive one of these children in my name receiveth me. But whosoever shall offend one of these little ones that believe in me, it is better for him that a mill stone were hanged about his neck, and he were cast into the sea. It makes a good deal of difference whether a church or individual is faithful or not in loving ministry. It makes some difference to children, but not so much as to those who care for or neglect them. —*S. S. Times.*

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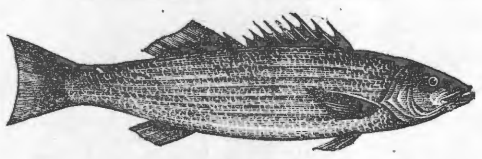

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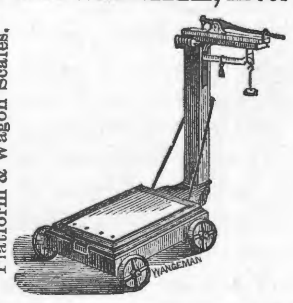

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NASHVILLE, TENNESSEE, JUNE 20, 1883.

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CONSCIENTIOUSNESS.

We publish an article from Bro. Allen, of the *O. P. Guide*, on conscience, to which we call particular attention. It was written in a controversy he and Bro. Hobbs had on the use of the organ in the church. We publish it, not so much for its bearing on this question, as for the purpose of getting clearer views on the province and the inviolability of conscience. He exposes a common error on the subject, by the case of individuals who protest against the use of the organ in the worship, and then worship with it, and sanction its use by their example. The protest is no discharge of duty. The protest is only the record of their belief that it is wrong. Why recording their faith that a thing is wrong will justify them in countenancing or fellowshipping it, we fail to see. The protest is the proof they furnish that their hearts condemn the practice. But John says, "If our heart condemns us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." The meaning is this: God is greater, purer, looks with less allowance upon sin, than do our own hearts. If our hearts condemn us, God must more severely condemn us; but if our hearts condemn us not, then we may have hope that God will not condemn us; but if our hearts do condemn us, we may have no hope that God will not condemn us.

Heart is here used very much in the sense of conscience. A man that does what he protests his conscience condemns, in his protest writes his own condemnation. If he violates his own convictions of duty, he sins; he tramples under foot his own sense of right, and destroys the only foundation in human nature on which a superstructure of godliness can rest.

Of the same nature is the expression, "Whatsoever is not of faith, is sin." This Scripture is usually applied in a sense differing from the meaning of the apostle. Its common use is not one hurtful in its nature, or out of harmony with the Scriptures, and it grows out of the true meaning of the apostle in this text. The meaning clearly is, that in doing a thing as an act of worship, in reference to which we have doubts, we condemn ourselves. That is, we cannot violate conscience; if it has doubts, they must be respected. The convictions of our hearts must be respected, must be honored.

God accepts nothing as worship that is not done heartily with full faith. The inference is clear that a person that habitually violates his convictions of right, soon loses all sense of right, hardens his heart, and makes his reformation impossible. The old philosopher that averred his ability to move the world, if he only had a fulcrom on which to rest his lever, expressed a universal, necessary truth. In the material world, the lightest particle of matter cannot be moved without a fulcrum on which to rest the lever that moves it. It is equally true in morals. No movement of our moral sense or action can take place without a moral fulcrum on which to rest the lever of truth which moves it. That fulcrum is the sense of right, the regard for right, in human nature. If it is destroyed, there is no starting point to correct man's moral and spiritual errors. Hence, Paul found mercy, because he did his evil in ignorant unbelief; his conscience was good, pure, active; his sense of right was keen and sensitive. There is always hope of such men; God has respect for them. But when a man trifles with his convictions, does violence to his conscience, holds the truth in unrighteousness, —that is, does not practice what he knows to be right, especially if he practices what he knows to be wrong,—he corrupts his whole moral nature, destroys his sense of right, and cuts off all possibility of his turning. In many evil ways is this protesting against wrong, yet encouraging the wrong, manifested.

Every member of a church that practices affusion for baptism, who himself is immersed, does this thing. He protests by his action that he believes immersion the only obedience to God in baptism; yet for some fleshly consideration he encourages the people who teach what he believes to be wrong. He lends his influence, his means, his character, to build up what he, in his act, testifies is wrong. He records his own condemnation in his act of baptism. He warps his conscience, he trifles with his sense of right, he destroys the only fulcrum in humanity on which truth can rest to move man toward God. It is moral cowardice; it is the exact equivalent of the man who swore allegiance to the United States government that he might be safe while himself supporting and encouraging others to support the confederacy; it is treason to conscience, to manhood, to the sense of right—the only element of kinship to the divine, left in man. When this is destroyed, or greatly vitiated in a man, his condition is hopeless.

Men are prone to extremes. Conscience was made an infallible guide. If a man was conscientious, he was infallibly right; if his conscience approved, God must approve; conscience was made God to the individual. From this extreme, in which that which was left as a means through which God could approach and move man, was itself deified, and usurped the place and functions of God, so excluding God from the soul; man has run to the other extreme, disregarding conscience, trampling under foot the sense of right, and so destroying the means—the only way or means of God's approach to the soul.

Both extremes are fatal; both extremes exclude God: one by deifying the faculty in man, by which God approaches the soul, so leaving no room for God in the soul; the other, by destroying the only faculty through which God can approach him. The great and fatal danger of this age is, man destroys his conscience, obliterates his sense of right, and makes worldly success his rule of action. Everything bends to this desire to succeed in a worldly way in an age of worldliness.

There is another form in which man injures himself, by destroying his conscience through a misapplication of a truth of God. From an indiscriminate application of all commands of God to all classes, a goodly portion of our people have come to realize that certain Scriptures are addressed to certain classes. Some men conclude from this, that if a man is not a servant of God, the law of moral and spiritual life is not addressed to him, but to the children of God, and if he disregards all the moral and spiritual laws of God, he makes his condition no worse. If it were a fixed determination, unalterable in its character, that he never would become a Christian; in other words, if the line of probation, beyond which it is impossible to turn, has been certainly passed, this might be true. And while this regard for the law of God does not change his state, a regard for, and observance of, what we recognize as right, as a law of God, does keep our regard for him alive, does preserve our conscience, does strengthen our sense of right, does make turning in the future possible. The opposite course, a disregard for our sense of what is right, for what we recognize as divine law, of what our conscience approves, destroys our capacity for regarding right, hardens our hearts, renders conscience callous, dull, and if persisted in, will destroy all possibility of our changing. Hence, makes our damnation sure, even in this world.

This is said to be an age of defalcations, of violation of trusts, and of official malfeasance. It can be easily explained from the foregoing considerations. If a man violates his official trust to make money, and succeeds, so that no one suffers, his course is not condemned by public sentiment. The sin in the sight of God, and of a cultivated and good conscience, is just as great when a man violates his trust and succeeds, and no one suffers by his violation of the trust, as when he fails and others suffer. The hardening effect upon his nature is just as great when he succeeds, as when he fails. The failure or the success indicates the lack or the possession of good judgment, and favorable external influences, not of a good or bad conscience.

Again, as the conscience, the sense of right, is the faculty through which God reaches and affects man's character, (he does this by addressing truth to the sense of right,) so conscience, or the sense of right, is quickened, strengthened, and made vigorous, by a yielding to the authority of God. It cannot possess a strong and vigorous life without being fed by recognizing the authority of a higher power, a supreme being, and yielding obedience to him. We had rather risk the chances of one who believes that affusion is baptism, and acts in accordance with that faith, than of one who believes immersion is baptism, who submits to it himself, yet encourages and builds up a party that does not believe it is right.

Baptism is the answer of a good conscience toward God, and, as such, saves him who comes to it properly qualified. But baptism without a good conscience cannot save. No man can keep a good conscience while affiliating with, and encouraging that which he believes to be wrong. A man without a good conscience cannot be saved. Let us be careful to maintain good consciences, and see that these good consciences are vigorous and strong through the knowledge of God's holy will received into the heart and obeyed in the life.

D. L.

We have received an apologetic article from the writer of some personal things that were published in the ADVOCATE some weeks since, regarding Bro. W. E. Hall, of Austin, Texas. He regrets very much that Bro. Hall should have taken offense at what he said, as he did not intend it so. He explains that his language was such as to impress upon others more than he intended should be, and regrets it. This is about the purport of the article, and as we are publishing a defence of Bro. Hall, from Bro. Carrington, we think it not needful that we should publish this one.

EDITORS.

KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

"PROTRACTED MEETINGS."

Shall we have them? Is it wise for evangelists to visit churches—especially those that are weak and that have not properly developed teachers—to join with them in preaching the word to sinners, and to comfort, encourage and instruct them more fully in the way of life? It is the custom of most of the churches of this country to call in evangelists at least as often as once per year to labor with them in series of meetings, which are usually continued through quite a number of days. "Is this custom a wise one?" inquires he who thinks the Lord has left much pertaining to the development, prosperity and extension of the church to the devisings of our wisdom. "Is it authorized by the Scriptures?" he asks, who believes that in the word of God we have a sufficient rule of faith and practice. It is not necessary to say that we of the ADVOCATE ask the latter question, "Is it scriptural?"

Many objections have been urged against these "protracted meetings"; to some of them I desire to call attention:

1. It has been said, "The feverish excitement produced by them is followed by a most unfortunate reaction, which leaves the church in a worse condition than it was before the meetings." Doubtless this objection is valid against a great many "revivals"; for the truth is not preached in them as it should be. Many things not true are often preached, while things that are true—that are taught in the word of God—are purposely suppressed, lest some should be offended who do not like these truths. A mighty effort is put forth to secure additions; the evangelist elevates his desire to secure followers to a controlling principle, making everything else subservient to it. It is not hard to believe that such a meeting would result in harm.

But suppose the preacher to be a true man of God; suppose it is his chief desire to get the word of God, without addition, subtraction or change, into the minds and hearts of the people; suppose in his public preaching and teaching, as well as in his visitings, he labors wisely and diligently to this end; can any one doubt that a series of meetings, conducted by such a man, would result in good? We should not labor, primarily, to make converts, but rather to put an understanding of the truth into the hearts of the people. Let the truth bring them to Christ, for Jesus himself has said, "Ye shall know the truth, and the truth shall make you free." "If the Son therefore shall make you free, ye shall be free indeed." When, therefore, I speak approvingly of "protracted meetings," it is with reference to those which are conducted by men of God, who depend upon the power of the truth for effect, and who are determined to publish it in love, whether they secure additions or not, having not the fear of man before their eyes.

It is strange to me that any one who believes in preaching twice a week to the church, and in supplementing this work with a Wednesday evening talk, because the truth is very powerful in turning people to righteousness, and afterwards in keeping them in the right way,—I say it is strange that such an one should fear to have two gospel discourses per day delivered to the church and to those assembled with it, for a month or six weeks, lest a "feverish excitement" might be produced which would result in harm. The truth does oftentimes produce intense excitement, but it is an excitement that tends to a purer, holier, grander life. The three thousand were stirred no little when, being "pricked in their heart," they cried out, "Brethren, what shall we do?" And Saul of Tarsus was moved to the very depths of his soul as he lay for three days calling upon the Lord. There is nothing wrong in excitement *per se*; it depends upon the nature of it, upon what produces it, whether it leads to life or death. The stirring up of the soul which comes from an understanding of the truth with the heart always tends to righteousness.

2. "Those converted during these meetings, coming into the church under excitement, are not so apt to make true, good members, as are those brought in at the regular meetings," it is sometimes said. If all the church members of the country who came into the church during such meetings as those about which we are talking, were to be stricken from the lists, very few, indeed, would be left. Most of the workers of whom I know anything came in at such times. It was the apostolic custom to preach daily, publicly, and from house to house, and it is certain that most of the converts of that age were made in such meetings. I am sure I cannot see what good there is in not preaching the truth for five or six days in each week. Surely, as the gospel is "the power of God unto salvation," we should endeavor to apply it whenever we can congregate together a body of lost souls; and the greater the number we can preach it to each time, the better; and the oftener we preach it, the better. The man who preaches two discourses each day accomplishes seven times as much by his preaching, as he would do were he to deliver only two speeches per week; aye, he does more than seven times as much, for (1) by constant practice he becomes a better speaker, and (2) his discourses have a cumulative effect upon the audience; that is, the second has more weight in proportion to its intrinsic power than the first, the third than the second, and so on; though there is a limit to this increase which should be looked for and properly considered. The oftener and the more powerfully we can impress people with the truth, the quicker will they come to the acknowledgment of it. It is a fact that these converts are all right as a rule while the "protracted meeting" lasts; they are diligent, earnest, self-sacrificing and true; and for quite a while afterwards they persevere in the good way, but in the course of time many of them begin to grow cold, and at last many drift away. Well, who is to be blamed for it? He frequently is blamed, but not justly. They are faithful while he is with them, and for some time after he leaves, then they die. There is nothing wrong about the birth of these babes in Christ; they starve to death afterwards, not being fed upon the sincere milk of the word as they should be. Don't lay the blame upon the evangelist, but upon "the pastor," or the elders where it belongs. They should take a tender watch-care over these babes of the church, these lambs of the flock; and enough time should be taken from their secular callings to enable them to do it, even if it should require the third, or half, or more of it. The soul is the most valuable of all things, and should not be neglected and lost because the elders of the church are busily engaged in accumulating property, and therefore have not time to do their duties to God's people. Such elders should not blame the evangelists for the evils which flow from their own shortcomings. But however diligent and faithful the evangelists and elders may be, there will be some stony-ground hearers; that is, people who receive the truth with joy, but in times of temptation and persecution fall away.

3. "The people, ever seeking something new, are apt to transfer their affections from 'the pastor' to the evangelist." To this last objection it may be said that "the pastor" is not a New Testament official; the elders of the congregation are to be the pastors of the flock. No favors towards "the pastor," therefore, are demanded by the Bible. Furthermore, no church will think too much of any true man of God, nor will their love for him lead them into evil ways. If the elders are as true and diligent, and as self-sacrificing as they should be, they need not fear any rivals. The more completely a man's heart is filled with the love of Christ through the preaching of the word, the more devoted and loving will he be towards all his faithful followers.

That it is right to continue meetings from day to day for preaching and teaching, is shown by the examples of the apostles. Paul's life was taken up by his going from one such meeting to another. We are to preach the word; to be instant in season and out of season; to give our time wholly to the work.

THINGS WORTH KNOWING.—That a little water in butter will prevent it from burning when frying.

That pennyroyal distributed in places frequented by roaches will drive them away.

That wild mint will keep rats and mice out of your house.

That five quarts of boiling water poured on a package of pearline will make an excellent soft soap. Let it remain over night to harden.

That lime sprinkled in fire-places during the summer months is healthy.

That leaves of parsley, eaten with a little vinegar, will prevent the disagreeable consequences of a breath tainted by onions.

That flowers and shrubs should be excluded from a sick chamber.

That oil paintings hung over the mantel-piece are liable to wrinkle with the heat.

Old boot tops cut into pieces of the required size and lined make good thick iron-holders.

To prevent hair falling out, wet it thoroughly once or twice a week with a weak solution of salt water.

Machine oil stains can be removed if, before washing, the spot is rubbed with a cloth wet with ammonia.

Stoves may be kept looking nice for some time by rubbing them thoroughly with a newspaper every morning.

Kid boots may be nicely cleaned with a mixture of oil and ink; the oil softens the leather, and the ink blackens it.

A little glue dissolved in skim-milk and water will restore the stiffness and luster to crape, and make it look like new.

It has been discovered that a series of daring burglaries at Markham, Ont., was the work of a gang of boys belonging to the most respectable families of the place, whose heads had been turned by reading dime novels. House after house was entered and robbed, and the plunder carefully concealed, as the thieving was committed wholly for the excitement of the thing. They met in a cave near a graveyard and bound themselves together by fearful oaths. Their robberies were committed at night and their respectability shielded them from suspicion. The detection of a banker's boy in trying to hide some booty led to their exposure.

Little Mamie was very sick, and mamma was trying to persuade her to take some medicine; and at last she said, "Mamie, you must take your medicine; if you don't, you will not get well." "Well, mamma," she replied, "if I do die, I want you to put papa's picture in the coffin with me, so I can show it to God, so he'll know papa when he comes; 'cause they ain't acquainted now."

THE WRECK OF THE GOLD-SHIPS.

There are many passages in the word of God that most readers pass by, as they would pass unlighted transparencies in the street at night. If somebody sets a lamp or kindles a gas-jet behind the transparency, its picture or inscription becomes luminous, attracting all eyes to it. One purpose of good preaching is to set a lamp behind neglected passages.

Among the overlooked episodes in Old Testament history which are full of suggestive wisdom is one in the life of that good and great Judean monarch, Jehoshaphat. His reign exalted the southern kingdom to a high prosperity. He wrought a good educational work among his people, and established a commission for expounding the Mosaic laws. He did many other noble things; but upon the luster of his character and reign fell one great and grievous shadow. It was the sin of *alliance with wicked men.* Jehoshaphat had riches and honor in abundance, and his heart was lifted up in the ways of the Lord; yet he "joined affinity with Ahab," the profligate tyrant of the northern kingdom. He gave his son in marriage to Ahab's daughter, and made a military alliance with Ahab, which ended in the battle of Ramoth-Gilead, in which the northern King played a treacherous part and lost his life. Not satisfied with these entangling alliances, which were both prompted by selfish policies, he entered into a commercial partnership with Ahab's successor, the godless Ahaziah. Jehu, a prophet of Jehovah, had the courage to administer a sharp rebuke: "Shouldst thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord."

The narrative of Jehoshaphat's venture with wicked Ahaziah reads very much like some of the "big bonanza" schemes of these days in Colorado and Nevada. The two monarchs join hands in a gold-hunting expedition. The sacred chronicler tells us that they built ships in partnership, on the Gulf of Akabah, for the purpose of seeking gold in Ophir. But the ill-starred enterprise was blasted by the Lord; the "ships went not; for they were wrecked at Ezion-geber." This was no accidental catastrophe; for the fearless Eliezer told Jehoshaphat plainly, "because thou hast joined thyself with Ahaziah the Lord hath broken (or wrecked) thy works." Upon that illuminated transparency which pictures the wreck of the gold-ships, there blazes out this truth: *partnership with sin is a fatal mistake.*

We could fill the columns of this journal with illustrations of this truth drawn from our own observations. Many a sorrowing father can tell the story of what befell his beloved boy. The youth, fascinated with a set of gay fellows who were "posted" in all the amusements of the town, fell into their snares, and spent the evening with them in their favorite haunts. His night-key admits him to the door of home in the "small hours," while his foolish parents are on their pillows. It is the old, old story, short, but crushing. Like Eli, the father "restrains not" the son when he is "making himself vile," and, like Eli, he pays the bitter penalty. When the ruin has been wrought by a round of wine-suppers, theatres, brothels, the parents get their eyes open to see that evil company has wrecked their gold-ship. The streets of all our cities, like the rocks of Ezion-geber, are strewed with the ruins of high hopes that went to pieces in wicked associations. When parents entrust a night-key to a son who has no self-restraint or Bible-conscience they give him a free pass on the road to perdition.

(2.) There is another phase of domestic life in which the Old Testament episode finds its frequent parallels. We recall now an only daughter of rare beauty and accomplishments. Her perilous charms attracted a suitor who was coarse and sensual; but he was the heir to an expected fortune. His anticipated wealth bribed the foolish parents and overcame the daughter's scruples. She consented, contrary to her own judgment, to marry him. Within a few years he was disgraced, and she was divorced. God's law is: "Whatsoever ye sow, that shall ye also reap." It was that law, more irrestible than the winds of heaven, that wrecked the poor girl's gold ship in broken hopes and a broken heart. Of all the alliances with sin from mercenary motives, the most certainly fatal are those which are made under the sacred name of wedlock.

(3.) The political history of our country is sadly eloquent with examples of civilians and statesmen who have wrecked their careers by alliances with wrong men, wrong policies, or wrong institutions. Every man, on his entrance upon public life, has his "mount of temptation." If he courageously says: "Get thee behind me, Satan!" his subsequent path to honor and true success is assured. If he yields, he is lost.

(4.) This truth of perilous partnerships is full of warning to business men. Especially is it admonitory to young men who are anxious to reach wealth by short cuts and are not scrupulous as to the methods. The market is crowded with sharp schemers, the papers abound with glowing announcements of commercial venturers and "gilt-edge" enterprises. The number of credulous Jehoshaphats who are enticed into the gold expeditions to Ophir, with Ahaziahs in the partnership, is almost past belief. The wrecks are well nigh as numerous. It is not only from wild schemes of speculation that danger arises. Many a merchant, banker, manufacturer, or tradesman has been induced by friends or partners to ally himself with methods and practices which his own conscience, in his better moments, did not approve; but he hushed conscience with the promise of big profits, or with the current sophistry: "Oh! everybody does such things!" The men who, like William E. Dodge, refused to "break God's laws for a dividend" are not to be found in regiments. Commerce and trade, like politics, contain a thousand repetitions of the old Scripture line: "Because thou hast *joined thyself* with Ahaziah, the Lord hath *wrecked* thy work."

Be ye not partakers with other men's sins is a divine admonition that has not lost its solemn portent. Though hand join in hand, wrongdoing will not go unpunished; if not punished in this world, then surely in the next. Just as certainly as the wages of sin is death, so certain is it that eternity will reveal the fearful wreck of innumerable gold-ships. The "loss total, and no insurance!"—*Independent.*

RESTLESSNESS OF OLD AGE.—Those who have been much with the aged have observed in them a chafing against the infirmities of their years which expresses itself in restlessness and desire for change. They grow weary of the inactivity which has succeeded the busier times, when they bore the heat and burden of the day. And so sometimes they wander here and there, dropping in to visit a friend or talking with a chance acquaintance, trying thus to while away the tedious hours. In mistaken kindness and unkind affection, we often oppress dear, aged people, by our very care. They dislike supervision. The tender watchfulness which to us seems due to their physical feebleness, as well as a fit return for care of us in earlier days, is by them resented as restraint. It annoys them. Then, too, we try to take all the work out of their hands, and that they do not like. Nobody, who has been active and useful, enjoys the feeling of being laid on the shelf. Grandfather's step is uncertain, his arm less vigorous than of old, but he possesses a rich treasure of experience, and he likes to be consulted. It is his privilege to give advice; his privilege, too, at times to go into the field and work with the youngest, renewing his youth as he keeps bravely up with the hearty men not half his age. Grandmother does not want to be left out of the household work. When the days come round for pickling and preserving, and domestic force is pressed into the service, who so eager and full of interest as she? It is cruel to overrule her decisions, to put her aside because "she will be tired." Of course she will be tired, but she will enjoy the fatigue; and rest the sooner for the thought that she is still of use to the world. To those whose homes are honored by the presence of an aged parent we would say, deal very gently with those who are on the downhill of life. Your own time is coming to be where they now are. You, too, are "stepping westward." Soothe the restlessness of age by amusement, by consideration, by non-interference, and by allowing plenty of occupation to fall in the hands that long for it. Only let it be of their own choosing, and cease to order ways for them as though they were children. A hoary head at a fireside is a crown of glory to the house where it dwells. The blessing of the aged is as dew on the pasture, as the falling of sunlight in a shadowy place.

Obituaries.

I am requested, by the surviving relations, to announce, through the GOSPEL ADVOCATE, the death of our beloved brother, Ebenezer Jones. Bro. Jones was born December 2nd, 1816; departed this life, April 7th, 1883; aged 66 years, 4 months, and 5 days. He joined the Presbyterian church in September, 1834, and was a zealous working member of that church. He served as elder of the Cumberland Presbyterian church at McMinnville, very acceptably, for many years; but by hearing the ancient gospel preached by Christian ministers, and by searching the Scriptures to see whether those things were so, he learned the way of the Lord more perfectly, and, at a meeting held by the writer, at McMinnville, in the spring of 1869, he came out and obeyed the gospel as required in the word of God, and became a member of the church of Christ, and rejoiced very much that he had learned the truth, and indeed, like the Eunuch, he went on his way rejoicing. He was as zealous now for the ancient order of the church of Christ, as he had been for Presbyterianism; he loved to talk about the glorious plan of salvation as revealed in the word of the Lord, and through his influence others were induced to embrace the truth. But his work on earth is done; he has fallen asleep in Jesus, to rest until the "Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God," when he, together with all the dead in Christ, will be raised from the dead, and caught up in the clouds to meet the Lord. Bro. Jones has left a Christian wife, and many other relatives, to breast the storms of this old world awhile longer; but if they are faithful until death, there will soon be a reunion where parting will be no more.

J. L. SEWELL.

Viola, Tenn., June 8, 1883.

Clara T. Smith, daughter and only child of Andrew C. and Maggie Smith, was born in Williamson county, Tenn., July 9th, 1880, and died in Nashville, Tenn., May 22nd, 1883. While thus young she had been taught to pray to God, and often she would sing the "Sweet By-and-By." Though her stay on earth was brief, she had become the object of much affection, not only from father and mother, but from grandparents and relatives. But as she is gone to heaven, these cords of love draw them hence. We have sympathy for the bereaved, while we know it is well with the child. The Lord grant they may all meet in heaven.

H. C. TUCKER.

Wartrace, Tenn., June 4, 1883.

By request of him who loved them most, I undertake the painful duty of writing an obituary notice of our dear sister, Margaret S. Darnell, wife of Bro. W. T. Darnell, and their two dear little children, who left the turbid waters of time to be eternally with the Savior, in that beautiful home with mansions already prepared by him for all who love and serve him here. They passed away in the following order: Dora Ethel Darnell, aged two years and eight months, passed away on the 19th of December, 1881; the spirit of George Thomas Darnell, aged seven months, took its flight to God who gave it, on the 22nd of April, 1882; Margaret S. Darnell, mother of the two dear little children above named, fell asleep in Jesus, April 15th, 1883, being 32 years, 2 months, and 7 days of age; leaving a husband and three little children and many friends and relatives sad and lonely, because we miss them so much. But we weep not as those who have no hope, for the blessed Master has declared that the kingdom of heaven is of such as the dear little ones named, and that all who sleep in Jesus will God bring with him. At the early age of fourteen, Sister Margaret joined the M. E. Church, and lived a consistent member of that body until August, 1873. By reading, and hearing the word of God read, she learned the way of the Lord more perfectly, resolved to obey the Lord by being immersed into his name, which she did, under the preaching of Bro. E. G. Sewell, in 1873, since which time she lived a faithful and zealous member of the church of Christ, at Philadelphia, Tenn., until her death. Having risen with Christ, she was prepared to "seek those things which are above," which she did, by "a faithful continuance in well doing," and was thus prepared to die in the Lord. Sister Darnell seemed to have a presentiment of her departure for some time before she died, telling her husband frequently that she would not live long, but that she was ready to go at the Lord's call, that her only regret was leaving him and the children. On Lord's day, the 15th of April, she assisted in preparing dinner, asked Bro. Darnell to take the children to Sunday-school, and before nine o'clock that evening she was sleeping the sleep of death. Oh, how uncertain is this life! Being deprived of speech a short time before she died, Sister Darnell reached out her hand to her husband, drawing him to her, embracing him, and thus passed away. Oh, may we all so live that heaven with all its beauties will be ours to enjoy forever.

Morrison, Tenn. May 30th, 1883. A. G. LOGUE.

In the technical schools of Paris girls are taught various trades, such as book-keeping, painting on porcelain, wood-engraving, flower-making, designing patterns, painting of window-shades, together with millinery and dressmaking that may be classed among the fine arts. All is done under the close inspection of the ablest teachers. The course of study occupies three years; the literary course is somewhat similar to our grammar school.

The first newspaper advertisement appeared in 1652; the first daily paper in 1702; the first newspaper in the United States in 1790; the first printing-press in the United States in 1620; the first almanac in 1469.

LEBECK BROS.

17 Public Square,

NASHVILLE, - TENN.,

Offer to the readers of the ADVOCATE the following extraordinary bargains. Every thing advertised we positively have in stock, but purchasers should be prompt with their orders, as these goods are so remarkably low in price for the quality, that their sale will be very rapid, and those ordering first will get the best selection.

DRESS GOODS!

1 case Nun's Veilings, half wool at 10 cents.

1 case twilled Serges, in all the new shades, at 11½ cents, (wool and mohair,) makes an excellent spring dress.

2 cases half-wool momie cloths, at 12½ cents.

1 case all wool Nun's Veilings at 25 cents, all shades, including crushed strawberry, terra cotta, electri blue, Havana, Moutard, etc.

100 pieces 44-inch all wool cashmere, beautiful material for summer dress, finest goods made, at 50 and 60 cents.

600 pieces fancy pin-head checks at from 10 cents to $1.00 per yard, with solid colors to match.

We have also a large variety of the Finest **French Dress Goods,** imported, all at the lowest possible prices.

SILKS and SATINS!

This is our larget and most complete department; in it will be found every novelty. We give only a few prices as space will not permit a full description.

50 cases summer silks at 50 cents

25 pieces all silk satin at 50 cents.

100 pieces brocaded silk at 50, 60, 75 cents and $1.00, and a thousand other bargains, equally as desirable.

THIS WEEK WE OFFER:

A special lot of Hamburg Edgings at 5, 6, 7, 7½, 8, 10, 15, 18, 20 and 25 cents per yard, worth double these pieces.

Ladies' seamless hose at 10 cents per pair, all colors.

Yard wide bleached domestic, heavy without starch, at 8 cents.

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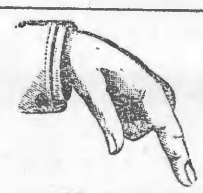

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TEXAS WORK AND WORKERS.

CONDUTCED BY JOHN T. POE, LONGVIEW, TEXAS TO WHOM ALL CORRESPONDENCE RELATING TO THIS DEPARTMENT MUST BE ADDRESSED.

BIG PREACHERS.

We dislike the fashion some of our brethren are falling into, of comparing preachers, "this one or that one is such a big preacher," in comparison with some other. The habit has a tendency on the one hand to puff up, while on the other it discourages honest and faithful labor. We cannot know until our work is ended, who the "big preachers" are. Our work lives after us, and it may be that the work of those we count "little," may go on increasing unto the perfect day, while the "big" ones may sink out of sight. God does not judge men by the success, or the apparent success of a life effort; but by the faithfulness of his servants. "Be thou faithful," is the command. "Because thou hast been faithful," will constitute the reason for the great reward.

Men judge of the present, and of the success *now* apparent; God takes into account what a duty or service costs us, and its results in the aggregate. While the rich may cast into the treasury thousands or millions, a poor widow who owns but two small coins may cast into that treasury more than they all; for while the rich give only a small part of their possessions, she contributes *all* with a willing heart. Her faithfulness to God leads her to sacrifice all she has to him. "Well done, thou good and faithful servant," will be said of her.

The man, then, whose success in preaching may have been apparently small, may turn out at the last to have been the greatest preacher. Our best preachers are not our fastest recruiters. They do better work, but it does not show up so fast. The best preachers are those who thoroughly convince the judgment, and who have the faculty of teaching converts, on, up to the perfection of Christian character. These are the *faithful* ones.

Bro. Poe: Knowing your great zeal in the work of the Orphan Home and School, we call your attention to a report of our plan of work, which will be furnished the different papers. The board of directors has ordered printed, blank pledges about as follows, (I quote from memory):

"For the purpose of maintaining the Texas Christian Orphan Home and School, I promise to pay to the Treasurer of said Home and School, the sum of ——— dollars, payable when five thousand dollars have been subscribed; and the sum of —— dollars annually for —— years, beginning on the — day of ———, 18—, all sums bearing interest at ten per cent. per annum from maturity."

As soon as we get the $5,000, we propose to build and fit up a Home. Those who desire to make only the first pledge, can fill the remaining blanks with a zero or a dash, and *vice versa*.

Now to business. We have no money to employ a solicitor, and we believe that if we can get some good worker to present the matter in each congregation, that a good many persons will pledge from $10 and upwards on the first pledge. I think that all pledges under $10 had better be entered on a subscription; or under $5 any way. Will you undertake as a free-will offering, to see what can be done in your county? That is, get an active canvasser for each county congregation, and you canvass the Longview congregation? If so, we will send you the necessary blanks. Let me hear from you at once.

Your brother in the work,

C. McPHERSON.

Waxahachie, Texas, May 3, 1883.

Although the above was probably intended for a private letter only, I have taken the liberty of publishing, because it explains how it is proposed to work on behalf of our orphans. Here is my heart and hand, Bro. Mc., while I promise you *all I can do.*

Let the brethren begin to get ready for this work now, lay by *something* for the Orphan Home, brethren. We shall certainly give you a call in their behalf. This is the kind of work that will live on to our credit in heaven, and we intend to give you a chance to lay up in store a goodly treasure against the great day of accounts. The School and Home we now settle upon a firm basis, may one day foster and care for our own children, and thus the blessing return to us even here.

We expect to be at the State Meeting with specimen copies of the ADVOCATE, and ready to take subscriptions and money for the paper.

We expect to visit Gainsville soon; also Whitesboro and Denton. We shall earnestly solicit brethren to subscribe for the ADVOCATE, and hope to have a hearty response. Look out for us, brethren.

Be courteous, treat all kindly, and with consideration.

W. E. HALL'S WORK IN AUSTIN.

As in the opinion of many good brethren, something should be said in reference to brother Hall's work and career in Austin, I have concluded to write this article. I do this because I think I can do so impartially, as I have been connected with the church in this city for the space of twenty-eight years, and have been preaching nearly every Lord's day since March, 1842.

When Bro. Hall came to Austin four years ago, the church was not in a flourishing condition; he found what was supposed to be two embittered factions in the church, and quite a number who had ceased to attend the Lord's day meetings; also a number who were friendly to all, and took no part in the strife supposed to exist. The opposing elements had about as much love for each other as the Jews and Samaritans had in the olden times.

The church had enjoyed the ministrations of elders Giles, McCall, Thomas, Kendrick, Carrington, Aten, Pattie, Ellis, and Young Lawson; also the labors of more than a score of visiting brethren. The preaching brethren whose membership was in Austin, were not in harmony with the elders. The services on Lord's day were conducted by an eldership of whose ability some members had but little appreciation. The attendance on the first day of the week was exceedingly few in number; but the great majority, numbering considerably over half a hundred, hungered and thirsted after righteousness and a better state of affairs. The church, therefore, was not the synagogue of Satan nor a band of apostates; it was indeed the church of God.

The prospect to a young preacher of twenty-eight summers was not very encouraging, but at the solicitation of all parties, Bro. Hall commenced his labors. His bark was launched upon a tempestuous sea; carping criticism on the one side, and stubborn self-conceit on the other. It was thought each stood with brandished weapons ready to immolate or consign him to the same destiny which had fallen to the lot of Thomas, Giles, Aten, Ellis, Lawson, *et al.*, if he veered to the right or left—at least this was the opinion of some members, and of which this young preacher was fully informed.

With a heart all aglow with the love of God, and with a burning desire for the salvation of souls, Bro. Hall went to work, manifesting such zeal and devotion as I had rarely if ever witnessed before. Order and harmony were evoked from the realms of chaos and discord; balls, theatre-going and worldly-mindedness were denounced in thoughts that breathed and words that burned. In discipline his method was to save and not destroy; if the young engaged in the dance, or visited the theatre, very soon thereafter they could be seen with burning cheeks and breathless attention, listening to such scathing denunciations of these fashionable vices as only Caird or Irving or Massillon, or the great English preacher Hall had hurled in their day. In addition to this, the greatest personal kindness to these youthful wanderers was exhibited. Like the good shepherd who ascended the lofty mountains and descended into the lonely glens and traversed the thorn-environed pathway in quest of the wandering sheep, until he found it; so Bro. Hall with a persistence astonishing, rarely if at all has failed to convert the wanderer and to restore the lost to the fold of safety.

His activity and ability render him very popular with the sectarian churches, which abound in the capital of our great State. While his sermons on Lord's day evenings are addressed to the young people of the city, his morning services generally have been addressed to the church upon Christian duties and practical everyday conduct, as illustrated and enforced in the teachings of the Savior. It has occurred to the minds of several of the city pastors that Bro. Hall's scathing rebukes of the vices of the city (drinking, gambling, dancing, theatre-going, etc., etc.,) are calculated to save their own young members, who so frequently throng the aisles and crowd the seats of his church, from these abominations. These city pastors, therefore, love him very dearly for his work's sake. But we must not suppose because he is popular with other churches, he compromises the truth.

Bro. Hall was never known to offend any human being who sat under his ministrations. His converts are made, not by his fine logic, nor his pathos, but by his earnest appeals to that innate heroism that resides within every human breast. His rhetoric, his beauty of diction and exuberant imagination attract; and then, not as our erratic brethren say, "the old ragged Jerusalem blade," but the sharp two-edged sword, the word of God wielded so earnestly, so lovingly, and so beautifully, wins the affections and subjugates the wills of his audience until the whole man is brought to the foot of the cross.

The result of his ministrations thus far in Austin, is that the Sunday-School has been doubled, the church membership increased from about one hundred to nearly three hundred. The elders, actuated as I hope by a true Christian spirit, have resigned, and brethren now officiate who are acceptable to all.

Our church house is very frequently crowded to repletion—the largest audiences in the city enjoy his weekly ministrations. The brethren freely contribute to the amount of two thousand dollars for the support of himself and his most exemplary wife. I say wife, because her gentle and cultivated ministrations to the sick, in the palatial residence and the hovel, are almost indispensable. Bro. Hall's salary is not too large when we consider that his contributions are so much larger than that of a hundred members in Austin who possess more than twenty times the amount of property that he owns. He contributes several hundred dollars annually, running up sometimes to nearly four hundred dollars, for the advancement of the cause.

He has accomplished a grand work in Austin. Perhaps under conflicting influences he may have made mistakes, but as a rule, his conduct and his preaching have been seasoned with discretion, piety and ability.

When the brethren meet together socially, his watchful care is over them; so that the sociables of the Austin brethren are devoted to singing, readings and conversation. In these gatherings the rich and the poor, the young and the old, the thoroughly educated and the less cultivated, meet upon the platform of a united fraternity, and while old men like myself may not enjoy them with that zest that younger members do, yet we should be willing to deny ourselves and attend these gatherings so as to direct conversation into edifying channels, and by a proper sobriety of demeanor restrain any exuberance of feeling or conduct that would be distasteful to the straightest of our sensitive brethren.

In conclusion it is proper to say that in Bro. Hall's summer vacation last year, some of our thoughtless brethren introduced the organ into the Sunday-School, and two or three of our members were offended by reason thereof; and that in less than a week after his return he put it out. So that now we have peace, harmony and brotherly love amongst all the members of the church. True, there may be a few critics, not members here, who persistently refuse to follow

the Savior's example at Cana, in enjoying and participating in scenes of festal rejoicings, but these critics perhaps will after awhile attend our social gatherings and give us words of cheer and the benefit of their prayers and their holy conversation about that land of light and love and glory toward which we are all so rapidly journeying. At least, if gentleness and kindness will win them, I have no doubt they will be won.

W. H. D. CARRINGTON.

Austin, Texas, May 30, 1883.

I did not like the personal attack on Bro. Hall, and so endorsed the manuscript of "Amy" when I sent it to headquarters, and further wrote, "I think this should not go in," and fully expected it would be suppressed there; and it would have been, but for the fact that both editors were out, and the office editor, taking it for granted that whatever I sent was to go in, passed it up to the printers without reading my note.

We now say, that such things as are referred to here should be settled in the congregation where they occur. We want such articles as *build up* character, and none other. We know "Amy," and know him to be an earnest, zealous Christian, but he made a mistake in trying to correct what he thought evils, by making them public. We are just as much bound to hide our brother's faults as our own. Not that he may continue in them, but that we may reform him without letting the *world* know he had erred. I *am my brother's keeper!* We hope now, that this will be an end of this whole matter, so far as the public are concerned. It was due Bro. Hall after what had been written, that we should give him room to explain. And we hope that this may lead to care in all the worship, and to peace and harmony of the whole church at Austin.

ITEMS, PERSONALS, ETC.

There were three additions by letter to the Church Street congregation Sunday, June 10th.

D. Lipscomb will preach at Hollow Rock, Carroll county, Tenn., the 4th Sunday in this month.

The salary of Queen Victoria is £385,000, or five times that many dollars.

Bro. L. H. Stine will leave Franklin, Tenn., and go to McCombs, Ill., where he has received a call to labor with the church.

Bro. A. C. Henry reports nine additions, two near Landersville, four at Russellville, and three at Mt. Hope, Ala.

Judge James E. Rice of Clarksville, Tenn., is spending a few weeks at Arcadia Springs, Dawson Co., Ky. We sincerely hope he will regain his health. Sister Rice is with him.

Gen. Grant has agreed to loan certain valuable works of art, collected by him from all parts of the world, as a special exhibit for the art gallery of the Louisville Exposition.

Two additions have been added to the church near Bro. W. H. Timmons' since the close of the protracted meeting. Bro. Timmons did the preaching. Bro. D. L. preached for them the 2d Sunday in this month.

Prof. J. W. Grant, late of Broadhurst Institute, Clarksville, Tenn., will open a High School in the vicinity of Forest Hill church, the 3d day of September next. Bro. Grant is a high toned Christian gentleman, and we bespeak for him a liberal share of patronage.

When one door of usefulness closes, almost invariably another opens. If you feel there is nothing you can do now, turn about; you may see a new path, untried it may be. But if the Lord leads thither, what matter?—*Western Christian Advocate.*

Bro. J. C. McQuiddy will be at leisure for several weeks, beginning with July 1st, and will hold protracted meetings for the brethren wherever desired. Those wishing his services should write him at once at Columbia, Tenn., stating time.

MARRIED.—At the home of the bride's mother, at Livingston, Overton county, Tenn., on the 31st of May, 1883, by the Rev. Mr. Kitrel, Judge M. N. Alexander of Lafayette, Tenn., to Miss Sallie Graham. Nashville *Christian Advocate* please copy.

The new church edifice in the vicinity of Lockhart's school-house, Montgomery county, Tenn., will be opened for services 1st Lord's day in July. Brethren Mobley, G. Lipscomb and Prof. Scobey of Murfreesboro, Tenn., are expected to attend. A congregation of disciples will be called together on Saturday preceding the 1st Lord's day in July. The new church will be called Forest Hill.

Hro. H. S. Howell of Texas, has expressed a wish that an obituary notice of Bro. Daniel Wadkins should appear in the ADVOCATE. As he is probably familiar with the life of our deceased brother, we will ask him to prepare a sketch, and we will take pleasure in publishing it.

A journalist of long experience gives it as his opinion that an editor deserves more credit for what he keeps out of the paper than what he puts in. The trouble about this is, none but most discerning readers give the editor any credit for this "keeping out" part of his work.—*Western Christian Advocate.*

Sister Wheeler, the wife of our late brother Joseph Wheeler, committed suicide by hanging, at her home near Bridgeport, Ala., on the 8th inst. W. B. Johnson, of South Pittsburg, Tenn., writes the following particulars of the sad event:

She had been insane partially since the death of her husband, but seemed to be improving for a few days before the sad occurrence. She had been working in the garden the day before, and at the time sent two of the children (all that were at home) off to a store for some goods. When they returned they found her hanging out in the woods. She had been dead sometime.

"In response to Bro. B. W. Lauderdale's question in the ADVOCATE of June 6th, 'which of the sons of Jacob succeeded to the birthright forfeited by Reuben,' I think it was Ephraim, the grandson of Jacob. I conclude so from reading Genesis 49th."—Annie C. Davis, Brentwood, Tenn., June 11th.

"I think you can find the answer to Bro. L.'s question in the 31st chapter of Jeremiah, latter clause of the 9th verse. If wrong, inform me."—Mrs. J. L. Lipscomb, Bean's Creek, Franklin County, Tenn., June 12th.

"In answer to Bro. L.'s question, will answer it was Ephraim, the youngest, basing my answer on the 48th chapter of Genesis."—Robert C. Abernathy, Minor Hill, Tenn., June 10th.

A DEBATE.

Four propositions will be discussed by H. C. Abernathy of the church of Christ, and John H. Nichols of the Methodist church, South, beginning the 2d Monday in July, at Bethel, Tenn.

1. That we are justified by faith only. Nichols affirms.
2. The fourth condition in the plan of salvation in order to pardon, is water baptism. Abernathy affirms.
3. The Spirit of God enters the truly penitent sinner's heart, cleanses him from past sins and constitutes him a son of God. Nichols affirms.
4. The Acts of the apostles is the only book in the Bible which answers the question definitely, "What must I do to be saved?" in this age of the world. Abernathy affirms.

One day will be given to each proposition, and one day to discuss the *Grub-Axe*, making five days in all.

A man once saved a poor boy from drowning. After his restoration he said to him:

"What can I do for you, my boy?"

"Speak a kind word to me sometimes," replied the boy, the tears gushing from his eyes. "I have n't a mother, like some of them."

General News.

The surveys for the Florida ship canal are to be completed in six weeks and work will begin in September.——The Massachusetts Senate has passed a bill incorporating the Cape Cod Ship Canal Company.——The coroner's jury found the officers and trustees of the Brooklyn bridge responsible for the deaths resulting from the recent disaster.——The marriage of Miss Edith Fish, daughter of Hon. Hamilton Fish, ex-Secretary of State, to Hugh Oliver Northcote, son of Sir Stafford Northcote, of England, took place at Garrisons, N. Y., recently.——Thirty-five young women, English and Swedish immigrants, went from New York to Saratoga, recently, to take situations which a bogus employment agency had pretended to procure for them, demanding $3.50 each as a consideration. They were penniless, and were provided for by benevolent people in Saratoga.——Alvin Patton, diamond dealer, lost a $5,000 stone in the dust of one of the roads leading into Richmond, Ind. He went back searching carefully every inch of the way, and found it with the setting bent by the wheel of a wagon.——Extensive prairie fires are sweeping over Southern Arizona. They are said to have been started across the Mexican border by Indians.——Cyrus Jefferson, a venerable millionaire of Warsaw, N. Y., has been driven out of the State by the new tax law, under which personal property wherever situated is to be taxed where the owner resides. Mr. Jefferson will remove to Red Wing, Minn., and by so doing will save $20,000 in taxes annually.——The little town of Lebec, Maine, has a tooth-pick factory which uses over a thousand cords of poplar and birch wood in a year.——Preparations for the Bartholdi Statue have been begun on Bedloe's Island, New York harbor, and a force of forty five men are at work tearing down the buildings in Fort Wood. The price obtained for the old building materials is nearly enough to pay for the excavation. Over 4,500 cubic yards of earth will be removed, and then soundings will be made to ascertain whether further excavation will be necessary. Proposals for stone for the foundation have been invited, and a few specimens have already been received. ——The Smithsonian Institution has received plaster casts of bas-reliefs and inscriptions of the ruins of Mexico and Central America by the gift of Pierre Lorillard of New York. The collection is large, of the highest interest, and almost invaluable.——The receipts of the Brooklyn Bridge are between $500 and $600 per day.——D. Noyes is raising 40,000 silkworms on his farm nine miles northwest of Falls City, Neb.——It is reported that a salt lake three-quarters of a mile in diameter, has been discovered on the top of a volcanic mountain about 150 miles northwest of Albuquerque, in New Mexico.——There is a pigeon roost in Oregon County, Missouri, three miles long and half a mile broad. The netters catch the birds at the rate of 250 dozen per day, which they sell at one dollar per dozen.——A Pownal, Vt., woodchuck ran out from a stone heap the other day, and bit in the leg a horse with which Joshua Peckham was plowing. The horse kicked, and Peckham's boy Clyde, 9 years old, who was stooping to connect the whiffletree, was struck violently in the side, receiving probably fatal injuries.

FOREIGN.—There is great poverty in Iceland. A movement is now on foot in New York having for its object the perfection of some plan by which about two hundred families can be brought to America direct.——It appears that the Czar of Russia enjoys as much liberty now as his liege subjects do. He and the Czarina are enjoying the freedom of Moscow just as other people do. It is mentioned as quite a marvel that they drove to Sokolniki, on the 4th, to attend a military fete, unaccompanied by an escort! After this, we are not surprised to learn that Count Tolstoi, Minister of the Interior at St. Petersburg, is instructed to draft a law giving greater liberty in change of domicile. Also, that the collection of poll tax from the poorest of the peasantry will entirely cease January 1 next, and the tax from the remainder of the people be reduced one-half. ——Two New York journalists are about to begin the publication of an afternoon newspaper in Paris. It is to be run on American principles, full of news and snap, and will be printed in English.

Home Reading.

A DIFFERENCE OF OPINION.

A flood of bright spring sunshine and the note of a newly-arrived robin poured in at the window as Mrs. Blake raised it to open the blinds.

"What a fine morning!" exclaimed Mr. Blake, as he seated himself at the breakfast table; "that robin really sounds like spring."

"Yes," said his wife, "and like spring cleaning, and I may as well commence to-day as any time."

"Why, Emily," remonstrated her husband, "it is not April; you surely will not think of cleaning yet."

"Indeed I shall. Do you suppose I want to be behind everybody else? Mrs. Blythe had a new step-ladder that came Monday, that I know she got to clean with; and Mrs. Robbins had her carpets on the line yesterday."

"But, my dear," remonstrated Mr. Blake, "you know the Robbins are getting ready to move next week."

"I don't care if they are; a new family is coming in, and I am not going to have them all settled in apple-pie order, while I am in the dirt and confusion; a pretty housekeeper they would think I was."

"Oh, Emily," exclaimed her husband, a trifle testily, "what difference does it make what somebody else thinks. I do wish you would be reasonable. You know that you are hardly over that terrible cold, and have only that blundering Katy to help you. Wait till you are better, and till Norah comes back, as you tell me she has promised to."

"Do you suppose I am going to linger until the middle of summer over my cleaning?" was the cool reply. "Norah's mother may not be well enough for her to come back in a month. If I should listen to you, dear, I wonder when I should ever get anything done. Waiting may be your way, but when *I* have anything on hand I do it." Mr. Blake sighed, but he knew his wife well enough to understand that farther argument was worse than useless, and donning his overcoat, he departed.

When he returned that evening he found the era of scrubbing and scouring, beating and polishing, broom and soap and water, dampness and discomfort fairly inaugurated. There is no need to enlarge the description of this period—most of us have too recently passed through it not to have the memory painfully fresh. Mrs. Blake had been far from well when she began, but she pressed on with a zeal that told visibly on flesh and spirit. In vain did her husband, when he came home nights and found her tired, fretful, exhausted to the verge of hysteria, urge her to take it more easily, to pause and rest awhile.

"Rest," she would mournfully reply; "who could rest in this confusion? I can't; and yet you talk about my sitting down as though I were a lady of leisure. I need to rest, I am sure. My back aches. My fingers are so stiff that I can hardly bend them, and my feet feel so heavy that it is all I can do to drag one after the other. What can I do, as a housekeeper, but work and scrub, and yet my husband does not appreciate the result, or care whether the house is clean or dirty."

With this Mrs. Blake shut the door with a snap, regarding herself as a martyr.

Mr. Blake sighed as he mentally contrasted that sharp, faded face, with the bright, blooming one of twenty years before, and sought solace for his own hurts in comforting sobbing little Mary, who had been sharply reproved by her mother for accidentally upsetting a saucer of tacks.

It was not that Mrs. Blake was an unloving wife or mother. She was simply worn past the point of self-control, whether of word or action; a condition of nerves, in which both children and adults receive many an unintentional though cruel injustice.

The close of the third week found Mrs. Blake's house in perfect order, from cellar to attic; every closet and drawer righted; every corner swept and garnished, and Mrs. Blake herself on the bed, racked with rheumatism and sick with a cold, but sustained by the consciousness that her cleaning had been finished before that of any of her neighbors. If Mrs. Blake had a pride, an ambition, it was to be esteemed a model housekeeper; to this end she had forgotten her accomplishments, starved her mind, worn the youth from her face, risen early and sat up late, and to speak plainly, made the life of her husband and children almost a burden, but through it all, strengthened in her toils by the same sense of virtue that enables the Hindu devotee to endure his self-inflicted tortures.

While confined to her chamber, Mrs. Blake received a visit from her friend, Mrs. Black, a lady of about the same age and with a much larger family, but whose fresh, bright face made her appear years younger.

"Yes, you find me here, nearly worked to death," groaned Mrs. Blake, in answer to her greeting; "but then I have got things so we *can* manage to live a little longer," and she glanced around the room as if to call the other's attention to its perfect spick and span nicety. "I suppose," she added, though she knew better, "that you were through house-cleaning long ago."

"No, indeed," replied Mrs. Black; "instead, I have hardly begun. I have cleaned the sitting-room, because with the children running in and out, it was a necessity."

"I always begin with the chambers," said Mrs. Blake, "and tear them all up the first thing."

"I don't," replied Mrs. Black. "I begin wherever it seems best, and if I can avoid it, never have more than one room torn up at a time, and I try to get that all settled before I commence on another. This morning we cleaned the parlor, though as I did not take up the carpet this spring, that was not so very much work."

"I always take up every carpet every spring," remarked Mrs. Blake. "I like to feel that everything around me is clean."

"You may, if you want to," was the calm reply; for their differing as to means and methods was of long standing; besides, Mrs. Black's was a conscience void of offence. While she held the threads of many other interests, her house was well kept, her family well cared for, hence the verbal arrows did not wound her. "You know I do not believe in doing needless work. When my carpets are dusty enough to require cleaning I take them up, whether they have been down six months or three years, but not till then.

"I did think of going up stairs to-morrow, but concluded to wait till next week, then I can begin again, rested and as good as new. And," archly, "if you had been content to make haste a little more slowly, I think it would have been as well for you."

"Perhaps it would," assented Mrs. Blake; but I am not constituted so that I can," with a plaintive sigh, as though over some physical infirmity. "When *I* have begun anything I never can stop in the middle of it."

Mrs. Black, to change the current of conversation, asked her friend if she had read a late and much-discussed book.

"Don't speak of books. I haven't looked in one for so long that I hardly know the inside from the outside. You know how I love to read, but I cannot without neglecting my work."

Mrs. Black then tried the topic of church matters, and again Mrs. Blake sighed. "Really, I have been to church so little that I feel like a heathen. I know it isn't right, but when Sunday comes I am so tired that I cannot get ready to go."

"Do you know," said Mrs. Black to her husband at the tea-table, "I believe Emily Blake is a monomaniac on the subject of housekeeping. She can think or talk of nothing else, and I believe in her heart considers that cleanliness comes before godliness. I was to see her this afternoon, and found her sick in bed, worn out with housecleaning. If I were in her place I would cry halt! before I had killed myself."

And Mrs. Blake, as she sank back on her pillow groaning with rheumatic twinges after her friend's departure, remarked to little Mary, there being no one else to remark to: "Such a shilly-shally way of doing things as Fanny Black's is enough to make one ill. If I were in her place, I would for once get my work done up in order and in season, if it killed me."—*Ela Thomas, in Christian Intelligencer.*

There is something higher than looking on all sides of a question. It is true charity to believe that there is another side.

A LESSON AT THE CHAPEL.

Needless severity in insisting upon one's rights may be so suddenly repented of as to lead to the other extreme—excessive leniency. An honest man will not care to have his obligation entirely cancelled for him, unless he is quite disabled; but we can not deny that the relenting creditor in the following story represented the spirit of one of Christ's parables.

A gentleman in a Western city had a debtor in a distant town, an industrious young man, whom he had aided, but whom, by reason of tardy success in business, was slow to pay. He became impatient, and repeatedly dunned for the money in vain. At last he wrote a lawyer in the place where the young man lived, and told him to collect the debt. The attorney acquainted himself with the case, and being a kind-hearted man, wrote back, advising further delay. "The young man is unable to pay, but is struggling hard to get the means," he said.

The creditor soon sent another demand, and again the compassionate attorney pleaded for forbearance. The gentleman grew indignant. "My claim is a just one, and the debt is long overdue. I insist on immediate payment," he wrote.

But time passed and the money was not paid, and the angry creditor started to see the lawyer in person. He demanded to know why he had not collected his claim. The attorney mildly stated the facts, and still urged the exercise of mercy. "The young man is honest, but at present embarrassed for means. Give him time."

"Right is right," said the creditor, excitedly. "All I ask is my just due. I have waited long enough. Will you collect this debt or not?"

"It is my business to do so, if you insist. Yes, I will attend to it," replied the attorney.

The gentleman went out. It was evening. Strolling along the street he passed a chapel where people were going in. Almost unconsciously he found himself among the worshippers. A plain man rose, and with homely but touching sincerity began to talk upon the text: "Do justly, love mercy, and walk humbly with thy God." He dwelt impressively upon the grace of mercy, so often overlooked, and showed the deep meaning of the words of Christ, "Blessed are the merciful, for they shall obtain mercy."

The stranger was pricked in the heart as he listened. He thought of his struggling debtor, and the peremptory pressure he had just ordered to be put upon him. He could not stay longer. "Let me come out," he whispered to those sitting near him; and hat in hand he hastily pushed his way out of the chapel.

Hurrying back to the lawyer's office he asked, "Have you collected that debt?"

"No, I was just going to issue the warrant."

"Don't you do it—don't you do it. I don't want the money; give it to the young man. I'll have no more to do with it forever. I've just found out that I haven't had the first right idea of mercy, or of justice, either."

And the creditor returned to his home, happier than he had ever been before, for the humble lesson taught him by a plain layman's words providentially heard in a prayer-meeting.—*Youth's Companion.*

If a man wants to increase the probabilities of an accidental shooting of his wife, or his mother, or his sister, or his brother, or his intimate friend, he would do well to keep a loaded revolver always at hand, in his house. There are at least five chances of the pistol being used in this way, where there is one chance that it will help to keep off midnight assassins and burglars. There have been, at least, three loved ones shot by mistake in pistol-guarded resting-places of our wide-awake Americans, within the past five years, where there has been one burglar hit in an outermost garment, or even frightened away. Burglars are generally on the lookout for pistols: *they* rarely come within range of them. But wife and friends are not always so suspicious; so they are far more liable to be shot at. Merely looking at the human side of probabilities in the case, it is a great deal safer to the *family*, not to have a loaded pistol in the house. When it comes to trusting the Lord for home protection, dry powder is not so essential to a peace-loving householder as it was to a Cromwellian soldier.—*S. S. Times.*

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Miscellaneous.

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Consumption Cure.

Dr. R V. PIERCE: *Dear Sir*—Death was hourly expected by myself and friends. My physicians pronounced my disease consumption, and said I must die. I began taking your "Discovery" and "Pellets." I have used nine bottles and am wonderfully relieved. I am now able to ride out.
ELIZABETH THORNTON,
Montongo, Ark.

Keep a list of your friends, and let God be the first on the list, however long it may be.

"Do You want to Live any Longer?"

Said a rich farmer of Hanhibal N. Y., as he stepped into the room where his wife lay suffering from a lingering illness. "Yes," replied she. "Well," said he, "I don't know as I do. We are paying out money all the time for doctoring and it don't amount to anything." He took his revolver, went out to his orchard and fatally shot himself through the head. Here was the case of a man suffering from melancholy which a dose of Swayne's Pills would have quickly removed. If you feel miserable, despondent and weary, don't worry and fret, but try Swayne's Pills. They have saved many lives and caused much happiness.

No one who is a lover of riches, or a lover of pleasure, or a lover of glory, can at the same time be a lover of men.—*Epictetus.*

Our Progress.

As stages are quickly abandoned with the completion of railroads, so the huge, drastic, cathartic pills, composed of the introduction of Dr Pierce's "Pleasant Purgative Pellets," which are sugar-coated, and little larger than mustard seeds, but composed of highly concentrated vegetable extracts. By druggists.

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"Two boxes of Dr. Benson's Celery and Chamomile Pills cured me of neuralgia when the Dr.s couldn't." Clifford Shand, Windsor, Nova Scotia.

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Glenn's Sulphur Soap is the most reliable purifier in the market.

With love the heart becomes a fair and fertile garden, glowing with sunshine and warm hues, and exhaling sweee odors.

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may be retained by using Dr. Pierce's "Favorite Prescription," a specific for "female complaints." By druggists.

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Sunshine seems to follow in the wake of some people, while gloom and sorrow enshrouds the pathway of others. And what is it? The former may use Swayne's Pills which act upon the system in a manner to keep it healthy; while the latter suffer with Dyspepsia, Liver complaint, Dropsy, Bilious and Sick Headache, Jundice, Fevers, Constipation, Female Irregularities, etc. If they prefer to suffer rather than to pay 25 cents for a box of Swayne's Pills, which is warranted to cure all the above ills, why—let them live to suffer.

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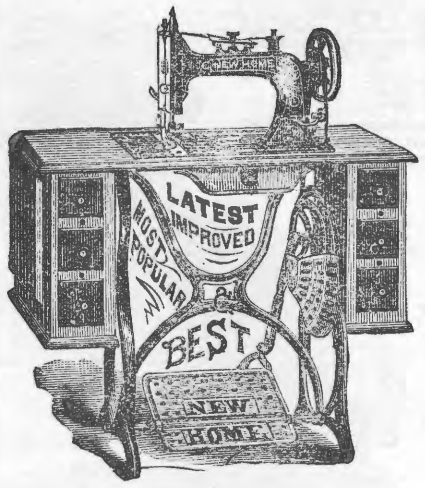

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OFFICE GOSPEL ADVOCATE, *June* 20, 1883.

COTTON.

Good Ordinary	8⅜
Low Middling	9⅜
Middling	9⅞
Good Middling	10⅛

COUNTRY PRODUCE.

GINSENG	1 50 to 1 55
BEESWAX—Choice	35
DRIED FRUIT—Apples	4
Peaches, halves	4
" quarters	3½
TALLOW	7½
POTATOES—Irish, per bbl	2 5
PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1¾
FEATHERS—Choice	55 to 60
BUTTER	1
CHICKENS—Hens	20
Young Chickens	8 to 14
EGGS	12
HIDES—Dry Flint	15 to 6
Dry Salted	11 to 13
Green Salted	7½ to 8
WOOL—Tub Washed	32 to 34
Unwashed, Clothing and Combing	18 to 22
Unwashed Lamb's Wool	none.
Burry One-third less	

FLOUR AND GRAIN.

FLOUR—Superfine	4 25
Extra	5 "
Choice Family	5 75
Fancy	6 25
Patent Process	6 75
BRAN—Loose Car loads, per ton	17 00
WHEAT—	100 to 117½
CORN—Sacked in Depot, white	49½
New, from Wagon, shelled	48
" " " in ear	50
OATS—Sacked in Depot	58
RYE—From wagon, Seed	50
BARLEY—from wagon	60
HAY—Mixed	14 00
Prime Timothy	15 00
Choice "	15 50

LIVE STOCK.

CATTLE—Best fat Steers, per 100 lb	4 50 to 4 75
Best Butchers	4 00 to 4 50
Ordinary thin Cattle	2 50 to 3 00
Sheep, Fat	2 50 to 3 00
" Stock	3 00 to 3 25
Lambs	3 75 to 4 00
Heavy Hogs	5 90 to 6 00
Light Hogs	5 50 to 5 75

PROVISIONS.

BACON—Clear Rib Sides	11¾
Shoulders	8
LARD—Buckets	13¼
Tierces	12⅝
HAMS—"C. C C."	13 to 13½
COUNTRY MEAT—Shoulder	9½ to 10
Clear Sides	12
Hams	12½
Lard, from wagon	11½
BULK MEATS—Clear Rib Sides	10¼
Clear Sides	11⅛
Shoulders	8¼

WHOLESALE GROCERIES.

SUGAR—New Orleans (kettle) per bbl	7⅛ to 8
Yellow Clarified	8½ to 9
White Clarified	9 to 9¼
Granulated	9¾ to 10
Crushed and powdered	10½
A Coffee	9¾ to 10
MOLASSES—New Orleans	45 to 58
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	8¾ to 9½
NAILS—10d	3 75
Horse shoes	5 00
SALT—Seven bushel barrels on cars	1 89
5½ bushel bbl	1 40
LEATHER—Oak Sole	35 to 40
Buffalo Slaughter	27 to 25
Hemlock	24 to 27
In Rough	20 to 24
SEEDS—Herd's Grass	1 00 to
Blue Grass	1 00 to 1 15
Clover	
Timothy	2 25 to 2 50
Orchard Grass	1 40 to 1 25
German Millet, from wagon	
Hungarian and Missouri	

TOBACCO.

Common to good lugs	2 75 to 4 5
Low leaf	5 00 to 6 60
Common to medium leaf	6½ to 7½
Good leaf	7 50 to 8 50
Fine leaf	

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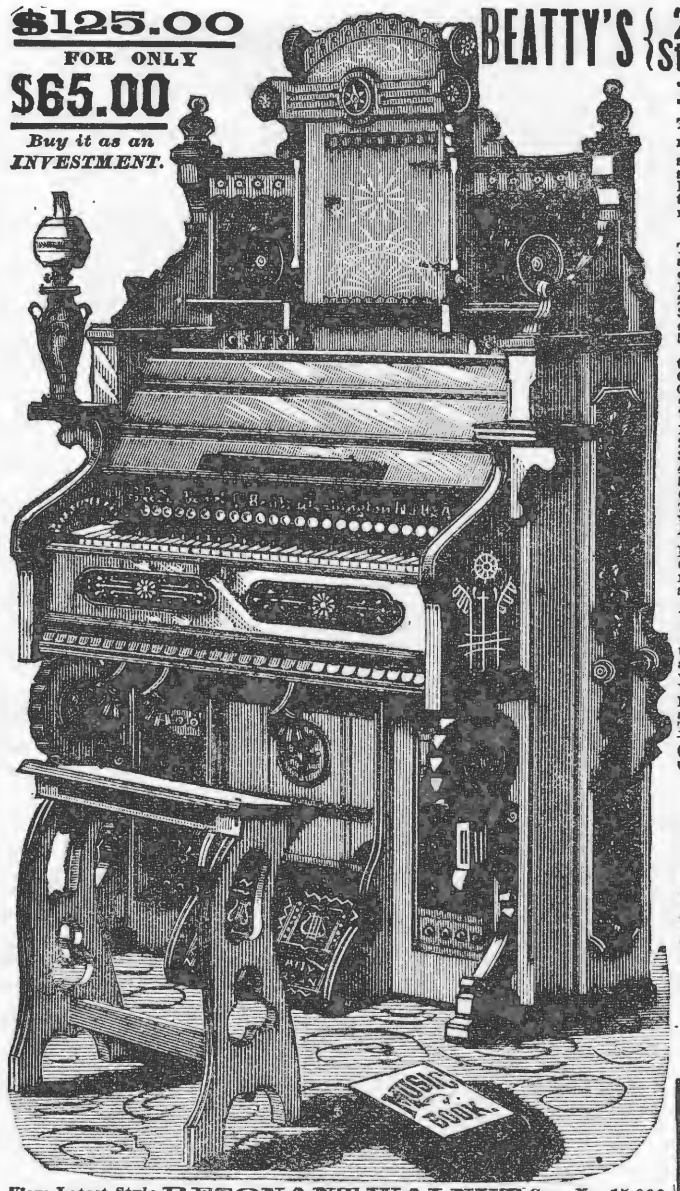

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There are TEN FULL SETS OF GOLDEN TONGUE REEDS built upon an entirely new and scientific plan, producing music equal to an organ costing four times its value of other makes. The Reeds are arranged in the Reed Board, as follows:

1st. Set Charming **Saxaphone** Reeds.
2d. Set Famous **French Horn** Reeds.
3d. Set Beautiful **Piccolo** Reeds.
4th. Set **Jubilante Violina** Reeds.
5th. Set Powerful **Sub-Bass** Reeds.
6th. Set Sweet **Voix Celeste** Reeds.
7th. Set of Soft **Cello** Reeds.
8th. Set of **Dulciana** Reeds.
9th. Set of **Diapason** Reeds.
10th Set of **Clarionet or Celeste** Reeds.

Special attention is called to the number of stops used in this famous instrument. With the above 10 sets Golden Tongue Reeds and the following Stops fourteen (14) distinct Combinations are produced, THUS MAKING THIS ORGAN EQUAL TO 14 ORGANS OF ORDINARY MAKES COMBINED.

27 STOPS, as follows:

1 **CELLO, 8 ft. tone.**
2 Melodia.
3 Clarabella.
4 **SUB-BASS, 16 ft. tone.**
5 Bourdon, 16 ft. tone.
6 **SAXAPHONE, 8 ft. tone.**
7 VIOL DI GAMBA, 8 ft. tone.
8 Diapason, 8 ft. tone.
9 VIOLA DOLCE, 4 ft. tone
10 Grand Expressione 8 ft.
11 **French Horn,** 8 ft. tone.
12 Harp Æolian.
13 **VOX HUMANA.**
14 Echo, 8 ft. tone.
15 Dulciana, 8 ft. tone.
16 Clarionet, 8 ft. tone.
17 VOIX CELESTE, 8 ft. tone
18 Violina, 4 ft. tone.
19 Vox Jubilante, 8 & 4 ft.
20 Piccolo, 2 ft. tone.
21 **Octave COUPLER.**
22 Orchestral Forte.
23 **Grand Organ Stop.**
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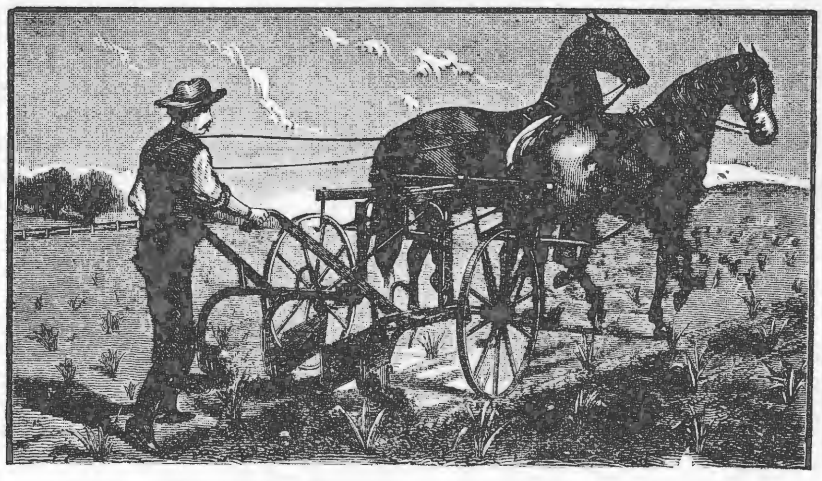

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Witness, J. E. ALCRICH, Clerk,
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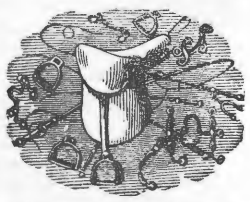

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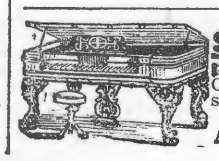

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REAL GENUINE BARGAINS
To which we would call attention.
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Directly opposite the Advocate Office.

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This little implement will supply a long desired improvement among those who use fertilizers, especially by those who raise cotton. It consists of a small box or hopper which is carried in front of the operator. An agitator which is turned by hand **evenly and regularly** distributes the fertilizer in the furrow, often saving more than its price in destributing half a ton.
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Full and Well Selected Stock
As can be found in the United States, and we recognizes ourselves as being in
Competition with the whole World.
WE WILL MAKE PRICES TO
Cash Buyers or Prompt Paying Customers
As Cheap as can be had in any market.
Our Prices will be Uniform
On ALL Classes of Goods.
We do not believe in putting the price down on one class, and raising it on another, thus making the better goods hard to sell. We hope the trade will appreciate this line of policy, for we are certain it will be much better for all.
If you are not coming to the city, write to us for quotations; we will give you prices that cannot fail to please. Trade is now opening with fine prospects and the country is bare of goods. We hope to be favored with a call, or receive an order from you soon.
Respectfully,
HICKS, HOUSTON & CO,
54 N. Market, and 51 North College St., Nashville

THE GOSPEL ADVOCATE.

VOLUME XXV., NUMBER 26. } NASHVILLE, TENNESSEE, JUNE 27, 1883. { $2.00 YEARLY IN ADVANCE. POSTAGE PREPAID.

EDITORS:

D. LIPSCOMB, E. G. SEWELL.

The True Honor.

Don't go muttering, uttering blame and fluttering,
To gain some lofty spot;
Contending, or self-commending will, in the ending,
Fail to uplift our lot.
Joseph's worth, not strife, brought him to the king's abode,
"A stone fit for the wall is not left on the road."

Be diligent, vigilant, but not belligerent—
Earth's nobles are the meek:
Our worrying, hurrying, and anxious flurrying,
Will only make us weak.
"Faithful in that which is least" is a motto given
To those who seek the honor that cometh from heaven.

What if neglected—not respected? hast reflected
Self-seeking would be shame?
Not whining, nor repining; but steady shining
For Christ should be our aim.
He in due time will freely give us what is best—
Promotion is from our Judge; not from east or west.

By ambition, from bliss Elysian, to perdition
Were restless angels hurled;
By emulation's proud temptation, desolation
Spreads sadly through our world.
Blessed the patient heart, that only seeks to learn
And keep the servant's charge, until His Lord return.

Josephine Tyler, in the Watchman.

HUMILITY AND UNSELFISHNESS.

These two qualities are essential to the Christian life. No man puffed up with pride or who cultivates selfishness, can carry out the precepts of the religion of Christ. No proud or selfish man will do unto others as he would have others do unto him. No man who indulges selfishness will ever deny himself as the word of the Lord requires.

Without thorough self-denial, no one need expect to go to heaven. Jesus said, "If any man will come after me, let him deny himself and take up his cross and follow me." There is no requirement more positive than this; and whenever a man does this thoroughly, selfishness and self-importance are put away. So long as a Christian looks upon himself as worthy of more special regard than others who are as good by birth, and perhaps better by practice, and who does not care how much work others may have to do, provided he can have an easy time, he has never accomplished the work of self denial, and cannot in truth be called an unselfish man. When a Christian has means, has money and property, and yet does not use his means to advance the cause of God and of humanity, he is selfish, loving his own personal advancement and gratification more than he loves obedience to God, or the conversion and salvation of men. An humble man never places his own personal interest ahead of his duty. He studies duty first, and then derives his highest pleasure and happiness in discharging that duty An humble Christian is happy when the cause of his Master is prosperous, although his personal prosperity in things of earth may not be what he could wish. But a selfish man is always miserable when his own individual affairs are unsuccessful, no matter what may be the success of others, or of the church of God. But an humble man is happy when he sees the truth of God prospering, though he may be personally suffering adversity. A selfish man never has enough done for him by others to satisfy him Instead of studying what he can do to advance the interests of the church, he is studying what he can have the church to do for him that will advance his personal interest. He has no higher conception of the church of God than to suppose it must help him along in the world, no matter what else may fail. The selfish man wants a splendid and comfortable meeting-house to meet in, but he wants the money of other people to build it. He wants to hear eloquent preaching, but he wants the other members to sustain the preacher. He wants to be well entertained when he goes to meeting by singing, by earnest prayers and all that, but it must all be at the expense and labor of others.

A selfish Christian is willing to see the widow and orphan fed and clothed, and is ready to criticise the church if it is not done, but is not willing to go down into his own pocket in order to accomplish it. He must have his luxuries, whether the fatherless and widows have bread or not. A man that will feast on his luxuries at home, when he knows others are suffering, when he can hear the wails of the distressed, and yet shuts up his compassion and does nothing for their relief, is not on the road to heaven, and unless he shall change his course, will never rest in the smiles of a loving Redeemer.

A truly humble man is never satisfied while he has anything to spare, and knows that some poor unfortunate one around him is suffering. If he sees the cause languishing, he is in anguish, and is watching and praying for opportunities to do something towards its advancement, its restoration to prosperity. If his own congregation is prosperous, and he has neighbors adjoining that are in darkness as to the gospel of Christ, he is never satisfied till something is done to enlighten and save them. No unselfish, humble Christian wants to go to heaven alone. He wants all the world to go with him, and will labor earnestly for the accomplishment of that end. He will work for it, and pray for it. The humble, unselfish Christian will not stand off and say the church ought to do this and do that, but he will go to work in earnest himself, and encourage others to work, and will say let *us* do this, and let *us* do that. And in this case something good and useful will always be done, and all the workers have a share in it.

But the selfish member, who does nothing himself, has no share in anything that is done, no matter what others may accomplish. The humble, unselfish Christian is always watching, praying for the good, the prosperity of his brethren, the general good of the congregation especially where he is a member. The selfish man is studying, watching and guarding his own interest, and if he prays at all, he prays for his own prosperity in his own personal concerns. He toils by day and studies by night how he may advance his own selfish ends, increase his own possessions, while the church may languish and die so far as his help is concerned. The selfish husband must have his own wishes gratified, though his wife be worn out to accomplish it. He never can see that she needs rest till his own wants are met. Many a patient wife has been sacrificed to meet the demands of a selfish husband, who perhaps stood high in the money making world, and was a member of the church. But an humble, unselfish husband is never contented till he has done all that he can do to relieve a patient, weary and suffering wife. This principle is true in all relations of life. Humility is a part of godliness that cannot be dispensed with. It must be cultivated in the heart and practiced in the life. It must be manifested in the family at home, in the congregation, in the neighborhood, and everywhere that a man lives and moves and has his being. Such a man is always trying to make others happy. He is daily trying to make sunshine and happiness in his own home, and is only happy in the happiness of his family He is watchful for the edification and well-being of his brethren and of his neighbors In a word, he tries to avoid all selfishness everywhere. He knows there was no selfishness in Jesus, and he tries to be like him He knows that though he was rich, yet for our sakes he became poor, that through his poverty we might be rich He knows that when Jesus was on earth, he went about doing good, and he tries to follow his steps.

Such a Christian as this is constantly striving to crucify the flesh with the affections and lusts. He is willing to suffer the loss of all things earthly, if need be, that he may win Christ and that better world that Christ has promised all the faithful. And all who thus pass their lives on earth will be both happy and useful here, and eternally happy in the world beyond.

E. G. S.

MARS' HILL, ALA.

The school at Mars' Hill closed this year with a meeting, which we considered a very successful one. Our good president, T. B. Larimore, did the preaching. The meeting began on Lord's day, June 3d, and continued until Wednesday following. Eight very able discourses were delivered, and twelve were influenced to bow to the requirements of God. The meeting was well attended and much interest manifested. Bro. F. B. Srygley and I went down together, and we were greatly delighted to get once more under the influence of our much beloved teacher. It is indeed a source of much pleasure to be in the bright circle of one who possesses so much humility, President T. B. Larimore and his pupils have been very successful, with the help of God, in bringing a goodly number of souls into the vineyard of the Lord. During the last term they have had about seventy additions.

The Bible pupils generally seem to be greatly interested in the salvation of souls. These young men are entering the field as workmen not ashamed of the gospel, ready to preach Jesus. I think now, from the spirit which is about to be put forward, that ere long preachers at Mars' Hill will be moulded more rapidly than they have been. Preachers are needed and preachers are wanted, and for this reason more of them should be made. From my little experience I conclude there is not another place that will teach politeness, humility and meekness any better than Mars' Hill College. Respectfully yours,

F. C. SOWELL.

THOU GOD SEEST ME.

God's approbation *seek*; his approval *prize*; be happy in that thought. Let not thy faith fail thee, because the world knows thee not, and heeds thee not. The world knew not Jesus thy Master. The sparrow and lamb are objects of his care; he knows thee—yea, *loves* thee. Trust him; be happy in that trust. Brother, sister, Jesus is on every train, on board every boat; waves and winds of old know *Him*. He is in every town, in every house, in every field and silent wood These have heard his prayers; he is acquainted with *all* our ways. Read Psalm 139. G. LIPSCOMB.

Evils in the journey of life are like the hills which alarm the travelers upon their road; they both appear great in the distance, but when we approach them we find them far less insurmountable than we had conceived.

THE GREAT SALVATION.

SERMON XVI.

Heb. ii: 1–4: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?"

In this sermon we shall examine the great sal vation spoken of in this passage. The word "great" means an unusual degree of anything, important, weighty, momentous, of vast power and excellence, supreme, illustrious, wonderful, distinguished by rank, office or power. The word "salvation" means the act of saving, preservation, or deliverance from destruction, danger, or great calamity. From the meaning of these words we are led to the conclusion that the salvation spoken of here is not only great in the positive and comparative degrees, but also in the superlative degree; that it is great in itself,—greater than any other salvation spoken of in the Bible; that it is the greatest salvation ever offered to the fallen race of man, and is sustained by the highest authority known to man. It was first spoken by the Lord Jesus Christ after all authority in heaven and on earth was given into his hands, and was confirmed unto us by all the apostles after they were endued with power from on high, and spake as the Holy Spirit gave them utterance; and last, but not least, God bare them witness, both with signs and wonders, and divers miracles, and gifts of the Holy Spirit.

We can, perhaps, better understand the greatness of this salvation by comparing it with other salvations spoken of in the Bible; but before doing this, we call the attention of the reader to the fact that wherever there is salvation spoken of, there is always a corresponding destruction connected with it; and those who neglected to secure the salvation offered could never escape the destruction or calamity threatened.

We now call the attention of the reader to the salvation of Noah and his family from the flood. For a full account of the flood, we refer to the sixth, seventh and eighth chapters of the book of Genesis. It is said (Gen. vi: 5): "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." And for their wickedness God determined to destroy them by a flood. Gen. vi: 17: "And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die." Gen. vi: 8–9: "But Noah found grace in the eyes of the Lord. These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God." And as Noah was righteous, and as God never destroys the righteous with the wicked, he commanded Noah to build an ark, and come into it, that he might be saved; "and Noah did all that the Lord commanded him." See Gen. vi: 22. And when Noah entered into the ark, the flood came. The windows of heaven were opened, and all the fountains of the great deep were broken up; and the rain poured in torrents upon the earth forty days and forty nights, and all the hills and mountains under the whole heavens were covered, and all the inhabitants of the earth were destroyed.

In my imagination I endeavor to draw a picture of this awful scene. In my fancy I see vast crowds of men, women and children, leaving their houses and, amid the drenching rain, climbing up the mountain sides, struggling against the mountain torrents that are rushing down to meet them; and alas! in my fancy I see the lions, and all the savage beasts, driven from their dens by the rising waters, climbing the mountains in the midst of the people, mangling and destroying them. But ah, my soul, turn away from this horrid scene! But it will be asked, could the people have escaped this destruction? We answer, they could not after Noah entered into the ark, and the rain began to fall. But we are satisfied they could have escaped it, if they had begun at the right time, for we are satisfied that God never sends such a destruction upon any people without first warning them and giving them a chance to repent and be saved from it.

Noah was a preacher of righteousness. See 2 Peter ii: 5. And God's spirit had certainly been striving with these people through Noah. But they refused to repent, and continued in their wickedness until they crossed the line of God's mercy and made themselves vessels fitted for destruction.

Jer. xviii: 7: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it: if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." Here the Lord plainly lays down the rule by which he will be governed in his dealings with the human family. In this an agency is given to man, and the responsibility is thrown upon him. These antediluvians, had they repented at the preaching of Noah, as the men of Nineveh did at the preaching of Jonah, even after he had pronounced their destruction, would have been spared. But they refused to repent, and destruction came upon them.

Now the salvation of Noah and his family was to them a great salvation, but not so great as the great salvation spoken of by the apostle. Noah's was only salvation from temporal death by drowning. But the salvation which the apostle speaks of, is salvation from sin and Satan, and from everlasting destruction from the presence of the Lord, and from the glory of his power. And the Lord is governed by the same rule in his dealings with individuals that he is in his dealings with nations and kingdoms. Ezek. 33: 13–17: "When I shall say to the righteous, that he shall surely live: if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right, * * * he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live." From this we see that the Lord has set life and death, blessing and cursing before the people, and left them to choose. If they choose life, he has taught them plainly in his word how they can obtain it; and if they choose death, he has taught them plainly how they can bring it upon them.

There is the salvation of Lot and his two daughters that we would call attention to. Lot and his daughters were righteous, but they lived in Sodom, the inhabitants of which were very wicked; so much so that the Lord determined to destroy them. For a full account of the destruction of Sodom and Gomorrah, the reader is referred to the eighteenth and nineteenth chapters of Genesis. Gen. xviii: 20: "And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." The Lord had made known to Abraham his intention to destroy these cities. "And Abraham spake unto the Lord and said, Wilt thou destroy the righteous with the wicked? Peradventure there be fifty righteous there: wilt thou not spare the city for fifty's sake? And the Lord said, If I find fifty righteous there within the city, I will spare all the place for their sakes." And Abraham plead for it for the sake of forty-five, and for forty, and came down to ten; "and the Lord said, If I find ten there, I will spare the city for the ten's sake." But there were but three righteous found there, and though the Lord did not spare the city for their sakes, yet he saved them from the destruction that came on the city, sending them out, and saying, "Escape for thy life; look not behind thee." But Lot's wife, having her heart or affections fixed upon the pleasures of that wicked city, looked behind her, and became a pillar of salt. Therefore, let all who have their affections set on the fleeting pleasures of this life, remember Lot's wife.

Could the people of Sodom and Gomorrah have escaped this calamity? We think they certainly could, if they would. They had a righteous man living among them, to teach and warn them, and if they had repented and turned from their evil way, as did the people of Nineveh, the Lord would have saved them. But they would not, and therefore they were destroyed, and "set forth for an example, suffering the vengeance of eternal fire." See Jude 7 v. The salvation of Lot and his daughters was to them a great salvation, but scarcely to be compared with the great salvation of which the apostle speaks. It was only salvation from temporal death by fire and brimstone, while the great salvation of which the apostle speaks is salvation not only from under the power and dominion of temporal death by a resurrection from the dead, but also salvation from the second death, which consists in being cast into the lake of fire and brimstone after the resurrection from the dead.

So when we compare this salvation with all the salvations mentioned in the Bible, we find it far superior to them all. They were only of a temporal character; this is of a spiritual and eternal character. They only involved the interests of the body; this salvation involves the interests of the immortal spirit. They only involved the interests of this life; this great salvation involves the interests of the life to come. They only involved the interests of time; this, the interests of vast eternity.

We sometimes esteem things great from the greatness of the one with whom they originated; and if we view this salvation from this standpoint, it is the greatest salvation ever offered to man: for it originated with God, our heavenly Father, the greatest being of which man has any conception. We count things valuable and great from what they cost; and if we view this salvation from this standpoint, we find that it is the greatest salvation known to man: for it cost the richest gift of heaven. God had no richer boon to give than his beloved Son. It cost all the labor and grief of the eventful life of Christ; all the agonies and sorrow of Gethsemane; the excruciating pains of the cross, and the pouring out the life blood of the meek and lowly Redeemer. Viewed from this standpoint, the strength of human language must forever fail to fully set forth its greatness.

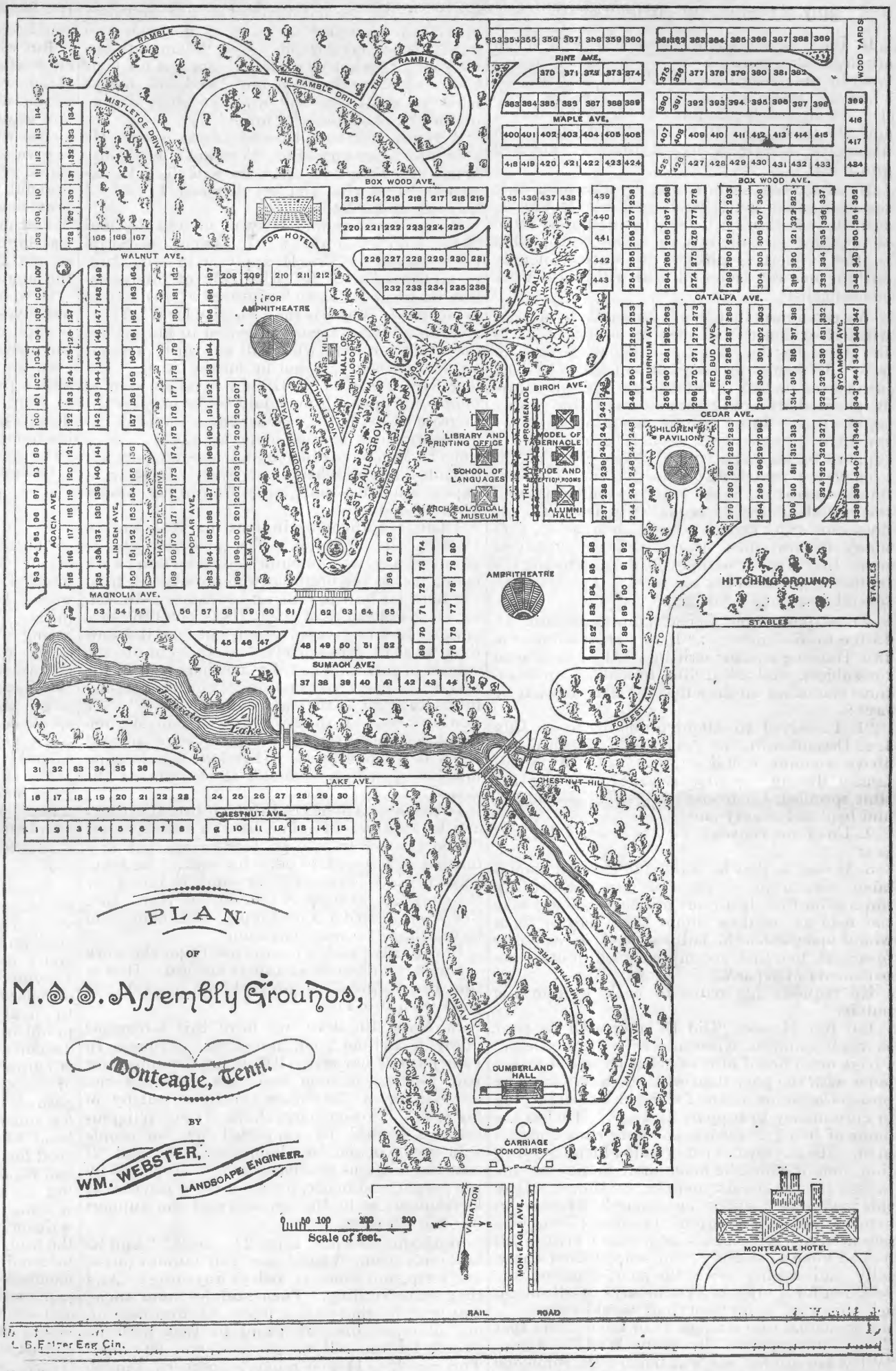
With all this before us, we can begin to appreciate the importance of the apostle's question, "How shall we escape if we neglect so great salvation?" The word neglect means to fail to do something that we can do, and that we are convinced that we ought to do, but through carelessness, indifference or inattention, we fail to do; and when applied to this great salvation it means to fail, through carelessness, indifference or inattention, to comply with the conditions upon which salvation is promised, which we are conscious we are able to comply with, and are fully convinced that we ought to comply with, and that our salvation depends upon our complying with them. The conditions upon which salvation from sin and Satan is promised to the alien, are that they must believe with all their heart that Jesus Christ is the Son of God, and repent of all their sins, and confess the Savior with the mouth before men, and be baptized in the name of Jesus Christ for the remission of sins. Mark xvi: 16: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Acts 2: 38: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost." Rom. x: 9: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved." Now, all that have made themselves acquainted with the gospel are satisfied that these are the conditions of salvation, and are conscious that they can comply with them, and that they ought to do it, and that their salvation depends upon it. But the great danger is that they will neglect to do it.

J. L. SEWELL.

(To be Concluded Next Week.)

What is sadder in our reflection, and yet what more frequent, than our unconscious farewells? —*George Eliot.*

MONTEAGLE SUNDAY-SCHOOL ASSEMBLY GROUNDS.



PLAN

OF

M. S. S. Assembly Grounds,

Monteagle, Tenn.

BY

WM. WEBSTER, LANDSCAPE ENGINEER.

We present an illustration showing in detail the plan of the grounds of the Monteagle Sunday-school Assembly, located at Monteagle, Tenn. There are 100 acres in the plot, about 25 of which have been put in splendid order under the supervision of Mr. Wm. Webster, a landscape engineer from Rochester, N. Y. All of the grounds from the railroad to the Grand Promenade have been laid out as shown in the plan, and a force of twenty men are engaged taking out the undergrowth and clearing up the land adjacent to the Children's Pavilion. The visitors to Monteagle will be charmed with the appearance of twenty or thirty acres that will be completed this summer, and as the years roll on the entire 100 acres will be beautifully improved.

WATER.

Considerable attention has been paid to the water supply. There are four wells located at different places, and they furnish an abundant supply of pure, cold freestone water. In addition to these wells four large springs have been opened, all of which are now furnishing the best of water.

AMPHITHEATRE.

The amphitheatre, capable of seating nearly 2,000 persons, is now approaching completion. This amphitheatre has been built under the supervision of the landscape engineer above mentioned, and is modeled after the Grand Opera House in Paris.

TENTS.

The tents to be used at Monteagle were manufactured by Messrs. Benson, Brown & Riddle. This contract was awarded after bids had been invited from Baltimore, Chicago, St. Louis and Rochester, Messrs. Benson, Brown & Riddle being the lowest bidders. The tents will be furnished with floors made of the best quality of tongued and grooved poplar flooring.

RESTAURANT.

The committee are now having a house built for a restaurant, 30x80 feet, having a 12 foot porch running all along one side of the building. A competent man will be in charge of this department, and the rate of charges will be as low as consistent with the price of provisions.

HOTEL.

The Monteagle Hotel, with 160 rooms, can accommodate about four hundred guests, and will be managed by the hotel company, who have secured the services of Mr. Cuff, of Grenada, Miss., as caterer.

THE PLACE.

Monteagle is in Grundy county, Tenn., 2,143 feet above the sea level, on the line of the Tennessee Coal and Railroad company. This road connects with the Nashville and Chattanooga railroad at Cowan. Monteagle is 102 miles from Nashville.

COST TO GET THERE.

The round trip ticket from Nashville will be $3.50 from July 2 to August 6, and one-third of all the receipts for tickets to Monteagle sold by the Nashville, Chattanooga & St. Louis railway for the next five years will be donated to the Assembly. Passengers from New Orleans and Memphis who come via McKenzie will thereby contribute about $2.00 each to the funds of the Assembly. The Louisville, Nashville & Great Southern railroad have agreed to sell round trip tickets for 1½ cents each way over their entire system, and arrangements are now being made by which it is hoped that similar rates can be had over all the Southern roads.

SUNDAY-SCHOOL ASSEMBLY.

The Sunday-school Assembly will open July 17, and close Aug. 6.

NORMAL SCHOOL.

The normal school for public and private school teachers, under the superintendence of Prof. J. E. Scobey, of Murfreesboro, will open July 2 and close Aug. 2. The opening address will be delivered by Prof. T. H. Payne.

COST TO LIVE THERE.

This, of course, is a question greatly dependent on the tastes and notions of each individual. The hotel will charge $2 per day; $10 per week, or $35 per month. Board in private families can be had at from $5 to $7 per week, gentlemen who come alone and who will sleep in tents and eat at the restaurant and private houses, can live for from $1 to $1.25 per day.

COST TO ENTER THE GROUNDS.

The cost for a single day ticket of entrance is 25 cents; for a week, $1; or $2.50 for a season ticket. Those who purchase a membership and pay $25 for it will have free entrance to the grounds.

In a few days the Monteagle Assembly Bulletin will be published and a copy sent to any one, addressing Rev. J. H. Warren chairman of the executive committee, Murfreesboro, Tenn.

BRO. HARDING ON CO-OPERATION.

In the GOSPEL ADVOCATE of May 30th, is an article, by Bro. Harding, on "Co-operation," called forth by an article I had written on that subject. I like the manner in which he makes his criticism on my article; I admire the zeal, the energy, and the trusting faith so clearly manifested in his article; but think his reflections are not well grounded.

He says, "We begin wrong by assuming that the evangelists could be secured who would do their duty faithfully, if only their support could be provided for; the reverse is the truth,—that is, the support is already guaranteed, if only faithful men can be found who will do the work of evangelists."

We can admit that this is assumed to be true, without evidence, and then be as consistent as Bro. Harding; for assumptions may be true or false. To assume an assumption false, as he does, because of its lack of evidence, is a procedure as inconsistent as to assume it true. But do we begin wrong—do we assume anything when we say that the evangelist should be assured of a support by his brethren, while he gives all his time to the preaching of the gospel? There is no use theorizing about this; we might as well theorize about any other matter of fact. Do we not know, from experience and observation, that many faithful men have not been supported while they went trustingly, (I mean trusting the brethren,) proclaiming the word? I might give several cases, but I will give only one.

I now quote from a great admirer of Bro. H. Listen to his language: "I am a great admirer of Bro. Harding and his writings." I wrote him on the subject, and asked him to make a conscientious statement on the subject. Here is what he says:

"1. I received $58.10 for preaching from July 1, to December 31, last year. I do not think the above amount would support even my small family during the time specified. During the time specified, I delivered sixty-eight discourses, and baptized twenty-one.

2. I had no contract for the work I did last year.

3. It *may* be that he is right in that we should labor without any human pledges, but it is my impression that if all our preachers should take the field as he does, more than half of them would make splendid failures, *and starve, too*,—preachers, too, that accomplish good in other departments of labor."

He requests his name to be kept from the public.

But Bro. H. asks, "Did he labor with the poor as readily and as cheerfully as with the rich?" I have often heard him say that he would rather labor with the poor than with the rich. "Did he preach Christ, or was he for the most part trying to raise money to support himself?" He has the name of being an earnest and very conscientious man. He has several times quit a lucrative position, one in which he made more money in one month than in the six months mentioned. Does this look like working for money? Here is an earnest and conscientious preacher; one who sacrificed his own means to preach Christ, until he had none to sacrifice; one who labored cheerfully and readily with the poor, trusting the brethren for a support; yet he says, if all should act this way, more than half would starve. Is not an actual case stronger than theory, and that theory unsupported by Holy Writ?" Again, "What law student stays at home until some one pledges him a support if he will practice his profession?" I am surprised that this should be adduced in favor of the "trusting theory." The cases are anything else than similar. Lawyers make their fee sure; they will practice in no place until they are sure, or think so, of a living. But, as the case is brought forward, let us make it analogous to the one it is to illustrate.

A lawyer goes into a community and begins to practice law. He has a client. The client inquires of him how much are his charges. According to Bro. Harding, he must reply, "I have no fee, sir; give me what you please. I do good and trust." Ps. 37: 3.

A customer enters a dry goods store. The merchant shows him a pair of boots. He inquires what they are worth. The Christian merchant answers, "Oh, just what you think they are worth; if you are not disposed to give anything, take them along for nothing. I do good, and trust; moreover, the Bible says, 'Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on,' 'And seek not ye what ye shall eat, and what ye shall drink: neither be ye of doubtful mind.'"

A young man completes a business course. He goes into a town in order to secure a clerkship. When asked for how much he will clerk, he responds, "Just what you feel disposed to pay. I do good, and trust."

Where can you find lawyers, merchants, and clerks, who act in this way? Do not the Scriptures quoted by Bro. H. apply with equal force to all Christians? By what rule of interpretation do we apply these Scriptures exclusively to preachers? Where is the authority for it? Then, according to the theory advanced in his article, the Christian clerk who will not work without a promised salary, is not fit for the work. The merchant, "instead of striving to raise a sum of money to support him, would better pray for the increase of his faith." Where does the Bible require preachers to trust more than other Christians? Men have different talents—all were not intended for preachers; but every Christian is expected to trust and glorify God in his profession. Col. 3: 17.

There is a difference in trusting God, and in trusting the brethren. The preacher who is promised a certain amount to do a certain work must, just as the brethren who promise it, trust the Lord for health, rain and sunshine,—in fact, for all the blessings of life. Jesus gives the support, so does he give salvation, but does it follow that we shall give ourselves no thought on the subject of salvation? "We nowhere read in the Scriptures about co-operations of churches raising funds to send evangelists into the field." We nowhere read in the Scriptures of female communion; moreover, no women were present when it was instituted. Therefore, female communion is wrong. Are not the arguments the same?

In the same ADVOCATE in which Bro. Harding's article appears, Bro. Poe has an article styled "True Co-operation." In this we are told of a brother who agreed to take the work of an evangelist in East Texas, if $800 could be raised by the churches to support him for one year. Bro. Poe is considered a very sound gospel man, and he calls this "true co-operation."

Bro. H. says such a man is not fit for the work—a man who desires a support pledged. How is this, Bro. Editors? I am glad I am in good company with Bro. Poe.

In Matt. 10: 9–10, we have this language: "Provide neither gold, nor silver, nor brass in your purses; nor scrip (that is, provision bag) for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat." This language shows (1) that religious teachers should be supported by the people among whom, and for whom, they labor, and (2) that the religious teachers *would* be supported by the people, and hence, need not have any care or forethought as to the certainty of the support being given them.

With this compare Luke 22: 35–38: "And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one." This teaches (1) that religious teachers, though devoting their whole time to teaching the people, will be brought to want; (2) that they must provide for these emergencies; and (3) the way of the evangelist is often a dangerous one. Taking the sword was a symbol of the danger to which they would be exposed. How reconcile the seemingly contradictory passages? The circumstances were different when they were sent out. When they were commanded to make no provisions, the Savior sent them only to the Jews. Their journeys would be short, and there was no need that they should prepare for a long absence, and for encountering great dangers. The Jews had been thoroughly trained in giving; they knew they could not please God without supporting their religious teachers. They were educated by the law until they were liberal in giving for religious purposes. They labored only among the Jews at that specified time; hence, they could feel sure of a support.

But when Jesus used the last language, the circumstances were far different—a new order of things was about to dawn. They must now go to the nations, among strangers, trials, dangers and wants. They were now to go to the Gentiles, a class who had not been educated, as the Jews, to give. The Savior knew that among the nations, while on long journeys, they would be brought to want; hence, he charges them to make provisions. To forewarn them of dangers, the Savior mentions a sword. Doubtless when Paul was brought to labor with his own hands for a support, when he was in chains, he remembered the language of Jesus.

If we make the last commission applicable to ourselves, and not the first, so the last language is applicable to us. Hence, should we teach that the preacher has a support guaranteed him, when even the apostles did not? I have no patience with a preacher who does not show a willingness to work. The brethren should show a willingness to support him, before they ask him to quit his home and family to travel in destitute places. "The Lord loveth the cheerful giver."

Columbia, Tenn. J. C. MCQUIDDY.

CHURCH NEWS.

"Thinking it would be of interest to the readers of the ADVOCATE, to know something of the progress of the cause of Christ in this part of the world, I will give a sketch of our work at this place. We have a large congregation here, numbering over one hundred. Four years ago the cause was hardly represented here; sectarians had all the hold; but they are losing ground fast. We have Bro. Adam S. Wright, of Salem, Mo., to preach for us this year. He is one of the best speakers I ever heard. We haven't had any additions yet, but he has built up the church considerably. We look for a still greater change before the year is out, than has been; there are a great many that are almost persuaded to be Christians. We also have a good Sunday-school, numbering about forty or fifty members."—W. P. Hamilton, Evening Shade, Ark.

"Leaving home on Thursday, May 24th, I went to Magnolia, county seat of Columbia county, where I preached, at night, to an attentive audience, and closed the meeting which Bro. Smith and I had begun there the Saturday night before. Leaving there early next morning, night came on me at Bro. J. M. Mading's, where I stayed until next morning. Bro. Mading was once a promising young Baptist preacher, but in endeavoring to save the writer from the meshes of "Campbellism," he was converted from the errors of Baptistism, and baptized into Christ. On Saturday morning, I went to Union Hill, only a few miles away, where I met as faithful a little band of brethren and sisters as it has been my good fortune to meet anywhere. They have not had regular preaching for more than two years, but are not dead, nor dying. They meet and worship according to the Lord's plan without waiting for a preacher to come along and take the lead. I preached four discourses at this point to small but very attentive audiences, mostly members of the Union Hill congregation, who expressed themselves as being much strengthened and encouraged by my visit, the object of which was to work up a concert of action between the church at Union Hill and the church at Union Grove, with a view of locating an evangelist among them, to labor in the parishes of Bossier, Webster, and Claiborne, La. I should have stated that these churches are located, one in Bossier, and the other in Claiborne parish, North Louisiana. These brethren expect to succeed in this enterprise, and will desire to secure the services of a preacher, not to take charge of the churches, but to evangelize, build up new churches, and carry the gospel into the destitute portions of the parishes named above. They want a man of unblemished character, (having had a good deal of trouble with bad men, styling themselves preachers,) who is able and willing to endure hardness as a good soldier. Any one who feels disposed to labor in such a field as the above, can address the writer at Woodlawn, Ark., J. M. McKenzie, Homer, or M C. Cavett, Collinsburg, La."—W. T. Breedlove, Woodlawn, Ark.

Thought vs. Sentiment.

In our recent reading of the Scriptures, we have been more than ever before, struck with the absence of any appeals to sentiment by the Savior. Whenever he has recognized the sentiment in man, it has been for the purpose of making it the basis of an argument. The *mind* seems to have been the highway through which He always sought to approach the heart. If there is a single instance of his reversing this order, we cannot recall it. The questions he presented were such as concerned the highest interest of men. These objects of address were endowed with one distinguished attribute—the power to think. When questions that concern this peculiarly distinguished creature—that directly concern his very highest interests, are to be presented, he who formed both mind and heart, seeks to reach the latter only by first reaching the former. Whatever of the emotional was stirred, was the result of appeals to judgment, and was therefore incidental Men were pricked in their hearts, because they were convinced in their minds. The conviction of sin was not the blubber that appeared on the surface of a deep emotion. Upon the contrary, the emotion was the sweeping wave produced by a superior power. The result was, that the change of circumstances did not bring a change of feeling and action. Men were true to principle even at the cost of their lives. A penitent to-day was a penitent to-morrow. A convert in prosperity, was a living epistle in adversity. True, there were some who professed the faith and fell away. But who were they, and what what were they? They are compared to that which is not soil. In studying the individual characters, you can but be impressed with the fact, that in proportion as emotion and impulse predominated, instability characterized.

From that day until now, the men who coolly and dispassionately made up their minds have been the men who have moved the world for Christ. While thought like emotion is like a glacier in warm seas, yet it is true the emotion that is effective working permanent results, is that which is born of thought. Just in proportion as effect is substituted for cause, are results deceptive or true. How else shall we account for the great contrast between the results of work of a flitting professional revivalist and an abiding, earnest pastor.

Might not pastors, and preachers in general, learn some important lesson from a close study of the Savior's methods? His ambition seems to be the changing of character more than multiplying of numbers. . When he had finished his course, the character of his converts was such that he safely committed to their hands the work he was laying down. The same power that aided him is vouchsafed to us. The truth, presented to the mind, has power under divine guidance, to reach the heart and move it in sympathy with the convinced judgment. Let us employ the means, and rely more upon divine power and less upon ourselves to stir the emotional man.—*Baptist Reflector.*

There is no power on earth that can make a good citizen out of a man who does not work.

One true friend adds more to our happiness than a thousand enemies do to our unhappiness.

Agents Wanted.

The Christian Sower Tract Fund wants a live agent in every congregation who will press the importance of tract work, solicit subscriptions and distribute and sell tracts. There are many who are anxious to work for the Lord, who do not know just what to do. The difficulty need no longer exist. Here is a work that all can engage in. I cannot offer you money for your work, because the Fund is not able. My work is given entirely free. You can thus do a good work without hindering you from the business you now follow. If you will take an agency, and promise to do all you can, the Tract Fund will furnish you with the necessary instructions and supply of tracts.

There are many preachers who can thus greatly increase their usefulness. If we are faithful it will not be a great while before this tract work will be a mighty power in the land. Frontier fields should be thickly sown with tracts. The city mission work problem will never be solved without a liberal outlay of money in tracts. Brothers and sisters, now is the time to work. Let me hear from you at once. J. W. HIGBEE.

Madisonville, Ky.

ASCENT.—Our life should be ascent! We should not be to-day where we were ten years ago. Not that we are to ascend by sharp steeps that attract the attention of mankind with somewhat of abruptness; there are ascents so gradual that they do not seem to be ascents at all. measured within any small compass of space or time. Yet looked at as from the beginning to the end, we see that the gradient has evermore lifted itself up by imperceptibleness of degree until the very next thing to do is to step into heaven. It is possible to so live that dying shall be going home; thank God it is possible so to pray and live and serve that dying shall be languishing into life.—*Anonymous.*

It is not so much by the symmetry of what we attain in this life that we are to be made happy, as by the enlivening hope of what we shall reach in the world to come. While a man is stringing a harp, he tries the strings, not for music, but for construction. When it is finished, it shall be played for melodies. God is fashioning the human heart for future joy. He only sounds a string here and there to see how far his work has progressed.

Next to dying and going home one's self, it must be sweet to accompany a Christian friend down to the very banks of the river. It is strange that after such experiences we can ever again have a worldly thought, or ever lose the sense of the reality of divine things! But we are like little children, ever learning and ever forgetting.—*Mrs. Prentiss.*

There are some great troubles that only time can heal, and perhaps some that can never be healed at all; but all can be helped by the great panacea, work. When grief sits down, folds its hands, and mournfully feeds upon its own tears, weaving the dim shadows that a little exertion might sweep away into a funeral pall, the strong spirit is shorn of its might, and sorrow becomes our master.

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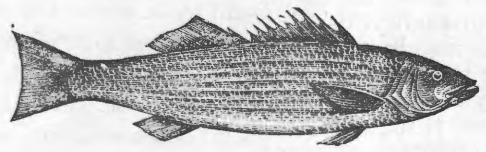

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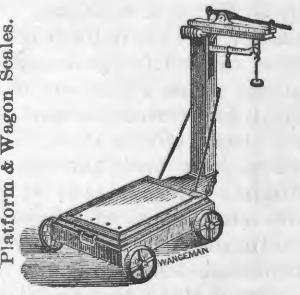

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THE GOSPEL ADVOCATE.

NASHVILLE, TENNESSEE, JUNE 27, 1883.

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THE OBJECT OF CHRIST'S DEATH.

Mr. Beecher recently delivered a discourse in answer to the question, "Why did Christ die?" which we have been requested to review. We are unlike a man we know who reviewed and misstated the arguments and positions of several brethren on a certain question, and then at the close, as an evidence of his kindness and justice, stated he had not quoted a single sentence from them. We dislike to review the position of any one, without his own full, connected statement of his position and his argument. Our space forbids the full sermon of Mr. Beecher on this occasion, but we give the following extracts from his discourse, in which he defines his position. He says:

"We are told that the world was lost; but not by the evangelists. That the race lay in weakness, and that it was sinful, we are told in the New Testament; but not that mankind were lost. That is a phrase of theology; it is not scriptural. We are told that the death of Christ is to be set over against the fallen and lost condition of the human race, but it is not so taught in Scripture. We did not fall in Adam. Christ did not die to appease a fiction. That we are by nature sinful; that their flesh-life—their first life, their great under-life—is devoid of spirituality, devoid largely of morality, or of moral insight, and devoid of communion with God; that it is carnal; and that where it exclusively reigns it brings death, here and hereafter—these things we are taught in the Scriptures; we are taught there, also, that the death of Christ was instrumental in producing a state in which men shall be brought from darkness into light, from death to life, from a carnal state to a spiritual condition."

After speaking of the theories prevalent in reference to the death of Christ, he says:

"So far as the Bible is concerned, we have no explanation of this at all, except that the sufferings and death of Christ were designed to have a moral impression upon the human mind. I do not say there was no other element. Who shall determine whether there was or not? Who can rise so high, and make himself so intimately acquainted with the relations of God to the heavenly host in the ages past and in the ages to come, as to say that this great enduring act of Christ in God had no other scope."

This seems to admit the possibility of the very thing he is denying. There is this indefiniteness about Mr. B.'s theory on the subject. If we understand the position, it is a protest against the idea that God or his relationship to man was affected by the death of Christ. It was only to exhibit the love of God to man, and by a manifestation of love, to excite gratitude and love to God in turn. In speaking of the old theory, that it was to placate the wrath of the Father, "It was taught that God the Father was angry with the world, that nothing would make him good-natured and pleasant toward the world unless somebody would suffer for it; and that he sent his Son, who consented to come, making a covenant with him and saying, my son, if you will go down into the world and pass through an amount of suffering that shall be equivalent for all the transgressions of mankind, I will be placated and reconciled."

Mr. Beecher, while a strong man in thought, and clear and forcible in statement, lacks the power of synthesis and of logical consistency, which renders it difficult to state and review his positions without apparent injustice. What he condemns from one stand-point, looking from a different one he admits. He says man did not fall, yet says they are devoid of communication with God. Did Adam have communion with God? If so, certainly there is a fall. The chief trouble with Mr. Beecher, too, is, he is running from old errors and the extreme Calvinistic statements of a past age, without any fixed ideas of what is truth on the subject.

He states another position held by his father, that among intelligent creatures where there was transgression there must be, in some form or other, either punishment or an equivalent of punishment, and that therefore it was dangerous to break the law. "There is not a word in the New Testament which warrants any such view as that of the atonement of Christ." He defines his position in reference to the death of Christ, "It is just this, that God so loved the world, that he sent his Son to die for it. He came to make an expression of the divine disposition, such as would bring men by moral influence into sympathy with God." He says again, "It was not for the sake of making reprisals for a lost world, the world was never lost; it was started just as God wanted it to start, and stands just as he wants it to stand. It is not to repair any disaster occasioned by the fall of mankind; they never did fall; they were born low down at the beginning, and they have been born so ever since."

This gives a fair and full sample of Mr. B's position, so far as a negation of other positions without any defined position of his own, can be said to be a position. He affirms that Christ died to show the love of God to the world, which none deny. He seems at times to affirm this is its only purpose, yet he has said, "I do not say there is no other element," admits that there may be, yet the whole drift of his speech is, "there is no other, at least no other is revealed in the Bible." That Mr. Beecher's statement of what is called the *governmental* idea is a caricature of the position, any one can see by a moment's thought. The idea is, God is the governor of the universe; he created the world as a part—a province of his dominion. He entrusted its government to man, to govern it in the interest, and to promote the honor and glory of God. It being a necessity of the divine existence, that whatsoever promotes the glory and honor of God, promotes the good, the honor, the glory of every being in the universe in harmony with God and his law. His laws are not arbitrary enactments, but sound principles or rules of action, as grow out of the nature, the being, the work of God.

Man betrayed the trust reposed in him, and transferred the rule, the power, the influence of this province of God over into the camp of his enemy, the evil one. The treason of Arnold, had he been successful, would aptly represent the course of man in betraying the trust reposed in him as the ruler of this world. Washington felt the necessity of Arnold's punishment in the interest of good government, to prevent further defection among his officers, and to maintain the *morale* of his army; he would have punished Arnold as he did Andre. Would it be just to Washington, would it not stir the indignation of the whole American people, for one to say Washington punished Arnold because he was mad, because he wanted to be placated? He punished Andre, because it took so much suffering to put him in a good humor? Any one can see circumstances in which it would be satisfactory to the ruling power to accept a substitute for a whole community of rebels. Does the parent punish the child because he is mad, because it takes so much suffering to put him in a good humor? Certainly, too, all can see circumstances in which a father having given the portion to one of his children, he squanders it, he is bankrupted, he is helpless, the father cannot with justice take the portion of the other children and bestow upon the profligate. What God cannot do with justice, he cannot do at all. But one of the other children may justly say to the father, I will divide my inheritance with my ruined brother, I will share the penalties of his folly and divide with him my blessings. The father may accept of this self-sacrifice of the brother, and at his request may take from him a portion of what is due him and may bestow it upon the unworthy son. This is just what God does with man through the intercession of Christ. This figure might be amplified in various directions to show that we do in humanity admire and honor the very principles which are here ridiculed when applied to God and his Son.

How often is it the case, too, that a wayward son or daughter does violence to the family government, sets at defiance all law of the parents, brings reproach and shame upon the family character and name, and whose example is leading the younger children down to the same ruin and shame, the father out of regard for the family good, for his own character and the safety of the other members of the family, is compelled to withdraw the family privileges and associations. The course has been so flagrant that to recognize the wayward one as a child would compromise the morals of the whole family. Something is due to the self-respect of the family. In this state a brother sees the inability of the father to offer terms of reconciliation that his heart yearns to offer, without encouraging the younger children to rebel. He interposes; he proposes, I will bear a part of my brother's penalty, that the family dignity and my father's authority may be preserved and assisted, and that my lost brother may have another opportunity of being saved from his ruin, and being restored to the love and embrace of the family. Among human beings are such cases regarded as unreasonable or as fit subjects of ridicule? Is not such a course on the part of the brother, and the acceptance of the propitiatory service on the part of the father, each considered worthy of highest praise in human society? In modified degrees such cases continually occur. The principle is involved in every case of surety.

Why are such principles worthy of ridicule in God's government of his family, yet so worthy of highest admiration among the best of men? This much to show the reasonableness of God's principles of government; or rather that those features of the human government which are patterned after these features of the divine, are regarded as especial developments of honor and nobility among men. But more another week.

D. L.

A DEAD CHURCH.

["When Ephraim spoke, there was trembling; he exalted himself in Israel; then he transgressed through Baal and died."—Hosea 14: 1. New Version.]

Outward prosperity, pride, power, self-exaltation, idolatry, apostasy, judgments, death. So Ephraim died, spiritually, ecclesiastically, and as a part of the Hebrew nation. It was a clear case of slow but sure spiritual suicide. "*Thou hast a name that thou livest and thou art dead;*" said He who "hath the seven spirits of God and the seven stars," to the church in Sardis. Here is another instance of self-destruction by a church that should have lived a noble and long life. It had every motive and advantage that its six sister churches had. But it died by its own hand. It was dead and did not know it. It was but the shell of a church out of which the living creature had gone. It was not watchful; it did not strengthen the things that remained that were ready to die. It did not hold fast that which it had received and heard. It did not repent of its errors and sins. It did not look for the coming of its Lord. It did not sympathize with its faithful "few who had not defiled their garments." It had, as a body, no warm, earnest spiritual life. The forms of worship were kept up. The sacraments were observed. The minister preached, but the people lost their interest in religion; they became liberal and careless and worldly, and their precious things were laid waste. It was a long time declining and a long time dying, but that church died out at last—by the slow poison of its own self-neglects and self-indulgence. Nothing kept it alive so long but the piety of the faithful "few" whose garments were always white—"even in Sardis." It was a city church, located in a very busy, splendid, wealthy and voluptuous capital. Its poison was not heresy, nor strife; but worldliness, formalism, the lack of spirituality. It had "*a name* to live," but it destroyed itself. *A dead church!* When the warm blood of spiritual life ceases to flow freely, when it becomes sluggish and tainted, then the church begins to die. When it loses power with God, it ceases to have power with men. When it soils its white robes and does not care to have them made white again; when it will not watch, nor strengthen what is ready to die; when its worship becomes a form and its life a name; when it simply neglects its spiritual things and lets go its faith and order, and is content with ritual and show and shams, that church is moribund. When church members grow cold and indifferent to their own state and to that of the church; when to shield themselves from censure and to silence their consciences they begin to find fault with their fellow-Christians and with the church and minister and the prayer-meetings and the financial and benevolent work and many other things which they do nothing to cure they are dying out like the church of Sardis. When others just sit still and do nothing to help and as they think, do nothing to hinder the church, they too are in danger. "Woe unto them that are at ease in Zion," and above all when Zion is in trouble.

Mr. Spurgeon once said to his people: "Many church members think that if they do nothing wrong and cause no trouble, they are all right. Not at all, sir; not at all. Here is a chariot and we all are engaged to drag it. Some of you do not put out your hands to pull; well, then, the rest of you have to labor so much the more and the worst of it is, we have to draw *you* also. While you do not add to the strength which draws, you increase the weight that is to be drawn. It is all very well for you to say 'I do not hinder.' You do hinder and you cannot help hindering. If a man's leg does not help him in walking, it certainly hinders him. Oh! I cannot bear to think of it. That I should be a hindrance to my soul's growth is bad indeed; but that I should stand in the way of the people of God and cool their courage and dampen their ardor—my Master let it never be! Sooner let me sleep among the clods of the valley than be a hindrance to the meanest work that is done for Thy name."

The remedy for all this dying and deadness in a church, is set forth in the letter of the great Head of the Church to the angel of the Church in Sardis. (Revelation 3: 1–6.) *W. J. R. Taylor, in Christian Intelligencer.*

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CONDUCTED BY JOHN T POE, LONGVIEW, TEXAS
TO WHOM ALL CORRESPONDENCE RELATING TO THIS DEPARTMENT MUST BE ADDRESSED.

GOSPEL PROGRESS.

We preached the 2d Lord's day and Saturday night before at Troupe, Texas. Five were baptized. There were three members already at this point, through whose zeal in the cause of the Master I was solicited to hold this meeting of one day and night. We put them to work with Bro. R. H. Powell, an old graduate of Franklin College and classmate of E. G. S., as elder. Bro. Powell takes hold of the work with earnest zeal, and we will give them a few more sermons on first Lord's day in July, if the Lord wills, at which time several have assured us they will be baptized. The members there are fully alive to the work, and set out in the work after the divine model. God bless the little band at Troupe.

J. R. Graves preached in Longview, on his return from the Southern Baptist Convention at Waco. His first sermon was an effort to prove that baptism is not essential to salvation, that "salvation is out of the church and not in it," that "we must come to Christ, before we can come to the church," etc. A more mixed and unscriptural sermon we have not listened to for many a day.

Wonder if Mr. Graves would publicly affirm and discuss the doctrine he preached as above? If so, we will obligate ourselves to find him an opponent, his equal in scholarship, and as fully endorsed by his brethren as Mr. Graves shall be, and who shall deny his proposition and affirm the opposite. But he has so often asserted things he dared not discuss before an enlightened public, that we doubt if he would discuss this.

Bro. Poe: By invitation of the church at Austin, I began preaching for them on the third Lord's day in May, and continued twelve days. Three young ladies were baptized, and one young man made the confession who had not been baptized when I left. Except on Sundays the audiences were small. Bro. Hall was present and aided much in getting up audiences, in singing and exhortation. The church at Austin made a mistake in calling any preacher to aid Bro. Hall in a meeting at Austin. No man can go there and do the work so acceptably as Bro. H. himself. Bro. Durst is right in his article on the subject of calling preachers to hold meetings for congregations that have a regular preacher. A word about the Austin church and her preacher.

The church is in good working order, with Bro. Hall in the lead in every good word and work. No man can form any conception of the magnitude of the work that Bro. H. has done during the four years that he has been at Austin, until he goes there and learns all the details of that work. Out of chaos he has evolved order, having found strife and division, he leaves instead peace and harmony. He is to-day the most popular preacher at the capital. He receives and earns a good salary, a large portion of which is put by him into the Lord's treasury.

I went to Austin with the impression that the church there was too much conformed to the world. I found an earnest, zealous and humble band of disciples. Their contributions amount to about $300 per month. All their expenses are met by weekly contributions.

Bro. Hall is aided much in his arduous labors by his most excellent Christian wife.

Bro. Carrington is still at the post of duty. Bro. C. preaches for several congregations in reach of Austin. He and Bro. Hall are in perfect harmony in their labors.

Bro. Hansbrough has been residing in the city for a few months. He and sister Hansbrough left for Virginia during the meeting. They go on a visit and preaching tour. Bro. Hansbrough and wife have been until very recently, members of the Rock church near Manor, for many years. They are valiant soldiers. They have no children of their own, but have done much, are still doing much, for orphans.

At Austin I met a friend of my boyhood days, Bro. Austin McGary. He has just lately become a Christian, but he is a zealous one. Bro. Durst has become a citizen of Austin. He is a valuable accession to the preaching force of Travis county.

I begin here to-morrow. I have another *hard* city to attack. May our heavenly Father give us strength and courage, wisdom and patience,

A. CLARK.

Brenham, June 2, 1883.

OUR STATE EVANGELIST AND THE STATE MEETING.

The work of Bro. Wilmeth is now sufficiently before us, that we can make up our minds for approval or disapproval, and the question now is what shall we do about it? Will those who have been so anxious to see the work of evangelizing inaugurated come forward and approve this work and render it material, substantial aid? or will it just die out for want of support? Will those dear good brethren who have fought so nobly, and stood as a mighty bulwark against innovations, societies, ecclesiasticisms and separate organizations, will they recognize in this a work in the absence of these, a work truly legitimate and efficient, and give it their endorsement and their support?

These are questions worthy of consideration, and it is now time we were answering them conscientiously, and prepare for action. The State Meeting is nearly upon us, and it is very important that we be prepared for action at that time. That we need the services of a State evangelist, or perhaps more than one, is a question I presume all will agree on; and as to the work of the present one, Bro. Wilmeth, it only requires a little acquaintance in order to see the wisdom and efficiency of the present plan. County and district co-operation is being worked up, a spirit of evangelizing is being brought forward, and we have several evangelists in the field, doing good and efficient work. Thousands are hearing the plain Bible truths declared without the embellishments usually given by those who have a greater zeal for building up a sect or party than for Christianizing the world. The brethren are now in many places fairly in the work, and are delighted with the prospect, and the good work now going on.

When we take into consideration the fact that in many places this has only been a venture, the brethren never having made any effort before to sound out the word, we cannot but feel proud over the success already attained. When the year closes, and we get reports from these noble soldiers from the different fields, and see the grand array of precious souls brought to light, the work in the future will be comparatively easy.

We will not need the State evangelist to visit these counties and districts to work up the brethren on evangelizing, but they can go to those that have not begun the work, while those having received strength from the labors of the county evangelist will go on in the good work without further aid from the State evangelist.

But Texas is a great State, and covers a vast territory, and numbers of counties yet remain to be induced to co-operate. This work is done without any separate organization, no machinery, no salaried officers, but simply individual and church co-operation, and every dollar contributed is used to pay the evangelist his wages.

Can we not come to the State Meeting with a greater desire to work and encourage the work than to dispute about plans, and make rash promises about what we will try to do? The work has been before us long enough to know what we will do; then let all come prepared to speak out the sentiments of those for whom they labor or with whom they worship.

Waxahachie, Texas. G. A. FARIS.

One added by letter to the congregation at Peatown, on third Lord's day in June.

"Please substitute McGregor for Waco in the list of appointments sent you on the 4th of June. Have had five baptisms at my regular appointments recently."—C. W. Sewell, Mooresville, Tex.

BAPTISM—ITS DESIGN.

It is not my purpose to show how baptism is connected with man's salvation, although from many passages it is clear that in some way it is vitally united with our acceptance with God. Thus the Savior says, "He that believeth and is baptized shall be saved," Mark xvi: 16; and the apostle says, "Repent and be baptized, every one of you, into the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit," Acts ii: 38; and again, "We are buried with him by baptism into death, that like as Christ rose from the dead by the glory of the Father, even so should we walk in newness of life." From these and many other passages it is clear that baptism is in some way connected with "salvation," "remission of sins," the enjoyment of the Holy Spirit, and the entrance upon a new life. But all these things pertain to the philosophy of baptism, and I do not think it is profitable for a preacher to dwell upon them before a popular audience. There are the facts of the gospel and the philosophy of the gospel. It is important for us to urge men to accept the facts, and they can spend the remainder of their lives in studying their philosophy. A knowledge of the import and design of baptism is not necessary to its validity and acceptance If so whose baptism is valid? Alexander Campbell has written a large volume upon this subject and in that volume he shows that it is a profoundly philosophical subject. Must men know all these things to render acceptable obedience to God? Campbell's book is the result of long and patient research. At his own baptism he knew but little of its design, compared with his knowledge in riper years.

I feel that many of our brethren have made a grave mistake in spending so much of their time in the pulpit explaining the design of baptism I know that if a knowledge of the design of baptism is necessary to its validity, many of us must be rebaptized in order to salvation. I think it would be far better to magnify the Lordship of Jesus and his command, and demand of the people obedience, simply because the Lord has commanded it. When my boy was baptized I said to him, "Why was you baptized?" He answered, "Because Jesus told me to be." Now I do not think the schools of theology can improve on that answer. It was not necessary for him or any one else to know that it was for remission of sins, for salvation, for initiation into the kingdom or for the answer of a good conscience. He has all his life in which to learn these lessons, and if he should never learn them I do not think it will affect his salvation.

Let us teach the people that the Lord has commanded baptism, following a hearty faith and a deep and thorough repentance, and that he requires unyielding obedience to his command. That it is simply a question of loyalty to heaven's King is placing the matter where God has placed it.

Think of an apostle devoting sermons to sinners upon such subjects as the following: "The Design of Baptism," "The Operation of the Holy Spirit," "Does Repentance Precede Faith," etc., etc. They preached Christ in his death, burial and resurrection—in his facts, commands and promises, and at the conclusion of the sermon the sinner was commanded to believe, repent and be baptized. There was no attempt at a philosophical exposition of these terms and the people "hearing, believed and were baptized." Are the people of to-day more obtuse than then, that so much must be said now in way of explanation?

Besides, in saying so much upon the design of baptism, the people are apt to conclude that we "magnify it above all that is called God," and that we "worship the creature more than the Creator, who is blessed forever more." While we should always demand baptism of the penitent believer, yet we cannot be too careful to impress upon his heart that the saving virtue is in the Lawgiver, instead of in the law, and that the efficacy of man's salvation is in the blood of Christ. We are often accused of preaching that the virtue is in the water. Of course none of us preach *that*, but we make that impression upon the minds of some by dwelling too much upon the ordinance, or, perhaps I should say, too little upon him who ordained it.

All the virtue of man's salvation is in Christ Jesus the Lord. There was a woman in the Savior's time, who had been hopelessly diseased for twelve years. Her disease had baffled all the skill of her physicians. At last she heard of the healing power of Jesus. She tried to reach him, but the great throng of people was such that she could not speak to him. Now she thought if she could only touch the hem of his garment it would be enough. Slowly she made her way through the great crowd, and at last touched the hem of his outer cloak. It *was* enough.

She was immediately healed. Where was the virtue? Was it in what the woman did? Was it in the hem of the garment? Did the woman feel like rendering praise to her own action? No; but Luke says that Jesus perceived that virtue had gone out of him. Ah! the virtue was in Jesus, and the woman made that virtue her own, by doing as she did. So man is diseased by a foul leprosy of sin. A remedy is provided for his healing. He is commanded to believe, repent and be baptized. He complies with these conditions and is almost immediately healed. Where is the healing virtue? In faith? In repentance? In baptism? Not in any of these. There is no virtue in the water. The virtue is in the blood of Christ. We only make that virtue our own by doing what the Lord has commanded. What then shall be the object of our praise? Not baptism, or anything we can do; but we shall ascribe all glory and praise to God and to the Lamb, who has washed us in his own precious blood.—*Ely, in the Christian-Evangelist.*

Obituaries.

By request, I announce the death of sister Rachel Lockard. Sister Lockard was born in Rutherford county, Tenn., May 18th, 1811, and left the shores of this life May 22nd, 1883, which made her journey through this life 72 years and 4 months During thirty-seven years of her life she battled for King Jesus. It is indeed a very difficult matter for us to give up those who have been faithful and true so long to the cause of unbounded purity. But, we are consoled with the thought, if we live as the Bible directs, of meeting our sister on the shores of eternal felicity. May those who have been so closely connected with her by the tie of love, walk in the path of righteousness, so when death comes they will be permitted to rest sweetly in the home which God has promised for his people. There is sweet rest for the children of God.

Brentwood, Tenn. F. C. SOWELL.

On the 21st of August, 1882, the Lord, who doeth all things well, saw fit to call from us our dear sister, Martha M. Baker, wife of Bro. John Baker, who passed over the Jordan the 23rd of July, 1873. She was born November 19th, 1825; was a member of the church of Christ for nearly thirty-eight years; was highly esteemed and beloved by her brothers and sisters, and a large circle of relatives and friends; looked well to the ways of her household, and did not eat the bread of idleness, for she worked willingly with her hands; like Dorcas of old, she left many proofs of her goodness in the garments she had made. She leaves three sons, four daughters, grandchildren, many friends and relatives, to mourn her loss.

Dunlap, Tenn. J. P. BAKER.

I returned home from a preaching tour, and found a letter awaiting me from Bro. Joseph Wagner, written four weeks ago, informing me of the death of his only child, Ella Wagner. Sister Ella was born August 21st, 1867. On the 13th day of last September, a few days after she was fifteen years of age, I buried her in baptism, in the beautiful waters of Hickory Creek, near her father's home, in Warren county. Little did we think then, as the happy father and mother pressed their loved daughter close to their warm and thankful hearts, that six brief months would find them watching beside the death couch of their darling child. But God knows best, and he called dear Ella away from earth before she was made to drink of the bitter cup of sorrows, trials and temptations, which is our common heritage here. Sister Ella was attending school in McMinnville, boarding in the family of Bro. O. M. Thurman; she was first attacked with roseola, was carried home, then took pneumonia, and after a brief illness of ten days, she gently fell asleep in Jesus, March 18th, 1883. She was a bright, promising child, of an unusually meek and quiet spirit, and was loved by all who knew her. Bro Thurman writes: "She was a good Christian girl, and no words of praise would be out of place in speaking of her." On the 13th day of September, 1881, just one year before the day on which I baptized sister Ella Wagner, I bade my own dear Ella the last farewell of earth, and laid her away in the tomb to sleep till Jesus comes. I know something of the sorrow, and gloom, and loneliness, that hangs over our dear brother and sister Wagner, and drapes their desolated home in mourning. I know how empty and vain are the words of sympathizing friends to bring comfort. Thank God, there *is* balm for the wounded heart. We find it in the precious promises, and in the blessed hope of the gospel. Our loved ones are not lost, but gone before They are links stronger and more precious than gold that bind us to our heavenly home, to which they have gone. We will see them again; even now they are waiting and watching for us at the beautiful gate.

Smithville, Tenn., June 9th, 1883. J. M. KIDWILL.

The ends of culture, truly conceived, are best attained by forgetting culture and aiming higher.

GIVING AND RECEIVING.

"It is more blessed to give than to receive."

Most of us fail to realize all that is taught in the above quotation. In most instances we desire more to receive than to give. When this is the case it evinces that we have not been "transformed by the renewing of our minds that we may prove what is that good and acceptable and perfect will of God." The principle of the world (those not in the kingdom of God's dear Son) is, that it is more blessed to receive than to give. True, people of the world give a good deal, but in giving, the object may be to receive. Jesus knew what was in man, hence he taught plainly on this subject, to-wit: "For if ye love them that love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope also to receive, what thank have ye? for sinners also lend to sinners, to receive as much again." Luke vi: 32–34.

From this we see that the kind of giving that is blessed has no selfish end in view. This principle of giving and receiving is not confined exclusively to things material, but by it we are to be governed in our associations with men.

The apostle says: "Mind not high things but condescend to men of low estate" The principle in the world is, that men seek acquaintance and friendship of those in "high places." In this way they think to elevate themselves. How often do we notice the pleasant salutation given to the rich. The attention thus bestowed is not intended for the benefit of the one who receives it, but for the giver. Hence when a man loses his riches he loses many of his admired and pretended friends. Selfishness manifests itself in more than one way. The principle taught in the word of God is, that Christians bestow attention on those of low degree. In this way they hope to elevate and benefit them. How seldom do we notice heartfelt greetings given to the poor. The reason this is the case is that we are not as thoroughly converted as we often imagine. Let no one ease his conscience by saying this is an extreme view, for it would be much easier to say so than to show it to be so from the Bible.

This principle of superior blessedness would appear quite as beautiful in preachers and churches as elsewhere. If they possessed it in an eminent degree, I think there would not be so much said about influential men and influential churches. Many of us would inquire more for places that need to be benefitted, not so much for places that can benefit us. Thank God for all the preachers we have who do not want easy places.

But is some one ready to say, let not preachers be burdened and others eased, he shall have my assent. And, moreover, I can say thank God for all the churches that realize the importance of carrying or sending the glorious light of the gospel of Jesus Christ to those who "sit in darkness and the shadow of death." Brethren, let us all realize by experience that it is more blessed to give than to receive. P. W. H.

Learning, as money, is to be valued only by its application. If it is not applied for the benefit of the possessor and of society, it is like the hoard of the miser, which is buried in his coffer. If it is misapplied, it is like the wealth of the prodigal, which ministers to his vices, and extends their influence through the community.

It was an exquisitely beautiful saying of Saxe Holm, and one that fits exactly into the present season: "The years write their records on human hearts as they do on trees, in hidden inner circles of growth which no eye can see."

What are laws of science but ideas of God—these regulation types of thought by which God created, moves and rules the world?—*Horace Bushnell.*

Keep your body sound: as wine savors of the cask it is kept in, the soul receives a tincture from the frame through which it works.

If you would convince a person of his mistakes, accost him not upon that subject when his spirit is ruffled.—*Watts.*

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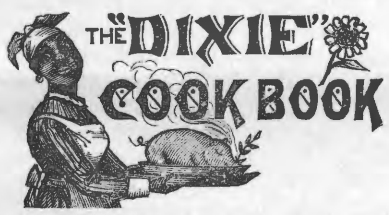

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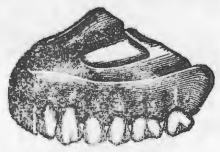

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EDITORIAL CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

THE ROAD TO WEALTH.

"For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath." Matt. xiii: 12.

These words of our Lord are given to us at the conclusion of the parable of the Sower, and then again after the one concerning the talents. The truth which they convey, therefore, is applicable both to knowledge and to money. The Savior teaches that whosoever hath knowledge, to him shall be given more knowledge; that whosoever hath it not, from him shall it be taken away: that whosoever hath money (or possessions), to him shall be given more money (or possessions); that whosoever hath it not, from him shall it be taken away. There is a splendid practical lesson in this teaching, which, if received and acted upon, will make us very rich, both during this life and the one which is to come. Let me assure the reader that it is worthy of his profoundest consideration. Let us then proceed to the investigation of the passage.

The first question which arises is this: How is it possible to take from a man that which he has not? It is evident that the Savior here makes a play upon the word "have," as he does upon the word "temple" in another place, using it in two senses. The Greek word, rendered "have," signifies (1) to have in the hands; hence to have, hold, possess: (2) to have and manage, look after, take charge of; hence to use. Bearing these two meanings in mind, viz., (1) to possess, (2) to use, we paraphrase the Lord's language thus:

Whosoever uses that which he possesses, to him shall be given more; but whosoever uses not that which he possesses, from him even that shall be taken away. That this is the meaning of the passage is clear from the connections in which it is found. In the parable of the talents, the one talent is taken from him who did not use it, and is given to him who by use had increased his capital from five to ten. When the servants were commanded to take the one pound and give it to him who had the ten, they exclaimed, "Lord, he hath ten pounds." Then said the Lord, "Unto every one that hath shall be given, and from him that hath not shall be taken away even that he hath." In the parable of the sower, the disciples who had used their knowledge and opportunities by becoming followers of Jesus, received the interpretation; whereas, the multitude, not having thus used their former opportunities, received only the parable without the explanation of it. If we, then, would have our possessions increased, whether of knowledge, intellectual ability, physical power, or money, we should use them with all diligence for God. But how can we thus use them? I reply, the whole story is expressed in the word GIVE. "He that hath pity upon the poor, lendeth to the Lord; and that which he hath given will he pay him again." Prov. xix: 17. Yes, we become strong by expending our strength for others; we become rich by giving to the poor, in the name of the Lord. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but tendeth to poverty." Prov. 11: 24. It is well enough understood that by use our intellectual abilities are increased, by exercise our physical powers grow, but the people are not ready to believe that the same rule will hold good with regard to all other things. Hence with incredulity they read the words of Jesus, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life." Mark x: 29–30.

But the words are true, whether the people believe them or not; the rule is a universal one. No man ever made any sacrifice for the sake of Jesus and his gospel, that he did not receive an hundred fold even in this life. "Give," says the Master, "and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Luke vi: 38. What man ever went forth in the service of Jesus, and for the sake of the gospel, leaving father, and mother, and the dear ones at home, forsaking all prospects of making money, going forth, according to the judgment of the world, to be a homeless wanderer on the face of the earth, who did not find an hundred gray-headed matrons ready to receive him with a mother's love, and to adopt him into their families for Christ's sake? What servant of the Lord has not thus found fathers, brothers, sisters, and children? Why, the Master causes his faithful servants to find favor with the people, even as he blessed Joseph in the former days and caused him to be loved.

"But," said a gentleman to me once, "though I can readily enough understand how the Savior's words are true concerning fathers, mothers, brothers, sisters, and children, I don't understand how they are true with regard to lands, houses, money, etc."

It may be that others have the same trouble. A little reflection will cause the matter to be well enough understood. No man can have anything, in an absolute sense, in this life. Our houses, lands, horses, buggies, and all such things, are ours to use for a little while. After this little while, we give them up, and some one else uses them, who, in turn, must leave them in a short time to another. The things of this world are ours to use. He who *uses* the most of the goods of this world, therefore, is the richest man; not he who stores up the most of them, nor he who wastes the most of them. Now, I know of no man who receives and uses so much of the good things of this world, as the evangelist, who is daily and faithfully laboring in the ministry of the word. He is required to make what appears to men of the world to be heavy sacrifices; but he is, in the true sense of the word, one of the richest of men. God blesses him and his. He eats at the best tables, sleeps upon the best beds, rides in the best buggies, drives the best horses, and, above all, associates with the best people of the earth, when they are in their best moods. He is not troubled about getting and providing for these tables, beds, horses, buggies, houses, and so on, nor does he need to be in any wise troubled about money. He only needs to use judiciously that which comes into his hands, in supplying the wants of his family, and in ministering to the poor.

Let us, then, dear brethren, in no wise fear "to spend and be spent" in the good work. For our Father is able to make us abound in all good things. Not only is he able, but he will surely do it. The more we give in loving obedience to him, the richer we are; the more we work in his service, the stronger we are. "To him that hath shall be given."

This rule is not especially applicable to evangelists; it is equally true of every servant of the Lord. True, there are many poor, whimpering, complaining, money-begging people, in the congregations of the saints; but it is certain they do not love, and trust, and work, as they should; for if they did, they would have no room to whine,—they would be abundantly blessed.

The following extract from the *Times* shows that there is yet much work to be done in freeing ourselves from sectarianism:

UNION MEETINGS.

I have read with the most hearty approbation the article of A. P. Terrell on Union Meetings.

I beg leave to say that those meetings as they have been conducted by such men as C. K. Marshall, S. W. Crutcher, Clay and others as good as any we have in our ranks, have been conducive of great good, without even the appearance of evil.

In such meetings we have everything to gain and nothing to lose. I am always delighted to hear of the reciprocity of kindnesses and courtesies among all religious people. I have said we have everything to gain by it, and nothing to lose.

Many among our religious neighbors have been taught and believe that we cannot preach on anything but baptism, and baptism for remission, and have turned away their ears from hearing our brethren at all. At these union meetings our brethren have a golden opportunity of disabusing their minds by preaching on subjects not controversial but harmonizing; such as justification by faith, thorough repentance, the heinousness of sin, the bad fruits of division and strife, the blood of Christ, the complete atonement of the cross, salvation by grace, the law of love, and many such themes and subjects, without either giving offense or compromising the truth of the gospel. I cannot censure such men as President Loos and President Graham for occupying the pulpits of the Methodists and Presbyterians. But I do believe those men have made a grand step in the right direction. It is not necessary that a man should always keep his porcupine quills sticking out to make men believe in his honesty.

We want more love, more unity of the Spirit, more bond of peace. We ought to be willing to fight sin in all its forms or any of its forms, with any who will help us. If we can't get a whole loaf we should be glad to get a half. I do not make it a condition in confederating with men against any evil, that they should endorse all my views or teaching.

May we all labor together in meekness and love, giving as far as possible offence neither to Greek nor Jew.—*J. I. Rogers, Danville, Ky.*

I wonder if Bro. Rogers thinks that men can enter the kingdom without being born again? or does he suppose that those sprinkled sectarians of Cynthiana have been born again? They will not endure the truth. I venture to say Bro. Marshall did not dare to preach the whole truth in those union meetings. Indeed, Bro. Rogers thinks it was right for him to preach on subjects "not controversial but harmonizing;" he thinks this could be done "without either giving offense or compromising the truth of the gospel." That is, it is all right to keep back a part of the truth, and that the very part which the sinner must have before he can understand and obey. We are to preach to them that which they do understand, that which they have obeyed. Just so; thus should a man do if he desires to be popular with certain classes.

Now let it be understood I do not find fault with these people because they have not been baptized. That is not the disease; it is only a symptom; unbelief is the disease; their hearts are not right. Jesus says: "If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak of myself. From this passage it is clear that these peo-

ple do not want to do the will of God, otherwise they would know of the teaching that it is of God. When a man does not understand his duty when he is able to read and has a Bible, with competent teachers all around him, it is because he does not want to understand. What right have we to call upon these people who *will not obey the Lord*, who cannot even endure to hear all of his commands repeated, to lead the services of our Father's house?

May God bless Bro. Terrell, and strengthen him to write against all such iniquity.

ITEMS, PERSONALS, ETC.

There was one addition at our junior editor's meeting at Pinewood, Tenn.

The advertisement of the South Ky. College, located at Hopskinsville, appears in this paper and is worthy of attention.

Many of the leading dailies of America will publish every Monday morning the sermon delivered by Spurgeon in London the day before.

Bro. J. M. Barnes passed through Nashville last week, *en route* to Union City, Tenn., to hold a meeting. He and our senior editor and Bro. Lin. Cave took dinner with E. G. S. on Friday.

Hello! hello! The ADVOCATE office has had a telephone put in, No. 599. Our friends will please take notice, and we will be glad to receive orders for books, etc., from any towns having telephone connections. Orders will be filled promptly.

The Normal School at Winchester, Tenn., sends out a circular, giving the aims of the school, and showing that it is in fine condition. The sixth annual session begins August 7th, 1883; Jas. W. Terrill, President.

Bro. D. Pennington's address is now 215 N. Pecos St., San Antonio, Texas. He writes:

"I have been working in this city of thirty thousand population, just six weeks, and think the prospect is really good. Shall give soon a full account of my work here."

Acting upon the advice of the English Home Secretary, who recently said, in effect, that the payment of wages on Saturday was in a great measure the cause of the increased drinking on Sunday, one English employer has changed his pay-day to Thursday.

A distinguished professor in a theological seminary gave the following sound advice to a graduating class:

"Young gentlemen, study Hebrew roots, pore over Greek verbs, read Latin, and if you have time and desire, translate ancient hieroglyphics; but I charge you, when you go into the pulpit to preach the gospel, to use the plain Anglo-Saxon."

A catalogue of musical instruments of all kinds, sheet music, etc., has been issued by F. W. Helmick, 180 Elm Street, Cincinnati. Mr. Helmick's entire stock will be sold at auction, commencing Monday, June 25, 1883, and we doubt not it will be a rare chance to obtain anything needed in this line at low rates.

"Why, the oil business is no new thing. It's as old as the Scriptures. Job was an oil man. 'He struck the rock, and it poured forth rivers of oil.' He got rich in the oil business." "Yes," chimed in a stranger on the other side of the car, "and that's the way he got his boils. I know men who can't be about oil wells without getting boils. They breathe in the carbon, and it goes into their blood."—*From "Striking Oil" in the Century for July.*

The best of all religious papers, is the one which approximates most nearly to the spirit and teachings of the Bible. By this rule all editors must be judged. The Christian journal is intimately allied with the Christian pulpit. Paul both preached and wrote epistles. His mouth uttered, and his pen traced the eloquent words of truth. The apostles wrote, originally to but few readers, and the number of those who listened to their oral discourses, when compared with the legions who have since sat at their feet giving heed to their words, are as one to ten thousand. Happy is the man who speaks the truth so bravely and well, that its echoes never diminish nor die.—*The Atlantic Missionary.*

The ADVOCATE will appropriate this, Bro. Spencer.

General News.

The cost to the government of the star-route trials just finished will be in the neighborhood of half a million dollars. Besides special attorneys, whose fees alone amount to $150,000, there were employed special agents and detectives, together with a large clerical force, while the cost of securing the attendance of witnesses was great.——The Mormons are arranging to extend their territorial boundaries. A delegation is now in Conejos County, Col., where a colony has already been established, to arrange for the purpose of more land for the use of the converts now hastening in the direction of Utah.——Amasa Stone's estate, notwithstanding his severe losses not long before his death, and which were thought to be the cause of it, it is said foots up over $6,000,000.——Justice Woodman, of Chicago, had occasion to reprove a bailiff for being boisterous in court. The bailiff refusing to listen to his admontion, the exasperated magistrate left his seat of justice and treated him to a good pummeling.——A wind storm last week did much damage in some parts of Kansas. In the village of Industry, Clay Co., only two houses were left standing.——Half a dozen European steamers left New York on the 13th, all well filled with excursionists. The Servia had five hundred cabin passengers, and the Elbe nearly four hundred.——A fire raged last week in one of the coal mines at Braidwood, Ill. The fire department worked all Monday night without making any headway against the flames. Several violent explosions have occurred. Thirty-two mules have been burned to death, and it is feared that several lives have been lost. The mine is the most valuable in the Illinois coal fields, and the damage will be very great.——The Hon. Henry Watterson has recently spent some time with Tilden. He says he is not Mr. Tilden's mouthpiece, but nothing has passed between them which leads him to modify the frequently expressed opinion that no power on earth would induce the Sage of Grammercy to accept the Presidency. There is no mistake, however, as to his health having been restored.——General Crook, at Silver Creek, sixty miles south of Tombstone, completely surprised the Indian camps of Chatto and Edrita in a stronghold in the heart of the Sierra Madres, and after a brief skirmish, in which several Indians were killed, he captured all in the camps. He has altogether three hundred and eighty-three prisoners. He did not lose a single man during the entire expedition. The fight occurred on the 16th of May. The prisoners have about $5,000 in money and valuables.——The American Fish Cultural Association met last week at Cooper Institute. George Shepherd Page presided, and in opening the meeting spoke of the great advancement of fish culture during the past few years. There are 137 members of the Association, of whom about twenty were present. It was reported that the United States fish commission had distributed throughout every State and territory in the Union 80,000 white fish, 30,000,000 shad and 10,000,000 fish of the salmon species. A paper was read by Mr. Blackford on "The food and spawning season of fish on the Atlantic coast."——A monster black snake was lately shot and killed near New Lexington, O. It measured fourteen feet in length and as many inches in circumference. It had been seen several times within the last two years, and what were supposed to be trails of it crossing roads. There is a sharp lookout for its mate.——Great swarms of bats have appeared in Frankfort, Ky. The roof of one house has been removed in order to get at an immense nest of them in the gables. Five barrels of bats were taken out. There is another large nest in one of the church spires.——The repeal of stamp tax on bank checks and drafts will go into effect July 1. It is said that nearly a ton of checks and drafts has accumulated in the Treasury Department at Washington awaiting cancellation and return to the banks who own them.

FOREIGN.—A terrible calamity, involving the death of at least 188 children, occurred in the town of Sunderland, County of Durham, England, on Saturday June 16th. A conjurer's entertainment had been given in Victoria Hall, attended almost entirely by children, and at the close of the performance the accident occurred. The body of the hall had been entirely cleared of its occupants, when some 1,200 of the little ones came rushing down stairs from the gallery. At the top of the first flight of stairs there was a door which opened only twenty inches, and thus but one child was permitted to pass through at a time. At this point, while the mass of children were pushing forward, one of them fell and was unable to rise owing to the others crowding on. The result was that a great number were pushed down, trampled on, and suffocated. The scene was terrible, and no effort could stop the mad rush of the affrighted children. When at last the fury of the panic was overcome by the opening of another exit, it was found that 178 children, most of them under twelve years of age, had been killed and many more injured Ten of the latter have since died, and it is known that others cannot live. The scene of the fatal calamity was all day Sunday surrounded by sorrow-stricken crowds, and the incidents of the identification by parents and friends were too heart-rending to be described. Many families lost two, and some even three and four members. One Sunday-school lost thirty scholars. The eagerness of the children to depart from the hall was caused by their desire to receive prizes that had been promised them. The blame for the calamity has been thrown upon a man connected with the entertainment, who, it appears, fastened the door half open in order that the prizes might be given to the children one at a time, when they were leaving the hall.

SELF-EXAMINATION.—If we turn our thoughts to the study of our own lives—taking up the feelings, the thoughts, the motives, the passions, the ambitions, in fine, every thing which makes up what may be termed our inner life—and then look at our words, our actions, our examples, and our position and influence, we shall probably discover a good deal which could be made better by a little attention. The business man will be made to ask himself whether all his modes and ways are exactly right and upright—whether, by precept and example, he is training up his sons and clerks to be true, right-minded, honorable men. The woman of influence and wealth will also be driven to consider her habits, her principles, her ways, and her fashions. Is she setting in her family and out of it, the example and pattern which her daughters and others should imitate? How about the simplicity and godly conversation of her daily life? Is Christ in it all, and does his Spirit run through all?—*Anonymous.*

VEXATIONS.—Petty trials have less power to chafe when met as an inevitable part of a Christian's chosen lot. The world's neglect or censure, the little annoyances of daily life, the loss of accustomed pleasures or comforts, small worries that try temper or ruffle self-love, these are straggling thorns that lie across the path. Those who recognize the truth that such thorns are to be expected, and are not left to skirt the narrow way without some purpose of wisdom, find that they bear fragrant blossoms to solace, as well as prickles to wound. Many of the sharpest are avoided by simply bending the head. As regards small offenses, the reverse of the common proverb, "Pride feels no pain," is most consonant to the truth; it is pride that feels *most* pain. Dashing the brambles aside with impatient scorn, he is constantly wounded by the double force of their quick recoil.

If we would be kept from a final and total shipwreck of all true religious hope and purpose, we need to hold fast every doctrinal and ethical statement of the Bible, whether we are able at present to comprehend it or not. It will be of incalculable value to our hearts, no doubt, whenever its meaning is disclosed to us.—*Zion's Herald.*

Home Reading.

A CUNNING LITTLE MOTHER.

Two little birds sat in a treetop talking very earnestly about the nest they were going to build, for they had been married for several days, and having taken a bridal trip through the neighboring woods, and spent a whole day down by the beautiful little brook that danced so gayly along under the trees, they began to think it was time for them to begin housekeeping and settle down to sober family cares as well as pleasures.

They were very pretty little birds—blondes we might call them—for their bills and eyelids were blue, and their heads a beautiful golden yellow, so that they looked as if they had blue eyes and golden hair. Their breasts, too, being of the same bright color, they looked like living sunbeams as they flew back and forth. Well, there is one good thing about the birdies—when they make up their minds that a thing ought to be done, they go to work and do it without any putting off till to-morrow. So now our little blondes flew from one bush or tree to another till they found a spot just to their minds, low down in a thick bush, where there were plenty of briers to prick the fingers of birdnesting boys. Having decided that this was just the spot for them, they at once flew off for materials, and a busier, happier couple than they it would be hard to find, as they flew back and forth bringing bits of flax and tow and horse-hair. The little wife did most of the architectural work, but that was not because her husband was lazy or "shirking." No, indeed! she would have pecked your eyes out had you suggested such an idea; but she was more skilful in such work than he, and he did his share by bringing materials for her to use.

When the outside or framework of the nest was finished, both birdies flew off to a field or pasture where there were always cows to be found; it was not the cows that they wanted, however. They flew straight to the trees against which their sharp eyes had often seen the cows rub themselves, and there on the rough bark they found plenty of loose hairs that the cows had rubbed off These hairs were just what they wanted now, so they carried off as many as they could take in their bills, and the little wife wove them in with the downy hairs from fern-stems, and thus made a soft, warm lining for the new home.

You must not suppose, however, that our birdies worked right along without a pause or a rest. No, indeed! they were too wise for that; they would stop every now and then to chase each other through the wood, or to pick up the flies and bugs that were crawling around them, or perhaps they would fly down to the little brook and drink or bathe in its clear, cold water. Such happy little birds they were! Well, at last the nest was finished, and I believe they were almost sorry, for they had had such grand fun building it; and soon there were four tiny eggs nestled together on the soft lining, and then the little bird-wife chased no more bugs or caterpillars, but sat on the nest all day, and her husband caught bugs or caterpillars for her, and brought them to her squirming like eels, and while she ate them he would stand beside her and sing aloud the joy and love of his happy little heart.

But one day, as the little wife sat thinking of the wee birdies in the eggs under her wings, a party of boys came through the fields, beating bushes and climbing trees in search of bird's nests and eggs. Oh, how the little creature's heart throbbed with fear and anxiety! not for herself—oh, no! she did not once think of herself, but only how she could save her home and her babies; for her mate was away just then. Suddenly a bright idea popped into her bright little head. Slipping softly from the nest, she crept silently and rapidly through the bushes till she was several yards from the nest, and then, flying up into a tall tree, she began to chirp and twitter, so as to attract the attention of the boys.

They soon saw her, and with whoops and yells started for the tree, while she dropped her tail, stretched out her neck and trailed her wings along the branches, as if she were very lame and feeble. That was enough for the boys, who one and all began to climb the tree after her. No sooner were they all in the tree than the cunning little hypocrite dropped to the ground, and repeated her manœuvres, taking care, however, always to go *away* from the bush where the nest was. Down came the boys like overgrown squirrels from the tree, and up flew the little bird to another tree, where she sat pretending all the time to be just ready to tumble from weakness. So she kept on leading them farther and farther away, till she thought there was no danger of their finding her treasures, when she spread her wings and flew home by a round-about way, leaving the boys half amused at her cunning, and more than half vexed at having been so cleverly "sold."

This wise and cunning little mother is one of our American birds, and her name is *Sylvia Citrinella*, or the Blue-eyed Yellow-Warbler. — *The Advance.*

A TRUE STORY OF FLORENCE NIGHTINGALE.

When the celebrated philanthropist Florence Nightingale was a little girl and living in Derbyshire, England, everybody was struck with her thoughtfulness for people and animals. She even made friends with the shy squirrels. When persons were ill she would help nurse them, saving nice things from her own meals for them.

There lived near the village an old shepherd named Roger, who had a favorite sheep-dog called Cap. This dog was the old man's only companion, and helped in looking after the flock by day and kept him company at night. Cap was a very sensible dog, and kept the sheep in such order that he saved his master a deal of trouble.

One day Florence was riding out with a friend, and saw the shepherd giving the sheep their night feed; but Cap was not there, and the sheep knew it, for they were scampering about in all directions. Florence and her friend stopped to ask Roger why he was so sad, and what had become of his dog.

"Oh," he replied, "Cap will never be any more use to me; I'll have to hang him, poor fellow, as soon as I go home to-night."

"Hang him!" said Florence. "O Roger! how wicked of you. What has old Cap done?"

"He has done nothing," replied Roger, "but he will never be of any more use to me, and I cannot afford to keep him. One of the mischievous schoolboys threw a stone at him yesterday and broke one of his legs." And the old shepherd wiped away the tears that filled his eyes. "Poor Cap!" he said, "he was as knowing as a human being."

"But are you sure his leg is broken?" asked Florence.

"Oh yes, miss, it is broken, sure enough; he has not put his foot to the ground since."

Then Florence and her friend rode on.

"We will go and see poor Cap," said the gentleman. "I don't believe the leg is really broken. It would take a big stone and a hard blow to break the leg of a great dog like Cap."

"Oh, if you could but cure him, how glad Roger would be!" exclaimed Florence.

When they got in the cottage the poor dog lay there on the bare brick floor, his hair dishevelled and his eyes sparkling with anger at the intruders. But when the little girl called him "poor Cap" he grew pacified, and began to wag his short tail; then he crept from under the table and lay down at her feet. She took hold of his paws, patted his head, and talked to him while the gentleman examined his injured leg. It was badly swollen, and hurt him very much to have it examined; but the dog knew it was meant kindly, and though he moaned and winced with pain, he licked the hands that were hurting him.

"It's only a bad bruise; no bones are broken," said the gentleman; 'rest is all Cap needs; he will soon be well again."

"I am so glad!" exclaimed Florence. "But can we do nothing for him? He seems in such pain."

"Plenty of hot water to foment the part would both ease and help to cure him."

"Well, then," said the little girl, "I will foment Cap's leg."

Florence lighted the fire, tore up an old flannel petticoat into strips, which she wrung out in hot water and laid on the poor dog's bruise. It was not long before he began to feel the benefit of the application, and to show his gratitude in looks and wagging his tail. On their way home they met the shepherd coming slowly along with a piece of rope in his hands.

"O Roger!" cried Florence, "you are not to hang poor old Cap. We have found that his leg is not broken after all."

"No, he will serve you yet," said the gentleman.

"Well, I am most glad to hear it," said the old man, "and many thanks to you for going to see him."

The next morning Florence was up early to bathe Cap. On visiting the dog she found the swelling much gone down. She bathed it again, and Cap was as grateful as before.

Two or three days later, when Florence and her friend were riding together, they came up to Roger and his sheep. Cap was there, too, watching the sheep. When he heard the voice of the little girl his tail wagged and his eyes sparkled.

"Do look at the dog, miss," said the shepherd, "he's so pleased to hear your voice. But for you I would have hanged the best dog I ever had in my life."

This is quite a true story. It happened many years ago, and is now told with pleasure of that lady who, in later years, grew up to be the kind, brave woman who nursed so many soldiers through the Crimean war, and has done so many other things for the poor and suffering wherever she could.—*Youth's Temperance Banner.*

WISDOM ON THE RAIL.

If one keeps his eyes and ears open, time spent traveling on the cars, need not necessarily be wasted. To say nothing of the opportunity it affords for reading a valuable book, there are living volumes of humanity which, though rudely bound, are well worth reading. The average American traveler is not, as the Englishman, indisposed to talk to a stranger. He enjoys it, and if you give him half a chance by a remark concerning the weather, or the country through which you are passing, he is more than willing to tell you all he knows on current topics, and especially on the particular business or calling in which he is engaged. It may be a selfish policy, but our plan usually is to follow the natural current of the other man's thought, and extract from him the information he is able to give concerning the things with which he is most familiar. It is interesting to notice how a man's conversation betrays his calling, his politics, and occasionally his religion.

During a recent flying trip taken on a Western railway, we had the good fortune to meet with Bro. Steadfast, a staunch member of a small congregation of disciples. In answer to our question, he said they had no regular preacher, and proceeded to give the reason why. "You see, we are not able to pay a man a big salary to begin on, and so we have had to get along with monthly preaching, and this just about keeps us alive, but it don't build us up. If preachers would be willing to take the chances on their work like the rest of us have to do, there would not be so many preachers out of employment, nor so many churches without preaching. When I began my business here in this town, nobody guaranteed me a support, but I determined to stick to my business and compel people to buy lumber of me. I didn't succeed in a year, in building up much of a trade, but I stuck to it, and now I have a good business. It seems to me if a preacher would come here and cultivate this church, just as I have done my business, and get acquainted with all the people as far around as I have done, marrying people and preaching funerals, as far out as I sell my lumber, he would soon have a good support. And why not? People who preach faith ought to practice it, seems to me." "Do you think you people would stick to a preacher as well as your customers do to you?" we asked, rather struck with his practical sense. "Yes, if he would make it to their advantage to do so, just as I make it to the advantage of my customers to stick to me. But you see, if I *do* lose one or two customers I don't change my place of business, but make new ones and go right on. Preachers need to study business more, even if they don't preach such fine sermons," said brother Steadfast.

There are some points of difference between the lumber business, or any other merely secular pursuit, and preaching, we know, but then some striking analogies as well, and it may be that the point of Bro. S. is pretty well taken after all.—*Christian-Evangelist.*

DR. HARTER'S IRON TONIC

PURIFIES THE BLOOD

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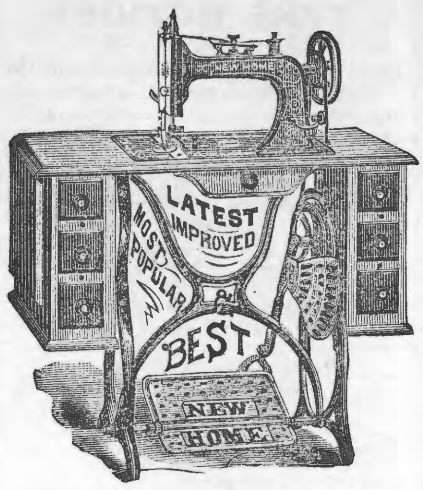

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OFFICE GOSPEL ADVOCATE,
June 27, 1883.

COTTON.

Good Ordinary	8¾
Low Middling	9⅛
Middling	9⅜
Good Middling	10⅛

COUNTRY PRODUCE.

GINSENG	1 50 to 1 55
BEESWAX—Choice	35
DRIED FRUIT—Apples	4
Peaches, halves	4
" quarters	3½
TALLOW	7½
POTATOES—Irish, per bbl	2 25
PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1¾
FEATHERS—Choice	55 to 60
BUTTER	15
CHICKENS—Hens	20
Young Chickens	8 to 14
EGGS	12
HIDES—Dry Flint	15 to 16
Dry Salted	11 to 13
Green Salted	7½ to 8
WOOL—Tub Washed	32 to 34
Unwashed, Clothing and Combing	18 to 22
Unwashed Lamb's Wool	none.
Burry One-third less	

FLOUR AND GRAIN.

FLOUR—Superfine	4 25
Extra	5 0
Choice Family	5 75
Fancy	6 25
Patent Process	6 75
BRAN—Loose Car loads, per ton	17 00
WHEAT	100 to 117½
CORN—Sacked in Depot, white	49½
New, from Wagon, shelled	48
" " in ear	50
OATS—Sacked in Depot	53
RYE—From wagon, Seed	50
BARLEY—from wagon	50
HAY—Mixed	14 00
Prime Timothy	15 00
Choice "	15 50

LIVE STOCK.

CATTLE—Best fat Steers, per 100 lb	4 50 to 4 75
Best Butchers	4 00 to 4 50
Ordinary to fair Cattle	2 50 to 3 00
Sheep, Fat	2 50 to 3 00
" Stock	3 00 to 3 25
Lambs	3 75 to 4 00
Best Hogs	5 90 to 6 00
Light Hogs	5 50 to 5 75

PROVISIONS.

BACON—Clear Rib Sides	11¾
Shoulders	8
LARD—Buckets	13¼
Tierces	12¾
HAMS—"C. C. C."	13 to 13¾
COUNTRY MEAT—Shoulder	9½ to 10
Clear Sides	12
Hams	12½
Lard, from wagon	11½
BULK MEATS—Clear Rib Sides	10¼
Clear Sides	11¾
Shoulders	8½

WHOLESALE GROCERIES.

SUGAR—New Orleans (Refile) per bbl	7¾ to 8
Yellow Clarified	8½ to 9
White Clarified	9 to 9¼
Granulated	9¾ to 10
Crushed and powdered	10⅛
A Coffee	9¾ to 10
MOLASSES—New Orleans	45 to 58
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	8¾ to 9½
NAILS—10d	3 75
Horse shoes	5 00
SALT—Seven bushel barrels on cars	1 89
5½ bushel bbl	1 40
LEATHER—Oak Sole	35 to 40
Buffalo Slaughter	27 to 25
Hemlock	24 to 27
In Rough	20 to 24
SEEDS—Herd's Grass	1 00 to
Blue Grass	1 00 to 1 15
Clover	
Timothy	2 25 to 2 50
Orchard Grass	1 40 to 1 2
German Millet, from wagon	
Hungarian and Missouri	

TOBACCO.

Common to good lugs	2 75 to 4 5
Low leaf	5 00 to 6 00
Common to medium leaf	6½ to 7½
Good leaf	7 50 to 8 50
Fine leaf	

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Manlove & Co., 31 North Cherry St.

Boots and Shoes.

John Ramage & Son, 48 North College St.
Hogan & Hopkins, 2d Public Square.
Aldrich & Harris, 106 Union St.
John Holahan, 99 Union St.

Hardware, Cutlery, Farming Implements, Etc.

Paschall, Fall & Co., 57, 59 and 61 S Market St.
Dudley Bros. & Lipscomb, 84 and 86 Broad St.

Wholesale Grocers

McGuire, Scoggins & Co., 103, 105 and 107 Broad St.
Bailey, Davis & Co., 38 South Market St.
Hogan & Hall, (retail also) 106 Broad St.

Steam Laundry and Shirt Factory.

John A. McEwen, 23 N. Cherry St., opposite Maxwell House.

Picture Galleries.

Koelle n & Patterson, 139 Union St., (Successors to W. E. Armstrong)
Schleier, McGavock Block, Cherry St.

Dentists.

Dr. F. A. Badger, office corner High and Church Sts., (Odd Fellow's Temple.)

Retail Dry Goods.

Lebeck Bros., 17 Public Square.
Dodd Bros., 103 Union St.

Men's and Boys' Clothing.

Huntington, 60 Church Street, opposite Maxwell House.
W. A. Lannom, 18 Public Square.

Tinware, Stoves, Etc.

Geo. E Cooper & Co., 22 North Market St.

Baby Carriages, Toys, Etc.

John Luck, 215 Church Street.

Paints, Oils, Glass, Etc.

Warren Bros., corner Church and College Sts.

Sewing Machines.

F. H. Stickley, 155 Union St.

Wholesale Produce Dealers.

Frank Anderson & Co., 117 and 119 South Market St.

Grain and Hay.

B. S. Rhea & Son, 32 South Market St.

Jewelry.

B. H. Stief, 101 Union St.

Pictures, Frames, Etc.

J. W. Orchard, 134 Union St.

Show Cases.

M. Strube & Co., 46 and 48 North Front St.

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S. S. Woolwine, Manager, 183 ½ Church street.

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Hicks, Houston & Co., 54 North Market and 51 North College streets (Wholesale and retail)

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J. W. McCullough, corner Line and Vine streets near northwest corner of Capitol grounds.

NON-RESIDENT NOTICE.

(Circuit Court, May Rules, 1883.)

Hittie Nolen vs. Lee Nolen.

In this cause it appearing to the Clerk from the allegations set forth in the bill, that the defendant is a non-resident of the State of Tennessee, so that the ordinary process of law cannot be served upon him, therefore orders that publication be made in the GOSPEL ADVOCATE, a newspaper published in Nashville, Tennessee, once a week, for four consecutive weeks, requiring the said defendant, Lee Nolen, to appear at the courthouse in the city of Nashville, on the 4th Monday in June next, then and there to plead, answer or demur to complainant's bill, or the same will be taken for confessed and the couse set for hearing ex-Witness, J. E. ALCRICH, Clerk,
By H. C. Hudson, D. C.
ELI T. MORRIS, Sol. for Compl't.

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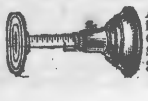

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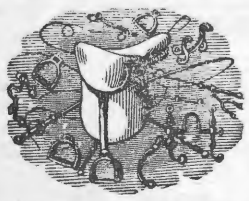

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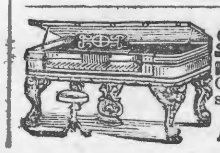

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VOLUME XXV., NUMBER 27. } NASHVILLE, TENNESSEE, JULY 4, 1883. { $2.00 YEARLY IN POSTAGE ADVANCE.

EDITORS:

D. LIPSCOMB, E. G. SEWELL.

Christ's Way of Blessing.

Oh! not in strange portentous way
Christ's miracles were wrought of old;
The common thing, the common clay
He touched and tinctured, and straightway
It grew to glory manifold.

The barley loaves were daily bread
Kneaded and mixed with usual skill;
No care was given, no spell was said,
But when the Lord had blessed, they fed
The multitude upon the hill.

The hemp was sown 'neath common sun,
Watered by common dews and rain,
Of which the fisher's nets were spun;
Nothing was prophesied or done
To mark it from the other grain.

Coarse, brawny hands let down the net
When the Lord spake and ordered so;
They hauled the meshes, heavy-wet,
Just as in the other days, and set
Their backs to labor, bending low:

But quivering, leaping from the lake
The marvelous, shining burdens rise,
Until the laden meshes break,
And all amazed, no man spake,
But gazed with wonder in his eyes.

So still, dear Lord, in every place
Thou standest by the toiling folk
With love and pity in thy face,
And givest of thy help and grace
To those who meekly bear the yoke.

Not by strange sudden change and spell,
Baffling and darkening nature's face;
Thou takest the things we know so well,
And build'st on them thy miracle—
The heavenly on the commonplace.

The lives which seem so poor, so low,
The hearts which are so cramped and dull,
The baffled hopes, the impulse slow,
Thou takest, touchest all, and lo!
They blossom to the beautiful.

We need not wait for thunder-peal
Resounding from a mount of fire,
While round our daily paths we feel
Thy sweet love and thy power to heal
Working in us Thy full desire.

—*The Christian Union.*

OBEDIENCE TO GOD—WHAT IS IT?

It is a very important thing that we settle this question Scripturally in reference to everything we do as a matter of service to God. There is a popular notion in denominational religion, that a man's heart may be right, and he be an acceptable servant of God, whether he does just what God requires or not. This principle is especially applied by them to baptism. We are told by them that if the heart is right it does not matter a particle whether a man shall be sprinkled, have water poured upon him, or be immersed. They also think that a man's heart may be scripturally right, and he be saved while rejecting baptism entirely.

How any one can so understand this matter, we are at a loss to see. First let us inquire has God commanded that all who would be his servants must be baptized? This question we scarcely need investigate. Everybody in this Bible land, that knows anything about what the Bible says, knows that God has given as a universal command, that all who would be his followers must be baptized. Jesus said, "Go teach all nations, baptizing them." Every one that understands the plainest expressions in English, must know this requirement is universal. Teach, that is, disciple all nations. This means everybody, every human being, as is also evinced by the other expression, "go into all the world, and preach the gospel to every creature." Here it distinctly mentions every creature. The gospel then was to be preached everywhere, and to all men. Of the truth of this, no one can doubt. But it may be asked, are all these to be baptized? To this we answer yes, all that are to be saved. "Teach, disciple the nations, baptizing them." To how many or what class does the word them refer? We answer, to all who accept the gospel, every one. To this there is no exception; everyone becoming a disciple is by this passage required to be baptized. Baptism is a part of the work of making them disciples. Disciple the nations, baptizing them. We know that some claim that the word *disciple* is complete in itself, and that it can all be done and the sinner saved without baptism. If this be true, the Savior used the wrong expression. Suppose a man should say to his carpenter, "build the house, ceiling it." If the expression build the house stood alone, and no explanation, then the carpenter would be at liberty to plaster as well as ceil, or might obey the direction and do neither one. But when the expression *ceiling* it is put in, this makes the ceiling a necessity. The direction cannot be complied with without it. And besides, it makes the ceiling a part of the work of building the house. The work of building the house could never be complete without that being done. While the ceiling might be the last thing done, it must be done before the house is complete, and before the command could be completely obeyed.

Just so with the language of the Savior. While the *baptizing* may be, and as shown by other passages is, the last thing to be done in becoming a Christian, yet it is a part of the work the Lord commanded to be done, and the work would be forever incomplete without it. Just as well say the building of the house is complete without the ceiling, though positively required, as to say the work of discipling is complete until the baptizing is done. It is distinctly and positively mentioned, and cannot be dispensed with.

This matter of baptizing in this passage has all the force of a positive command. Hence when the apostles were endued with power from on high, and began to carry out the work of discipling the nations, they commanded them to be baptized, promising remission after it, but not before, showing that it is a part of the work of making disciples or followers of Christ, part of the work of making Christians. This then makes baptism a positive command from God, and there are no exemptions intimated. No man, therefore, can fully obey the gospel of Christ and leave baptism out. This command is just as plain as faith, or repentance. No man we affirm can read the New Testament enough to learn the gospel, and to learn faith and repentance, and not at the same time learn baptism. Again: no man can read the New Testament and find out from it that faith and repentance are matters of importance, and not at the same time find out that baptism is a matter of importance, commanded by the same Lord, with same authority, and in order to the same end. No man, therefore, that will read the New Testament, can have any more excuse to reject baptism than either faith or repentance. He will find them in precisely the same connection, as means to the very same end, and with the same importance attached. He will find them in such connections as these: "He that believeth and is baptized shall be saved," "Repent and be baptized," and such like.

Now the question with us is, how can an honest heart fail to see this? how can he see that faith is essential, that repentance is essential, and at the same time see that baptism is a non-essential, though put in precisely the same connection, by the same authority, and for the same end, and not a hint anywhere in the word of God that baptism is of any less importance than the other two. The Savior tells what an honest heart is. In explaining the parable of the sower in Luke, he says, "That on the good ground are they who in an honest and good heart having heard the word, keep it, and bring forth fruit," etc. To keep the word so as to bring forth fruit means to obey the word, to do what the word requires. According to the Savior then, every honest heart, every good, every right heart, having heard the word will keep it, will obey it. There is no such thing as an honest heart rejecting anything that God has commanded in his word. The moment that any man rejects anything that God has commanded, his heart ceases to be right, ceases to be honest and good, and loses all claim to being a servant of God. Hence all this talk about a man's heart being right while he rejects baptism, is a mere mockery. Those who reject baptism, or discard its importance, do not do so from reading the word of God. They follow men in this, not God. Men say baptism is a non-essential; God never did say any such thing. And here is just the foundation of the whole trouble. Preachers tell what *they think*, instead of telling what *God says*, and they follow men, and are thus deluded.

But then the question is intruded here, are those people who are thus deluded by men responsible, though they do reject this command of God. Can there be sufficient ground in this to excuse the disobedient? or, in other words, is there any disobedience in rejecting it when men say it is a non-essential? If we grant that it is blindness, is it an excusable blindness? When the Jewish people went astray, went into sin, God said, "the leaders of my people do cause them to err." But did he therefore excuse the people, because their leaders led them astray? by no means. Though he passed terrible anathemas upon the shepherds, upon the leaders for misleading the people, yet he held them responsible for their disobedience of that word. There was no sufficient excuse for them to be ignorant of the word of God. He had given it to them, and they had a chance to know it, and it was at their own peril that they did not. Hence at the very time that God was denouncing most bitterly the shepherds for misleading the people, he brought a wicked nation upon them with sword and spear, destroying large numbers of them, and carrying the remainder into captivity till their punishment for their disobedience should be complete. This being true, what evidence is there that it will be otherwise now? Surely there is much less excuse for disobedience now than there was then. For every one can either read the word of the Lord for himself, or have it read to him, so there can be no excuse.

In fact, every argument that is made by the preachers against the importance of baptism is based upon the fact that it is commanded, but that though commanded, it is a non-essential, one that need not be obeyed, a *mere* command,

they sometimes say, thus showing by their own efforts to do away with its importance, that it is a command of God.

To submit then, with willing and loving hearts to what God has commanded, is obedience to him, and nothing short of this is or can be obedience. We affirm that all the people of this country, both leaders and people, do know that God commands baptism, and not one of them that neglects it renders full obedience to the will of God, to what he knows to be a command of God. For enough can be learned about this ordinance, even from those that oppose it, to make every man and woman in the land guilty before God that rejects it. There is no apology that can be made for such people that will excuse them in the sight of God. But even if they do it ignorantly, will that excuse them? A very large proportion of the sin offerings God ordained among the Jewish people were for those that sinned ignorantly, that did not know at the time that they did those things that they were wrong. But still they were guilty and had to make the offerings to obtain pardon. Upon this principle, even if it were possible in this Bible land to be ignorant of the fact that God has commanded baptism, we do not see how those that reject, that refuse to obey, could be guiltless. But more hereafter.

E. G. S.

THE GREAT SALVATION.

SERMON XVI.

(Concluded from Last Number.)

Almost every one that believes the Bible is true intends at some period of life to comply with the requirements of the gospel and be saved. There are but few, if any, that believe the Bible that deliberately decide that they will not obey the Lord, that they will live in sin through life and be lost forever. But notwithstanding they often see and feel the importance of seeking salvation at once, there is something comes up that inclines them to put it off till some more convenient time. There is something else that they want to accomplish first; and so they decide to put it off, and so they continue to put it off until their hearts become hard and they lose their interest in their salvation, and become careless and unconcerned, and thus continue to neglect this great salvation until their conscience becomes seared as with a hot iron, and they become past feeling, and give themselves over to lasciviousness, to work all uncleanness with greediness. And when they reach this point they have crossed the line of God's mercy and placed salvation beyond their reach, and we ask, how can they escape? for they have neglected this great salvation until it is beyond their reach and there is no chance for them to escape the great destruction that is pronounced upon all that neglect the great salvation. The antediluvians did not escape when they neglected the salvation offered to them through Noah. The people of Sodom and Gomorrah did not escape when they had neglected the salvation offered them through Lot and his daughters. None of the Jews ever escaped when they transgressed the law of Moses and neglected to repent; but the penalty of the law was inflicted upon them. And so none who neglect this salvation can possibly escape the destruction pronounced upon all who disobey the gospel; but they must be "punished with everlasting destruction from the presence of the Lord and from the glory of his power." 2 Thess. i: 9.

And this will apply with all its force to the disciples of Christ who have obeyed the gospel, and have been saved from the sins of their past lives, and have entered into the church of Christ. They have the promise that "an entrance shall be ministered unto them abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ," on the condition that they "add to faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." See 2 Pet. 1. They have the promise that they shall enter in through the gates into the city on condition that they do the commandments of the Lord. "Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. They have the promise that they shall be saved if they "hold out faithful to the end." Matt. 24: 13.

The everlasting salvation promised to the disciples of Christ is made to depend as much on their keeping the commandments of the Lord that are given to them, as salvation from sin to the alien is made to depend on their believing and obeying the gospel. All disciples that have studied the will of the Lord admit this, and they are conscious that they can keep them, and they ought to keep them, and that everlasting life depends on their keeping them; and all true disciples intend to keep them. There are very few, if any, true disciples that ever deliberately decide that they will not obey the Lord. But the greatest danger that surrounds the disciples is that they suffer themselves to become careless and unconcerned and indifferent about their duties, and suffer themselves to be drawn away from the strait and narrow way by the cares of the world, the deceitfulness of riches, and the pride of life, and thus neglect to do his commandments; neglect to assemble themselves together to keep the ordinances; neglect prayer and thanksgiving, and the contribution. They neglect to minister to the sick and to the poor saints until they forfeit their right to the tree of life and to the inheritance of the saints. And when they have thus neglected the great salvation, how can they escape the great destruction? The latter end of such will be worse than the beginning. "It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandments delivered unto them." 2 Pet. ii: 21.

The disciples of Christ are perfectly safe as long as they walk in all the commandments and ordinances of the Lord faithfully. Satan cannot harm them as long as they abide in Christ. Christ has conquered Satan and all the powers of darkness, and he is able to defend his humble followers from the strongest enemy that can assail them. So that with the apostle they can ask, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" The apostle answers, "Nay, in all these things, we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. viii: 35–39.

O how happy are they who have so faithfully walked in the commandments of the Lord that they can feel exultant, safe and secure from every foe. The only danger that surrounds the disciple is that he, through neglect, suffers Satan, through his many wiles and devices, to decoy him away from the strait and narrow path and lead him into sin. Then the same powerful arm that defended him while he was faithful will punish him. The great judge will reward all according to their deeds; will give unto every man according as his work shall be. Every one will receive the things done in his body according to that he hath done, whether it be good or bad. The advantages, opportunities and privileges with which we are surrounded in this life, will be taken into the account in the judgment. The Savior said, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." Matt. xi: 21–24.

Now, the lesson taught in these declarations of the Savior is, that these cities, having had so much better opportunities to learn the will of the Lord, and so much better opportunities to do his will and be saved, than Tyre, Sidon and Sodom had, and as they neglected them all, their punishment would be much greater in the day of judgment, than the punishment of Tyre, Sidon and Sodom. If Tyre and Sidon had any righteous men, or any of the Lord's prophets, living in them to teach them the will of the Lord, we have no knowledge of it. They became so wicked that God caused his prophets to prophesy against them, and pronounce their destruction. But whether the prophets went to these cities, as did Jonah to Nineveh, and prophesied to them or not, we are not informed. But at all events their opportunities to know the will of the Lord were not so good as these cities against which the Savior pronounced these woes, and the Savior said it would be more tolerable for them in the day of judgment. Not that the people of these wicked cities would be saved in the day of judgment, but that their punishment would be more endurable, would be lighter in proportion as their opportunities had been less. For it was in and around the cities of Chorazin, Bethsaida and Capernaum, that the Savior did the most of his teaching, and performed the most of his miracles. But with all these before them, they rejected the Savior and refused to repent. This is a very solemn warning to all that live in a gospel land, where they have the opportunities of hearing and obeying it, and being saved, and yet neglect it. Such certainly cannot escape everlasting punishment at the great judgment day.

And now, dear reader, you are fast hasting toward that day, and it will surely come; yes, it will "come as a thief in the night." "As the days of Noah were, so shall the days of the coming of the Son of man be. They were eating and drinking, marrying and giving in marriage, and knew not until the flood came and took them all away." And as certain as the earth was then deluged in water, it will be deluged in fire; and as certain as all that were outside of the ark then perished beneath the waves of that shoreless ocean, so must all who neglect this great salvation perish beneath the waves of that ocean of fire that will sweep over the earth. But as certain as all that were in the ark were saved from the destruction of that deluge of water, so will all that are in the ark of safety, which is the church, be saved from the deluge of fire that will sweep over the earth at the last great day. Reader, are you in this ark? If not, I beseech you by all that is near and dear to you, to come in before the deluge comes; for then the door will be shut. Come in now, neglect it no longer, and then you can sing—

"And when the waves of ire
Again the earth shall fill,
The ark shall ride the sea of fire,
Then rest on Zion's hill."

J. L. SEWELL.

THE STRONGEST DRINK.—Water is the strongest drink. It drives mills; it's the drink of lions and horses, and Sampson never drank anything else. Let young men be teetotalers if only for economy's sake. The beer money will soon build a house. If what goes into the mashtub went into the kneading-trough, families would be better fed and better taught. If what was spent in waste were only saved against a rainy day, workhouses would never be built. The man who spends his money with the public and thinks the landlord's bow and "How do you do, my good fellow" mean true respect, is a perfect simpleton. We don't light fires for the herring's comfort, but to roast him. Men do not keep pothouses for laborers' good; if they do, they certainly miss their aim. Why, then, should people drink "for the good of the house?" If I spend my money for the good of any house, let it be my own, and not the landlord's. It is a bad well into which you must put water; and the beer-house is a bad friend, because it takes your all and leaves you nothing but headaches.

He who calls those his friends who let him sit and drink by the hour together is ignorant—very ignorant. Why, red lions, and tigers, and eagles, and vultures are all creatures of prey, and why do so many put themselves within the power of their jaws and talons? Such as drinks and live riotously, and wonder why their face are so blotchy and their pockets so bare, would leave off wondering if they had two grains of wisdom. They might as well ask an elm tree for pears as look to loose habits for health and wealth. Those who go to the public house for happiness climb a tree to find fish.—*Spurgeon.*

KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

THE STUDY OF THE WORD.

A devout brother, in talking to me concerning the divisions among the professed followers of Christ, remarked that for a long time he was much troubled in accounting for the differences among the religious teachers; "for," said he, "I could not understand how men, in following the one leader, could travel in so many different routes; how ministers, in preaching from the one book, could publish so many doctrines." He asked himself such questions as these: "Did not God write the Bible?" "Has he not made the way of duty plain enough for any honest, earnest man to find it?" "If he has not, is not God to be blamed when such a one fails to do right?" "Has not the Father commanded his children to be of one mind, to speak the same thing, to preserve the unity of the Spirit, and to be perfected together in one?" "Then how is it that these honest, earnest men, that study the Bible so devoutly in order to qualify themselves as teachers of the people, differ so widely, and war at times so fiercely against one another?"

He told me that the mystery was partly solved by an intimate association with preachers for a number of years. He found that they do not study the Bible as he had imagined they did. They study books about the Bible; systems of theology, commentaries, criticisms, periodical religious literature, and so on; but the Bible itself is neglected. There is no doubt but that this is one cause of the confusion which exists among religious people. A thoughtful, cultivated Presbyterian minister expressed the same opinion to me not long since in about these words: Said he, "I would like to see in all our theological schools a department devoted to the teaching of the Bible itself. There should be over this department a man profoundly versed in the Sacred Writings, and it should be his duty to make his pupils familiar with the Book from Genesis to Revelation, so that the word of God might dwell in them richly. We study theology too much, the Bible too little."

Certainly the want which this gentleman felt is a real one, but theological schools will never supply it. Every household should be a school, and every church a Bible College. The children should be impressed from the beginning with the idea that the chief end of life is to know the will of God, and to do it. Everything else should be made subservient to this great object. The fathers and mothers and leaders in Israel should show, in every possible way, that whatever else may be neglected, the study of the word of God must never be. The majority of the Christians about whom I can testify, are satisfied with reading one chapter per day. This is often read hastily, the mind being engrossed with something else at the time. At this rate more than three years are consumed in going through the Book; and one might safely affirm that thus an accurate knowledge of its contents would not be acquired in an hundred years. Yet, I presume there are more church members that fall short of this amount of study, than there are that go beyond it. Is it at all strange that the people do not know what the Bible teaches? Is it marvelous that the faith of many has become weak? that their love has grown cold?

But there is another reason why people do not teach and practice alike. Of those who do study the Holy Scriptures, many study *to know*, instead of studying *to do*. Such people need not expect to understand the truth. Only those that will to do the will of God, those that study to do, can see plainly marked out upon its pages the pathway of duty. He who steps along in the path of obedience step by step as he sees the way, praying for wisdom to understand, and studying diligently as he goes, will come to the knowledge of the truth. God is not to be blamed for any man's ignorance; he would be could not such a one find the way.

With a few quotations I close this article. Moses, speaking concerning the Jewish law, said:

"These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

We see from this that they were to strive to be full of the words of God; to have them ever in their minds. David, speaking in the same strain, says:

"Blessed is the man * * * whose delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

Thus we see that the man of God is one who delights in the law of the Lord, who meditates in it day and night. And we see moreover that the Lord promises the richest blessings to him that does this. Let us, then, not neglect the most important matter of life,—the faithful, loving study of the word of God. So often "the cares of this life and the deceitfulness of riches choke out the word!" We are so prone to look upon the seen rather than the unseen; and hence to strive for the accumulation of money for providing for our bodily wants, to the neglect of the wants of the soul." Seeing that bodily exercise (1 Tim. 4: 8) is profitable only for a little, whereas "godliness is profitable for all things, having promise of the life which now is, and of that which is to come," and seeing that godliness consists in knowing the will of God and doing it, we should be very faithful, very earnest, very persistent, in the study of the word.

The meetings in Detroit closed, after having continued for thirty-two days, with seven additions to the congregation. There had been a number of additions just before the beginning of this series of meetings, so that the church has recently received ten or fifteen members. The congregation now has two meeting places, and meetings are conducted regularly at both houses three times per week. Pretty good work for a church not more than fifteen years old, and that never at any time hired a pastor. The success of this church has most thoroughly demonstrated that God's ways are better than man's. I am now in a meeting at this place, Kilsyth, Ontario, Canada. My correspondents may address me here till another announcement is made. (The usual postage will bring a letter through.) The weather here (near the Georgian Bay) is very mild and pleasant, not much warmer than it was at times at Valdosta Ga., in January. By traveling slowly northward I have enjoyed about six months of spring weather this year.

THE ELDERSHIP.

There prevails, in many localities, the idea that elders can be made by election; and that as soon as a number of disciples begin to meet together, they should proceed to elect some of their number to the eldership. In writing to me, an aged and excellent brother, a member of a young congregation expresses this idea thus:

"I do wish," says he, "that our church would elect its elders, leaving me out. I am so old and feeble that I fear I may very soon become unable to meet with them, and I also fear that no one will feel it to be his duty to go forward and lead in attending to the supper."

He asks me what I think about the matter. I reply: Elders cannot be made by election. The Lord lays down the qualifications for the eldership, (1 Tim. iii: 1–7, Titus i: 5–9,) telling what the elder or bishop *must be*. Men having these qualifications should be appointed to the eldership; no others should be.

It is wonderful how loose we are in our applications of scriptural teachings to our practice! If the law of the country in which we live should require that its congressmen should be thirty years of age, native born citizens of the United States, and that each of them should have a certificate of graduation from some college, and one thousand dollars in money, no party would think of presenting a man for election who had not the qualifications; or, if a man without them were elected, he would not be allowed to take his seat as a member of the body. Because it is supposed that legislators mean what they say when they make laws. Not so with the Lord, however. It is not supposed that he means what he says. Said a preacher to me not long since, "We cannot find all these qualifications in one man; therefore we should select a number of men, one having some of them, another others, and so on; thus we may have all the qualifications in the eldership." How would it do in the case of congressmen above supposed, to say, "let one of them be thirty years old, another a citizen by birth, another a graduate, and still another the possessor of one thousand dollars. Thus we would have all the qualifications in the congress.' No human law was ever so tampered with, though the divine one is often treated thus.

The apostle means just what he says in describing the elder, and no man should be appointed to the work who has not all of the qualifications. It is far better that a church should not have elders at all, than that it should have merely nominal ones. It takes time to develop men for the work, and hence the apostle warns against the selection of a novice.

Let the congregation that has not men properly qualified for the eldership, meet regularly every Lord's day, and attend to the ordinances of the Lord's house; let the brethren cultivate their talents by speaking, teaching, exhorting, singing, and by attending to all the appointments; then, when certain of them have so developed themselves as to be fitted for the place, let them be set apart for the work. But above everything, let not inefficient men be appointed to the eldership. I know numbers of churches that have been ruined in this way. Don't suppose that by making an inefficient man a nominal elder he will become efficient. If a man is not faithful, active and resolute in doing the work of the Lord from devotion to God, being constrained by the love of Christ, he will not be made so simply by an election to office. Let a man prove himself before he is appointed to so important a place.

ALIEN PRAYING.

Did alien sinners pray in the days of Jesus and the apostles? They certainly did, and we think that it will not be denied by any Bible reader. We wish to instance a case, and examine it in the light of divine truth. We direct the reader's attention to the case of Cornelius. (Acts x). It matters not with us in this investigation, whether Cornelius was a Jew, a Jewish proselyte, or a Gentile. He was an alien from spiritual Israel, a sinner, unpardoned, unsaved. This fact underlies all that follows; it is the starting point which calls forth this special narrative of Luke. What are the facts in this case? Luke says: "Cornelius was a devout man, feared God with all his house, and that he prayed to God always." The praying part of the above is what aliens are taught to do at this day in order to pardon—aliens are taught to follow Cornelius thus far and are promised salvation.

We now have another class of facts related—Luke says: "Cornelius in a vision saw an angel of God, who called him by name and told him that his prayers were heard and his alms were held in remembrance before God and to send men for Peter."

We naturally enquire, was Cornelius pardoned here? Was he saved here? Would not a sinner instructed under the popular systems of this day if he had been praying as Cornelius at the sight of such a vision conclude that he was pardoned? But we are investigating a Bible narrative and we enquire was this vision of an angel any evidence to Cornelius that he was pardoned? Evidently not, for Peter was to tell him words when by thou and all they house are to be saved. (Acts 11–14). Salvation then was in the future where the angel left Cornelius. At this point comes the test, which shows that system true or false, which requires the alien to pray for pardon. It is not a question did the aliens pray in the day of Jesus and his apostles, or did God hear the prayer of the alien? All this is plainly taught in the good book. An alien did pray, God did hear the prayer. But the question is. Was that God's plan of saving sinners from past sins? Let the reader turn to (Acts 10–6). "He (Peter) lodgeth with one Simon a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do." Read and ponder the force of that word oughtest. Does it indicate to you that Cornelius was in the way of salvation as he was praying always as appointed by Jesus? Would not modern revivalists say,that Cornelius was already doing what he ought to do? He was praying. Hold for a moment, did the angel tell Cornelius to pray or even continue? No. Did Peter tell Cornelius to continue to pray for the Lord would sooner or later bless him? No. If Peter did not tell him when he came to pray, then how can any sensible, unprejudiced man conclude that prayer is what the alien ought to do in order to pardon?

Webster defines ought, "Is fit" to be under obligation to pray, "is necessary." Then was Cornelius doing the thing proper, fit or necessary thing in order to be saved? What we intend to say, is that while prayer would not benefit him for salvation is not the one command given by Jesus, which introduced him, or us into a saved state when it is obeyed. Suppose Cornelius could have continued an indefinite period in fasting and prayer, would that ever have introduced him into a saved state, while the thing which he ought to do remained untold, while he was ignorant of it? Or will some one say that he will do what he ought to do during his ignorance? Or that he could be saved without doing what he ought to do?

Let us take a last and parting look from another standpoint. Suppose that Cornelius had lived until the present—the same earnest, honest, seeker, that he was when the angel came to him, just as devout and prayerful, and some of our modern preachers should come up with him, and learn his struggles for salvation, what dear reader would they tell him? "Pray on my old friend," "God will surely pardon you." Let me ask are these the words which Peter spoke? Please read the chapter for Peter's instruction, and compare it with modern doctrines in this intensely and uncommonly interesting subject, The way to obtain pardon.

A. ALSUP.

Wilford, Wilson County, Tenn.

COMMON FAITH.

Paul to Titus writes: "Mine own son after the common faith." * * * This common faith is now the only kind we have, notwithstanding the loud profession of some, who claim they received their faith direct from God in answer to prayer. If so, it would follow that all Christians received it in the same way; but Paul tells us this faith comes by hearing the word of God. So it follows then, that those who claim to have faith as a direct gift of God, are sadly mistaken, and have no faith at all. But we notice that "common faith" would imply an uncommon faith. In Paul's 1st letter to the Corinthians, xii: 10, faith is said to be the gift of the Spirit. This was uncommon, as were the other gifts of the Spirit, and there is no such now. With this common faith, there is a common salvation, which is alike for all the saints of the Lord. Jude writes: "Beloved, I gave all diligence to write unto you of the common salvation." Here also would imply an uncommon salvation. It is said of Enoch that God translated him. Heb xi: 5. We read that Elijah went up by a whirlwind into heaven. 2 Kings ii: 11. I am sure there are none now who claim or expect to be taken up to heaven as Enoch or Elijah were; and yet we had as well teach this as that men receive faith direct from heaven. Paul tells us that "all men have not faith." Men teach that "faith is the direct gift of God." Jesus said, "He that believes not shall be condemned." Now, a man desires faith, he prays, does not get it, dies, and is lost. Who is to blame for it? Could not blame the man; he asked for it, God would not give it to him, and he could not be saved without it. Surely a hard case. Let those who preach this answer. There is no respecter of persons with God. He would have all to be saved, and if men and women are lost, it is not God's fault, he has given alike to all. Oh, how sad in the morning of the judgment to be lost; yet those who put their trust in creeds and doctrines of men, live and die without any promise of salvation from God. The gospel of Jesus is the power of God for salvation to all who believe it.

W. S. D.

OUT OF THE CLOUD.—It was out of the cloud that the deluge came, yet it was upon it that the bow is set! The cloud is a thing of darkness, yet God chooses it for the place where he bends the arch of light! Such is the way of our God. He knows that we need the cloud, and that a bright sky, without speck or shadow, would not suit us in our passage to the kingdom. Therefore, he draws the cloud above us, not once in a life-time, but many times. But lest the gloom should appall us, he braids the clouds with sunshine; nay, makes it the object which gleams to our eye with the very fairest hues of heaven.—*Bonar.*

PATIENCE.—Patience makes the soul to be of one mind with God, and sweetens all the ills of life. It casts the light of heaven upon them, and transforms them into good. It makes the bitter waters sweet, the barren and dry land fruitful. Desolation it makes loveliness with God; the parching of sickness to be the fire of his love; weakness to be his strength; wounds to be health; emptiness of all things to have all things from him; poverty to be true riches; his deserved punishment to be his rainbow of mercy; death to be his life.—*Dr. Pusey.*

Perfect light is one of the symbols of divine majesty. But the white sunlight displays in the rainbow all its constituent tints. And the many colored arch, which every primary blue involves, implies the certainty and consistency of every shade and type of the goodness of our God. The divine character, with every constituent grace, shall be exhibited according to God's promise.—*Rev. H. C. Stanton.*

All the Luthers and Wesleys who have pioneered great reformations, and all the missionaries of Christ who have invaded the kingdoms of paganism, have had to endure night-watching and sleepless work before God opened to them the gates of the morning.—*Theo. L. Cuyler.*

There are two things to which we never grow accustomed—the ravages of time and the injustice of our fellow-men.—*Talleyrand.*

JESUS CHRIST THE HOPE OF ISRAEL

IS THE HOPE OF THE WORLD.

To what extent promises of a Messiah were made to the Israelites in Egyptian bondage, we cannot say; but that such a hope sustained them in this trying period of their history, we can have no doubt. By faith in this promise, Moses, when arrived at maturity, refused to be called the son of royalty, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Esteeming the *reproach of Christ* greater riches than the treasures in Egypt. For he had respect unto the recompense of reward. He endured as seeing Him who is invisible. He saw, by faith in the promise

On rehearsing the law to the nation, he mentions a great prophet that would arise to whom they should all give heed,and that "whosoever" would not hear that prophet should be destroyed. The word whosoever means anyone of all persons. Deut. 18. This statement of a prophet like Moses to arise was used by Peter and Stephen as applicable to the Lord Jesus Christ. (Acts iii: 22–24, and vii: 30). Moses while on earth was cheered by faith in a Messiah and like all these devout saints of his time "died in faith, not having received the promises but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers, and pilgrims on the earth." Death itself did not obliterate the knowledge and interest of Moses in the great Messiah. Fourteen hundred and fifty-one years after his wonderful death, (wonderful because at the great age of one hundred and twenty years his eye was undimmed and his primal vigor unabated), Moses and Elias appeared in glory upon the mount of Christ transfiguration, and there heard the sublime utterance of the Father, "This is my beloved Son: Hear ye Him" On this memorable occasion Moses joined in that conversation the subject of which was the death of Christ soon to be accomplished at Jerusalem, in which are involved the interests of all our race from Adam to the close of time.

David, Israel's mightiest King, endowed with the Spirit of God from the time of his youthful anointing, gives many a prophetic utterance of his illustrious descendant. In Spirit he calls Him Lord, and said the Lord siad unto my Lord, sit Thou on my right hand until I make thy foes thy foot stool. He foretold the Messiah's death, burial, resurrrection, ascension and coronation. In the 16th Psalm he says "I hvae set the Lord always before me, because he is on my right hand I shall not be moved, therefore my heart is glad and my glory rejoiceth,my flesh also shall rest in hope,for thou wilt not leave my soul in hell neither wilt thou suffer thine holy one to see corruption. Thou wilt show me the path of life. In thy presence is fulness of joy, at thy right hand there are pleasures forever more." Thus did the sweet psalmist of Israel sing of salvation through Christ, and of the glories and triumphs of his reign.

Solomon upon whom was conferred the honor of building an earthly house for God, gave testimony to Christ. That splendid temple was to find its fulfillment in the spiritual house, the church of God. All the gold and glitter, the grandeur and magnificence of that costly edifice was to find its antitype, not in the house where Christians meet to worship, but in the holines and purity of their hearts and lives. Christians as lively stones constitute the temple of God. Whose house are we? "Ye are God's temple," if any man defile the temple of God, him will God destroy. All nations,every creature now has access to God through this glorious temple. "Now therefore ye are no more strangers-and foreigners, but fellow citizens with the saints and of the household of God,and are built upon the foundation of the apostles and prophets Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto a holy temple in the Lord. In whom ye also are builded together for a habitation of God through the Spirit."

G. L.

"The Lord is thy keeper," but not thy jailer. His keeping is not confinement, it is protection. When you commit your ways to Him He does not abridge your liberty; He only defends you against the evil.

The Ideal and the Real.

The ideal and the real correspond only where the perfection of the divine architect has wrought out its own conceptions. Whatever man touches is marred by imperfection. He must take into his calculations great loss by friction in all the physical machinery he invents, and great loss by perversion, stupidity and blindness in the execution of the divine plans and purposes. There is no perpetual motion, no machinery that will run itself, in the realms of morals and religion any more than in physics, yet men seem to be in constant bewilderment that the divine plans do not work in human nature and among men without their care, just as the sun, moon, and stars keep on their way without their help. Men sometimes talk about the church ideal, as if it were an affair for human realization, without the friction to which all human affairs are liable, as if Christ had not taken into account the character of the hands to which it had been committed. If he had not, he had shown less than human wisdom in the affairs of men. The ideal church is the most simple, perfect and glorious organization, this world has ever beheld, just as the ideal Christian is the highest perfection of man, of which the race is susceptible, but the reality in its out-working, has all the friction of perverse human nature to contend with, and can be no more perfect in its working than of individual men and women of which it is composed. The frictions and drawbacks have been provided for in the Church of Christ, else, like the machine balanced and arranged with the nicest perfection and the most consummate skill, if no account of friction is taken into its plan, it would have stood still in the city of Jerusalem. It was made for men redeemed, but for men in the flesh, and adapted to their necessities. But if, in any case, its essential principles are changed, it ceases to be a church of Christ.—*Baptist Herald.*

Sugar-Making and the French Revolution.

My uncle had a small clearing, with an extra log-house, into which we moved. My first employment was in sugar-making, an occupation to which I became much attached. I now look with great pleasure upon the days and nights passed in the sap-bush. The want of shoes (which, as the snow was deep, was no small privation) was the only drawback upon my happiness. I used, however, to tie old rag carpets around my feet, and get along chopping wood and gathering sap pretty well.

But when spring advanced, and bare ground appeared in spots, I threw off my old carpet incumbrance and did my work barefooted. There is much leisure time for boys who are making maple sugar. I devoted this time to reading, when I could obtain books. But the farmers of that period had few or no books, save their Bible, for that inestimable blessing, the District School Library (in the adoption of which by the State I had some humble agency), had not then been thought of.

I borrowed books whenever and wherever I could. I remember to have heard that a neighbor, some three miles off, had borrowed from a till more distant neighbor a book of reat interest, and after this book had been read by those better intitled to the privilege, I started off, barefooted, in the snow, to obtain the treasure. There were spots of bare ground, upon which I would stop to warm my feet. And there were also, along the road, occasional lengths of log fence from which the snow had melted, and upon which it was a luxury to walk. The book was at home, and the good people consented, upon my promise that it should be neither torn nor soiled, to lend it to me. In returning with the prize, I was too happy to think of the snow or my naked feet. Candles were then among the luxuries, not the necessities of life. If boys, instead of going to bed after dark, wanted to read they supplied themselves with pine knots, by the light of which (in a horizontal position) they pursued their studies

In this manner, with my body in the sugar-house, and my head out of doors where the fat pine was blazing, I read with intense interest the "History of the French Revolution".—*From the "Autobiography of Thurlow Weed," soon to be published by subscription by Houghton, Mifflin & Co.*

Dandies of 1808.

I remember the stir which a new store, established in Lisle (some seven or eight miles down the river,) by the Rathbuns, from Oxford, created in our neighborhood. It was "all the talk" for several weeks, and until a party of housewives, by clubbing together their products, fitted out an expedition; vehicles and horses were scarce, but it was finally arranged; A furnishing a wagon, B a horse, C a man and D a boy to drive.

Four matrons, with a commodity of black salts, two couches, flax, and maple sugar, went their way rejoicing, and returned triumphantly at sunset with fragrant bohea for themselves, plug tobacco for their husbands, flashy calico for the children, gay ribbons for the girls, jack-knives for the boys, crockery for the cupboard, and snuff for "granny."

This expedition was a theme for much gossip. The wonders of the new store were described to staring eyes and open mouths. The merchant and his clerk were criticised in their deportment, manners and dress. The former wore shiny boots with tassels, the latter a ruffle shirt, and both smelt of pomatum! I do not believe that the word "dandy" had then been invented, or it certainly would have come in play on that occasion. Thirty years afterwards I laughed over all this with my old friend General Ransom Rathbun, one of the veritable proprietors of that new store.—*Ex.*

Every selfish act and word puts us on the lowest level of society. No man ever admired or loved a selfish man or woman in their selfishness. Almost any other weakness can be forgiven sooner than that.—*Golden Rule.*

I think there are stores laid up in our human nature that our understandings can ask no complete inventory of.—*George Eliot.*

Whoever does anything to depreciate Christianity is guilty of high treason against the civilization of mankind.—*Macaulay.*

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.

There is no refuge from God except in God.—*Persian Proverb.*

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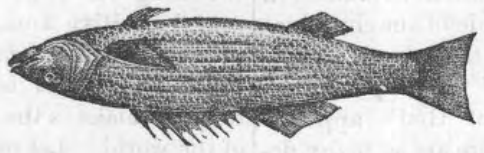

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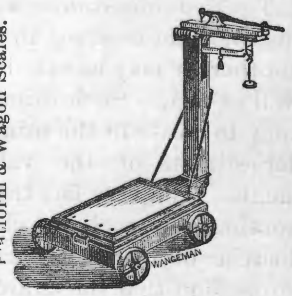

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THE GOSPEL ADVOCATE.

NASHVILLE, TENNESSEE, JULY 6, 1883.

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This number begins the last half of the volume for 1883. We are happy to say that the outlook for the GOSPEL ADVOCATE is very encouraging, and while our list of subscribers is enlarging, we are much gratified at the many assurances of increased usefulness, both in the faith that our field is widening, and the continued improvement in the ADVOCATE. We are striving, as our experience lengthens and grows, to improve the character of the paper. And we still ask the friends of the ADVOCATE to work for it, in extending our field for usefulness more and more. We will issue from this time on, for awhile, an extra number of copies, so as to furnish all who may wish it for the last half of the year. So, brethren, send on $1.00 and get the ADVOCATE the balance of the year, or send it to some friend if you are already taking it, and show this to the brethren and friends around you. EDITORS.

CAN MEN BE SAVED AND NOT BE MEMBERS OF THE CHURCH OF GOD?

The denominational world is in a habit of saying men can be saved in one church as well as in another, or may be saved outside of the church as well as in it. Such things as these have a tendency to create in the minds of the people an under-estimate of the value of God's appointments. The very fact that there are so many denominations, each one claiming to have the true doctrine of Christ has a tendency to make the impression that the church of God is nothing in particular, and a matter of no importance any way. This idea virtually charges God as the author of all sorts of confusion, strife and bitterness. For each one claims to be a branch of the church, and yet these persecute, abuse, and misrepresent each other to the extent of their ability, so that if their claims are correct, each one working under God, and according to his will, then the will of God is counteracting itself in this world, is manifesting everywhere the spirit of division, of strife, hatred, and every evil work. Now is it possible that God is the author of all this? Impossible. The inspired word says God is not the author of confusion, but of peace, as in all churches (congregations) of the saints. If the above named claims are all true, then surely we might well say, man can be saved as well out of these churches as in them; yea, far better. But did God ordain them? Never. Christ built but one church, one body, one temple, one priesthood. And without this church that God built through Christ, none have promise of being saved. To be in this church is to be in the body of Christ; to be in the body of Christ is to be in him, and none can be saved out of Christ. There is none other name given under heaven among men whereby we must be saved. It is therefore folly to talk about being saved outside of the church of God. That would be to be saved out of Christ, which is contrary to all the Bible teaches on the subject. We do not pretend to say there are no Christians among denominations. But we do say that denominationalism as such did not make them Christians, and that all denominationalism combined does not constitute the church of God. Every denomination in the land as such might be blotted out, and the church of God still exist. And this is the very thing for which God's children ought to work and pray continually. None can be saved without Christ, and none can be saved by him, except through his kingdom, his church, his body. Denominationalism as such can save no one. Christ can and will save to the uttermost all that come to God by him. Every sinner will be saved from his past sins the moment he obeys the gospel of Christ. And the very moment he does this, he is also in Christ, in his body, the church. Then every one that leads a faithful life in Christ in this world will be certain of an eternal home in heaven.

WHAT IS THE ONE THING NEEDED IN THE CHURCH?

The thing most needed everywhere, both for individual salvation and the general good of the cause, is an humble, earnest, godly life; a life that shall honor the Lord that died for us, and bring our whole bearing into subjection to the will of God. The whole church almost is too worldly-minded, too much conformed to this world, is too much like this world. Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." 2 Tim. 1. "Might redeem us from all iniquity," "zealous of good works." These two expressions cover the whole ground of Christian life. To redeem from all iniquity, is to lead out from all wrong doing, to take out of every thing sinful and wicked. To be zealous of good works, is to be earnest and faithful in doing the things the Lord has required of us, doing the actual positive work the Lord has ordained for us to do in this life. And these are just the things wanting to make the church what it ought to be, to make it the salt of the earth, the light of the world. Let every child of God work to bring about this much desired end.

HIS COMMANDS ARE NOT GRIEVOUS.

This is a great truth; the commands of God will never bring the man who faithfully obeys them to grief. Those who pretend to do, when in reality they do not, who love the world so well that they try to carry it in one hand and the service of God in the other. Such as these truly have a hard time. They are always complaining of hard times, and talk much of how hard a work it is to live the Christian. But the man who truly lives the Christian, who truly denies ungodliness and worldly lusts, and lives "soberly, righteously and godly in this present world," can be happy at all times. He does what he can, and trusts the rest to God, and is sure that the eyes of the Lord are over him, and that all things will work for his good, and he fears no evil—perfect love casts out fear. There is nothing for a man to fear that makes God his friend. Therefore if Christians want to be happy and secure in this life, as well as in that which is to come, let them be faithful in keeping the commands of God, and all this will be secured. It is no mean, servile thing to be a Christian. It is the highest, purest, happiest life that can be lived. E. G. S.

THE SOLUTION OF THE TROUBLE.

There is but one solution of the preaching of the gospel possible. That is through more self-sacrificing devotion on the part of Christians. No plan in the world will be a substitute for this. No plan will work without these; with this no plan is needed other than that provided by God. Embraced in the term Christian is the public teacher as well as the private member. His devotion and self-sacrifice must show itself in earnestness in teaching, in a willingness to go to the poor and destitute, in avoiding a preference for the strong and wealthy churches that pay well. The private member must show his zeal by sacrificing of his means, to aid the teacher in his work. God has laid no heavier burden on one than another in his kingdom. Unless converts can sacrifice—not merely give what they do not miss—but make sacrifices for Christ, they cannot be saved. It is useless to call persons Christians who cannot be saved. The teacher showing a self-sacrificing disposition, excites a corresponding one in Christians, especially in his converts and those taught by him. Helping the self-sacrificing teacher encourages him to labor more faithfully and earnestly. There can be no substitute for the spirit of self-sacrifice among Christians. If teachers cannot by both precept and example teach them to sacrifice, it is useless to multiply converts or disciples.

THE IRISH AND THE POPE.

Sometimes moral and religious results are brought about by political and civil commotions and strifes. The strength of the religious prejudice among the Irish, their attachment to the Romish Church, has been the common tie that held them in unity as a nation and people. It is this religious feeling that has held them a united and distinct people in spite of all the efforts of the English government to divide them and attach them to the English government. This unity of faith that has kept them a distinct and undivided people has been fostered by the Pope of Rome through the Irish priesthood. The bitterness toward English rule has led to so much of arson, murder, assassination and inhuman excesses, as to shock the civilized world. Hence the Pope felt called on to warn his priesthood to give no countenance to any of the organizations encouraging these excesses.

The Irish are disposed to resent this as siding with their enemies, and it threatens to weaken their faith in the Pope, and to sever their allegiance in a measure from the Romish Church. This would be a strange result from the causes at work. But it is such as God frequently works. The Papacy has never had a more faithful, united and devoted nation of adherents than the Irish. The Papacy fostered the feeling of animosity toward English rule. This animosity runs to such excess, that Rome to maintain the respect of the world, is compelled to condemn it; this condemnation so excites the resentment of the Irish that it may destroy the power of the Pope over them. In other words, Rome kindles the fire that destroys her own influence in Ireland. God overrules wickedness to punish the abettor of the wickedness. He does this by the hands of the wicked. D. L.

What renders the vanity of others unbearable to us is the wound it inflicts on ours.

THE OBJECT OF CHRIST'S DEATH.

To show again the inconclusiveness of Mr. Beecher's reasoning, he says the idea of atonement or propitiation was in the Jewish law. There blood meant propitiation, atonement, one was saved through the suffering of another, one suffered to free another from suffering. But among us blood means kinship, brotherhood, relationship, and the intimation is, we are to interpret such expressions as "saved by the blood of Christ," by our use of the term, not by God's use of it in the Old Testament. Saved by the blood of Christ, according to Mr. B., means saved by kinship to Christ, not by blood-kinship, certainly. The Jew who crucified the Savior was nearer to him by virtue of blood-kinship. God uses the blood atonements of the Old Testament, to educate the people to appreciate how the blood of Christ would atone for sin. No blood of the Old Testament could atone for sin, save as it typified the blood of him who was sinless, without spot or blemish before God. The blood of Christ "cleanseth us from sin." "This is my blood, shed for the remission of sin." This certainly means shed that sins may be remitted. No possible construction can be placed on this language, to divest it of the idea that the blood of Christ was shed to procure the possibility of remission to every creature, and without the shedding of this blood, remission is possible to no one.

In the Hebrew letter, the Holy Spirit expressly declares that the same relationship existed between the typical sacrifices of the Old Testament and the temporary forgiveness coming through them, that exists between the blood of Christ, the blood of the eternal covenant, and the perfect redemption that came to save men through it. Hebrews x. "The law having a shadow of good things to come, and not the very image of things can never with those sacrifices, which they offered year by year continually, make the comers thereto perfect." * * * Speaking then of his taking away the first Testament, and establishing the second: "By which will (the 2d) we are sanctified through the offering of the blood of Christ once forall. But this man after he had offered one sacrifice for sins forever, sat down on the right hand of God." "Having therefore boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh, and having a high priest over the house of God." Here he says the way was opened through his flesh into the holiest of all, as the way into the Jewish sanctuary was opened through the veil of the temple. Or back to the 9th chapter: "When Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the Testament which God hath enjoined unto you, * * * and almost all things are by the law purged with blood, and without shedding of blood there is no remission. It was necessary that the patterns of things in the heavens should be purified with these, but the heavenly with better sacrifices than these, * * * but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

No man can possibly read the letter to the Hebrews and doubt that the sacrifices of the Old Testament were types and shadows pointing forward to one great sacrifice of the Son of God for the sins of the world. "So Christ was offered to bear the sins of the many." If there was propitiation, atonement, sacrifice for sins in the Old Testament, as Mr. B. says there was, it is doubly true that the same thing is taught in the New. Indeed, the Old was but a schoolmaster to bring us to Christ, to teach us the use of the language God used, to familiarize us with the ideas and ordinances he prepared for the New. God always spake to the people in language that they could understand. In interpreting the language of God to man, we must always learn in what sense it was used by those to whom God spake; in this way we learn what ideas God attached to it.

Then, if we would know what meaning God attached to the use of the term blood in the New Testament, surely we must go and learn his use of it in the Old Testament, and its use among the Jews to whom he spoke. No justice or fairness could there be in interpreting God's language by our use of terms instead of his own.

The idea is clearly taught that we were purchased by the blood of Christ. Purchase means certainly that he gave the purchase price for the thing purchased. Christians are the purchased possession: the blood of Christ is the price paid for it. Paul, in Acts xx: 28, says: "Take heed * * * to feed the church of God, which he hath purchased with his own blood." Ephesians i: 7, "In whom we have redemption through his blood, the forgiveness of sins." His blood was the price of redemption. Again, Col. i: 13, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his own dear Son, in whom we have redemption through his blood, even the forgiveness of sins." Hebrews ix: 12, "By his own blood, having obtained eternal redemption for us." 1 Peter i: 18, "For inasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, ** but with the precious blood of Christ, as of a lamb without spot or blemish." Rev. v: 9, "for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and nation."

The terms "purchase" and "redeem" convey much more strongly the idea objected to than atonement or propitiation. The Bible is full of this idea; it is the foundation idea that draws man to God. The matter of example on which Mr. B. lays such stress only grows out of the foundation idea, that Christ has redeemed us, has purchased us, made an atonement, a propitiation for us, has shed his blood for the remission of sins." The redeemed are called "the purchased possession." Ephesians i: 14. From these Scriptures we learn clearly that the fundamental idea of the gospel is, man is lost, is ruined, he had forfeited his right to the tree of life, to the favor of God, and Christ by his blood purchased the right of his return, opened the way through his own flesh. Take this idea out of the Bible and its main truth is gone.

Mr. B. says, "When Paul and other apostles spoke of the necessity to vindicate God's law, they meant as against the Jews." But why against the Jews more than others? Had Jews done worse than other nations? On the other hand, they had done better than any other nation or family of earth. The Jews clung to the true God, long after every other family had rejected him, refused to worship him as God, so God had withdrawn the knowledge of himself from them. Read the first chapter of Romans and see Paul's justification of God's leaving the Gentiles without the knowledge of God. God gave his law to the Jews because they reverenced that law above any other people in the world. If his law needed vindication to the Jew, it needed it ten-fold to the Gentile.

Did Adam fall? Did the human family fall in Adam? What is meant by the fall? Adam was created in a kingdom over which God ruled, in which his Spirit moved. The whole atmosphere of earth was impregnated with the Spirit of God, which gave life and vigor to all that was good. To Adam was entrusted the rule of this world. He betrayed the trust, he as ruler of the world transferred it from the dominion and service of God, to the dominion and service of the evil one. The evil one became the prince of this world, the spirit of the evil one impregnated and befouled the atmosphere of earth, sin abounded, death reigned, evil grew, briars and thistles and thorns sprang up in the material, moral and spiritual world.

Death never reigned in a kingdom loyal to God. Death, mortality, suffering, came when the world was given over to the rule of the evil one, and are still the insignia of his rule. In this world temptations abound, evil reigns. In a kingdom thus manned, man has no strength to deliver himself. Paul to the Ephesians says: "Ye were dead in trespasses and sins wherein ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, among whom we also all had our conversation in times past, * * * and were by nature children of wrath, even as others."

The evil one is the prince of the power of the air. That is, his spirit impregnates and befouls the air we breathe, so it excites sinful desires. He is the prince of wrath as Christ is prince of peace. His kingdom is a kingdom of wrath, and those born into it, who breathe its atmosphere and imbibe its spirit, are by nature children and heirs of wrath, imbibe a spirit of wrath and suffer the penalties of wrath. Man fell from citizenship in a kingdom loyal to God, to that of one serving the devil and animated by his spirit. This is the foundation truth of Christ's mission to the world. He came to open the way for man's return to his allegiance in the kingdom of the Father, and to put in operation influences that will enable them in evil surroundings to live a life acceptable to God.

This is so plainly taught in the Bible that it certainly needs no Scripture to confirm it. These Ephesian Gentiles were represented as being without hope and without God in the world, strangers from the covenants of promise, and aliens from the commonwealth of Israel. To the Corinthians he says, "God was in Christ, reconciling the world unto himself." "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." Paul says we "have proved both Jews and Gentiles all under sin, that he might have mercy on all." Man was in a state of spiritual union with God, when in a world over which God's Spirit moved and brooded. He is not in union now, because he is in a kingdom in which the evil spirit rules, and lurks in every breath of air. This is certainly a fall.

The old dogma that man's nature was changed, that before his fall he loved supremely the good, since his fall is wholly averse to all good, and is wholly prone by nature to all sin, without a good thought or desire, I have never believed. Adam was weak and sinned, so far as we are informed, the first time he was tempted. That humanity by a long practice of sin has strengthened the sinful habits and desires, and weakened the better ones, we do not doubt. Still man's nature is the same; his state is changed. His surroundings are all evil, and without help from above which Christ provided, he could never live a life that God could tolerate. More next week.

D. L.

Obituaries.

Fell asleep in Jesus, on the morning of June 14th, 1883, George Levander Duncan, son of P L. and Juda A. Duncan, who was born near Pilot Knob, Rutherford county, Tenn., November 7th, 1858, and spent his early boyhood at Bradyville. His father came to this, Benton county, Ark., eight or nine years ago. George was a wild boy, as is common in this Western country, yet he always possessed a kind and genial spirit. He obeyed the requirements of the gospel last September, under the preaching of Bro. S P. Sawyer; and from the time of connecting himself with the church, until his death, he lived an humble, trusting Christian, and died in the triumphs of a living faith, and of a blissful immortality beyond the ill-fated winds of time. Then sorrow not, dear friends, for our loss is his gain; for we sorrow not as those that have no hope, for we have the comforting words of the Spirit, "Blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit, for they shall rest from their labors and their works do follow them."

F. M. JONES.

Dickson, Ark.

Died, May 31, 1883, at the residence of E. G. Sewell, in East Nashville, Tenn., William C. Kuykendall, in the twenty-fourth year of his age. He had been sick about two weeks, but did not seem at all dangerous till the day before he died at night, when congestion of the lungs set in, from which time he grew rapidly worse until death closed the sad scene. Willie was a son of G. A. Kuykendall, who died many years ago, and nephew of W. Y. Kuykendall, who died at Spencer something over two years ago. He was a member of the church of God about six years, and was regarded a good member while he lived, so far as we have been able to learn, having known but little of him personally. Like most boys of his age, he may have been thoughtless at times, and not always on his guard; but from all we can learn, we think Willie was a good boy, and that his relatives and friends may cherish for him the hope of the gospel of Christ. Willie was left an orphan while quite young, both father and mother having bid him farewell when he had but entered upon life. He had but recently come to Nashville, and had obtained employment, and was working earnestly to do his part, and to build up a character so as to obtain a permanent position. He was doing well till disease and death came, and cut short all his earthly labors Thus death is constantly warning us of the uncertainty of our stay on earth. Willie has two brothers yet living, all that remain of his immediate family. These feel deeply the stroke, and feel the more lonely still as they tread the shores of time. But if they will be faithful through life, they may meet the loved ones gone before in that upper and better world, where they will be orphans no more, and where grief, loneliness and weariness will be known no more.

E. G. S.

With the deepest feelings of bereavement have we to record the death of our dearly beloved sister, Mary E. Crews, who fell asleep in Jesus on the morning of January 30th, 1883, after suffering only a short time from typhoid-pneumonia, when she, as quietly and calmly as one would go to sleep, stole away from earth, its sorrows and sufferings, to be forever with the Lord. She died as she had lived,—patient, without complaint, full of faith, hope, and love It is hard to realize, even while writing these lines, that she is gone—that I can see her no more. But she is gone—to live forever in that better land, that bright abode, that blessed home, that blissful world, where death is unknown, where friends never part, where eyes never weep. Oh, may we all so live that that delightful deathless land may be our eternal home. Some four years ago, under the preaching of Bro. J. J. Williamson, of Hays county, Texas, she made the good confession and was buried with her Savior in baptism, and arose to walk in newness of life, cheered by the bright and glorious hope of his resurrection. From the time she became obedient to the faith, it is said by all who knew her, that she was a most consistent and worthy follower of the meek and lowly Jesus She leaves a father, mother, five brothers, four surviving sisters, and many relatives and friends, and the church of God, to mourn her loss; but "Blessed are the dead who die in the Lord."

Asleep in Jesus! blessed sleep,
From which none ever wake to weep—
A calm and undisturbed repose,
Unbroken by the last of foes.

BY ONE WHO LOVED HER.

QUERY.

Bros. L. & S.: You will please give us a full and complete explanation of the following verses: Rom. vii: 6–13. We want to know what it is that is dead. Some contend that the law is dead, from the reading of the 12th and 13th verses. I cannot see that it means that the law is dead. Also explain Rom. vii: 9. We want to know when Paul was alive without the law.

Wisener, Tenn. J. P. CARLISLE.

(1) The apostle was speaking of the law of Moses, which died when Christ died. (2) Paul was only illustrating a principle which was true with anyone that knew nothing of the law of God. Such were living in the practice of sin without knowing it. But when they learned the law, their sin was made apparent, and in yielding to the law of God they died to sin. E. G. S.

A strong man is one whose passion stimulates his reason, and whose reason controls his passions.

Correspondence.

Possibly some of the many readers of the ADVOCATE may wish to know what has become of me. For their information allow me to state that I am hard at work. Although not entirely recovered, my health is decidedly better, and I am now able to undergo the fatigue of travel with tolerable ease, and to preach twice every Lord's day.

I am greatly pleased with the brethren in Mississippi. Everywhere I have been received with a warm-hearted, Christian welcome; and congregations vie with each other in acts of kindness. But I have several serious objections to this field. In the first place, it is entirely too large to be cultivated successfully. My work extends over the larger part of Tate county, and into DeSoto, Marshall and LaFayette. The distance to be traveled in reaching my appointments, and the amount of visiting required, render it impossible for me to have a home. In the second place, it is the hardest country to travel over I ever saw. To be sure, there are some good roads, but the most of them are very bad. Sharp hills, which become so slippery in wet weather that it is almost impossible for a horse to climb them with a load, and gullies and washouts that threaten the upsetting of the buggy, or, at least, the breaking of a wheel, are the principal features of the roads. I am told that the utmost care in their construction affords no protection against the washings that occur with every heavy rain.

But there is still another difficulty. The churches all want preaching in the day. I do not mean that the brethren are captious or contrary; but they really *need* that the services be held in the day time, and at 11 o'clock. There are seven regular appointments to fill, and I have thus far maintained eight. It is easy to see that the present arrangement can not be satisfactory. We are doing all that we can to adjust the matter, but as the discontinuance of any regular appointment involves the loss of the amount pledged by that particular church, I do not see what can be done; and yet it is obvious that there must be fewer appointments, or some of the churches must put up with night services.

Our protracted meetings will soon begin, and I hope to have some good news. My congregations are large and attentive, and there is considerable interest at several points. D. M. BREAKER.

Thyatira, Miss., June 18, 1883.

Bros. L. & S.: At the request of friends, I send you a few lines to let the home brethren know what I am doing. I took the westbound train at Tuscumbia, Ala., on June 12th, and found myself at this place (Enola, Ark.) on the 14th. Have been preaching ever since; closed to-day with twelve added, and much prejudice removed. The few brethren are in high spirits. Met some of the old neighbors from Alabama and had a good time. The land here is rich and cheap, and the people very benevolent and kind to strangers. Will start for Clinton, Van Buren county, in the morning, and from thence to Texas.—J. H. Halbrook, of New River, Ala.

In the trembling of age and the stealthy approaches of the last sleep, the dear presence of an Almighty Guardian, to whom age is as childhood, and who creates the future with the past, fills the desponding shadows with a mild and holy light. Let Him only be near, and the obscuring veil of mortal ills, that sometimes shut us in and tempt us to believe in nothing but the sun and rain, is soon withdrawn, like the cloud lifting itself from out the glen, and the sun first glorifies and then dissipates the haze, leaving the mountain range of immovable goodness and beauty clear against the everlasting sky. So pass the storms away! So deepens the heavenly view to the soul that will but "rest in the Lord, and wait patiently for Him."—*Martineau.*

A good man is not a raging tiger, spoiling for a fight; rather does he resemble the figure of the Archangel Michael, striking at the right moment only, and therefore with perfect effect. A man must be very clever in order to be perfectly good. Goodness is the highest intellectual effort of the human mind, and it therefore needs a very skillful person to describe it.

CHURCH NEWS.

"Our meeting closed here last night. Immediate result, thirteen accessions, one by relation, one from the Baptists, three from the Methodists and eight by confession and baptism. It was indeed a reason for rejoicing for us. I have been engaged in many protracted meetings and always rejoice to see sinners coming to the dear Savior, but never did I enjoy a meeting as much in life. Yes, to be in the midst of my own brethren at home, and hear the neighbors and friends confessing their faith in the blessed Son of God, and then with my own hand lay them beneath the yielding wave, see them in the watery grave, then raised to walk in newness of life, filled my soul with joy unspeakable and full of glory. The interest was better than I have seen at this place for six or eight years. Large congregations convened both day and night. Others expressed themselves as being almost persuaded, but they have taken their lives into their own hands. We can but pray the Lord that they may be spared yet a little longer and have other opportunities.

Bro. E. M. Berry did all the preaching and showed himself to be a workman that needeth not to be ashamed. May the Lord spare him many years yet to fight the good fight of faith and break the bread of life to a dying world."

W. H. CARTER.

Lafayette, Tenn., May 14, 1883.

A QUESTION.

Bros. L. & S.: Elder Robertson, of the *Reflector*, has been in this little village, and the following note has been sent him, but believing he will not publish it, I send to you, thinking you may find room in the ADVOCATE for it. He said a great many strange things here, of which you will hear more in the future. Here is the note:

Elder Robertson:

Dear Sir—I am not very sure that I understood you Sunday at this place. Did you say that John said the kingdom was here when he came? If so, when did John come? Did you say the law governing the kingdom had to be sealed with the blood of Christ before it could govern, and that the subjects had to be baptized with the Holy Ghost to qualify them for members of the kingdom? and that the King had to be crowned in order to be King? If so, when did all these things take place? An answer to these questions would greatly interest many readers of the *Reflector*. Do the Campbellites teach that the mere word is the only spirit in the world, and that the mere convictions of judgment all they want before baptism? Can you tell us where we can find a book setting forth this doctrine? Please let us hear from you soon. JAMES.

Las Casas, Tenn.

To all the vague and dreamy fancies respecting the Divine Being and the world prevalent in his day, the narrative of Moses, opposes a simple but sublime revelation, which bears on its forehead the seal of the living God. In language, the simplicity of which befits the remote antiquity in which it was uttered, it declares the absolute and eternal distinction between the creation and the Creator, and between the creature and him who formed it. The heavens and the earth are not God, for he made them; neither the sun, nor the moon, nor the stars are God; nor are the seas or the countless wonders, animate or inanimate, they contain, for he has spoken them all alike into being. The origin of the universe had been ascribed to chance or fate, but Moses in the place of such unmeaning expressions of atheism reveals a living, personal, and only God. Matter had been supposed to be eternal, but he discloses its creation in the first words of his narrative, "In the beginning God *created* the heavens and the earth," not formed or fashioned them from previously existing materials. We have not, therefore, to do with a mere incomprehensible abstraction which clouds our comprehension, but with a living being, infinite in his power, indeed, but bodied forth by the attributes of personality, so that we can intelligently worship him.—*Geike.*

There is no arena in which vanity displays itself under such a variety of forms as is in conversation.—*Paschal.*

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100 pieces 44-inch all wool cashmere, beautiful material for summer dress, finest goods made, at 50 and 60 cents.

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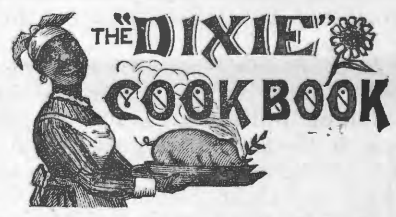

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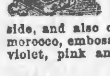

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MEETING AT BRENHAM.

Dear Bro. Poe: I have been helping the brethren here in a meeting of twelve days—no additions. The congregation of disciples is very small here, several having moved away since our meeting here two years ago. This has been a hard place to plant the truth. Brethren Demmitt, Hall, Lincoln and myself have labored here with all our might, but with little success. We had a very pleasant and tolerably profitable meeting here two years ago. The church-going people here are not numerous. There is not in my knowledge a band of more zealous Christians than the Brenham Church. Bro. C. G. Couch is the leading spirit here now, that Bro. Randall has left. Besides the regular Sunday-school and church meetings, Bro. C, has an afternoon meeting of the children of the town all that will attend. There were many things to hinder the present meeting, and prevent that success that might have otherwise been. A few are enumerated:

Closing exercises of schools; a week's races; consequent small audiences; not very good singing in consequence of our leaders leaving; *poor preaching.* We regret that the time was not spent where more good would have been accomplished. If any of those brethren to whom I have promised meetings this Summer, are expecting me to preach up an interest in their communities, they will please have me excused. There are too many people in this State hungry for the gospel for me to spend the little time I have in trying to stimulate an appetite in stupid and listless people that have gone to sleep under the sound of preaching.

Neither can I preach to people who are not present, in order to get them to come out. I mean this, I cannot preach a big first principle sermon to a little crowd of zealous Christians who know as much about first principles as I do, in order that they may go away and brag on that big sermon and induce somebody else to come. I preach to those who are present. A brother said to me during a meeting attended solely by our brethren and their children, "Bro. Clark, I wish you would give us a good old fashioned sermon "on Christian Union." Said I, if you will furnish the congregation, I shall be delighted to furnish the sermon, but I do not see the propriety of preaching Christian Union to people who are already united.

I shall spend a few days at Concord, eight miles south of this, where that noble soldier Ed. Dabney lives and has preached for many years. I shall try there to recover some of my self confidence, but none of the *conceit* that has been so completely sifted out during this meeting.

If there are any brethren in Texas who are at all afflicted with that nauseating disease called *self conceit*, I am prepared to present an infallible remedy, without money and without price. Here is a hint: accept a call to hold a meeting at one of these large and old towns of Texas. That is all that *you* need to do. If you are *very* conceited you will suggest to Bro. A, to put a little puff in the daily paper. You need not, however, thus expose your conceit, for that is just what Bro. A. will do.

The preaching hour has arrived; you have just accidentally had your eye fall on that modest puff. The mercury in your preaching thermometer rises to fever heat of expectation. You go into the house early that you may not have all eyes staring as you walk in. You are well charged with the electric fluid, just waiting for the "great cloud of witnesses," when may begin the sermon tinged with lightning words. There is your audience, a little squad of brethren before you and a few stragglers, one to each bench along the walls. Now, old fellow, boom away, lift yourself by your boot straps, lift up your voice unto the hills far way.

A. C.

Brenham, Texas, June 15, '83.

One's self-satisfaction is an untaxed kind of property which it is very unpleasant to find depreciated.

ITEMS, PERSONALS, ETC.

The address of Bro. J. H. Jackson, late of this city, will be Denton, Texas, hereafter.

Chicago has a drinking saloon to every one hundred and forty inhabitants!

Bro. R. M. Gano has accepted a call to labor half his time with the church at Georgetown, Ky.

Our junior editor will begin a protracted meeting at Pinewood, Tenn., Saturday night before the third Sunday in July.

Bro. T. F. Moseley, an elder of Salem church, and one of Franklin county's staunch citizens, called at the ADVOCATE office Friday.

We take pleasure in announcing that Bro. Jas. H. Brooks, a young preacher of Bowling Green, Ky., will act as agent for the ADVOCATE.

Please do not forget our old friends John Ramage & Son., 48 North College St., Nashville, Tenn., when buying boots and shoes.

Our junior editor will preach at Hebron, in this county, the 2nd Lord's day in July, and Saturday night before.

The obituary of W. C. Kuykendall should have appeared some weeks sooner, but was lost by the typos.

The ADVOCATE has now a larger list of subscribers than it has ever had. Friends, please continue your efforts to make its field still wider.

The *Messenger* says, and no doubt many newspaper publishers will agree with it, "that one dollar in the summer is worth two in the winter."

Bro. J. A. Harding's address for three weeks will be Kilsyth, Ontario, Canada. The U. S. three-cent stamp will carry a letter through to him.

Send us your orders for Popular Hymns, note edition, $3.60 per dozen by mail. Revised word edition, by mail, $1.70; old word edition, $1.40 by mail.

The white brethren of Tennessee are asked to send the names of all the colored preachers of their acquaintance in the State to J. W. Smith, (colored), Lynchburg, Tenn., by the 20th of July.

The *Western Christian Advocate* is in tribulation. The following paragraph explains:

"If the editor of this paper dies soon, the writer of long articles will in all probability be the cause of it."

A "Faith Rest" is to be established in Cincinnati, Ohio. It is for the accommodation of all classes of sick persons who believe they can be cured by simple faith and prayer.

WANTED.

A gentleman and wife, now in charge of Paducah College, desire a situation as principal and teacher of music in some first-class High School in the south or southwest. The best of reference given. Address J. P. Parker, Paducah, Ky.

The American Bible Society refuses to publish translations of the Bible in heathen lands in which *baptize* is translated *immerse*, and also refuses to aid in circulating the Revised Version, because it favors the same rendering—thereby showing a narrow sectarian spirit.

A step in the right direction was taken by the Immigrant Commissioners of New York, who held a meeting and resolved to put a stop to the flooding of America by pauper immigrants from England and Ireland, whose passage had been paid by the English government. The steamship companies will likely be compelled to return such at their own expense.

"Will you be so kind as to inform us as to what our duty is toward negligent and indifferent brethren and sisters, that show no desire to meet with us upon the first day of the week to commemorate the death and sufferings of our Lord? We have visited them in person, and still they fail to meet with us. Shall we withdraw from them or not?" M.

Patiently persevere, and try to get them to love the Lord and his service. Lack of faith and the love that comes from faith is the trouble. Labor with them, and pray humbly and faithfully for them. If it does not convert and save them, it will abundantly refresh and bless your souls. It will not be labor lost or prayers thrown away.

D. L.

A Texas brother sends the following for Bro. Harding, to us, as he was doubtful where to send it, as Bro. H. was about leaving Detroit:

Bro. Harding:—I do not know whether you are paid anything for what you write for the ADVOCATE or not. But be that as it may, I herewith send you a post-office money order for five dollars, feeling assured that it will be spent in our Master's cause, and may he grant you health and strength and many days to devote to him and his cause.

Bro. T. C. Little writes:

"It was my privilege to spend a night with Bro. B. F. Hart, recently; found him still suffering with his throat. It has been troubling him for sometime, and has grown so much worse that he is forced to stop preaching. This is to be regretted, as Bro. H. is one of our purest preachers, and always hews to the line, leaving consequences to take care of themselves. Wherever he is known he is held in high esteem for his work's sake. It is with reluctance that Bro. H. lays his armor down; his chief delight for years has been in the Lord's service. Our brother need not stand idle. He can do valuable service by writing more for the ADVOCATE. Certainly now is the time when our scribes should cry aloud against wickedness in high places. One baptism at Gum Spring, June 24th."

QUERIES AND ANSWERS.

Bro. Lauderdale will find answer as to whom was given the "birthright" of Reuben, in 1 Chron. v: 1. It was given to the sons of Joseph, Ephraim and Manasseh. What was the "age of accountability" as taught in the Old Scriptures?—[W. H. Kittrell, Austin, Texas.

How many readers of the GOSPEL ADVOCATE can answer the following question within ten days? Which of the scriptural kings does the Scripture speak of having the iron bedstead?—[William T. Canup, Pulaski, Tenn.

My father adds to the question asked by Bro. B. W. L., in the GOSPEL ADVOCATE, No. 23, June 6th, "What action forfeited Reuben's birthright?" He offers to me a Bible to give answer, and, after searching the Scriptures, I find it in 1 Chron. v: 1–2. He admits that I have answered his question, but claims that Judah succeeded to the birthright, and I claim that Joseph succeeded to it. Am I entitled to the Bible?—[Jesse A. Sturdivant, Kenton, Tenn.

I see in the ADVOCATE of June 20th, some answers to Bro. Lauderdale's question, which are not correct. The birthright was given to Joseph. 1 Chron. v: 1–2: "Now the sons of Reuben, the first born of Israel, (for he was the first born; but for as much as he defiled his father's bed, his birthright was given unto the sons of Joseph, the son of Israel; and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's)."—[W. A. Sewell, Viola, Tenn.

Put a man into a factory as ignorant how to prepare fabrics as some teachers are to watch the growing of juvenile minds, and what havoc would be made of raw material.

Look on *little* deeds as great, on account of the majesty of Christ, who dwells in us, and watches our life; look on *great* deeds as easy, on account of His great power.

THE REPROACH OF CHRIST.

When we read of the sufferings of the early Christians, under the fierce persecution, and compare their circumstances with our own, we feel that we have little to endure in comparison with those of whom the world was not worthy. When stories come to us from heathen lands, telling of converts there who cheerfully give up all things, home, fortune, friends, fond associations, and without a murmur, confess Christ and receive baptism, we are shamed at our easy path, contrasted with theirs which is so hard and rough.

Yet the offense of the Cross will never cease while Christians live in the world. Enmity to Christ, in one age and under one sky, assumes the form of cruel despotism, loads men with chains, and sets up the rack and the faggot-pile. Under another sky and in another age, the same sly and subtle malice peeps out from the gay masks of frivolous and apparently innocent pleasures, drops poison into literature, and sneers at old-fashioned piety as something narrow, bigoted and ignorant.

The reproach of Christ must be accepted and borne with by Christ's followers. There can be no compromise between religion and worldliness. They who would belong truly to the Master, must still be singular in many things and content to be so. A peculiar people, set apart to a sacred service, wholly consecrated to the Lord, looking for their reward to the heavenly rest and the victor's crown, where ten thousand times ten thousand shall ascribe honor and power and glory to the Lamb that was slain, such a people must our Saviour's disciples be.

There is declension in the churches. Spiritual life languishes, revivals are occasional, conversions are few, prayer-meetings are thinly attended. Men and women rush here and there to be thrilled by eloquence or soothed by music, forgetting that the office of the pulpit is to teach with simplicity and sincerity, the plain truth of the Word, and the duty of those in the pews, is to learn. An effeminate church membership finds itself unequal to the strain of a brief second service. The Lord's treasury is not replenished by willing offerings, but receives on the contrary grudging and niggardly concessions, not worthy to be called gifts.

Wherefore? Surely the answer is not far to seek. We have become weary of the reproach of Christ, once proudly worn. We think to combine time-serving and mammon-worship, with true religion and undefiled. The Lord's service is not the supreme interest, the predominating motive, of the Lord's people. Until it shall become so, until we are in earnest, crying mightily to Him who alone can help, our churches shall be lukewarm, and in peril of the Laodicean's doom.

We must scorn the reproach of the world, and joyfully take up the reproach of Christ, if we would be useful, happy and holy Christians.—*By Mrs. M. E. Sangster, in Christian Intelligencer.*

Dr. Oliver Wendell Holmes recommends the planting of trees as monuments. "If it is something," he says, "to make two blades of grass grow where only one was growing, it is much more to have been the occasion of the planting of any oak which shall defy twenty scores of winters, or of any elm which shall canopy with its cloud of foliage half as many generations of mortal immortalities."

He that will not permit his wealth to do any good to others while he is alive, prevents it from doing any good to himself when he is dead; and by an egotism that is suicidal, and has a double edge, cuts himself off from the truest pleasure and the highest happiness hereafter.—*Colton.*

It is better in some respects to be admired by those with whom you live, than to be loved by them. And this not on account of any gratification or vanity, but because admiration is so much more tolerant than love.

Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm.—*Colton.*

General News.

The June rise of the Mississippi has been doing great damage in and around St. Louis, and at one time serious apprehensions were felt that the enormous lumber yards would be flooded and about 70,000,000 feet would be floated. The water has begun to decline, however, and the danger is thought to be past. It is estimated that about 100,000 acres of rich land are under water and that the loss in crops and personal property already amounts to about $1,000,000.——It is reported on good authority that the Mormons are about to found a college in Kirtland, O. The second story of the temple is to be used as a chapel, and the building of a large boarding hall is projected. They have $19,000 to start with.——A balloonist, E. L. Stewart by name, made an ascension in an old-fashioned hot-air balloon at Fayette, Mo. At a height of about 2,000 feet the balloon bursted and the aeronaut fell into a stream and disappeared. His body was afterwards recovered.——Dr. Isaac Hathaway, of Philadelphia, was arrested on the charge of assault, and in the cellar of his house were found the skeletons of more than twenty infants that had doubtless been brought into the world by criminal malpractice.——The Wheeling Glass-works Company, at a depth of eight hundred and forty feet, have struck a strong vein of gas, which they will use for fuel in the glass-works.——The postal cards are made at Holyoke, Mass., by forty men who turn out about a million daily. They have diminished the writing paper by from $12,000,000 to $15,000,000.——It is the talk in Chicago that the recent failures will stop the reckless style of speculating, and in produce, at least, there will not be another corner for at least two years. Wheat is beginning to move, and prices are recovering.——A boarding-house keeper at Elizabeth, Pa., brought an action for nuisance against eight young ladies who were accustomed to assemble for conversation in a shady nook near his house. The suit went against him, to the delight of all the town.——A fearless Hoosier, living near Shelbyville, who responds to the name of Bud Hungerford, went fishing, and used a cartridge of dynamite for bait. It has since been found necessary to amputate his left arm and set two broken legs. Otherwise he is not much injured.——A New York man has succeeded in perfecting a paper cross tie for railroads, which, it is confidently expected, will in time entirely supersede wooden ones. The inventor claims that in order to cross tie the 10,000 miles of railroad which were built last year, and to supply the demand for fresh ties upon all the roads, it is necessary to cut down 300,000 acres of forest.——C. A Robinson discovered a strange man mounting a horse taken from his barn, near Shelbyville, Ind., and, revolver in hand, went out and ordered him to return the animal to his stall. Instead of doing so, the thief took to the road at a mad gallop. The farmer followed on another horse, and at the end of a mile lodged a bullet in the thief's leg, which caused him to surrender. The farmer put him in jail.

Foreign.—Fifty-two deaths from yellow fever are reported to have occurred in Havana last week. At Vera Cruz the fever is making frightful ravages among the Europeans and Americans. There have been one thousand deaths within two months. The heat has become almost unbearable.——A Berlin dispatch reports terrible floods in Silesia, attended with waterspouts. The town of Hirschberged was submerged, and adjacent villages also. In various other places a like state of things exists.——Dom Pedro has reigned in Brazil more than fifty-two years.——On the south side of the Acropolis, at Corfu, a series of excavations have been begun; and on the spot where once stood the Temple of Dionysius, a charming head of a marble statue of Venus has been found. It is universally pronounced by all connoisseurs who have seen it to belong to the best period of ancient Greek art, and to be one of the most excellent specimens ever found. The head is in the possession of the Austrian consul, at Corfu, and copies are shortly to be produced in bronze by a Berlin firm.——The Pope has requested President Grevy to use his influence to prevent a painful conflict between Church and State in France.——Lord Churchill, in a communication to Gladstone, offers proof that the Khedive was the real author of the massacre at Alexandria.——The Puppet Theatre, on the shore of Lake Como, Italy, took fire and forty people lost their lives. The spectators thought the first cry of fire was part of the performance, fire being used on the stage at the time, and made no effort to escape, and did not discover the mistake until the fire burst into the room.

Supporting Grace.—Let no one think for a moment that because God has answered his prayers, and granted him a deeper work of grace, that therefore he may hope for an exemption from trials, temptations, and afflictions. They will come. But if we are "looking unto Jesus;" they will not move us off the Rock; and that is the most important matter. In the time of conflict and darkness be concerned about two things: first, is my consecration entire? yes; second, do I this moment accept any trust in Jesus as my perfect Savior? Yes. Then "all is well." I am on the Rock. The Rock may be in the valley, or on the hill-top—in the cloud or in the sunshine—it matters not if we are on that sure foundation. All is well. It is not darkness, temptation, or trial that separates the soul from God—it is only sin. Let, then, our trusting souls adopt as their motto, "Any thing but sin;" anywhere with Jesus.

Christ.—Christ is the Lamb of God that taketh away the sin of the world; he would fix our eyes on himself in his suffering, that when we see him on the cross, we may learn to be of the same spirit. But the lamb that was slain has become the Good Shepherd; feeding his sheep, and leading them to living fountains of waters. We are his and his only; nothing can be to us as he is; he lays special stress on this, that we are his own in a way we cannot belong to any one else, or anything to us. If we have forgotten this, he has not, he is still seeking us, because we are his own. Everything else will forget us, but he will not. No one else can care for us as he does.—*Isaac Williams.*

Mind Little Things.—Springs are little things, but they are sources of large streams; a helm is a little thing, but it governs the course of a ship; a bridle is but a little thing, but we know its use and power; nails and pegs are little things, but they hold the parts of large buildings together; a word, a look, a smile, are little things, but powerful for good or evil. Think of this, and mind the little things. Pay that little debt; if it is a promise, redeem it; you know not what important events may hang upon it. Keep your word sacred; keep it to the children—they will mark it sooner than any one else, and the effect will probably be as lasting as life. Mind little things.

I always believed in *life* rather than *books*. I suppose every day on earth, with its hundred thousand deaths, and something more of births—with its loves and hates, its triumphs and defeats, its pangs and blisses—has more humanity in it than all the books that were ever written put together. I believe the flowers growing at this moment send up more fragrance to heaven than ever exhaled from all the essences that were ever distilled.—*Oliver Wendell Holmes.*

They are great lives that fashion themselves in prayer. Their communion with God gives them something of the dignity of their associations. All the belittling things of life are obscured and hidden under the august conceptions that engross the mind when it is holding conceptions with God. Outwardly, such a life may be plain and bare, put inwardly it is filled with the peace and warmth of the gospel, and it is fruitful in spiritual results that shall be counted among the treasures of heaven.—*United Presbyterian.*

Gravity must be natural and simple. There must be urbanity and tenderness in it. A man must not formalize on everything. He who formalizes on everything is a fool, and a grave fool is perhaps more injurious than a light fool.—*Cecil.*

The Lord's days are quiet islands in the tossing sea of life.

Home Reading.

A FRIGHTENED INFIDEL.

The following incident, clipped from the S. T. Messenger, furnishes us an instance of the working of infidel principles, under the stress of actual experience:

"A Virginia banker, who was the chairman of a noted infidel club, was once traveling on horseback through Kentucky, having with him bank bills to the value of $125,000. When he came to a lonely forest where robberies and murders were said to be frequent, he was soon lost, through taking a wrong road. The darkness of the night came quickly over him, and how to escape from the threatened danger he knew not. In his alarm he suddenly espied in the distance a dim light, and urging his horse onward, he at length came to a wretched-looking cabin. He knocked, and the door was opened by a woman, who said that her husband was out hunting, but would return, and she was sure he would cheerfully give him shelter for the night. The gentleman tied up his horse, and entered the cabin, but with feelings that may be better imagined than described. Here he was, with a large sum of money, alone, and perhaps in the house of one of those robbers whose name was a terror to the country.

"In a short time the man of the house returned. He had on a deerskin hunting-shirt, a bearskin cap, seemed much fatigued, and in no talkative mood. All this boded the infidel no good. He felt in his pockets for his pistols, and placed them so as to be ready for instant use. The man asked the stranger to retire to bed, but he declined, saying that he would sit by the fire all night. The man urged; but the more he urged, the more the infidel was alarmed. He felt assured that this was his last night on earth; he determined to sell his life as dearly as he could. His infidel principles gave him no comfort. His fears grew into a perfect agony. What was to be done?

"At length the backwoodsman rose, and reaching to a shelf, he took down an old book, and said—

"Well, stranger, if you won't go to bed, I will; but it is my custom always to read a chapter of Holy Scripture before I go to bed."

"What a change did these words produce! Alarm was at once removed from the skeptic's mind. Though avowing himself an infidel, he had now confidence in the Bible. He felt safe. He felt that the man who kept an old Bible in the house, and read it, and bent his knees in prayer, was no robber or murderer! He listened to the simple prayer of the good man, at once dismissed all his fears, and lay down in that rude cabin, and slept as calmly as he did under his father's roof. From that night he ceased to revile the good old Bible. He became a sincere Christian, and often related the story of his eventful journey as the best proof he could give of the folly of infidelity."

Such a fact as this is worth several arguments. That infidel knew that he was secure in a cabin where the Holy Scriptures were revered, and where sincere prayer was offered to Almighty God. He lay down in peace, and slept; and so would the bitterest blasphemer who to-day scoffs at God, and finds fault with his sacred word.

But suppose this backwoodsman, instead of taking down a Bible, had produced a pack of cards, a bottle of rum, and a lot of infidel and blasphemous books. Would such an exhibition have reassured this frightened skeptic? Suppose he had been reading from a book like one to which one of the foremost infidels of the day contributes an introduction, and which contains such words as these: "'Thou shalt not steal' is a moral precept, invented by the strong, the matured, the successful; and by them impressed upon the weak, the infantile, and the failures in life's struggles, as all criminals are. . . 'Thou shalt not steal,' is a maxim impressed by property holders upon non-property holders." Suppose the evening had been devoted to the cheerful occupation of proving that Moses was mistaken when he declared that God said, "Thou shalt not steal," and "Thou shalt not kill." Would such a discussion have had a very strong tendency to quiet the apprehensions of this disturbed skeptic?

Let Christian men rejoice that they have a faith which is adapted to the necessities of practical life. Let those who lack such a faith, leave the paths of darkness which they have trod so long, and turn their feet into the testimonies of the Lord.—*Safeguard.*

THE BEGINNING AND THE END.

It began in this way: Two boys came to the city from the country; they left home with kindly words of advice ringing in their ears; their parents bade them remember the good counsel given them in youth, and earnestly entreated them to resist the many temptations which the city would place before them. And they promised to remember the words of loving counsel, and went from the hearthstone of home to face the world and fight the battle of life, brave of heart and hopeful of overcoming in the strife.

One day they were going by a saloon. On the screen, which stood a little way back from the open doors hiding from passers-by what took place within, was displayed a card on which was written: "Fresh lemonade, only 5 cents a glass."

"A glass of cool lemonade would taste good this hot day," said John. "Let's go in and get some."

"I'd like the lemonade well enough," said Philip, "but I don't really fancy the idea of going to a saloon to get it."

"Pshaw!" laughed John. "What difference does it make whether you buy your lemonade here or somewhere else? We needn't drink anything else if we don't want to."

"I know that," answered Philip hesitatingly. "I was thinking that father wouldn't like it if he knew. He's opposed to saloons, you know."

"Yes, but how's he to know anything about it?" urged John. "Come on; I'll pay for the lemonade." And he drew his companion into the saloon.

They drank their lemonade. The proprietor exerted himself to make their call pleasant, and when they were going he urged them to have another drink.

"Better have something in it to give it the right kind of flavor," he said smilingly.

"All right," said John; and the man poured some of the contents of a long-necked bottle into each glass. The boys drank it down. The liquor was strong enough to produce considerable effect upon them. It made them "jolly," they told each other; but I don't think either of them would have called the effect that if they could have foreseen what the end would be.

Well, they went to that saloon again. It was not long before they felt a kind of contempt for a man who would drink anything as mild as lemonade. That might do for boys, but they were men, and they could drink whiskey and brandy and gin. And they could smoke, and play cards and billiards, and talk slang. This kind of an education is acquired with wonderful rapidity. In six months they were good scholars in the school of ruin.

The end came to one some two years ago; in a drunken brawl he was stabbed to the heart. To the other the end came only last week; "died of delirium tremens," a friend said.

It is sad to think that daily boys are beginning this kind of life, and sadder to think what the end may be. O, boys, be careful.—*Temperance Banner.*

THE BRETON SAILORS' PRAYER.—How beautiful is that simple prayer which, it is said, the Breton sailors are wont to utter when launching out upon the heaving ocean: "Keep me, my God; my boat is so small, and Thy ocean is so wide!" For God is just the same upon the waters as He is upon the land; the sea is His and He made it; though tempests come and in the wilderness of fierce floods death yawns blackly on every side, His power that stilled the turbulent sea of Gennesaret can deliver His children from the wildest war of wind and waves. The prayer of the Breton mariner becomes the prayer of every soul that has learned to revere, to obey, and to trust: "Keep me, my God; I am so weak and Thou so mighty; put underneath me Thine everlasting arms and I shall be upheld!'

Trust him little who praises all, him less who censures all, and him least who is indifferent about all.

A HALF-HOUR BY MYSELF.

"I am determined," said Mrs. Payne, with an air of resolution, "to secure a half-hour by myself every day."

"Nothing easier, my dear," said her husband. "Just go to your room, lock the door, and forbid anyone, child or servant, to come near you for the time you wish to stay there."

"I have not found it easy hitherto," said Mrs. Payne; "but I do so want to have a bit of quietness put before the beginning of the day's duties, that I shall try once more. I think I will take the half-hour after nine o'clock, when the older children have gone to school, and Ellen has the little ones in the nursery."

"Well, my love," said Mr. Payne, "if you are decided in the matter, you will have no difficulty. But you know you are so impulsive and undecided."

Mrs. Payne made no reply, though she considered the last observation very unjust. The next day she did try to get her half-hour.

She had seated herself by the window, with her Bible open, and was just looking up the marginal references to a text on which she had been thinking, when there came a knock at the door.

It was the cook.

"I asked you, Maria, not to come to my room until I should ring for you."

"Yis, ma'am. Excuse me, ma'am, but the marketing's come home, and Mr. Payne's forgot to send butter, and the lettuce is that wilted you never can use it, and we are out of sweet oil. So I kept the man, till I'd axed you to send an order back with him."

"Thank you, Maria. I will go down and see him."

Interruption No. 1.

The man being disposed of, Mrs. Payne returned to her Bible. Five minutes passed. Sound of drum-beats in the passage and Robbie going up and down, beating with all his might on his new drum.

"Why, oh! why did papa give the boy a drum?" ejaculated the mother, with both hands pressed against her head. When she could bear it no longer, she opened the door and said:

"Robbie, my little man, ask Ellen to put on your coat, and then, dearie, take your drum 'way, 'way off to the foot of the garden and beat it there."

"O, mamma, please let me stay here and make music for you!"

"Not here, dear, it hurts my poor head."

Interruption No. 2.

Mrs. Payne settled herself again. The house was still. The drum had receded into the distance. The Bible verse resumed its sway over her soul, as she tried to take in its meaning. The clock ticked on.

Interruption No. 3.

Another knock.

"Mr. Payne's sent a note from the office, and an answer's wanted in haste."

The note was read, the answer written, and the clock struck the half-hour.

When Mrs. Payne told me all about it, I recalled to her a sweet legendary story told of a holy woman of long ago, who, being five times in an hour interrupted at her devotions, went with a serene face to household duties, saying, "A wife and mother, when called away from her God at the altar, must find him in her daily cares."

It is pleasant and profitable to have half hours and hours in solitude with the Master, yet there is sometimes the truest Christian grace shown by those who faithfully follow him, while all sorts of little things break in on their tranquility.—*Aunt Marjorie, in Christian Intelligencer.*

WARM AND COLD-BLOODED ANIMALS.—In warm-blooded animals the heart's action ceases in a very few minutes after the destruction of the nervous centers, or after the circulation of the blood in its own vessels is by any means arrested. Not so with cold-blooded animals, however, as the heart of one of them may continue to beat for many hours after it has been emptied of blood, and even after it has been cut out of the chest. The pulsations of the heart of an eel have been seen to continue for six hours after separation from the rest of the body; of a torpedo, nine hours; and of a salmon, for twenty-four hours.

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No one who is a lover of riches, or a lover of pleasure, or a lover of glory, can at the same time be a lover of men.—*Epictetus.*

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Revenge is an act of passion; vengeance of justice; injuries are revenged; crimes are avenged.—*Johnson.*

Dr. Pierce's "Favorite Prescription" perfectly and permanently cures those diseases peculiar to females. It is tonic and nervine, effectually allaying and curing those sickening sensations that affect the stomach and heart through reflex action. The back-ache, and "dragging-down" sensations all disappear under the strengthening effects of this great restorative. By druggists.

The clouds above us cannot long conceal the heaven beyond them.—*Edward Wigglesworth.*

Fishing for Money.

The girl of the period fishes for the man with lots of "tin" in the hands or in prospect, if he hasn't enough of common sense to properly set a yellow hen - but all shrewd people who know what good heath is and desire to retain it use Swayne's Pills, because they contain no mercury or any other deleterious substances, acting upon the system like magic. Liver Complaint, Bilious Disorders, Dropsy, Epilepsy, Female Derangements, etc., etc., are soon overpowered by their use and the wise ones will take advantage of this hint.

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What you are doing for love you can do longer for mere gain. The higher motives drives out the lower. —*W. H. Freemantle.*

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taught their daughters that "a stitch in time saved nine." A pill in time saves not only nine, but ofttimes an incalculable amount of suffering as well. An occasional dose of Dr. Pierce's Pellets (Little Sugar coated Pills), to cleanse the stomach and bowels, not only prevents diseases but often breaks up sudden attacks, when taken in time. By druggists.

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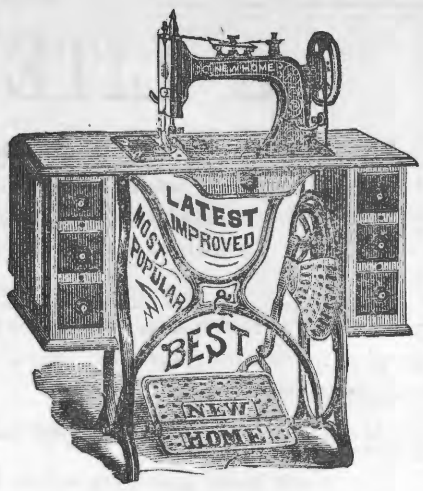

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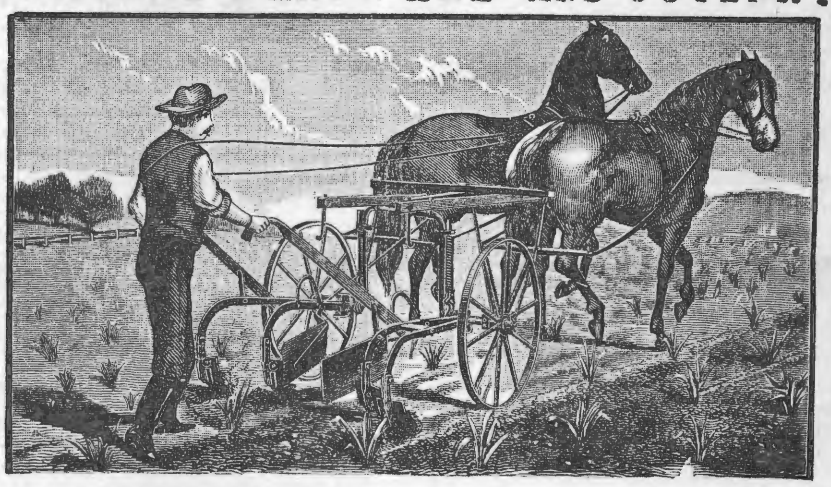

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July 4, 1883.

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Good Ordinary	8⅝
Low Middling	9¼
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COUNTRY PRODUCE.

GINSENG	1 50 to 1 65
BEESWAX—Choice	35
DRIED FRUIT—Apples	4
Peaches, halves	4
" quarters	3½
TALLOW	7½
POTATOES—Irish, per bbl	75 to 1 00
PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1¾
FEATHERS—Choice	55 to 60
BUTTER	10 to 12½
CHICKENS—Hens	10 to 20
Young Chickens	8 to 14
EGGS	10
HIDES—Dry Flint	15 to 16
Dry Salted	11 to 13
Green Salted	7½ to 8
WOOL—Tub Washed	32 to 34
Unwashed, Clothing and Combing	18 to 22
Unwashed Lamb's Wool	none.
Burry One-third less	

FLOUR AND GRAIN.

FLOUR—Superfine	4 25
Extra	5 00
Choice Family	5 75
Fancy	6 25
Patent Process	6 75
BRAN—Loose Car loads, per ton	17 00
WHEAT—	100 to 117½
CORN—Sacked in Depot, white	49½
New, from Wagon, shelled	48
" " " in ear	50
OATS—Sacked in Depot	53
RYE—From wagon, Seed	50
BARLEY—from wagon	50
HAY—Mixed	14 00
Prime Timothy	15 00
Choice "	15 50

LIVE STOCK.

CATTLE—Best fat Steers, per 100 lb	4 50
Best Butchers	4 00
Ordinary thin Cattle	2 50 to 3 00
Sheep, Fat	2 50 to 2 75
" Stock	3 00 to 3 25
Lambs	3 75 to 4 00
Heavy Hogs	5 25 to 5 50
Light Hogs	4 00 to 5 00

PROVISIONS.

BACON—Clear Rib Sides	11¾
Shoulders	8
LARD—Buckets	13½
Tierces	12½
HAMS—C. C. C.	13 to 13½
COUNTRY MEAT—Shoulder	9
Clear Sides	12
Hams	12½
Lard, from wagon	11½
BULK MEATS—Clear Rib Sides	10¾
Clear Sides	11⅛
Shoulders	8½

WHOLESALE GROCERIES.

SUGAR—New Orleans (kettle) per bbl	7½ to 8
Yellow Clarified	8¾ to 9
White Clarified	9 to 9¼
Granulated	9¾ to 10
Crushed and powdered	10½
A Coffee	9¾ to 10
MOLASSES—New Orleans	45 to 58
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	8¾ to 9½
NAILS—10d	3 75
Horse shoes	5 00
SALT—Seven bushel barrels on cars	1 89
5½ bushel bbl	1 40
LEATHER—Oak Sole	35 to 40
Buffalo Slaughter	27 to 25
Hemlock	24 to 27
In Rough	20 to 24
SEEDS—Herd's Grass	1 00 to
Blue Grass	1 00 to 1 15
Clover	
Timothy	2 25 to 2 50
Orchard Grass	1 40 to 1 2
German Millet, from wagon	
Hungarian and Missouri	

TOBACCO.

Common to good lugs	2 75 to 4 5
Low leaf	5 00 to 6 00
Common to medium leaf	6½ to 7½
Good leaf	7 50 to 8 50
Fine leaf	

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Winston, Forsythe, County, N C March 15, '80.
Gents—I desire to express to you my thanks for your wonderful Hop Bitters. I was troubled with Dyspepsia for five years previous to commencing the use of Hop Bitters some six months ago. My cure has been wonderful I am pastor of the First Methodist church of this place, and my whole congregation can teseify to the great virtue of your bitters. Very respectfully, Rev H Ferobee.

Rochester, N. Y., Narch 11, 188⁰.
Hop Bitters Co—Please accept our grateful acknowledgement for the Hop Bitters you were so kind to donate, and which was such a benefit to us We are so built up with it we feel you again
Old Ladies of the Home of the Friendless

Delevan, Wis Sept 24, 1880
Gents—I have taken not quite one bottle of the Hop Bitters I was a feeble old man of 78 when I got it. To-day I am as active and feel as well as I did at 30 I see a great many that need such a medicine
D Royce

Monroe Mich Sept 25 1875
Sir—I have been taking Hop Bitters for inflammation of the kidneys and bladder; it has done for me what four doctors failed to do—cured me The effect of the bitters seemed like magic W L Carter

If you have a sick friend, whose life is a burden, one bottle of Hop Bitters will restore that friend to perfect health and happines.

Bradford, Pa., May 8, 1881.
"It has cured me of several of diseases, such as nervousness sickness at the stomach, monthly troubles, etc. I have not seen a sick day since I took Hop Bitters." Mrs Fannie Green.

Evansville, Wis., June 24, 1882.
Gentlemen—No medicine has had one-half the sale here and given such universal satisfaction as your Hop Bitters have. We take pleasure in speaking for their welfare, as every one who tries them is well satified with their result. Several such remarkable cures have been made with them here that there are a number of earnest workers in the Hop Bitters cause. One person gained eleven pounds from taking only a few bottles. Smith & Ide.

Bay City, Mich., Feb. 3, 1880.
Hop Bitters Company—I think it my duty to send you a recommend for the benefit of any person wishing to know whether Hop Bitters are good or not. I know they are good for general debility and indigestion; strengthen the nervous system and make new life. I recommend my patients to use them. Dr A Platt Treater of Chronic Diseases
Superior, Wis., Jan. 1880.
I heard in my neighborhood that your Hop Bitters was doing such a great deal of good among the sick and afflicted with most every kind of disease, and as I have been troubled for fifteen years with neuralgia and all kinds of rheumatic complaints and kidney trouble, I took one bottle according to directions. It at once did me a great deal of good, and I used four bottles more. I am an old man, but am now as well as I can wish. There are seven or eight families in our place using Hop Bitters for their family medicine, and are so well satisfied with it they will use no other One lady here has been bedridden for years, is well and doing her work from the use of three bottles. Leonard Whitbeck

What it Did for an Old Lady.

Coshocton, Station, N. Y., Dec. 28, 1878.
Gents—A number of people had been using your bitters here, and with marked effect. A lady over seventy years, had been sick for the past ten years; she had not been able to be around. Six months ago she had been helpless. Her old remedies or physicians being of no avail I sent forty-five miles, and got a bottle of Hop Bitters It had such an effect on her that she was able to dress herself and walk about the house After taking two bottles more she was able to take care of her own room and walk out to her neighbor's, and has improved all the time since My wife and children also have derived great benefit from their use.
W B Hathaway Agt U S Ex Co

Honest Old Tim.

Gormam N H July 14 1879
Gents—Who ever you are I don't know; but I thank the Lord, and feel grateful to you to know that in this world of adulterated medicines, there is one compound that proves and does all it advertises to do, and more Four years ago I had a slight shock of palsy, which unnerved me to such an extent that the least excitem nt would make me shake like the ague Last May I was introduced to try Hop Bitters I used one bottle, but did not see any change; another did so change my nerves that they are now as steady as they ever were It used to to take both hands to write but now my good right writes this Now, if you continue to manufacture as honest and good an article as you do, you will accumulate an honest fortune, and confer the greatest blessing on your fellow-men that was ever conferred on mankind Tim Burch

Anna Maria Krider, Wife of Tobias K.

Chambersburg July 21 1875
This is to let the people know that I, Anna Maria Krider, wife of Tobias Krider, am now past seventy-four years of age My health has been very bad for many years past I was troubled with weakness, bad cough, dyspepsia, great debility and constipation of the bowels I was so miserable I could eat nothing I heard of Hop Bitters and was resolved to try them I have only used three bottles, and I feel wonderful good, well and strong again My bowels are regular, my appetite good, and cough gone I think it my duty to let the people know how bad I was and what the medicine has done for me, so they can cure themselves with it

My wife was troubled for years with blotches, moth patches, freckles and pimples on her face, which nearly annoyed the life out of her She spent many dollars on the thousand infallible (?) cures, with nothing but injurious effect A lady friend, of Syracuse, N Y who had had similar experience and been cured with Hop Bitters induced her to try it One bottle has made her face as smooth, fair and soft as a child's and given her such health that it seems almost a miracle
A Member of Canadian Parliament.

A Rich Lady's Experience.

I travelleed all over Europe and other foreign countries at a cost of thousands of dollars in search of health and found it not. I returned discouraged and disheartened, and was restored to real youthful health and spirit with less than two bottles of Hop Bitters. I hope others may profit by my experience and stay at home. A Lady, Augusta, Me.

I had been sick and miserable so long, causing my husband so much trouble and expense, no one knowing what ailed me. I was so completely disheartened and discouraged that I got a bottle of Hop Bitters, and used them unknown to my family. I soon began to improve and gain so fast that my husband and family thought it strange and unnatural, but when I told them what had helped me, they said: "Hurrah for Hop Bitters! long may they prosper, for they have made mother well and us happy."
The Mother.

My mother says Hop Bitters is the only thing that will keep her from her old and severe attacks of paralysis and headache—ED *Oswego Sun.*

Luddington, Mich., Feb. 2, 1880.
I have sold Hop Bitters for four years and there is no medicine that surpasses them for bilious attacks, kidney complaints and many diseases incidents to this malarial climate. H T Alexander

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Every business house in the following list is known to us as being perfectly reliable, and responsible, and as our readers are compelled to have the various articles sold by these merchants, we think it is a favor to direct them to the best places to obtain them. We will be very greatly obliged if all who buy will state that they saw the advertisement in the

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Thomas, McLester & Co, corner Public Square and Bridge Avenue.

Carpets, Oil Cloths, Mattings, Etc.
Manlove & Co., 31 North Cherry St.

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John Ramage & Son, 48 North College St.
Hogan & Hopkins, 20 Public Square.
Aldrich & Harris, 106 Union St.
John Holahan, 99 Union St.

Hardware, Cutlery, Farming Implements, Etc.
Paschall, Fall & Co., 57, 59 and 61 S Market St.
Dudley Bros. & Lipscomb, 84 and 86 Broad St.

Wholesale Grocers
McGuire, Scoggins & Co., 103, 105 and 107 Broad St.
Bailey, Davis & Co., 38 South Market St.
Hogan & Hall, (retail also) 106 Broad St.

Steam Laundry and Shirt Factory.
John A. McEwen, 28 N. Cherry St., opposite Maxwell House.

Picture Galleries.
Koelle n & Patterson, 139 Union St., (Successors to W. E. Armstrong)
Schleier, McGavock Block, Cherry St.

Dentists.
Dr. F. A. Badger, office corner High and Church Sts., (Odd Fellow's Temple.)

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Lebeck Bros., 17 Public Square.
Dodd Bros., 103 Union St.

Men's and Boys' Clothing.
Huntington, 60 Church Street, opposite Maxwell House.
W. A. Lannom, 18 Public Square.

Tinware, Stoves, Etc.
Gee. E Cooper & Co., 22 North Market St.

Baby Carriages, Toys, Etc.
John Luck, 215 Church Street.

Paints, Oils, Glass, Etc.
Warren Bros., corner Church and College Sts.

Sewing Machines.
F. H. Stickley, 155 Union St.

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Frank Anderson & Co., 117 and 119 South Market St.

Grain and Hay.
B. S. Rhea & Son, 32 South Market St.

Jewelry.
B. H. Stief, 101 Union St.

Pictures, Frames, Etc.
J. W. Orchard, 134 Union St.

Show Cases.
M. Strube & Co., 46 and 48 North Front St.

School Agency.
S. S. Woolwine, Manager, 183½ Church street.

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Hicks, Houston & Co., 54 North Market and 51 North College streets (Wholesale and retail.)

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NON-RESIDENT NOTICE.

(Circuit Court, May Rules, 1883.)

Hittie Nolen vs. Lee Nolen.

In this cause it appearing to the Clerk from the allegations set forth in the bill, that the defendant is a non-resident of the State of Tennessee, so that the ordinary process of law cannot be served upon him, therefore orders that publication be made in the GOSPEL ADVOCATE, a newspaper published in Nashville, Tennessee, once a week, for four consecutive weeks, requiring the said defendant, Lee Nolen, to appear at the courthouse in the city of Nashville, on the 4th Monday in June next, then and there to plead, answer or demur to complainant's bill, or the same will be taken for confessed and the couse set for hearing ex-

Witness, J. E. ALCRICH, Clerk,
By H. C. Hudson, D. C.

ELI T. MORRIS, Sol. for Compl't.

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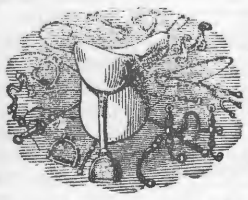

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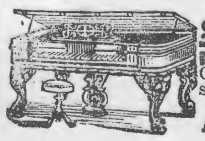

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THE GOSPEL ADVOCATE.

VOLUME XXV., NUMBER 28. } NASHVILLE TENNESSEE, JULY 11, 1883. { $2.00 YEARLY IN ADVANCE. POSTAGE PREPAID.

EDITORS:

D. LIPSCOMB, E. G. SEWELL.

Confidence.

In Thee I trust, on Thee I rest,
O Savior dear, Redeemer blest!
No earthly friend, no brother knows
My weariness, my wants, my woes.
On Thee I call,
Who knowest all.
O Savior dear, Redeemer blest,
In Thee I trust, on Thee I rest.

Thy power, Thy love, Thy faithfulness,
With lip and life I long to bless.
Thy faithfulness shall be my tower,
My sun Thy love, my shield Thy power,
In darkest night,
In fiercest fight.
With lip and life I long to bless
Thy power, Thy love, Thy faithfulness.

—*Frances Ridley Havergal.*

CHURCH EDIFICATION.

The whole question of the relation of the teacher to the church of God will undergo in the next few years a searching sifting by the members of the church of God, and by the public. Candidates for the ministry in all the churches are decreasing in number. The relative influence of the preacher in society is decreasing. Neither of these circumstances indicate the decline of religious interest among the people. The number of popular orators, and the influence of the speaker have greatly declined in our country within the past twenty years.

This fact is no evidence of a decline of interest among the people in public affairs. The newspaper, in politics, has taken the place of the speaker. As people read more, there is less demand for the speaker. This is just as true in religion as in politics. Those who read feel less interest in the speaker and speaking, but not less in the subject of public interest. In religion, the only evil that we see growing out of this, is, that in neglecting the public preaching as affairs are now managed, they neglect the worship, and no reading or home exercise can come in as a substitute for the worship of the Lord's house.

While the influence of the preacher has declined, and may possibly decline more yet, it does not follow that the influence of the church has declined. Heretofore the activity and influence of the church has been exerted almost entirely through the preacher. Within the last thirty years other means and other organs of activity and influence have wonderfully multiplied. The Sunday-school, with its teachers, the tract, the religious paper, the lay-preacher and the private worker, the Bible women, are all the outgrowth of the last thirty years.

It is natural that in finding these various avenues through which the influence and activity of the church are exerted, the public ministry should relatively, if not actually, lose importance and influence. This is not necessarily hurtful. The greater diversity in the modes of operation, the greater variety of talent is developed and called into activity. There is not less of religious teaching done now than formerly. People do not give less attention to the church and to religious matters than formerly. Diversity of talent prompts examination from different standpoints. This secures more thorough investigation, clearer and juster ideas of Scripture teaching. It is true, through the influx of foreign population and the temporary rise of a pretentious science, so called, an open and avowed infidelity with certain classes is more public than some years ago; yet we believe a careful recollection of the past would show more attention is now paid to religion, to religious service, and to the church service and work, than at any previous period of the history of this country.

In matters involving or affecting no command of God, the church must use the various means placed within its reach by the development of the age in which the church exists. When the people learn through public speaking, the church must use the public speaker. Because the people learned by public speaking in the days of Christ, and because printing and the newspaper were unknown, and per consequence not used in the days of the Savior, for the church to cling exclusively to preaching, and ignore and reject the printed page as a means of teaching the world, and the church would be to act with folly. This is wholly different from instituting new and doubtful organisms for the church.

The point I am aiming at is to insist (1) that no one should think because public preaching is not as much in demand as it formerly was, and the preacher's influence is not so good, that therefore religion is on the decline; (2) that the public speaking should not be forced on the people as an essential of the religion of Christ at all of its meetings. A Bible class of the members of the church, as a part of the Sunday-school, conducted by the church as its teaching, and the worship as ordained for the church would clearly meet the Scripture requirements even more fully than the public sermon. It would give prominence to the worship. It would restore the idea that meeting is for worship. If the necessity of the worship was duly impressed, it would secure a more full attendance of the members; it would do away with the idea that entertainment is needed; it would call more directly for worship from the members; it would impress the idea that every one must study, learn, know, and obey the word of God for himself. Giving all something to do would develop the spiritual life of all, and would excite the personal activity of the many; it would excite a stronger feeling of personal responsibility to God on the part of every individual worshipper; it would rid the church of the idea that the preacher must do the studying, reading and worshipping for the members, and they have only to sustain the preacher.

This is not ignoring or depreciating the work and office of the preacher. It is restoring it to its divinely appointed place. It will send him to the destitute and the ignorant to do a work publicly and privately that cannot be done otherwise. To assign men to the work God has appointed for them, is to confer the highest position and honor upon them that is possible to the men. Then my advice is to put the Sunday-school directly under the control of the church, as a part of its service, enlarge it so as to embrace all the members of the church of God, attend to it as a part of the worship, the divine teaching, engage in the acts of worship ordained for the church, and do not force the preacher to make a sermon, or the people to hear it. I believe the attendance will be more universal, the sermon more hearty and cheerful, and it will be more truly worship. Let the preacher preach to the world at a different time; send him to the destitute, and according to the necessity and demand will be the supply. God regulates that matter. If we follow God's order he performs his promises. He regulates results.

D. L.

FORGIVENESS.

Much as has been said and written on the subject of forgiveness, we are certain there is one feature of it that is very poorly understood by many Christians. Many old members, and even elders of the churches, have never yet so learned this feature of forgiveness as to practice it. We mean the forgiveness that Christians are to exercise toward each other. Paul said to all the Christians at Ephesus, "Forgiving one another, even as God for Christ's sake hath forgiven you." Eph. iv: 32. Whatever was necessary for all the Christians at Ephesus in this matter, is necessary for all Christians everywhere; therefore we all, as the children of God, are hereby commanded to forgive one another. Every child of God that refuses to do this, is a disobedient child. Just so far, therefore, as any Christian refuses forgiveness toward one that he thinks has done him wrong, however grievous the wrong may be, he jeopardizes his own safety. For there is no one that can lead a sinless life on this earth. None live and sin not. And it is a truth that no sinner can go to heaven. No stubborn, rebellious heart can go to that better land. Hence all rebellion must be given up by the children of God, and all their sins must be pardoned in this life, or they can have no promise of heaven. But if we remain stubborn, and will not forgive others, the Savior tells us we cannot be forgiven. Therefore the Christians that refuse to forgive others are thus plainly taught by the Lord that they cannot be forgiven. And as none can enter heaven with their sins upon them, and as those that will not forgive others cannot be forgiven, how are they to enter the home of the blessed? When people refuse to repent, or to be baptized, we are all ready to say they have no promise of remission of sins, since they refuse to submit themselves to the will of God. Now how much less a matter of disobedience is it for a Christian to refuse to forgive his brother that may trespass against him? We have known some brethren, old in years, who, we are sure, have never learned to practice this command. They become offended at their brethren for some cause, and never forgive them. They consign them, so far as they are concerned, to everlasting infamy. They never again speak kindly to them nor of them, nor do they ever again feel kindly toward them. We have no right to do any such thing. To be snarling and pouting against a man for ten or twelve years after an offense, real or supposed, and to refuse general Christian regards toward them, is to inflict wrong upon them, and incalculable wrong upon ourselves also. Suppose the offender has done us a wrong; then that is his wrong, and not ours, and he, not we, will have it to bear. We can well afford, therefore, to forgive such. But if we refuse to forgive, then we begin to sin, and put ourselves into as great a difficulty in the sight of God as the one that sins against us. This is something Christians cannot afford to do. It is taking too great a burden upon ourselves, and one that may prove our ruin.

E. G. S.

THE CHURCH OF ROME.

ITS CLAIMS TO APOSTOLIC SUCCESSION EXAMINED.

The following sermon was preached to a large congregation at the Church-street Christian Church, Sunday night, July 1st, by Elder R. C. Cave, in reply to that delivered at the Cathedral, on Sunday June 23, by Bishop Gross, of Savannah.

TEXT.

"I know thy works and thy toil and patience, and that thou canst not bear evil men, and didst try them which call themselves apostles, and they are not, and didst find them false."—Rev. ii: 2, Revised Version.

THE SERMON.

This language was addressed to the church of Ephesus by John, the Seer of Patmos, in obedience to the command of Him who is Alpha and Omega, the first and the last. It appears that among the Christians at Ephesus there had come certain men claiming to be apostles, pretending to have a divine commission, and calling upon the people to listen to them as the specially appointed and authorized embassadors of the Lord Jesus Christ. The Ephesians, instead of admitting the claim of these men and blindly accepting what they taught, put them to the test and proved them false; and for thus trying and exposing them, the Lord, speaking through John, commends the church.

A claim similar to that made by the men whom the church of Ephesus tried and found false was formally urged in this city, on last Lord's day, in what the press calls "a notable sermon," preached by Bishop Gross, of Savannah, to a large audience, assembled to witness the consecration of the new Roman Catholic Bishop of Nashville. In that sermon, as reported in the *American*, Bishop Gross claims in effect that he and his brother teachers of the Roman Catholic Church, are the legitimate successors of the apostles, that they are ministers of Christ to the exclusion of all others, and that the Church of Rome is the Church of Christ to the exclusion of all others. While this is no new claim and while nothing new has been brought forward by Bishop Gross in its support, the circumstances under which it is pressed upon our attention seem to demand that it shall receive some notice. I propose to-night, therefore, to examine in part the grounds on which Bishop Gross rests it.

In his sermon as reported he attempts by two lines of argument to support the claims of Roman Catholicism and overthrow the claims of Protestantism. These two arguments are based, one on apostolic succession and the other on visible unity, as these are found in the Church of Rome. I invite attention to the argument based on the assumption of apostolic succession.

The Bishop, apparently forgetting that since Judas has hung hinself and since no one has as yet been appointed to succeed him, there were only eleven apostles present when the great commission was given, says: "When about to leave the world, He (Jesus) gathered these twelve about him and said: 'Go and teach all nations the law and the gospel. I am with you to the end of all time.'" He that informs us that in order to the fulfillment of this prophecy, as he calls it, of the Lord Jesus Christ, "there must have existed in all ages that body of teachers first sent forth by Jesus himself and since perpetuated according to his doctrine;" that it would be "simple and childish" to claim "that the bishops in the Protestant churches are the successors of the apostles who received the sacred deposit or trust from Christ himself;" that no one dares deny the right of the Roman Catholic Church "to claim for its priests succession in regular order from Paul, Peter and John;" and that, therefore, the priests of Rome represent the true religion and the Church of Rome is the Church of Christ. Such is the bishop's line of argument and such the conclusion to which it would lead us. That the argument may stand out more clearly and tangibly, yet none the less strongly, I state it, in syllogistic form, thus:

The Church of Christ must have that body of teachers first sent forth by Jesus and perpetuated by legitimate succession in regular order from the apostles.

The Church of Rome, and it alone, has a body of teachers who are thus in regular order successors of the apostles;

Therefore the Church of Rome, and it alone, can be the Church of Christ.

As to its form, the argument is faultless. Nothing is needed to make the conclusion irresistible except the truth of the premises. But, unfortunately for the Roman hierarchy, the premises are not true. The first is a gross assumption; the second an assumption, if possible, still more gross How and when and where did the bishop of Savannah learn that the Church of Christ must have to-day a body of teachers who are successors of the apostles in the sense in which he uses the expression! How and when and where did he learn that the officers of the church must be successors of the apostles in the sense that each one can trace his authority back, through an unbroken line of succession, to the Apostle Peter? What proof of this has he given us? None whatever, except the misquoted commission—"Go and teach all nations the law and the gospel. I am with you to the end of all time." But, to make good his position, he must show that this commission involves the doctrine of apostolic succession. As it reads, there is not one word about succession in it, nor does it contain the shadow of such an idea. Neither is this doctrine taught in any other passage of God's word. The apostles, as such, had no successors. Their office was peculiar. Their official qualifications and work was peculiar. Neither could be handed down by them to others. To be qualified for the apostleship it was necessary for one to be an eye and ear witness of Christ, to be called directly by Jesus himself, and to be divinely inspired. These qualifications could not in the nature of things be handed down by the apostles to others. Neither could they hand down their official work. That work was to set up the kingdom of Christ on earth, to make known the terms of admission into that kingdom, to give the law for the government of the citizens of that kingdom, and to reveal the truth for the guidance of those citizens. This work they could not hand down to others because they completed it themselves They fully set up the kingdom of Christ; they made known in full the terms of admission; they published in full the laws for its government; they revealed in full the truth for its guidance. They finished their official work, and hence had no successors in it. And, since it was impossible for them to hand down to others their official qualifications and work, they, as officials in the church, can have no successors. To use the words of the learned Neander, "they stand as the medium of communication between Christ and the whole Christian Church, to transmit his word and his spirit through all ages. In this respect, the church must ever continue to acknowledge her dependence upon them, to own their rightful authority. Their power and authority can be delegated to none other." We have them with us to-day, giving us their mind, their spirit and their doctrine in the inspired volume, and teaching, admonishing and commanding us as they taught, admonished and commanded the disciples of Jesus eighteen hundred years ago. Not to fallible successors of the apostles, but to the apostles themselves, we Protestants go to learn the truth as it is in Christ Jesus; and when we are asking whence we derive our authority to preach the Gospel, instead of saying that we receive it "from our illustrious friend, the archbishop of Chicago," who can trace his authority back through Pope Leo XIII, and Pope Pius IX and Pope Clement and a long line of Roman pontiffs to the Apostle Peter, we say that we receive our authority from the King of Kings and Lord of Lords, who has given it to us through his inspired apostles.

But even were our Roman friends able to establish the first premise in this argument—even were they to prove what cannot be proved, that the Church of Christ must have a body of teachers perpetuated by legitimate succession in regular order from the apostles, they would still be very far short of establishing the claim of the Church of Rome to be *the* Church of Christ, the "mother and mistress of all the faithful." To make good that claim by this line of reasoning they must show not only that such a body of teachers is essential to the Church of Christ, but also that the Church of Rome and it alone has such a body of teachers. They must show us an unbroken chain of church officials, stretching from the Apostle Peter down to the present day, every link of which is pure gold and properly joined to the link before it. If any link in that long chain is of base metal, or is not properly united to the link before it, the chain is faulty, the line of succession is broken. Verily he who attempts to find the golden links thus bound together will undertake no easy task. I am not surprised that Bishop Gross shrank from the task, and contented himself with assuming the existence of such a chain of succession in the Church of Rome.

But let us notice what he does say by way of establishing this second premise of his argument. He first tells us that this "body of teachers" cannot be among Protestants, "because they started the reform church, and the very word reform means a church fallen, in which there is a necessity of reformation—a church that has departed from the truth, and consequently could not have been the body selected by Him to teach His word." Now I grant that reform implies corruption, but it implies corruption prior to it and necessitating it, not corruption subsequent to it and resulting from it. The reformation which gave birth to Protestantism, as far as the force of the word goes, implies corruption in the church of Rome which necessitated reform and not corruption in the Protestant Church, which is the result of that reform. To suppose that our Catholic friends do not know that such is the force of the word would be an insult to their intelligence. And now since, according to Bishop Gross, "the word reform means a church fallen"—"a church that has departed from the truth, and consequently could not have been the body selected by Him to teach His word;" and since the departure from truth which reform implies is before and not after the reform; it follows that the word reform means that the church before it—the Roman Catholic Church—was fallen, had departed from the truth, and consequently could not have been the body selected by Jesus to teach His word. I respectfully submit that as far as there is any force in the argument based on the meaning of the word reform, it lies not against Protestantism, but against Roman Catholicism.

I notice in the second place the Bishop's method of establishing this boasted line of succession. I read from him as follows:

To illustrate, we will suppose some foreigner would come to one of us Americans and say, was your Government founded by George Washington? I imagine the answer any little bright-eyed American boy would make. Certainly, he would say, George Washington was the first President of the United States. Well, the foreigner might say, how do you prove your Government is the legitimate successor of George Washington? He would say, if you go to the city of Washington you will find President Arthur there, and you will find from the record there that he was the successor of Gen. Garfield; that Gen. Garfield was the successor of Hayes; Hayes was preceded by Gen. Grant, and so on back to the days of Jefferson, Adams and George Washington, the first President.

Then, after telling us that Protestant ministers are not thus successors of the apostles, he directs our attention to the priests of Rome, and says:

Each and all of these can show their authority, and it can easily be traced back to his Holiness, Pope Leo XIII., Bishop of Rome. Now ask any little Catholic boy who Leo XIII. is. He will quickly tell you he is the Bishop of Rome, and succeeded Pius IX., who succeeded Pope Clement, and so on back to Peter, John and Paul.

Now, suppose that the line of Roman prelates could be traced back to the apostles, just as the Presidents of the United States may be traced, one after another, back to the father of his country, would that prove them to be the legitimate successors of the apostles? Does the fact that Chester Arthur now occupies the Presidential chair of this country prove that he is a legitimate successor of its first President? Most unquestionably not; and if any little bright-eyed American boy believes that it does, he ought to be placed in the public school and taught better. He ought to be taught that it is one thing to occupy the Presidential chair as George Washington's successor in point of time, and that it is another thing to occupy that chair as George Washington's successor in

point of law. He ought to be taught that it is within the bounds of possibility for a man to occupy that chair through an eight to seven arrangement that would give him no legal right to it, and that his occupancy of it by such an arrangement would not make him the legitimate successor of George Washington or any other President. To be a legitimate successor of President Washington a man must not only be President, but he must be elevated to that high rank, as Washington was, in accordance with the provisions of the Constitution. And so to be a legitimate successor of the Apostle Peter, a man must hold the high office of apostleship, not by fraud, not by usurpation, not by the strong arm of the civil Government, but as Peter held it, in obedience to the call of Jesus Christ Himself.

To make out their case, then, our Roman Catholic friends must show that Leo XIII. derives his power and authority from those who held the same power and authority in unbroken line back to Peter; and they must not only show an unbroken line of men reaching back to Peter and clothed with the power and authority claimed for the present Pope, but they must show that each man in that long line came into possession of such authority lawfully—that no one obtained the place and power of Pope through fraud, that no one wore the tiara by authority other than that of Jesus Christ, that no "graceless hypocrite crept in unawares." This they can never do. They can never accomplish even the first part of this herculean task. They can never trace the record back to Peter and show us an unbroken line of men who were acknowledged as the successors of Peter and possessed of papal power and authority. I know Bishop Gross has talked to us as though this were an easy thing to do, and has informed us that any little Catholic boy will quickly tell us that "Leo. XIII. is the Bishop of Rome and succeeded Pius IX., who succeeded Pope Clement and so on back to Peter, John and Paul," but I know, too, that a little Catholic boy who knows nothing about the matter is just the one who might be expected to make such a statement. We want here not the prattle of children, but the sober work of men.

Every candid and impartial student of history who is at all familiar with the dimmed record of the first centuries of the Christian era that has come down to us, will admit that he who attempts to trace the line of Roman pontiffs back to St. Peter, its alleged head, will find himself at the other end of that line in bewildering obscurity, if not in utter darkness. There is not the shadow of proof that the Apostle Peter was ever bishop of Rome. All accredited history goes to show that he never was, while the claim that he was rests on no better evidence than a tradition handed down to us by those interested in having us believe it. We cannot with certainty name the first in the so-called line of Peter's successors. True the Roman Breviary tells us he was Linus, and this is confirmed by the testimony of Irenæus, whose books were published about A. D. 170; but Tertullian, the thoughtful and scholarly presbyter of Carthage, who flourished about A. D. 200, denies it. Whom shall we believe? I care not. I suppose the Church of Rome had some bishop, and we may as well call him Linus as Clement. But the question is: Did the Church at Rome, immediately after the death of the Apostle Peter, have a bishop who was acknowledged as the successor of that apostle with the power and authority which the canon law of the Roman Church gives to Leo XIII., "the authority not of a mere man, but of the true God upon the earth?" If bishop Linus, or the first bishop of Rome, did not have such power and authority, he cannot be cited as the spiritual ancestor of Leo XIII. who does claim and exercise such authority. Did Linus have such authority? Was such authority conceded to him? History answers no!

I shall not weary you with a multitude of quotations that might be given on this point, but shall let one suffice. "By the 28th canon of the council holden at Chalcedon in 451," says Mosheim, "it was resolved that the same rights and honors which had been conferred upon the bishop of Rome, were due to the bishop of Constantinople, on account of the equal dignity and lustre of the two cities in which these prelates exercised their authority." This decision of the council of Chalcedon shows that as late as the middle of the fifth century the Roman bishop was not recognized as possessing the power and authority now claimed for the Pope; and that the rights and honors which were conferred upon him, were given, not on the ground that he was the successor of St. Peter, but on the ground that he exercised authority in a city of "dignity and lustre." In view of this decision of a general council of the church, in which the congregation at Rome was represented, our Roman friends are bound to admit that they cannot trace, beyond the middle of the fifth century, a line of men who were recognized as successors of the apostles in office and as clothed with the powers of the present Pope. To make out such a spiritual pedigree as is needed for Leo XIII. is beyond the power of any man; and Bishop Gross does wisely to turn over such work to a little Catholic boy who will receive with childlike credulity whatever his priest may tell him.

But there is another light in which this question presents itself to my mind. Let us suppose the spiritual pedigree of Leo XIII. made out in the most approved manner; let us suppose that Linus and his immediate successors were successors of the apostles in the Roman meaning of the phrase and clothed with all the power and authority of the modern Pope; let as suppose that they held "the place of God in the earth" which the Roman canon law gives to the present Pope; let us suppose that "the greater causes of the church, especially those which concern the articles of faith" were subject to their decision as they are subject, by the canon law, to the decision of the present Pope; and let us see what in that case would have been the state of things. Peter, you know, was not the last of the inspired apostles. He died in 68, at the latest—some say earlier. The inspired apostle John, who had labored as Peter's colleague—who is known as the disciple dearest to the Savior's heart—who had leaned on the Master's bosom and listened to words of wisdom from His lips—who had stood with him amid the glories of Tabor and who was the only one of the apostles that staid with him through the gloom of Calvary, lived on earth for thirty years, at least, after Peter's death. Now, if the assertions of Rome are to be accepted by us; if we are to suppose that Linus was the supreme head of the church on earth, and clothed with the power and authority now claimed for the Pope, we are bound to suppose that this inspired apostle was subordinate to an uninspired bishop of the Church at Rome. This uninspired Linus and his successors, if they had the power and authority claimed for Leo XIII., had the right to demand that everything written by John touching the faith of the Church should be submitted for their approval, just as the canon law of the Roman Church now requires that whatever concerns the articles of faith shall be referred to the seat of Peter. Let me repeat: If they held "the place of God in the earth"—if they had "the authority, not of a mere man, but of the true God on earth"—as the canon law of the Church of Rome says the Pope does—the inspired apostle John was in every way subject to them. Now, can any man believe the inspired apostle John was subject to these uninspired bishops of the Church at Rome? If not, he cannot believe that they had the power and authority now claimed for the Roman Pontiff, and what they did not have could not be handed down through them to successors. Hence Leo XIII. cannot cite them as his spiritual predecessors from whom he derives his official power and authority by virtue of legitimate succession.

But the difficulties in the way of our Roman Catholic friends are not yet all told. As I have said, in order to make out an unimpeachable spiritual pedigree, they must not only show an unbroken line of men reaching back to Peter and acknowledged as his successors with the power and authority now claimed for the Pope, but they must also show that every man in that line was lawfully invested with this power and authority; that he obtained it from the lawful source and in the lawful way and held it lawfully. They will find this difficult to do, but this must be done ere they can rest their claim to apostolic succession on solid ground. In endeavoring to do this, if they read history impartially, they will find that some of their spiritual ancestors were unworthy of the position they held; that some won their way to place and power by bribery and fraud, and that some ruled by the authority of earthly monarchs rather than by the authority of Jesus Christ. They will find that, since the eleventh century, the Popes have held the papal chair by authority wholly different from that by which the bishops of Rome, in the early centuries, held their office, and hence that these Popes cannot be the legitimate successors of those bishops. They will find that, by the admission of their own authorities, the sacred seat of St Peter was held by at least one heretic, severing the orthodox line of succession.

At the risk of wearying you, I shall briefly notice this case. In the year 625, Honorius I. was made bishop of Rome, and he held that office until the year 638. In the year 630, this Pope was anathematized by a general council held in Constantinople as a teacher of heresy, and this action was endorsed by more than one Pope, and especially by Leo II. Here, then, according to the decision of an ecumenical council, was one link of base metal in the golden chain—here was one heretic in the chair of St. Peter who held that chair from 625 to 638, making a break of at least twelve years in the unbroken line. I am somewhat curious as to how the Bishop of Savannah's little Catholic boy will mend this break. Will he tell us that the grace of apostolic succession can leap over a break? Then, perhaps, it leaped to Luther from some undefiled man of God before his day. Will he tell us that it can be handed down through a heretic? Then we Protestants may, from a Catholic standpoint, surely claim it.

Permit me, in conclusion, to apply to this body of teachers claiming to be successors of the Apostles another test, which is recognized by Bishop Gross as fair and just. "This body of teachers," says the bishop, "must be able to show that they have taught no other doctrines save those given by Christ." The Bishop of Savannah himself being judge, unless these teachers can show that they have taught no other doctrines than those given by Christ, they cannot be that body of teachers, that band of successors to apostleship which he claims to be essential to the Church of Christ. Whoever among them has taught doctrines other than those given by Christ must be dropped out of the line of apostolic succession. This test, given us by the Bishop of Savannah, if fairly applied in the light of unbiased history, would not only break but utterly demolish the line of succession. It would unbishop the whole catalogue of Popes from Leo I., the real founder of papacy, down to Leo XIII., the present Pope. I have already gone beyond the usual time given to a sermon and cannot enter into details on this point; but who, let me ask, will dare affirm that Christ authorized the persecution of heretics? And who will dare deny that Rome, through her prelates, has taught that heretics must be hunted to death? When did Christ teach the doctrine of indulgences now taught by the Church of Rome? Never. When did Christ teach that men may perform works of supererogation? Never. When did Christ place in the treasury of the church a fund of such good works and constitute the Pope of Rome the trustee of that fund and authorize him to sell or give from it to any one enough good works to counterbalance a certain quantity of sin? Never. When did Christ present his mother to men as an object of worship, and teach them to offer prayers to her? Never. Yet all these doctrines and many others that Christ never taught are taught by the Church of Rome through her ministers. Verily this body of Roman teachers, when tried by the test Bishop Gross has given, are found to be "men who claim to be apostles and they are not."

Hence we Protestants refuse to acknowledge their authority. Yea, we refuse to recognize the authority of any man in matters of religion. Jesus is our rightful King, and to Him only, do we swear allegiance. Being freemen in Christ, we call no man master, we swear obedience to no man, we commit our consciences to the keeping of no man, we surrender to no man the God-given right to think for ourselves, and while the exercise of this heaven born right has given rise and may still give rise to divisions in the ranks of Protestantism, we say: Better division with spiritual liberty, than visible union with spiritual slavery.

HAND-BOOK OF LITERATURE.

This book, as its title indicates, is an abridged manual of English and American literature. It begins with the earliest poem in the English language—the Lay of Beowulf—whose date of composition and author are unknown. The volume is divided into seventeen chapters—thirteen devoted to English or British, and four to American literature—each chapter representing an era.

In the first chapter, by way of introduction, is an interesting account of the formation of the English language,—how the various forces and peoples were drawn together by the hand of God for the bringing forth of the language that is destined, sooner or later, to be the common speech of the world. An instructive chart of the Aryan family of languages accompanies this book.

The first English poet, about whom there is any certain information, was Cædmon, (680,) a great part of whose life was passed as a cow-herder, the lowest of occupations among the Saxons. I copy the following anecdote of how his first poem was composed, as a specimen of the character of this work:

"We first see him seated in one of the 'mead halls' of the great, where song and mirth are resounding, and stories of great deeds, perhaps those of Beowulf, are told. It was the custom of an evening, especially on an occasion of festivity, for all, regardless of rank, to assemble in the hall, and each to take his turn to sing, accompanying his song with the harp. One evening, as the stories went round, and song and revelry grew louder, Cædmon saw that his turn was approaching, and ashamed of his inability to compose a song, he left the hall, and went out and lay down by his herds in the stable. There he fell asleep and dreamed that an angel came to him and said, 'Cædmon, sing!' Cædmon said, 'I cannot; for that reason I left the hall.' 'Nay, but thou canst sing,' persisted the angel, 'and sing, now, the song of creation.' Whereupon, the story goes, Cædman opened his lips and sang such strains as he had never heard before. And when he awoke, he not only recalled the verses of his sleep, but went on making others."

The most eminent prose writer of this period was the venerable Bede, whose fame, though he was but an humble monk, spread throughout all Europe. Theology was specially represented by Duns Scotus, an Irish monk of profound learning, from whose name, by a circuitous chance, our word *dunce* is derived.

This era, called the Anglo-Saxon period, extending through about 100 years, is condensed into one chapter. It is regrettable that more space was not devoted to this period, which is, as it were, the birth-time of our mother-tongue, and moreover the customs and home-life of any people in these early days are best revealed in their literature.

The next chapter is called the Transition Period, running through about 200 years, being the time in which the Anglo-Saxon was gradually merging, through the influence of the Norman-French, into the old English of Chaucer.

Chaucer, whose period was the latter half of the 14th century, and who may well be called the Father of English Poetry, and Wycliffe, the morning star of the Reformation, mark the beginning of modern English Literature.

In the next 150 years, literature was at a low ebb. It was a cloud behind which was forming a literary constellation whose brilliancy has not been dimmed by later ages. It was the conception of Shakespeare and Richard Hooker, of Bacon and Milton, of Spenser and the "rare Ben Jonson." To the Elizabethan or the Golden Age of English Literature the author devotes considerable space, and commendably so. About some of the great names charming anecdotes and sketches of personal history are told, making not a dry criticism of the works of the men, but a history of the men themselves in their writings.

In each chapter are given extracts from the chief writers of the several periods, and at the end is a syllabus giving in a nutshell the topics of that chapter. A handsome vignette, containing a portrait of the chief writer of the era, stands at the beginning of every chapter.

From the ninth chapter, devoted to the Age of Sir Samuel Johnson [who might be called Sir Surly Johnson] I take the following about him: "His first year in London was one of wretched poverty. Not unfrequently he had not the means to pay for a meal, and often he and his friend, Richard Savage, walked the streets of London at night too poor to pay for a night's lodging." Johnson's bitterness was unremitting. He gives this definition of *patron* in his dictionary—"one who supports and protects," and adds from his own bitter experience with Lord Chesterfield as a patron, "commonly a wretch who supports with insolence and is paid with flattery."

The last four chapters compress within narrow limits a great number of American authors. For, although America has produced no author of remarkable pre eminence, yet she has been very prolific in the number of *good* writers. Of the generous, genial bachelor of "Sunnyside," Irving, who, of all American writers, holds the cosiest place in the hearts of his countrymen, an engaging personal sketch is given.

One remarkable historical error in the American part of this book is the omission of the name of Alexander Campbell from the list of theologians of the nineteenth century. I call it a historical error, because, unquestionably, Campbell exerted, directly and indirectly, a larger influence on religious thought and life than any other man of modern history. The omission resulted undoubtedly from a narrow prejudice, for certainly the author is not ignorant of the reformatory work of Campbell and his confreres. It mars somewhat the general goodness of the book.

As a whole it is a handsome, attractive, and instructive book, well worth the careful reading of any one that wants to know something of the history of our language and writers. The author, who is a teacher of literature in the Pennsylvania Normal School, intended this work specially for use in the school-room. He makes this commendable suggestion about teaching history: "I would especially discourage teachers from dwelling too long on minute details. Teach, rather, that 'Not to know some trifles is a praise.' * * * If a pupil is required to dwell too minutely on these smaller facts, the grander objects of the study will be sacrificed, and the power of generalizing will be left uncultivated."

This book is handsomely bound in cloth, has something above 500 pages; price not given. The publishers are Eldredge & Bro., Philadelphia. The author seems to be in some doubt as to his name, signing himself in one place Esther J. Trimble, and in another, Esther J. Trimble Lippincott.

W. L., JR.

THE JULY CENTURY.

The striking portrait of John Brown in the July *Century*, and "Recollections of John Brown's Raid," by ex-Congressman Boteler, of Virginia, who was a spectator of the skirmish at Harper's Ferry and expresses the Southern attitude toward Brown; and Frank B. Sanborn's "Comments of a Radical Abolitionist" on the foregoing, lend unusual interest to the number. Both articles contain new and important information. This portrait shows John Brown in the prime of life before he grew his patriarchal beard; it is after Woodman's painting, and is engraved by Cole. The widow of John Brown, and John G. Whittier, have expressed their satisfaction with the original portrait in notes which are printed in "Open Letters" of the same number. Another important contribution to the history of the John Brown era is General Stone's paper on "Washington on the Eve of the War." This officer, now better known as Stone Pasha of the Egyptian Army, was a colonel in the United States Army in 1861, and organized the District of Columbia militia for the defense of the Capital. He writes out of his special knowledge of the dangers that threatened the Capital in the few weeks preceding Lincoln's inauguration. The overthrow of the Philadelphia Ring by "The Philadelphia Committee of One Hundred" affords E. V. Smalley a topic for a short essay on municipal reform.

The literary features of the number are specially noteworthy. Henry James shows high critical ability and raciness as an essayist in a study of "Anthony Trollope," which is accompanied by a full-page portrait. James Herbert Morse concludes his discussion of "The Native Element in American Fiction," and treats in the July number of the writers who have come up since the war. In "Early Letters of Emerson," Emerson's early literary opinions are revealed to an interesting extent in four letters which he wrote soon after leaving college.

"Striking Oil," by E. V. Smalley, a profusely illustrated article is a graphic and masterly description of the oil regions and the oil trade, in all their practical and picturesque phases. George W. Cable concludes his series of illustrated historical papers on Creole life in an article called "Flood and Plague in New Orleans," in which he draws a sorry picture of New Orleans in times of the Mississippi's overflow, plague and yellow fever. A full-page engraving of Frans Hals's painting, called "The Gipsy," accompanies a short paper on that famous Dutch painter, by Mrs. Schuyler van Rensselaer. Two illustrated articles of timely interest are "Old and New Roses," by H. B. Ellwanger, the well-known rose culturist, and a description of the art and sport of "Black Bass Fishing," by an experienced writer on the subject, Dr. James A. Henshall, of Kentucky.

Joel Chandler Harris contributes a new batch of his famous negro stories under the title, "Nights with Uncle Remus." They will be followed by others in subsequent numbers, the whole being selections from a new Uncle Remus book.

"Topics of the Time" discusses "College Presidents and the Power of Appointment," "The Real Basis of Party Harmony," and "The Greatest Need of the Working Classes." Among the "Open Letters" is an important "Study of Seasickness" by Dr. George T. Stevens; and "Bric-a-Brac," contains a variety of amusing verse.

AN EXPLANATION.

The former appeal for agents to help in this tract work, brought a number of letters asking what agents are expected to do. This will explain.

1. If you are not a preacher you can make an effort to convert your minister. He may sadly need some one to stir him up. Urge him to talk for the work, and to distribute tracts in his field.

2. You can show the tracts and explain the work to the brethren, and ask for personal contributions, and permission to take up a collection on some public day. This money may be used in circulating tracts in any field the congregation will select. Here is a fine opportunity for churches and Sunday-schools to do mission work.

3 You can circulate tracts liberally among the sects and sinners. This is a very efficient way to spread the truth.

4. You can sell to those who will buy. I will furnish tracts and instructions. Many brothers and sisters who now do little can thus go to work.

Before you begin, you must first give yourself to the work. You will not fill the hearts of others if your own is empty. Send me your name and promise. "Let us work while it is day."

Madisonville, Ky. J. W. HIGBEE.

CHURCH NEWS.

"I visited Texarkana the first week in June. We have but recently begun regular work in the city proper, and on Lord's day took the confession of an intelligent lady, the first gospel confession, as far as known to the writer, ever made in the city. From Texarkana we went to Lewisville, an old town that has been left by railroads running near by, and is consequently dying. Found a few Methodists, fewer Baptists, and fewer disciples of Christ, only four sisters being left of what was once a flourishing congregation. This place was once the home of the lamented Jno. L. Robertson, who is kindly remembered here yet. Robt. Graham and Jacob Creath have held meetings here. Bro. E. M. Northern was probably the last preacher who labored here regularly. But they have been without regular preaching for the last three or four years, and are consequently spiritually dead. After preaching three times to a few, we got a good hearing, and think good can be done there. We next visited Magnolia. Had good audiences and a fine interest. The brethren here will organize themselves soon, and will in all probability build a house of worship this fall. Bro. J. J. Setliff writes from Amity: "I filled your appointment; about one-fourth full; two were added, one from the Baptists, one from Protestant Methodists." Bro. W. J. Hudspeth preached for us at Okolona, on second Lord's day; two added, one immersed, and one reclaimed. Bro. R. W. Officer is to preach for us at Prescott next Lord's day."—J. C. M., Okolona, Ark., June 25, 1883.

New Books

From Funk & Wagnalls, "SAM HOBART," by Justin D. Fulton, price 25c. The life of the locomotive engineer, written as the author declares, to portray the possibilities of happiness and usefulness within the reach of a working man content to fill the sphere of usefulness awarded him, and willing to lend a helping hand, to do work for God and man lying near him and waiting for him.

"SUCCESSFUL MEN OF TO-DAY," by Wilbur F. Crafts, price 25cts. Below we give some extracts from the opening chapters.

"Shortly after Chief Justice Chase had gone for the first time to Washington, he was returning to the West. The train stopped at a little station in Virginia, and he was informed that it was the birthplace of Patrick Henry. He immediately left the car and stood upon the platform, admiring the magnificence of the scenery that opens before the traveller. He said, 'What an atmosphere! What a view! What glorious mountains! No wonder Patrick Henry grew here.' One of the natives, who was standing by his side, quietly remarked, 'yes, sir, but as far as I have heard, that landscape and those mountains have always been here; *but we have not seen any more Patrick Henrys.*" Men differ in nature as well as in surroundings. The nature of the seed that is planted has more to do with its success than the atmosphere in which it grows. We happen to know that in Patrick Henry's favorable environment, his noble mother had a mightier influence than his native mountains. Like mother, like man. * * * If you would be successful, select not only a country birth-place, but also a good grandmother. Heredity is mightier than homestead. * * * Another favoring environment of boyhood, is a moderate allowance of poverty, which was the trainer of Girard, Stewart, Astor, Vanderbilt. It is often spoken of in biographies as a disadvantage which was overcome, but when one of the "wealthy curled darlings of our nation" overcomes the perils of early abundance, he is a yet more exceptional victor. * * * Another favoring environment is learning to work regularly, if only an hour or two a day, at a very early period of life. * * * Whether a boy is from farm or city, rich or poor, weak or strong, talented or not, will and work are sure to win. Wishes fail, but will prevails. It is a great disadvantage to have weak or unworthy parents, but even such odds may be overcome, one of the ablest and noblest lawyers of New York city is the son of an ignorant Irish drayman.

After all it is better to make our descendents proud of us, than to be proud of our ancestry. Ascent is better than descent. Better be the foundation of a new pyramid, than the tapering apex of an old one. * * * There is hardly a conceivable disadvantage of birth-place, patronage, poverty, riches, or bodily condition that some of our successful men have not overcome, and in the language of one of their mottoes, "what man has done man can do." Indeed *can* is only another name for *will*. He that will, can. Strong men have wills; weak ones only wishes. One of America's p minent astronomers is only four feet high, and would hardly outweigh a boy of ten years; but there are few who could outweigh him in intellect and achievement. Alexander H. Stevens, with a dwarf's body did a giant's work. With only a broken scythe, by sheer force of will and work, he overmatched in the harvest those who had fine mowing machines. It might have been said of him, as of Candlish, There's nae muckle o' him, but there's a deal in him. * * * True men are neither made nor ruled by circumstances. It is a common fallacy that a man must lower his moral standard to the customs of the country in which he resides. As one follows the multitude to do evil by some trick of trade, he says to his conscience, "They all do it, and so I have to do it. A man must live." When Luther's friends attempted to dissuade him from going a certain path of duty, because it might become a path of death, he replied: It is necessary that I should go; it is not necessary that I should live. There is nothing a true man *must do*, but die in the path of duty."—*From Successful Men of To-day.*

The Christian Quarterly for July,

is to hand, with the following table of contents:

I. Studying the Scriptures, by D. R. Dungan, Davenport, Iowa. II. The Equation of Life and Keys of The Kingdom, by G. R. Hand, Richmond, Mo. III. The Two Principles of Atonement, by D. R. Christopher, St. Joseph, Mo. IV. The Forces in the Church, by W. C. Rogers, Cameron, Mo. V. Conscience, by J. W. Rust, President of Bethel Female College, Hopkinsville, Ky. VI. The Identity of The Messiah, by Dr. A. M. Collins, Marion, Iowa. VII. The Restoration in the XIX Century of The Faith and Practice of the Primitive Church, by J. W. Butler, Abingdon, Ills. VIII. Some Popular objections to the Answered, by O. A. Carr, Columbia, Mo. IX. The Divine Government, by A. B. Jones, Liberty, Mo. X. Miscellaneous Emendations of English Translations of the Sacred Text, by B. W. Watkins, Cameron, Mo.

I think it was Dr. McNeile who said, "At the fall, the ground was cursed with thorns for man's sake. Our Lord's crown was thorns when He bore away the curse." So your very loss becomes your greatest gain, and when cast into the furnace of affliction, remember that the Great Refiner is sitting by, and "will not suffer you to be tempted above that ye are able to bear." "I have chosen thee in the furnace of affliction" (Is. 43: 10); and "when He hath tried me, I shall come forth as gold" (Job 23: 10). "I will never leave thee, nor forsake thee." The full meaning of the Greek implies, "Never—no, never—no—*nor ever!*" (Heb. 13: 5.) There is no doubt but that suffering here for God's own children is training for His glorious service above. Death itself also is bereft of its sting. Is it not a strong and comforting thought that the words "*fear not*" occur eighty-four times in Holy Scripture? So that we may boldly say, "Yea, though I walk through the valley of the *shadow* of death, I will *fear no evil.*"—*Friendly Letter to Invalids.*

What the impulse of genius is to the great, the instinct of vocation is to the mediocre; in every man there is a magnet—in that thing which the man can best do, there is a loadstone.

One cannot always be a hero, but one can always be a man.—*Goethe.*

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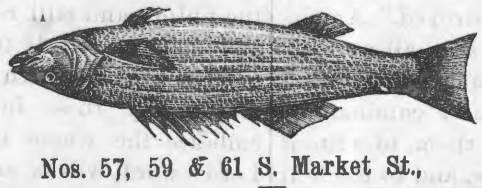

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THE GOSPEL ADVOCATE.

NASHVILLE, TENNESSEE, JULY 11, 1883

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OBEDIENCE—AGAIN.

The common remark of the religious world is, "if a man is honest, and does what he thinks is right, *it will be right* to *him*." This sounds well enough, but the trouble is, this is simply what men say, and not what God says. There is not one utterance like it in all the Bible. But on the other hand the whole bearing of the teaching of God's word is against such an idea. It would be very much like man's imperfect ideas of love and mercy to do that. Men are constantly inventing ways by which almost or quite everybody shall be saved. This is directly contrary to what the Savior taught on the subject. He taught plainly that few only would be saved, while the many would walk the broad road, and be lost. And he certainly knew. But religious people are in some form or other apologizing for almost every character of wrong there is in the world. They will torture almost everything that men do, into obedience. God said to the Jews in Isaiah 9: 16, "For the leaders of this people cause them to err; and they that are led of them are destroyed." Here God charges heavy fault upon the leaders, but at the same time says "they that are led of them are destroyed." Among those Jews, the leaders, people and all were destroyed, or led captives into strange lands. God gave his word to the Jews, and commanded them to keep it always before them, to write it on the door-posts of their houses, and to teach it to their children, and to talk of that word by the way, to talk of it on lying down and rising up. The king was commanded to have a copy of that word always before him and to have it read constantly, lest he should depart from it and bring destruction upon himself and the people. Those people were told by Moses that when they should get into the promised land they were not to "do every man what was right in his own eyes."

These things all show that men are only safe in doing just what God says. Jesus settled the whole matter when he said, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven." *He that doeth the will* of my father, he is the safe one, and he alone is safe. The Jewish people that were living when the Savior was on the earth, and who rejected him, so far as we know, were as honest as any one can be in error now. They had the law, and they thought everything depended on their defending that law against every innovation. They knew that the main bearing of the teaching of Christ was indicative of a new order of things, and they thought they ought to oppose him. The Scribes and Pharisees were prominent as the leaders of this opposition. Of the Scribes and Pharisees Jesus said, "Let them alone. They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." Matt. 15: 14. Here Jesus was talking about the course of the leaders of the Jews in opposition to him, and of the inclination of the people to follow them in this opposition, and shows that all alike shall fall, both the leaders and the people.

Now shall we assume that they had an honest heart? Surely if those in error in this Bible land, and in the latter part of this nineteenth century, have an honest heart, those people had. And yet they were all to fall alike into the ditch, into ruin. "He that believeth not shall be damned." There is no appeal from this. But to assume that those people had an honest heart is to assume what the Scriptures virtually deny. The whole leaning of the teaching of the Savior as shown in Matthew, Mark, Luke and John, indicates that those Jews who lived in his time were stubborn, captious, and hypocritical, and at times plainly told them so. They hardened their hearts, stiffened their necks, and closed their eyes and ears against him and his heavenly instruction, and thus brought condemnation upon their own heads.

In contrast with the masses of the Jews, he said to his disciples, "Blessed are your eyes, for they see; and your ears, for they hear." Now the masses of those Jewish people had the same chances to see and hear, that the disciples had. But these masses *would* not hear. That was their trouble. The word was spoken in their midst, and they had every opportunity to hear and knew the truth, but they *would* not. Did they have an honest heart? By no means. They had an evil heart of unbelief, and were condemned. How, then, can we say that those at the present time, who reject much of the Lord's word, and on this account are deeply in error, have an honest heart? How can it be said their heart is *right?* The Savior teaches positively that when an honest and good heart hears the word, he will keep it, will bring forth fruit. The great trouble then is with those in this Bible land, who read the truth in God's word, hear it proclaimed from the pulpit, and still reject it, have not an honest and good heart. If they had, they would embrace the whole truth and rejoice in it. Therefore to say those in error, and who will not embrace the whole truth as contained in the Lord's word, will be saved, because they do what they think is right, is to apologize for disobedience, and to encourage the people in it. And preachers that talk that way to the people will not lead them out of error very fast. Doubtless very many of the Jews who lived in the time of the apostles were just as honest in their persecutions of Christians, and of the truth, as Paul was. And he says of himself, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth." But did Paul thinking it was right make it right? By no means. He speaks of himself afterwards as chief of sinners, because he did it. But he says he obtained pardon, because he did it ignorantly. The fact that he sinned ignorantly did not excuse him at all. It only made it possible for him to be pardoned by obeying the gospel of Christ. This much was true of all that were in his condition in his time, and it is true of all in like condition now.

But in regard to those Jews, the masses of the nation, who, like Paul thought they ought to do many things contrary to the name of Jesus and his cause, were destroyed in the great calamity that came upon them in the destruction of Jerusalem. This is a matter of positive history, and there is no evading it. The Jews were ill-natured, were cross, captious, and critical at the time toward Christ and his apostles. They acted upon the principle that they knew they were already right, and that Christ and the apostles were wrong and did not deserve even common courtesy. And is not this the course of a large part of the religious world to-day that lies in error? Do they not stigmatize the truth of God's word as Campbellism? And do they not close their eyes and ears against it all over this broad Bible land? How, then, can it be truthfully said they have honest and good hearts, when they will not even hear the truth, to say nothing about accepting, obeying it? But all who have an honest and good heart will accept it when they hear it, and it would be far better to spend our time in presenting to them the plain truth than in apologizing for their errors and disobedience. We know that the plain truth of God's word will save all that embrace and obey it. "Whosoever heareth these sayings of mine, and doeth them," said the Savior, will be as one who builds his house upon a rock. He shall never be moved. We know this is safe. Men should be exceedingly careful not to promise anything more for the Lord to do than he has himself promised in his word. If men promise what the Lord has not, their promises will fail. But what the Lord himself has promised will never fail, if the people will be obedient to his word. Christ said, "I speak not of myself, My Father gave me a commandment, what I should say, and what I should speak, and I know that his commandment is life and death everlasting." We know then that it is safe to obey the commandments of the Lord. But it is ruinous to follow the doctrines and commandments of men. It is our duty to draw the lines plainly between truth and error, and show what the truth is. This should, of course, be done kindly, and in the spirit and love of the truth. But if, instead of this, we appologize for those in error, they will stay there, and we shall be in part responsible for it. We, therefore, conclude as a certainty that obedience to God is not to do what may seem right to us, what is right in our own eyes. These may be the ways of death. But it is to do just what God says in his word. This we know is right.

E. G. S.

A COMBINATION.

On our trip to Hollow Rock, Carroll county, two weeks ago, we met with Bro. Booth, editor of the *Christian-at-Work*. The meeting was unexpected on our part, but none the less pleasant. After a little conversation on the publishing business, a proposition was made to combine the two papers. It was accepted. The subscriptions to the *Christian-at-Work* will be filled out by an equal number of the ADVOCATE. Those who have paid for both papers will have their time allowed on our lists, so as to give them full credit for the amount paid both papers. Bro. Booth will henceforth act as a West Tennessee editor for the ADVOCATE, and will travel, gather news, and canvass for the ADVOCATE, as well as preach, as he goes. We trust the brethren will aid Bro. Booth in every way. We trust they will aid him by writing instructive, interesting and short articles, furnishing news for his department. We hope the teaching brethren will aid him, and that all will respond to his call for subscribers, and help us to build up a paper that shall be true to God and his holy word.

D. L.

TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T POE, LONGVIEW, TEXAS TO WHOM ALL CORRESPONDENCE RELATING TO THIS DEPARTMENT MUST BE ADDRESSED.

WHITEWASHING.

When public men become so corrupt that they require whitewashing, they should be set aside. It is now a common affair among politicians, and is getting a little bit common among preachers, on a sort of you-scratch-my-back, and I'll-scratch-yours plan. For the whitewasher is generally no better than the whitewashed. A preacher gets into difficulties numerous—the church and the public generally begin to condemn him—he is losing prestige, and his place and his salary is in danger, but he at once calls to his aid one or more of his brethren who themselves need a little back-scratching, and after a little consultation, the work is done. A long article is written, in which Bro. A. is said to be one of the most earnest, the most eloquent, the most wise and profound preacher of the age,—in fact, the Savior of the church and people at Tarrytown, where he has labored day and night for years, and where he has spent all of his little salary in taking care of the poor, and in making needed repairs on the organ and the church house, etc.

This is contemptible—contemptible on the part of washer, and washed. If a man is worthy of the confidence of his flock, he will need no such vile subterfuge as this. If he needs it, he is unworthy the place he occupies, and should be gently slided out on a greased plank of whereas's. The man who hopes for heaven, cannot allow himself to be cheated out of making reparation to offended brethren, by suffering himself to be whitewashed in this way. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee," applies to the preacher, as well as the people.

The relation to offence given to "one of the least of these" bears upon the preacher with all the force it does upon others. And he has no more right to go unrebuked than the weakest and poorest member of the church. We regard this evil, as exceedingly damaging to the cause of Christ, and hence our reference to it here. And that we may not be misunderstood, we assert now, that this is intended only for those who are guilty. This whitewashing deceives nobody. The tree is generally judged by the fruit it bears, and the public know. It certainly is not intend ed to deceive God. We cannot do that. Then there is only evil in it, and it should not be done. When it is done, nine times out of ten the writer has a selfish motive in doing it—a wheel revolves in a wheel. Let us have good, square, honest dealing in all our religious work.

GRUMBLERS.

Now, you poor, lean, lazy grumbler, you have been idle for years, in the church. You have been free to criticize others who were doing the best they could, and who were not idle.

Get up and go to work. We want no grumblers, we want workers. If you cannot, or will not work, stand out of the way; you have no right to say a word. If the ship goes down to the bottom it is none of your business, you have no right to say a word. If you will not work, stop talking. If things do not move on to suit you, up and at it yourself. Let's see you demonstrate the matter. To the present you have been a burden to the church, and there has not been a day since you joined the church, that the church would not have been better off without you. Go ot work.

GOSPEL SUCCESS.

At my regular appointment at Troupe, first Lord's day in July, I preached four discourses. Nine were added to the little band at that place. Six made the confession on Lord's day night, after the closing discourse; three were added by commendation at noon sermon.

Persecution, misrepresentation and wire-working, has been resorted to by the enemies of Christ, who profess to be Christians, members of sects. They say I ought to be driven out of the town, that I am "tearing down the churches," "dividing families," "preaching sectarians to hell," etc. They oppose the truth bitterly. And while I have never called them by name, but simply preached the truth, and left them to apply it and make out their own case, they have concluded that according to the truth preached, they are wrong, and lost, and they blame me, as though I had had anything to do with making the Bible. Poor creatures! they do not know that in opposing me, they oppose Christ; for I simply preach his word.

The little church is rejoicing and working. They have already established a treasury in the church, to be kept sacredly for aid of each other when sick or destitute. They meet every Lord's day, break bread, and *each member contributes something* to the treasury, if only one cent. I exhorted all to give, and thus all have a common interest in the fellowship. They will do so.

Brethren who are preaching, and who are known to be in good standing with their own congregations, should give these brethren a sermon, in passing. But tramp preachers, who are under no rule but themselves, may give the place a wide berth. The brethren are urged by the citizens to build a church house, as the sects have forbidden us the use of theirs, although standing idle most of the time. Many citizens have kindly tendered assistance in this direction. The cause is moving grandly there.

GRAVES ON BAPTISM.

J. R. Graves labored a half hour in his first sermon in Longview, to prove that "baptism is not essential to salvation," and in his last discourse, speaking of the importance of it, and the great benefits from obedience to this command, said, "I have actually seen a halo of light spread itself all round about the baptized party, as he came up out of the water." How is that? Graves *vs.* Graves only 24 hours apart. This I suppose he understands to be the Holy Spirit brooding over them, as they come up out of the water. He said so much about baptism to show the people he had no affinity for us. I really think he took upon himself much unnecessary trouble, for no one would ever even suspect him of being a Christian—much less accuse him of it. He has preferred, all his life, to be a Baptist, and he really gives very poor satisfaction at that, even after a practice of a long lifetime. There is no accounting for taste in this world; but why a man should prefer to be a Baptist or Methodist rather than to be a Christian, is something very strange to me.

Bro. John T. Poe: Through the columns of the GOSPEL ADVOCATE, I see your location is Longview. Allow me to ask, can you inform us what preaching brother we can get to labor with us about the first of July? Ten of us here at this place meeting every Lord's day, to attend to the ordinances of the house of the Lord in breaking bread; four brothers and six sisters, all poor in this world's goods, but strong in the faith of our Lord Jesus. Please send us the address of some brother, and we will correspond with him.

St Jo., Texas. NEWTON FIELD.

We hope some brother will respond to this call.

LAYING ON OF HANDS.

Dear Bro. Poe: I wish to hear from you through the G. A., on the subject of the imposition of hands. Please draw the distinction (Scripturally) between the eldership and imposition of hands. That is to say, if we have elders in the congregations, is it not right to set them apart by the imposition of hands? If we dispense with one why not the other? Where is the proof that the imposition of hands has ceased? If we are kings and priests, it seems to me that is sufficient. Let us hear from you at your earliest convenience on this much controverted question.

J. H. SILLS.

Big Sandy, Texas.

Our best scribes have labored much over this very question, and have succeeded in but one thing, as I can see, that is, to clearly define two parties on this subject, one for, and the other against laying on of hands. And now Bro. S., when so many of our learned scribes have failed, do you expect me to accomplish anything in an effort to settle it? There are two sides to this question, and each entitled to respect, and fair consideration. One side takes the position, that hands were only laid on anciently to confer some spiritual gift, and not for the purpose of inducting into office; and that now, since we have no power to confer these gifts by laying on of hands, we of course must not enact a farce, by aping others in that which belongs not to us. *If the premise is true* here, you will observe that the argument is good. On the other hand, there are other good brethren, equal in scholarship, in age, and wisdom, to any of the opposite side, who hold that during the apostolic age, there were officers in the church, without supernatural gifts, and some who had them. These it is held were inducted into office by imposition of hands of *seniors*. The opposite side says there is no *office* to induct into, but this side takes the position that there are certain *offices* in the church, to be occupied, or filled by some one—that so long as there exists an office, it is the duty of some one to fill that office, etc. That these were chosen by the body, or they chose such as were qualified, and that the seniors, apostles or elders, laid hands on them. Acts vi; Acts 13: 3; Acts 16: 23, etc. That the custom always has been to induct into office, civil or ecclesiastical, by the laying on of hands, anointing with oil, oath of office, or in some other signal manner which marked the time when, with the consent of the people, the officer took hold of the responsibilities of the office. You will observe that this side is also to be respected. For long years I have been unsettled on this subject, but after reading and studying up the subject as carefully as I can, I am of the opinion that the latter side mentioned here, is right. I *may* be wrong; I lay no claim to infallibility, especially since so many of my brethren take the opposite, and who have a right to know whereof they speak. I think the Bible favors the laying on of hands; that is, I think it teaches it, and for this reason I believe it. But I do not propose to argue it now. I merely intended to state the two sides for your own consideration. Search the Scriptures on this subject. There is some danger that while fleeing from Babylon, we may run past Jerusalem.

Bro. Poe: We had one addition by baptism yesterday. I have taken charge of the work on Cedar Bayou, Old River and East River. I have now twenty-four appointments in the corners of five counties, (mostly dark corners.) I preach nearly every day or night. I am out for the balance of my life. May the Lord help me to do his will. JOHN F. BRILL.

Cedar Bayou, June 24th, 1883.

Obituaries.

Sister Delia Moorehead departed this life May 8th, 1883, at Fayetteville, Tenn. She had for several years been suffering with consumption, for some months she had been very feeble and suffered greatly. While we deeply mourn her absence, we know that death was a relief to her. She had been a faithful member of the church of God, at Fayetteville for some years, and was ever ready to assist in any work for the advancement of the cause of her Master. Therefore, we have a living and abiding hope, that she will be acceptably recognized by our Saviour in the resurrection.

"Oh sometimes the shadows are deep,
And rough seems the path to the goal;
And sorrows, how often they sweep,
Like tempests, down over the soul."

T. C. L.

Departed this life, June 15th, 1883, after a lingering illness of near two years, Sister Sarah R. Tinsley, daughter of Philip and Mary M. Tinsley. She was born Aug. 12th, 1854, obeyed the Gospel in the year 1872, being baptized by Bro. W. Y. Kuykendall. Some two years ago she contracted a deep cold, kind parents soon began to be uneasy about it and every effort that they could make, or have made to arrest its course was made, yet it soon began to develop itself in that more fearful form consumption. On the 15th of June, 1883, she died. From the time she identified herself with the church to the day of her death, she lived a consistent Christian life. She loved the house of the Lord, loved to meet with the children of God; loved her Holy Bible; it was her daily companion as long as she lived. It is said by those who attended her during her long sickness, that every day she read from its Holy pages. While death is terrible, yet in the death of our departed sister is a grand exhibition of a glorious triumph of Christianity. We desire to say to her weeping friends and Christian parents and brothers and sisters, "weep not as those who have no hope." Before she died she requested that that beautiful song, beginning with, "Come sing to me of heaven, when I am called to die," should be sung at her grave. Therefore we can only say in the language of the poet, "Peaceful be thy silent slumber."

A. FRIEND.

With a sad heart I announce the death of Sister Ella, loved wife of J. W. Lovel. She died at this place at her home on the 1st day of May, 1883. Sister Ella was about 22 years old, married to J. W. Lovel about 7 years, was baptized into Christ by Bro. M. L. Williams, Totty's Bend, who lately fell asleep in Christ. She has lived a devoted Christian until called from our midst; she was a kind and a devoted mother, a good and useful neighbor, and found pleasure in doing good. About six days before her death there was preaching near by, although she was very weak, took courage and was carried to preaching, which she enjoyed well. She did not dread death, though she would love if it were the Lord's will to live to help raise her children. Sister Ella leaves four nice little boys and a husband, besides many friends and relatives, to mourn the loss of one so lovely; although she lay on the bed of affliction for months she bore the pangs of affliction with patience, in her sickness calmly turned to her husband and said, I want you to continue to live right and never do anything wrong, raise the children the best you can and meet me in heaven. May her kind words rest and find a resting place in the memory of her beloved husband and friends. Her words were as if no fear nor woe could dim the hour that would bring sweet release from earth's sufferings and set free the spirit that longs to fly away and be at rest, whence she will hear the voice of the Son of God and come forth unto the resurrection of life.

Lyles Station, Tenn., June 22nd, 1883. J. A. L.

Died in the Lord May 30th, 1883, Mrs. Mary E. Anthony, at her brother's house, W. C. Sugg, in Lincoln County, Tenn., in the fortieth year of her age. She embraced the gospel of Christ at the Church street Christian church, of Nashville, Agust 1874, under the preaching of Philip S. Fall, having lived a consistent Christian nearly nine years in the one faith and hope of the gospel of Jesus Christ. She was confined to her room and bed something over two months before she took her final leave of her friends and aged mother, who watched over her day and night with that tender care of an affectionate mother, who is now in her eighty-second year and of the one faith and hope in Christ, and will soon join her in that bright home of the blessed above. She has left a husband and four children, four brothers, to mourn their loss of a faithful wife, a faithful mother to her children and an affectionate and faithful sister to her brothers and friends till death. I was with her often after she joined the church of Christ, and she talked so much about her faith in the gospel of Jesus Christ, and said: Oh! if I can but live the Christian life and be at peace with my Maker, what have I gained? heaven with all its joys. After she was taken down to her bed of affliction, I was with her much in her hours of distress of mind to leave her husband, children and friends. She spoke often to them and said, I can't live in my condition and will soon leave them. After bearing her afflictions with much Christian fortitude and patience, on Lord's day morning before she departed, she told me and her husband to teach her children right, the way of the Lord, that it was better for her to go she reckoned than to stay here, for she had tried to live a Christian life and had a hope. What a blessed thought indeed was this in the hour of death, the hope of being with Christ in the resurrection of the finally saved in heaven. Brothers who are out of Christ, how can you bear to hear such words of admonition from your only sister in her last hours to you and turn a deaf ear to them and finally be lost? Oh turn and live with Christ.

H. H. SUGG.

Let us beware of losing our enthusiasm. Let us ever glory in something, and strive to retain our admiration for all that would ennoble, and beautify our life.

CORRESPONDENCE.

Bros. L. & S.: Will you please permit me to say, through the columns of your paper, that my visit in Wilson county was quite a pleasant one. I was invited to preach at the following places, viz: Fourth Lord's day in May, at the old Bethlehem church; had a very large crowd day and night; a few of the white brethren were present and aided me with their presence; left the brethren and sisters well and much encouraged. On Tuesday night following, I met the people at a little school-house called Pulley Hill. Here the hearers gave splendid attention. On Friday night, June 1st, I preached at Hopewell, a colored M. E. Church. It was the first time that those people ever heard a colored man of the church of Christ. On Lord's day, June 3rd, the church at Bellwood invited me to preach for them. At this place, I must say, they have the work at heart; a more willing and working set of people I have not met with at any time past; some of their names I cannot help mentioning, viz., B. Harris, N. Harris, Beard, Whitfield, and others which we have not space to mention. These brethren and sisters take right hold of the work by being present, aiding with their good songs, and money. On Friday night, June 8th, we met a small crowd at Cordor's School-house. All things passed off agreeably.

During our stay in the little town of Bellwood our home was with Bro. J Barton, and a good one it was. He and his Christian wife make any one feel pleasant and at home. We left on the 9th for Lebanon; met with the church Lord's day, and heard Bro. Srygley, the Wilson county evangelist, preach; and being invited by the brethren to speak for them at night, we found on our return a very large crowd had gathered, and the greatest respect was manifested by these good, noble, and faithful working Christians. They aided us with a contribution which was very acceptable. Brethren Robertson, Goldstone, Luster, Dr. Kidwell and many others, gave us the hand of congratulation after service, bidding us God-speed. Monday we left for Leeville. The white brethren opened their house and bade us welcome; we spoke for the people three times—first night the crowd was not so large, but the last two nights we had a very fair crowd.

And now to make things short, one of the most encouraging features of the white congregations in Wilson is, they are interested in the salvation of the colored people. Lord's day night, June 17th, we spoke for the congregation on Gay St., Nashville. One confessed the Savior—from the Presbyterians. We will, if the Lord will, visit the county of Wilson this year and hold some protracted meetings. To the Lord be all the praise.

S. W. WOMACK.

Fosterville, June 28th, 1883.

THE DESPAIR OF AN ATHEIST.

Felix Adler, an unbeliever, writes these words in the *N. A. Review:*

"When we look abroad over life, when we see how cruel fate often is; how Nature, in the shape of floods, conflagrations and disease, strikes into our wisest plans, and wrests from us the most cherished objects of our affection; when we see in society around us vice often exalted to honor and virtue trodden under foot, then we need to rise in spirit above the present pain to a future good, above the present wrong to a future right, above the present incompleteness to a future perfection. Then we need to feel that at the deep central heart of the world there abides an eternal purpose, for whose accomplishment we, by our sufferings, are helping to pay the price. We need to feel that no effort is ever wasted, that no honest reaching out for the good is ever lost, that the great all is pressing forward towards a high, a glorious goal. But how shall we obtain the conviction that there is a good tendency in things? *In the old religion it is based on revelation;* but how shall those who cannot accept revelation build it up in themselves? We cannot logically demonstrate it. It is in vain we go to science for help. All science seizes only a fragment of the whole. It can never hope to prove the certainty of the triumph of the good.

"There is only one way to obtain this conviction. Act the good, and then you will believe in it."

TO THE WOMEN OF THE UNITED STATES!

Dear Sisters: For three years past, we have been publishing the *Anti-Polygamy Standard*, a monthly journal devoted to the object of suppressing polygamy in Utah and other Territories of the United States. During this period we have labored under many disadvantages in not having printing material and presses of our own, yet in spite of many discouragements and obstacles, working right in the heart of the enemy's camp, we believe, we have succeeded in arousing public opinion throughout the country, against the monster iniquity of the Mormon Church, and the danger which menaces the Republic in the constant spread of this dire enemy to the unity and purity of home. This labor we desire to continue until that vicious doctrine is completely exterminated, and the women now held in such revolting chains, be loosed from their shackles.

To enable us to accomplish this end, we desire to place the *Standard* upon a more permanent footing, by purchasing such material as is necessary to conduct the business of the paper, and without which, it cannot be carried on successfully.

You will understand the urgent necessity of maintaining the paper, when we tell you it is the only medium by which we can make our influence felt with the people of the United States, from whom the remedy for the evil is to be obtained. Until the people are fully educated to the importance of dealing with Polygamy, Congress will never enact any adeqate laws for its suppression.

In addition to its main object, the *Standard* will be an organ for the local Temperance and Benevolent Organizations, will also devote considerable attention to the educational interests of the Territory, and will aim in every number to furnish something that will tend to elevate and Christianize the homes of Utah.

We now appeal to all friends of morality and progress, and to lovers of American Institutions, to aid us as liberally as they can, both by making donations to the printing fund and sending subscriptions for the paper, which is only One Dollar a year. We want to raise outside of Utah, about $1,500, the balance needed, will be furnished by the Gentiles here, who have already been taxed far beyond their means, in maintaining this unequal conflict for so many years. We trust, dear sisters, you will respond to our appeal at once, and let your individual amounts be ever so small, remember our object is, that the breaking of women hearts, and the destruction of the purity of homes might be made to cease. All communications to be addressed to the Secretary of the STANDARD PUBLISHING COMPANY, Box 453, Salt Lake City, Utah, who will send receipts for all amounts received. Cordially yours,

MRS. SARAH A. COOKE, President.
MRS. JENNIE A. FROISETH, Sec.

I commend this good work to all those to whom this appeal may come. A work greater than any elsewhere, is to be done here. Help to do it.

ELI H. MURRAY, Governor of Utah.

We heartily join Gov. Murray in endorsing this appeal, the object is one which all Christian people should aid.

ARTHUR L. THOMAS,
Secretary of Utah Territory.
THOS. W. LINCOLN,
Principal, Salt Lake Seminary, M. E. Church.
D. J. MCMILLAN,
Supt. Presbyterian Schools and Missions.
G. D. B. MILLER,
Head Master, St. Mark's Episcopal School.
D. L. LEONARD,
Supt. Congregational Home Missions.
L. SCANLAN,
Rector of St. Mary's Church, Salt Lake City.
THOMAS C. ILIFF,
Supt. Missions M. E. Church, Utah.
DWIGHT SPENCER,
General Missionary of A. B. H. M. Society.

By no process of discipline or education, by nothing that can act upon our outer conduct, or that can reach us through our senses, can impurity be transformed into purity. As the power of sin is inward, rooting itself in the very substance of the soul, so the power of sanctification, that is to extirpate it, must also be inward, and mingle with the secret fountains from which our being issues.—*Hugh Macmillan.*

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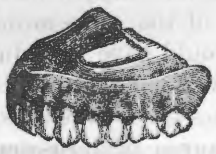

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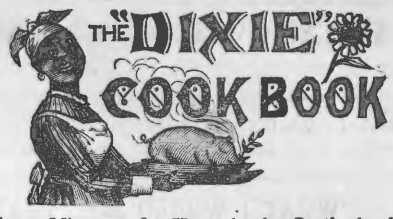

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KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

"WHAT I WOULD NOT, THAT I DO."

It seems strange to us that the apostle Paul, so brave, so self-sacrificing, so untiring in the Master's work, should have been constrained to say: "For the good which I would, I do not: but the evil which I would not, that I practice." Strange because we are not accustomed to think of him as being tempted, tried and harassed by Satan as we are; of his struggling and stumbling along, deviating many times every day in word, thought, or deed, by omission or commission, from the perfect law. We are rather inclined to think of him as having reached what our Methodist neighbors call "the higher life," "the region of sanctification," in which, they tell us, men sin not. One of them once told me that he had not sinned for twelve years. It is, perhaps, needless to remark that I did not believe him.

It will help us to appreciate the force of the seventh chapter of Romans, if we will bear in mind the fact that Paul had the very same struggles to make in living the Christian life that I have, that you have. His inspiration was of no especial assistance to him. It was not given to him for his benefit especially, but for the good of the human family. If the demonstrations of the truth were to him greater and clearer, if he was more highly favored in some respects than other men, he experienced correspondingly greater temptations, trials and afflictions. "God is no respecter of persons;" he will help one of his children just as much as he has helped any other one. He is not so partial as to do more for one than for another of equally deserving servants. If, therefore, we strive to love and serve him as did Abraham, Joseph, David, Daniel, Paul and others, he will help and bless us just as he did them. Paul suffered from the weakness of the flesh just as we do. He was tempted and tried, annoyed and harassed by Satan just as we are. His experience in living unto God was such a one as ours are; for he was human, as we are, and he met the same foe with whom we are engaged. Let us, then, for a little while consider our own experiences, that we may the more readily appreciate his.

"What I would I do not." I would do right,—that is, I desire to do right, to do the very thing that Jesus would do were he in my place, and to do it just as he would do it. Alas! how wretchedly I fail in doing the thing that I would. If I read the Bible, I cannot keep my mind concentrated upon it as I would: if I preach, I am not satisfied with my sermon; it is not what it might have been had it not been for the weakness of the flesh and the temptations of Satan; it is not perfect, as I would have it be: if a brother leads the prayers, I am apt to find my mind wandering off to other matters, so that I do not pray as I should: in fact, it is probable that I do nothing perfectly, just as Jesus would do it were he in my place. As I desire thus to do things, I can realize the force of the apostle's speech, (Gal. v: 17,) "For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would."

Again, "What I would not, that I do." I would not do wrong; I would not sin in word, thought, or deed; I desire not to leave undone the things which should be done, nor to do the things that should be let alone; but in spite of these desires, daily, perhaps hourly, and sometimes many times in an hour, in some of these ways, I sin; so I can truly say, "When I would do good, evil is present with me." "So then I myself with the mind serve the law of God; but with the flesh, the law of sin."

Now, under Judaism the principle which obtained was, "Do and live." As no man could do right, no man could find life. Under Christianity no man can do right any more than he could under Judaism. The commandments of the decalogue, except the fourth, are just as binding as ever. Who, after reading the sermon on the mount, can imagine that the standard of right is in any wise lowered? But by the death of Christ a provision was made for our weaknesses and imperfections which did not exist under the law. The Christian has precisely the same sort of struggle as did the faithful Jew in trying to do the will of God. He is tempted to be idolatrous, to lie, to steal, to bear false witness, to commit adultery, to covet, to be negligent about the service of the Lord and the true welfare of his fellowmen, just as was the Jew; but in Christ there is no condemnation; in him all these shortcomings are overlooked; in him our sins are blotted out, and our iniquities are remembered no more. Everything, therefore, depends upon our being in him. The Christian remains in Christ just as long as he "wills to do his will;" as long as he strives earnestly and prayerfully against the world, the flesh, and the devil. As soon as he wills to do wrong, as soon as he deliberately enters upon a course of wrong doing, he passes out of Christ. He then not only with the flesh but also with the mind serves the law of sin. I doubt if it is possible for such a one to return to the fold. It seems to me, he has sinned wilfully.

"WHEN THE SUPPORT STOPS, I STOP.

So testified a preacher not long since in a public discourse. Nor is he alone in this position. The doctrine that the preacher should cease to preach, when the brethren cease to pay, is becoming quite popular, and is held by a great many professed disciples. It is true that those that "preach the gospel, should live of the gospel;" that those that are taught, should "communicate unto him that teacheth in all good things;" that those that sow "spiritual things," should reap "carnal things." But it is not true that if other men neglect their duty, I am justifiable in forsaking mine. "If you pay me for preaching, I will preach. If you do not, I will not." That is, "if you pay me for saving men, I will try to save them, if you do not, they may go to the Devil for aught I care, or do. I must look out for number one—for myself and my family—and I will not work for the salvation of the souls of men unless I am paid." Evidently the man who could talk in that way has not the spirit of Christ, and is none of his. Our Lord came to save us when we were poor, wretched, lost souls, alienated from him, not desiring his services, and having nothing with which to pay him, even had we been desirous of rewarding him. He came and gave up everything for us. He bought us, redeeming us with his own precious blood. Moreover, the Father, who thus gave his Son for us, to this present hour gives us all things that we enjoy. In him we live, move and have our being: from him comes every good and perfect gift. Oh, what a debt we owe to the Father, and to the Son. We can never repay it; and we are the basest ingrates unless we love them with all the heart, and serve them with all energy and zeal.

It is not the church that says, "go, preach the gospel;" it is Jesus who speaks. Shall a mortal say to him, "Lord, I will obey you in this matter, if my brethren will pay me for it, if they do not, I will not." Some of the disciples at Huntsville, Alabama, once wrote to a preacher of some eminence to come to their help, for they believed there was a fine opening there for the salvation of sinners. He wrote back "if you will pay me thirty-five dollars per week I will come." They desired a two-weeks meeting. An effort was made to raise the money. Succeeding beyond their expectations, they wrote about thus: Though we are few in numbers, and are poor for the most part, and have not been accustomed to meet together, we doubt not we can raise the money. Come! The preacher replied, raise the money for me, put it in the bank, and I will come. They were disheartened by the mercenary spirit which he displayed, and made no further effort to secure his services. I mention this hideous case because the clerical devotion to money, the hireling spirit, is becoming alarmingly prevalent among the preachers, and it should be exposed in all of its mean, ungrateful selfishness. We owe everything to Christ, and we ought to be ready to spend and be spent in serving him, and in striving to save those for whom he died. Such covetous people, though they have a form of godliness, deny the power thereof; for though the Scriptures plainly teach that godliness has promise of the life *that now is*, and of that which is to come, they claim that we must look out, according to the laws of nature, for our supplies here, and that godliness is only fitted to secure us a home hereafter. Had the first Christians been of the same mind with them, Christ's death would have been in vain, for the world would never have heard about it. As there were no churches to foot the bills, after the dispersion of the church of Jerusalem, the preachers, not having a support guaranteed to them, would have stopped their work; and that would have been an end of the matter. Thank the Lord, they had more of the spirit of Christ, more of the spirit of self-sacrifice. They believed the word of the Lord, and went forth trusting to him.

SUNDRIES.

I am so far north that it is impossible to obtain my mail as promptly as I would like. I have not seen a religious paper for more than a week, and feel quite behind the times. Then I am not sure that my communications for the ADVOCATE will get into the office in good time. So if the Kentucky Department should not appear, at any time, it will be remembered that its editor is, as usual, out of Kentucky. In fact "Kentucky Contributions and Correspondence" seems to be a misnomer for the head of this page. I have been very little in my native State since the beginning of the department.

The Church at Kilsyth consists of about thirty disciples. It is a family church, nearly all of its members belonging to the Fleming family. Those of them that are not Flemings are connected with them by marriage. A sturdy, solid, industrious, enterprising people. As they are Scotch, we have excellent singing.

It is commonly believed that the Southern people are much more easily moved to obedience, and that they are much more unstable, much more liable to drift back to the world; that the Northern people are colder, harder to move, but more trusty and substantial when converted; it is also thought that they are not so hospitable and kind as their brethren of the South. According to my observation and experience these opinions are erroneous. The Southerners, under like circumstances, are just as hard to move, and are

ust as true and steadfast when moved; the Northern disciples, on the other hand, with whom I have associated, are just as kind and hospitable as it is possible for people to be. I preached somewhat more than a month at Valdosta, Ga., and secured five additions; in about the same length of time in Detroit, Mich., seven were secured. Though the Georgians were as kind and hospitable, it seems to me, as it is possible for people to be, the brethren in Detroit and at this place are equally so. Indeed Christians are glorious people everywhere. Surely, it will be grand to have a dwelling place in the midst of the pure and holy of all ages and climes, to enjoy associating with them forever more, in heaven. We can well afford to make sacrifices to secure such a home. And he is a simpleton who does not strive for it.

ITEMS, PERSONALS, ETC.

"Fill up each hour with what will last;
Buy up the moments as they go:
The life above, when this is past,
Is the ripe food of life below."

We will give Elder Errett's reply to our strictures next week. D. L.

Archbishop Purcell died on the night of the 4th of July.

The *Christian Telescope* has removed from Watkinsville, to No. 55 South Broad St., Atlanta, Ga.

Calls come up every now and then for Campbell & Rice's Debate. This book is out of print, and will not likely be reprinted.

Bro. W. S. Nelson, of Kent, Mo., passed through Nashville last Monday enroute to Savannah, Ga., to take charge of the church.

The *Southern School Journal* is out, and makes a very creditable appearance. Price One dollar per year. Monthly, Address W. E. Bell, manager, Nashville, Tenn.

Dr. Hathaway, of Philadelphia, the abortionist and child-murderer, who is an old man past eighty years, has been sentenced to the penitentiary for seven years.

We have received a copy of the catalogue of Carlton College, Bonham, Texas, Chas. Carlton President. The school is in good condition. Two hundred and one pupils last session.

G. Lipscomb is expected to hold a meeting for the church at Leiper's Fork, Tenn., beginning Saturday night before the fifth Sunday in July, and continuing over first Sunday in August.

Dr. Daniel W. Henry, a veterinary surgeon of this city, and Mrs. Caroline Wilson, of East Nashville, were married by our junior editor, in this office at 8 o'clock last Thursday evening, July 5th.

There is interesting reading in the strong sermon of Bro. Robert Cave, in this issue. A large audience was present when it was delivered, a considerable sprinkling of Catholics being among them.

"*The Model Christian*," No. 1. Vol. 1. on hand. S. R. Ezzell, Mineral Springs, Ark., & J. R. Jones, Nashville, Ark., editors. A 32 page monthly—very well printed and put together. We hope it will have a long and useful career.

An undertaker, of Syracuse, New York, returning from the cemetery, overtook a decrepit German, who was toiling along in manifest weariness, and offered him a ride in the hearse. The tired pilgrim was assisted into the vehicle, stretched himself at length on the floor, the doors were shut and the undertaker drove on. Of course a live passenger in such a conveyance attracted a throng of people. "Stop! the man's not dead," cried a horror-stricken witness, but the hearse moved on to the German's destination, set him down in the middle of an excited crowd, and rapidly drove away.—*N. Y. Tribune.*

The GOSPEL ADVOCATE, the oldest paper among us, grows better every issue. It, like wine, grows better by age. It deserves and is receiving, we learn, a large patronage. Long may it live to advocate the primitive gospel!—*Christian Preacher.*

Many thanks, Bro. Wilmeth!

Church Anderson, of this city, has gone to Jacksonville, Fla., where he will locate and engage in the commission business. We commend him to merchants or others in that section as a young man who will attend with care and promptness to any business placed in his hands.

We thank Bro. John Burns for a copy of a new publication, "My Life is an Open Book." By Chaplain G. G. Mullins, 25th U. S. Infantry. In Charge of Education in the army. St. Louis: John Burns, publisher, 717 and 719 Olive Street St. Louis, Mo. Price in cloth, $1.50; in half morocco, $2.50.

A sad and terrible accident occurred near Cincinnati last week. John Kraker, his wife, son and three daughters, accompanied by a friend, were in a large farm wagon, on their way to a 4th of July celebration, talking and laughing gaily. In crossing the railroad, the horse balked, and could not be made to move an inch, leaving the wagon standing directly on the track. The engineer blew the whistle and tried to check the flying train, but the wagon was struck, and every person except the friend, was killed instantly, and mangled so as to be scarcely recognized as human beings. So great was the speed at which the cars were going, that the passengers scarcely felt a shock, when the collision took place.

APPOINTMENTS OF E. G. S.

A protracted meeting at Beech Grove, Maury County, Tenn., embracing the fourth Lord's day of July, beginning Saturday night previous if the brethren prefer, and continuing over the fifth Lord's day if need be. Regular appointment at Antioch, Ky., first Lord's day in August, and Saturday afternoon previous. At Cairo, Crockett County, Tenn., embracing second Lord's day in August, and possibly over the third in that community, And at Bell's Depot, Friday night before beginning at Cairo. Embracing the fourth Lord's day of August, at Cathey's Creek, Maury County. At Bethel, Simpson County. Ky., embracing first Lord's day of September, and at South Harpeth, Davidson County, Tenn., including third Lord's day of September, and possibly the fourth.

AID FOR BRO. SMITHSON'S FAMILY.

We would again call the attention of the brethren to the above subject and suggest that a little effort on the part of many will secure enough means to be of permanent benefit. Will not some one or more brethren in each congregation promptly interest themselves in the matter and see that all contribute something? We publish below a list of those who have already forwarded their contributions. When all has been accomplished, possible, we shall make a full report of the matter, giving amount received.

Bro. O. F. Young, Simpson's Mills, Tenn.; Sister Kate Dunn, Franklin, Ky.; A. Sister, Edgefied, Tenn.; R. H. Wisenbaker, Valdosta, Ga.; Congregation, Gallatin, Tenn; Sunday-school, Gallatin, Tenn.; Congregation, Berea, Wilson County, Tenn.; Sister Dora Lanier, West Point, Ga.; Brother at Warner Furnace, Tenn.; S. A Wootton, Missouri, Brother at Fort Worth, Tex.; Congregation, at Pinewood, Tenn.; Bro. O. A. Jones and Son, Little Lot, Tenn.; Bro. Geo. Herbert, Whites Creek, Tenn.; Bro. H. S. Johnston, for congregation, at Allensville, Ky.; Sister Josephine Ellis, Hartsville, Tenn.; Brother at Lebanon, Tenn.; Brother at Nashville, Tenn. Please do what you can brethren, speedily. If a score or more congregations would respond as liberally as Pinewood and Gallatin, it would help the fund amazingly. Send contributions to H. G. Lipscomb, 84 Broad Street, Nashville, Tenn.

General News.

The Polk case has not yet come to trial, on account of the difficulty in finding competent jurors.——A sensational shooting affair was the topic of talk in this city last week. A Mrs. Patterson was shot and killed. Wm. L. Boyd who was standing in front of her when the shooting occurred, was arrested, but asserts the woman shot herself. She was supposed to be his mistress.——A narrow gauge double track is to be built from New York to San Francisco, and from Chicago to New Orleans. Three hundred million dollars stock is to be subscribed in shares of five dollars each.——Albert Kuhn, of Erie, Pa., while riding in a street car last week, intoxicated, fired his pistol out of the window and shot a little girl, nine years old, through the heart, killing her instantly. His brother Frank, who was with him, was also drunk, but after his brother's terrible deed, he committed suicide by hanging. Another brother, George, took a horse and buggy to drive out in the country to tell his father of the double tragedy. The night was dark and he drove off an embankment, wrecking the vehicle and narrowly escaping serious injury.——The Richmond duelists, editors Beirne and Elam, met near New Hope, Va., on Saturday last. Two shots were exchanged, Elam being wounded, at the second, while Beirne escaped unhurt. After the fight Beirne went to White Sulphur Springs, and Elam was removed to Linwood, the residence of his second, Lewis, half-brother of Lieutenant-Governor Lewis. The contestants had each ridden 140 miles to the scene of the duel, and though the officers were in hot pursuit, they did not arrive till after the fight. No arrests were made, although dueling, under the laws of the State, is a felony, and there seems to be no disposition to institute a legal investigation.——At Navajo, on the Joaquin river, on the Pacific Coast, a garrison of fifty Federal soldiers rose on their commander, Capt. Yroncosa, and killed him, and with arms made off into the mountains.——Twenty-one "assisted" immigrants were returned Saturday June 30, to England on the steamer Furnessia.——Trade dollars are suddenly refused everywhere. The banks will not take them and allow more than eighty-five cents, and tradesmen are refusing them.——A dock at Muskegon, Mich., with 800,000 feet of lumber on it, fell into the lake last week, killing four men.——Marvel Dassett, the most notorious moonshiner in East Tennessee, was captured on the Cumberland Mountains last week by Deputy Marshal Racer.——The statue of General Zachary Taylor, which is to be placed over his grave near Louisville, has arrived from Italy, and will be unveiled soon——A one-cent piece dated 1809 brought sixty dollars at a sale of old coins in New York last week, the newspapers report.

FOREIGN.—Great alarm is felt in European ports on account of cholera in Egypt. In Damietta there have been over a hundred deaths a day. Quarantine is being established in all principal harbors. The pilgrimage to Mecca has been forbidden on account of the disease.——The Duke of Marlborough died in England last week.——A special cablegram from Paris tells of the suicide of an ex-officer of the French army, after having eaten an elaborate dinner at a restaurant. In a note-book he called it a "dinner of death," and jotted down between the courses his impression of each dish.——The late John Brown, personal attendant of Queen Victoria, is to have a large monument of gray granite in the Crathie churchyard, a cairn near Balmoral, a brass at Frogmore, and a tablet at Windsor.——Protestantism is advancing in France with great rapidity not unequaled since the massacre and expulsion of the Huguenots.——The largest captive elephant in the world, weighing five tons, has arrived in Liverpool.——It is said that the Crown Princess of Denmark is the tallest Princess in the world. She is six feet two inches high. Though very fond of dancing she is often obliged to forego the pleasure, because, being sensible of ridicule, she does not wish to have an inadequate partner.——Small-pox is ravaging Tukoha, Japan. There are fears in Soura Baya and Rambag, Java, of a rice famine. The disease has destroyed 200,000 acres.

Virtue is a rough way, but proves at night a bed of down.—*Wotten.*

Home Reading.

MOTHERS AND MANNERS.

JUST AS THE TWIG IS BENT, THE TREE'S INCLINED.

Coming home in the Fifth avenue omnibus this afternoon, I met with a specimen of mothers and manners that will amuse you, and perhaps it will point a moral if it does not adorn a tale.

The stage was full—six on each side. A woman—observe, I do not say a lady—entered with two children, a ten-year-old boy and a younger girl. As she could not find a seat, I gave her mine, and the two children stood at her knee. Presently two persons left, and the boy and I sat down opposite the mother. Now two ladies entered, and the mother instantly bent forward and said to her son: "Keep your seat; I paid for you."

This was a lesson in politeness that would probable determine the manners of the boy for life. The mother had just before accepted my seat, compelling me, a man twice as old as herself, to stand up in an omnibus; but the moment when her little son had an opportunity to be kind to ladies, she interposed and bade him keep his seat.

It offends the vanity of our people when one says that this want of good manners is a national vice, and I hold that it is not American. It is Anglo-Saxon as distinct from the Latin races. That softness, gentleness, ease of manners which pertains to France and Italy is not in Germany, Britain, or America. The manners of French children are beautiful. They are so well taught in early childhood, that politeness seems an instinct. No one can tell when the child did not behave properly. Mr. Nasby has written a letter to the *Toledo Blade* on this subject which seems to have arrested his attention while traveling in France. And his experience, like mine, was in a public conveyance. He writes:

"I was in a compartment (of the rail car) with a little French boy of twelve, the precise age at which American children, as a rule, deserve killing for their rudeness and general disagreeableness. He was dressed faultlessly, but his clothes were not his chief charm. I sat between him and the open window, and he was eating pears. Now, an American boy of that age would either have dropped the cores on the floor or tossed them out of the window without regard to anybody. But this small gentleman every time, with a 'Permit me, monsieur,' said in the most pleasant way, rose and came out, and then 'Merci, monsier,' (thank you, sir), as he quietly took his seat. It was a delight. I am sorry to say that such small boys do not travel on American railroads to any alarming extent. Would they were more frequent. And this boy was no exception. He was not a showboy out posing before the great American Republic, or such of it as happened to be in France at that time; but he was a sample, a type of the regulation French child."

No, Mr. Nasby would never meet a boy of that pattern in England or New England, in Britain or America. They are not raised in any of those kingdoms and republics. The fathers and mothers were brought up as they bring up their sons and daughters. Children are what they are taught to be. Just as the twig, etc. I was coming uptown, and entered the stage in which five elegantly-dressed and fine-looking women were sitting on each side of it. They might be the lady patronesses of some society. There was room for another person on each side, but not one of those ten women moved to make room for me, and I rode a mile or more, while these ten women—I do not say ladies—declined to give me a seat, as they could have done any moment without rising or crowding. The most of them were probably mothers. But as the instinct of good manners—that is, of politeness, which is simply the law of kindness—was not in the breast of one of the ten, what is to be expected of their children? They cannot teach what they do not know, and, as they know nothing of politeness, their children will be boors, and *the mothers will never know it.*—"*Irenæus*" *in N. Y. Observer.*

THE MAN OF THE IRON MASK.

During the reign of the magnificent but dissolute monarch Lous XIV. of France, a State prisoner of noble bearing was secretly conveyed to Pignerol, and consigned to the guardianship of Saint Mars. Six years later he was transferred to one of the Marguerite Islands in the Mediterranean; on this desert island this illustrious man looked out from behind the prison-bars, and saw ships passing, and had a pleasant view of the sea, while his only companion was his attendant.

Year after year this unhappy man lived in solitude, dead to the outside world. His only resources were books and music, and his accomplishments were many and varied. He was treated by his attendant with the greatest deference, as if he were a person of high rank. But the remarkable feature of his imprisonment was that he was never seen without a black velvet mask, which entirely covered his face. It had the appearance of a mask of iron, and was fastened with steel springs at the back of his head, but was constructed so as to allow him perfect liberty to eat and drink.

No wonder solitude in time became insupportable; no wonder he sought by every device to gain communication with his fellow-men, and find a way to escape. If his friends could only know of his unhappy existence, possibly measures might be taken which would end in his release. His food was brought to him on silver dishes.

One day he scratched the sad story of his life on a silver plate, and threw it from the window into the water. Unfortunately it was picked up by a rude fisherman, who could not read or write. The man knew it had come from the prison, and he carried it at once to Saint Mars, hoping to get a reward.

When Saint Mars read what was written, he turned pale and trembled, and demanded of the fisherman, if he "knew what was written on the plate."

"I do not," was the reply. "I cannot read or write."

Saint Mars gave him some money, and charged him never to speak of the occurrence. After this event he was guarded more vigilantly than ever.

In 1690 Saint Mars was appointed governor of the Bastile. His illustrious prisoner followed him to this place. He was secretly conveyed there on a litter, and a well-furnished room was provided him.

Once more he sought to disclose his history. He wrote his name and place of confinement on a strip of linen, and gave it to a man connected with the Bastile, who was not in possession of his secret. A suspicion of this act was soon awakened, and the man died suddenly, it was supposed by poison. Still more strict grew the guards around the man of the iron mask.

When he went to mass, a detachment of soldiers followed him, and had he lifted his mask to reveal his features, he would have been instantly shot.

At another time two prisoners, who occupied the room above him, contrived to have some conversation with him. They both assert that he was a man of extended learning, and he informed them the revelation of his name and rank would be the means of death to them both.

Thirteen years went drearily by. The man of the iron mask still lived in hopeless confinement. Once in a while a glimpse was gained of him, and people wondered who he was, and what deed of darkness he had done to cause this dreadful fate. No one could tell.

His death occurred in 1703. It was a merciful release to his sufferings. No one ever saw his face, not even the physician who stood by him in his last hours, nor the priest who gave him his benediction.

It is supposed he was about sixty when he died. He was buried under the darkness of night, and was called Marchiali, but this was well known not to be his name.

When the Bastile was destroyed, it was eagerly hoped some disclosure would be made regarding him. It was not so. The furniture of his room had been burned, the ceiling and casements defaced, and everything was gone on which he could have made any record.

He lived and died in mystery and secrecy. Again and again has come up the question, for more than two hundred years, "Who was he?"

This long-suffering prisoner by many is supposed to be the son of Anne of Austria and the Duke of Buckingham, and consequently the half-brother of Louis XIV., and heir to the throne of France.

A more reasonable conjecture is that it was a twin brother of Louis, and that his features closely resembled the king's. An old prophecy had foretold misfortune to the royal family in the event of a double birth, and one of the twins was probably consigned to a dungeon to prevent rivalry to the throne.

Public pity and interest have long out-lived this celebrated man, and though no one knows his real name or rank, he has become an illustrious character in history.—*The Watchman.*

THRASHING-FLOORS.

It was in the north of China that we first saw the thrashing-floor of the East and of the Bible. When we were travelling to some out stations in Mantchuria, the road bounded on both sides by endless fields of gigantic millet, there would come a farmer's house and farm-yard, or a small hamlet, and on the skirt of it the trodden spot of ground hard and smooth as stone. But it was not till some weeks later, as we were journeying slowly up to Peking, and the harvest was now gathered, that we saw it in use. The grain was laid on the floor, and a pair of oxen were driven leisurely over the ears, treading out the corn. Another form of thrashing was the stone roller, which was drawn over the ears by oxen or mules; and there was another still where a flat board, furnished with some projections, was drawn in the same way, the driver or children perhaps sitting on the board to lend it additional weight. Sometimes the grain was piled up in a large heap in the centre of this floor, unsifted; and then men with the winnowing shovel (the Bible fan) would toss the grain into the air or else into a flat basket, from which the man who held it flung up the corn, and the wind carrying the chaff away filled the air with dust.

One Bible phrase after another was recalled to us. It was easy to see how the Philistines could rob the thrashing-floors at Keilah, those open spaces in the field on which the absence of any dread of rain induced the farmers to pile up their wealth of grain; or how the open floor, open to the sky and smooth, became the natural place to test the dew upon Gideon's fleece while all the rest of the ground was dry; or how, when the two kings Ahab of Israel and Jehoshaphat of Judah summoned the prophet, the place to set the royal thrones was on the smooth and empty thrashing-floor, just before the gate of Samaria; or how no better place than this could be found on which to build the altar that David raised when he had purchased the site of the temple from Araunah the Jebusite, and found in the thrashing instruments—the wooden fans and boards and oxen poles—the wood for the sacrifice. It would be easy for the oxen to stop in the midst of the abundance they were treading out and eat, and the merciful Jewish law provided that they should eat if they would. There should be no muzzling of them. "Thou shalt not muzzle the ox when he treadeth out the corn."—*Good Words.*

THE SECRET OF LIFE.—This is the secret of life—to believe that God is your Father, schooling and training you from your cradle to your grave; and then to please and obey Him in all things, lifting up daily your hands and thankful heart, entreating him to purge the eyes of your soul, and give you the true wisdom, which is to see all things as they really are, and as God Himself sees them. He will teach you more and more to see in all which happens to you, all which goes on around you, His fatherly love, His patient mercy, His providential care for all his creatures. He will reward you by making you more and more partaker of His Holy Spirit and of truth, by which seeing everything as it really is, you will at last—if not in this life, still in the life to come—grow to see God Himself, who made all things according to His own eternal mind, that they may be a pattern of His unspeakable glory, and beyond that, who needs to see? For to know God, and to see God, is eternal life itself.—*Kingsley.*

Dr. HARTER'S IRON TONIC.

PURIFIES THE BLOOD

A combination of Protoxide of Iron, Peruvian Bark and Phosphorus in a palatable form. For Debility, Loss of Appetite, Prostration of Vital Powers it is indispensable.

REV. A. L. HOBBS Writes:—After a thorough trial of the IRON TONIC, I take pleasure in stating that I have been greatly benefited by its use. Ministers and Public Speakers will find it of the greatest value where a Tonic is necessary. I recommend it as a reliable remedial agent, possessing undoubted nutritive and restorative properties.
Louisville, Ky., Oct. 2, 1882.

REV. J. L. TOWNER, Industry, Ill., says:—"I consider it a most excellent remedy for the debilitated vital forces.

PREPARED BY THE DR. HARTER MEDICINE CO., 213 N. MAIN ST., ST. LOUIS.

Miscellaneous.

The honor of being the oldest English church in America is claimed by the old Friend's Church, in Benton, Va.

"Best of All."

Dr. R. V. Pierce, Buffalo, N. Y.: *Dear Sir*—My family has used your "Favorite Prescription" and it has done all that is claimed for it. It is the best of all preparations for female complaint. I recommend it to all my customers. G. S. WATERMAN.
Druggist, Baltimore, Md.

When your wife's health is bad, when your children are sickly, when you feel worn out, use Brown's Iron Bitters.

"Sick Headache for 40 years. Dr. Benson's Celery Pills cured me." Lucy A. Warren, Deerfield, N. Y.

A Smart Boy.

"You had bett r ask for manners than money," sai l a finely-dressed gentleman to a beggar boy who had asked for alms. "I asked for what I thought you had the most of," was the boy's reply .But if you are afflicted with Itching Piles, Pimples and Blotches on the Face, or any Skin Disease, ask for Swayne's Ointment, and do not be bashful about it, either. A stitch in time saves ninety-nine, you know—and a word to the wise is sufficient.

Miss. Jennie P. Warren, 740 Van Burne St. Chicago, Ill., says: "*Samaritan Nervine* cured me of spasms." $1.50 at Druggists.

No man was ever so much deceived by another, as by himself.

"Golden Medical Discovery"

for all scrofulous and virulent blood-poisons, is specific. By druggists.

Dr. KLINE'S Great Nerve Restorer is the marvel of the age for all Nerve Diseases All fits stopped free. Send 931 to Arch Street, Philada., Pa.

Elkton, Ky.,—Dr. E B. Weathers says: "I regard Brown's Iron Bitters as a medicine of unusual worth."

The cures preformed by Mrs. Dr. Smith are really wonderful! her success is beyond all question. People are visiting her from all parts of the country, and hundreds are writing to her She treats the sick at t eir homes. S nd for pamphlet and question list. Among others, she refurs to Mrs. Alexander Campbell. Inclose stamp and address Mrs. Dr. Augusta Smith, Springfield Mo.

Faith never rests so calmly and peacefully as when it lays its head on the pillow of God's omnipotence.

The Bilious,

dyspeptic or constipated, should address with two stamps and history of case for pamphlet, World's Dispensary Medical Association, Buffalo, N Y.

Wolfesville, N. C., Dr. I. C. McLaughin says: "I used Brown's Iron Bitters for vertigo and I now feel like a new man.

Vitiated blood needs cleansing. There is only one remedy for all such cases, *Samaritan Nervine*

Rare Inducement.

A pretty Wisconsin schoolmarm, to encourage promptness, promised to kiss the first scholar at school, and all the large boys took to roosting on the fence at night. A greater inducement is held out by Dr. Swayne, in offering his Ointment (for itching Piles and all Eruptions of the Skin,) to the world at large. It is said that a stitch in time saves ninety-nine, and a box of Swayne's Ointment kept in the house ready for use, may save you years of misery. Put not off until the morrow that which should be done to-day. Delays are dangerous.

"Dr Benson's Skin Cure has driven away all my eruptions." Ida C Young, Hamilton, Ill.

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The Gospel Plan of Salvation,

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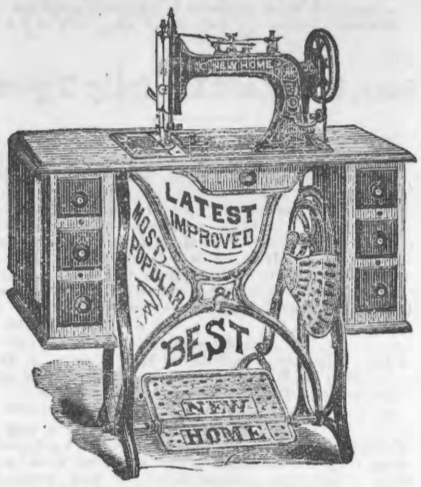

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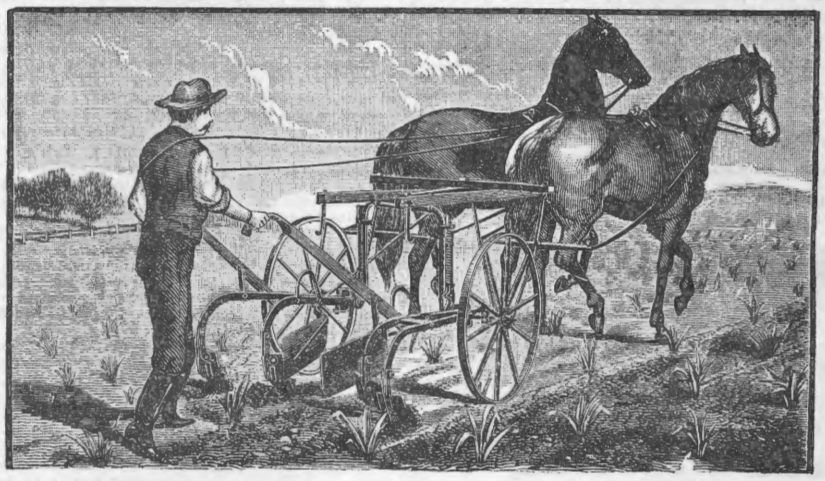

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"	Preparatory " "	15 00		Lessons instrumental Music from	$15 to $20
	Collegiate, " "	20 00	"	in Art Department from	2 50 to 10

The Fall Session of 1883, begins on the Last Monday in July.

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Prof. A. T. SEITZ, President,
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NASHVILLE MARKETS.

OFFICE GOSPEL ADVOCATE, *July* 11, 1883.

COTTON.

Good Ordinary	8¾
Low Middling	9¼
Middling	9¾
Good Middling	10

COUNTRY PRODUCE.

GINSENG	1 50 to 1 65
BEESWAX—Choice	35
DRIED FRUIT—Apples	4
Peaches, halves	4
" quarters	3½
TALLOW	7½
POTATOES—Irish, per bbl	75 to 1 00
PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1¾
FEATHERS—Choice	55 to 60
BUTTER	10 to 12½
CHICKENS—Hens	10 to 20
Young Chickens	8 to 14
EGGS	10
HIDES—Dry Flint	15 to 16
Dry Salted	11 to 13
Green Salted	7½ to 8
WOOL—Tub Washed	32 to 34
Unwashed, Clothing and Combing	18 to 22
Unwashed Lamb's Wool	none.
Burry One-third less	

FLOUR AND GRAIN.

FLOUR—Superfine	4 25
Extra	5 00
Choice Family	5 75
Fancy	6 25
Patent Process	6 75
BRAN—Loose Car loads, per ton	17 00
WHEAT—	100 to 117½
CORN—Sacked in Depot, white	49½
New, from Wagon, shelled	48
" " " in ear	50
OATS—Sacked in Depot	53
RYE From wagon, Seed	50
BARLEY— from wagon	0
HAY—Mixed	14 00
Prime Timothy	15 00
Choice "	15 50

LIVE STOCK.

CATTLE—Best fat Steers, per 100 lb	4 50
Best Butchers	4 00
Ordinary thin Cattle	2 50 to 3 50
Sheep, Fat	2 50 to 2 75
" Stock	3 00 to 3 25
Lambs	3 75 to 4 00
Heavy Hogs	5 25 to 5 50
Light Hogs	4 00 to 5 00

PROVISIONS.

BACON—Clear Rib Sides	11¾
Shoulders	8
LARD—Buckets	13½
Tierces	12½
HAMS—"C. C C."	13 to 13½
COUNTRY MEAT—Shoulder	9
Clear Sides	12
Hams	12½
Lard, from wagon	11½
BULK MEATS—Clear Rib Sides	10¾
Clear Sides	11
Shoulders	8½

WHOLESALE GROCERIES.

SUGAR—New Orleans (kettle) per bbl	7½ to 8
Yellow Clarified	8¾ to 9
White Clarified	9 to 9¼
Granulated	9¾ to 10
Crushed and powdered	10½
A Coffee	9¾ to 10
MOLASSES—New Orleans	45 to 58
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	8¾ to 9½
NAILS—10d	3 75
Horse shoes	5 00
SALT—Seven bushel barrels on cars	1 80
5½ bushel bbl	1 40
LEATHER—Oak Sole	35 to 40
Buffalo Slaughter	27 to 25
Hemlock	24 to 27
In Rough	20 to 24
SEEDS—Herd's Grass	1 00 to
Blue Grass	1 00 to 1 15
Clover	
Timothy	2 25 to 2 50
Orchard Grass	1 40 to 1 2
German Millet, from wagon	
Hungarian and Missouri	

TOBACCO.

Common to good lugs	2 75 to 4 5
Low leaf	5 00 to 6 00
Common to medium leaf	6½ to 7½
Good leaf	7 50 to 8 50
Fine leaf	

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100 Large, Fancy Advertising Cards different, 30 cents. Name paper. GEO. H. RICHMOND, Northfield, Mass.

Something for Everybody.

Read, Mark, and Inwardly Digest.

Ashburnham, Mass, Jan 14, 1880.

I have been very sick over two years, and was given up as past cure. I tried the most skillful physicians, but they did not reach the worst part. My lungs and heart would fill up every night and distress me very bad. I told my children I never should die in peace until I had tried Hop Bitters. I took two bottles. They helped me very much indeed. I took two more; and am well. There was a lot of sick folks here who saw how they cured me, and they used them and are cured, and feel as thankful as I do.

Mrs Julia G Cushing

Battle Creek, Mich., Jan 31, 1880

I have used seven bottles of Hop Bitters, which have cured me of a severe chronic difficulty of the kidneys, called Bright's disease by the doctors.

Rodney Pearson

Walbend, Kansas, Dec 8, 1881

I write to inform you what great relief I got from taking your Hop Bitters. I was suffering with neuralgia, dyspepsia, nervous debility, and woman's troubles. A few bottles have entirely cured me, and I am truly thankful for so good a medicine

Mrs Mattie Cooper

Cedar Bayou, Texas, Oct 28, 1882

I have been bitterly opposed to any medicine not prescribed by a physician of my choice. My wife, fifty-six years old, had come by degrees of disease to a slow sun-down, and doctors failed to benefit her. I got a bottle of Hop Bitters for her, which soon relieved her in many ways. My kidneys were badly affected, and I took twenty doses, and found much relief. I sent to Galveston for more, but word came back, none in the market, so great is the demand; but I got some elsewhere. It has restored both of us to good health, and we are duly grateful.

Yours, J P Maget

New Bloomfield, Miss., Jan 2, 1880

Gents—I have been suffering for the last five years with a severe itching all over. I have used up four bottles of your Hop Bitters, and it has done me more good than all the doctors and medicines that they could use on or with me. I am old and poor but feel to bless you for such a relief from your medicine and torment of the doctors. I have had fifteen doctors at me. One gave me seven ounces of solution of arsenic; another took four quarts of blood from me. All they could tell was that it was skin sickness. Now, after these four bottles of your medicine, I am well, and my skin is well, clean and smooth as ever.

Henry Krochе-

Milton, Del., Feb 10, 1880

Being induced by a neighbor to try Hop Bitters, I am well pleased with it as a tonic medicine, it having so much improved my feelings, and benefitted my system which was very much out of tone, causing great feebleness for years. Mrs James Betts

Kalamazoo, Mich., Feb 2, 1 80

I know Hop Bitters will bear recommendation honestly. All who use them confer upon them the highest encomiums, and I give them credit for making cures—all the proprietors claim for them. I have kept them since they were first offered to the public They took high rank from the first, and maintained it, and are more called for than all others combined. So long as they keep up their high reputation for purity and usefulness I shall continue to recommend them—something I have never before done with any other patent medicine.

J J Babcock, M D., & Druggist

Kahoka, Mo., Feb 9 1880

I purchased five bottles of your Hop Bitters of Bishop & Co last fall, for my daughter who had been sick for eight years, and am well pleased with the Bitters. They did her more good than all the doctors or medicine she has taken, and have made her perfectly well and strong Wm T McClure

Greenwich, Feb 11, 18 0

Hop Bitter Co: Sirs—I was given up by the doctors to die of scrofula consumption. Two bottles of your Bitters cured me. They saved my life, and I am grateful. LeRoy Brewer

Greenwich, N Y., Feb 12, 1881

Hop Bitters are the most valuable medicine I ever knew. I should not have any mother now but for them. Henry Knapp

Lone Jack, Mo., Sept 14, 18 9

I have been using Hop Bitters, and have received great benefit from them for liver and kidney complaint and malarial fever. They are superior to all other medicines. P M Barnes

Cleveland, O., Oct. 28, 1879

My better-half is firmly impressed with the idea that your Hop Bitters is the essential thing to make life happy. B Pope,
Secretary Plain Dealer Co

Springfield, Ill., Sept 3, 1880

Gents—I have been taking your Hop Bitters and received great help from them. I will give you my name as one of the cured sufferers.

Yours, Mrs Mary F Starr

Grenada, Miss., Nov 3 18 9

My daughter, now a young mother, is using your Hop Bitters, and is greatly pleased with the beneficial effects on herself and child. D D Moore,
Proprietor *New South*

Sanderton, Pa, Nov 6, 1879

Dear Sir—I have used four bottles of your Hop Bitters, and they have cured me. I had diarrhœa, dyspepsia, and chronic inflammation of the bowels and was giddy in the head and nervous

Fred Thunsberger

Paulding, Ohio, Feb 2, 1880

Gents—Have used two bottles of Hop Bitters in my family, and think them the best medicine ever made. Geo W Potter,
Banker

Battle Creek, Mich., Jan 31, 1879

Gentlemen—Having been afflicted for a number of years with indigestion and general debility, by the advice of my doctor I used Hop Bitters, and they afforded me almost instant relief. I am glad to be able to testify in their behalf. Thos G Knox

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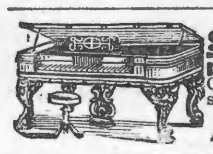

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Dr. F. A. Badger, office corner High and Church Sts., (Odd Fellow's Temple)

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W. A. Lannom, 18 Public Square.

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NON-RESIDENT NOTICE.

(Circuit Court, May Rules, 1883.)

Hittie Nolen vs. Lee Nolen.

In this cause it appearing to the Clerk from the allegations set forth in the bill, that the defendant is a non-resident of the State of Tennessee, so that the ordinary process of law cannot be served upon him, therefore orders that publication be made in the GOSPEL ADVOCATE, a newspaper published in Nashville, Tennessee, once a week, for four consecutive weeks, requiring the said defendant, Lee Nolen, to appear at the courthouse in the city of Nashville, on the 4th Monday in June next, then and there to plead, answer or demur to complainant's bill, or the same will be taken for confessed and the couse set for hearing ex-

Witness, J. E. ALCRICH, Clerk,
By H. C, Hudson, D. C.

ELI T. MORRIS, Sol. for Compl't.

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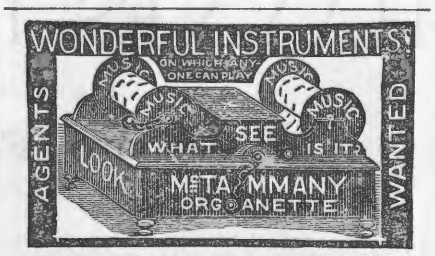

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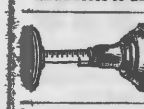

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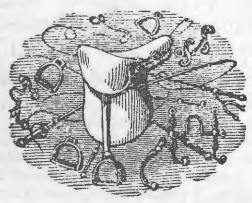

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THE GOSPEL ADVOCATE.

VOLUME XXV., NUMBER 29. } NASHVILLE TENNESSEE, JULY 18, 1883. { $2.00 YEARLY IN ADVANCE. POSTAGE PREPAID.

EDITORS:

D. LIPSCOMB, E. G. SEWELL.

Mine.

"MY LORD AND MY GOD."

I dare not say, This wealth is mine.
Life many changes brings;
And while I count possession sure,
My gold has taken wings.

I dare not say, This place is mine.
I stand secure to-day;
To-morrow raging winds and waves
Sweep every prop away.

I dare not say, This honor's mine;
For fame is all of earth,
A flower plucked from the parent stem,
Transient, and little worth.

I dare not say, This joy is mine;
For joys like drops of dew,
Sparkle and glitter in the sun;
Then vanish from our view.

But I can say, My Lord is mine!
He fails and changes never!
In Him I've wealth and name and place,
Sweet joy and truest happiness,
And he is mine forever!

—*Mrs. Helen E. Brown, in American Messenger.*

FOR WHAT DID CHRIST DIE?

IS THE WORLD WHAT GOD DESIRES IT TO BE?

God created man in his own image. He created all things, and when he had finished all things, he looked upon it, and behold, it was very good. But this was before man sinned, before death reigned, before briars, thistles or thorns grew, before man, the ruler, transferred his allegiance to the devil.

Does he think it very good now? When man sinned, God said, as a result of the rule of the evil one, unto the woman—

"I will greatly multiply thy sorrow, and thy conception; in sorrow thou shalt bring forth children." * * * Unto Adam he said, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee, and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

From this time forward God never recognized the world as being what he desired it to be. In a few generations God saw the wickedness of man was great upon the earth, that every imagination of the thought of his heart was only evil continually. It repented him that he had made man on the earth, and grieved him at his heart. He has tolerated them since, has borne with them for a time, has blessed and punished, has disciplined them, has encouraged the righteous, destroyed the wicked, tutoring the race up to a higher and better life. But the world has never reached that state when it could be said, it is now what God desires it to be. He has, amid the abounding wickedness, found here and there a faithful few, and he has put in operation through Christ a kingdom, and provided influences through which men will be brought back to God; the kingdoms of the world will be rescued from the dominion of the evil one, and will become the kingdoms of God.

Then the evil spirit will not predominate in man. His chiefest pleasure will not be secured through the misery of his fellowmen; care, anxiety, sickness, death will not rule; and briars, thistles and thorns will not grow, either in the moral, spiritual, or material world. This earth of ours will become a garden of God's own planting, in which "every plant which my Heavenly Father hath not planted, shall be rooted up."

But the foundation idea of the Bible is, man has wandered in rebellion from God, has corrupted his way on the earth, and made the earth what God does not desire it to be, and so he sent Christ to rescue it from its evil way. Every message that God ever delivered to man has had the end in view to call man back from his rebellion, to obedience to God. When God spake of the perverseness, the rebellion of the Jews, he spake concerning the people most loyal to God on earth. When Christ said to Jerusalem, "Oh, Jerusalem, Jerusalem, thou that stonest the prophets, and killest them that are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her brood under her wings, but thou wouldst not," he spake of the city that of all others on earth had been, and was then, most loyal to him. Surely this was not spoken to, or of those who were as God desired them to be. If this city that he had trained and tutored, that had been the chosen dwelling-place of God on earth, and had in it more of true devotion to God than any other city of earth, was thus not what God desired it to be, how can it be said the world, or the human race, is as God desires it to be? Then the apostles voiced the will of God to the world, and Paul said, "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed the word of reconciliation unto us." God was reconciling the world to himself in Christ. But he could not do this and impute their sins to them, else reconciliation would be hopeless. To whom did he impute them? "For he hath made him (Christ) who knew no sin, to be sin for us; that we might be made the righteousness of God in him." 2 Cor. v: 19. We might multiply Scriptures indefinitely on these points, both from the Old and New Testaments.

We do not see how one can believe there is a shadow of truth in the Bible, and doubt that "God made man upright, but he sought out many inventions." Ecclesiastes vii: 27. That "God had planted thee a noble vine, wholly a right seed," but that the human family had "turned into the degenerate plant of a strange vine unto me." Jer. ii: 21. That Israel had sinned and fallen short of the divine favor, and that the Gentiles were "without God and without hope in the world." That they had bcome so by their own vain and wicked desires, contrary to the will of God, and despite the provisions of his love and mercy. And that God's desire is, and ever has been, that man should be loyal to him, that he might save him.

The history of the world is but a verification of the truth, that "the nation or the people that will not serve God, shall be destroyed." No nation, no people ever was destroyed while loyal to God. None ever will be. But every nation in the past that rejected God, has been destroyed. All now living, or that may live in the future, who reject him, will be destroyed. He forbears long, gives all an opportunity; "not willing, desiring that any should perish, but that all should come to repentance." 2 Peter iii. But when their hearts are fully set in them to do evil, then the destruction is carried out. The destruction of the nations that reject God is carried out to-day just as perfectly as it was in the days of Moses, and for the same reasons. It is just as much God doing it to-day through his providence, as it was when he did it through specific commands to Moses.

The work is going on in Asia, Africa, America, Europe, and on the isles of the sea. It was no more cruelly done by Moses than it is now. The only difference is, God had his prophet there to point it out as his work, and to show why it was done. It was done in a striking manner then, to teach the world that God will destroy those who reject his authority. It was then done through his enemies, or his unfaithful children. So it is now. The simple, first fundamental truth that lies at the foundation of all of God's dealings with man, is, that he is the governor of the universe. This truth must be recognized. As governor, his laws cannot be broken with impunity without encouraging rebellion in all the realms of the universe. Man had rebelled. Divine right to rule must be vindicated. In vindicating it, without help man must perish. Christ came "to die the just for the unjust," he "redeemed us," he "purchased us with his own blood," he "rescued us," "he bought us." His blood cleansed us from all sin. He offered himself a propitiation for our sins, and not for ours only, but for the sins of the whole world; he made an "atonement for us;" he made himself a sin-offering for us. We are "justified freely by his grace, through the redemption that is in Christ Jesus. * * * Christ died that God might be just, and the justifier of him that believeth in Jesus." Here it is clearly revealed that the redemption through his blood enabled God to be just in justifying those who believed in him.

The dogma that he died in the room and stead of the sinner, paid the debt and squared the account, expresses more than the Bible teaches. In running from this extreme, Mr. B. and others run to the other,—that man could be saved without the blood of Christ. The true idea is, he did what man was unable to do for himself, but left man to do his part, in order to secure the benefit of the sin-offering. He opened the way for man to come back to God. He not only has done this for us, but he is still our advocate at the right hand of God. "He hath an unchangeable priesthood, wherefore he is able to save them unto the uttermost that come unto him by God, seeing he ever liveth to make intercession for them." Heb. vii: 24; Rom. viii: 34. Peter says his own self bore our sins in his own body upon the tree. John says, "The blood of Christ cleanseth us from all sins." The angel of Revelation, speaking of Christ, says, "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation," (Rev. v: 9,) and again of the saved, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

The idea of atonement, propitiation, forgiveness, redemption, reconciliation through the blood of Christ, runs as an unbroken thread through the entire revelation of God, from the first sin in Eden to the close of the revelation. To take it out is to nullify the Bible. D. L.

DAVID LIPSCOMB'S CHARGES.

On another page will be found an article from the GOSPEL ADVOCATE, much more remarkable for length than for depth, and for bold assertion than for proof. It is altogether distasteful to us to engage in a discussion so largely personal; but we are not responsible for it. An unprovoked assault has been made, involving our Christian character, and we owe it to our brethren at large, who have trusted and honored us through a long public life, to vindicate our good name; and we owe it to the Missionary Convention to defend it against the attempt made to stab it over our shoulder. What we say and do, through the *Standard* or in any public capacity, is open to investigation. We question no man's right to call us to account for any supposed derelictions of duty or violations of truth or justice, nor do we fear the face of man in regard to our management of the *Standard* from the first day until now; or the righteousness of our course toward the General Convention, our management of any trust committed to us, or our fidelity to truth and justice. What errors or inconsistencies or unsoundness of judgment may be traced in our editorial career, or in the performance of official duties, others who are disinterested can judge better than we. But when it comes to an impeachment of our motives and actions as "selfish and ambitious," as pursuing a course of conduct having "the stain of personal dishonor," as "affecting the morals of the church by our example," it is time to rise and face our assailants, and hold them to a strict account before the public. We therefore copied, in the *Standard* of June 2 an article from the GOSPEL ADVOCATE, containing four distinct charges against us, and positively and emphatically denied them all, and called for the proof. The article we publish in this number is the response to that demand. As the writer says he shall not trouble us in the future, we have a right to conclude that he has in this article furnished all the proof in his possession in support of these charges; and if our readers have the patience to follow us through his long succession of mistakes and sophistries, in search of proofs as hard to discover as a needle in a haystack, we shall be willing to give a premium to any one who finds the needle.

1. Referring to his charge that the Standard Company made a bid for the Hymnal, and that, had its bid been accepted, certainly no rival book would have been published, David Lipscomb says, "But this is the only statement of mine that is directly denied." Let the reader refer to our brief statement reproduced in the article from the GOSPEL ADVOCATE, and he will see that we say, after enumerating four distinct charges:

"We thus *positively* and *emphatically deny these charges*. We demand that David Lipscomb shall prove his charges or withdraw them. He is bound, as a man of honor, to do one or the other."

No comment is needed.

2. The charge that the Standard Company bid for the Hymnal and afterwards published another book because their bid was not accepted, is retracted. Bro. L. seems puzzled to know how he came to make such a mistake; but his own statement solves the mystery: "I did not read much of the bitter controversy growing out of the two books." Yet that controversy, in which all the parties spoke for themselves, gave the best, indeed the *only* complete information as to the matters of which he writes. He therefore confesses that in making his charges *he wrote without proper information*. He has thus made serious charges, amounting to calumnies, if untrue, without being at pains to inform himself fully concerning them—blurting out his *impressions* and *suspicions* as if they were unquestioned facts. If he can be so utterly mistaken concerning a matter so patent as the bids of parties for the Hymnal, he is not less likely to be mistaken in reference to every matter of which he speaks in connection with this affair.

3. Another charge is that "the General Missionary Convention was used chiefly to build up the *Standard*." This is explained now to mean "the *machinery* of the Society, its *agents* and its *publications* have been used to advance the interests of the *Standard*," and David Lipscomb says that "none will risk denying this." This, he says, he wrote 15 years ago to Benjamin Franklin. He says, moreover, of "Brother Errett," that "it has grown on him so gradually, has become such a matter of course, to use its [the Society's] publications and agencies as a means of circulating and pushing his own paper, that when the trustees failed to give the accustomed opportunity, he felt he was grievously wronged out of his sacred right." This, be it noted, is all *assertion*, without a particle of proof. And we now inform the author of these suspicions and evil imaginations that *we do flatly deny them*, and, if it were any one else than David Lipscomb, with his marvelous facility for transforming his impressions and suspicions into facts, we should be astonished that any one would risk his reputation on such statements. Does he give the testimony of any "agent" of the Society that he was "chiefly" employed, or employed at all, in building up the *Standard*? Fifteen years ago, when he says he wrote to B. Franklin that the General Missionary Convention was used chiefly to build up the *Standard*, Thomas Munnell was the principal "agent"—the corresponding secretary—of the Society, and filled that place for many years. Does Thomas Munnell testify that he was "used" by us, or by the Board of Managers, to build up the *Standard?* that we ever had any bargain with him, or even made any request of him, to do anything in this line? Does any other of the corresponding secretaries testify to anything of this kind? Is there the testimony of any member of the Board—even of "one of the elders of the Christian Church" who was officially connected with the Society through most of these fifteen years—that they were ever "used" by us in the interests of the *Standard*—that they ever discussed or adopted a single measure looking to the support of the *Standard*—or that we, ever, directly or indirectly, asked anything of this kind at their hands? Do the records of the Board or of the Society bear even a line or a word of testimony to this effect? There are those officially connected with the General Convention to-day, and also with the Hymn-Book trustees, who would not greatly grieve to testify to this effect if it were in their power. Let any or all of the corresponding secretaries and members of the Board for the last fifteen years—or from the time the *Standard* was started—speak out, if they are able to sustain David Lipscomb's assertion, and we hereby agree to publish their testimony. We challenge investigation. Or, were the corresponding secretaries and the members of the Board all this time so passive and so dull of perception as to be "used" by us "chiefly," or at all, in such a way as to make all their management subservient to our interests without their knowledge? A precious set of dunces David Lipscomb would make them!

Now in regard to the Society's *publications*. Of its 32 annual reports, the Standard Publishing Company has published but *two*. We have a volume before us containing these reports from 1864 to 1877. Of these, five were published by H. S. Bosworth, some, if not all of them, containing H. S. Bosworth's advertisements; five by Bosworth, Chase & Hall, with several pages of their advertisements; three by Chase & Hall, also with several pages of *their* advertisements. After this it was published by the Central Book Concern. We have before us the issue for 1880. It has *seven pages* of their advertisements, one whole page being given to their periodicals—the *Evangelist* and their Sunday-school weeklies and monthlies. In 1881 and 1882 the annual reports were published by the Standard Publishing Company, *and not an advertisement appears in them*—not a line concerning the *Christian Standard*, or any of the company's publications. That is the way the Society's publications have been "used to build up the *Standard!*" What becomes now of the assertion that for more than fifteen years the *Standard* has been using the Society's publications to build up its interests? The Hymn-Book is not a publication of the Society, and never was. But if it were, it has never been used by us; so far as we remember it has been used by its publishers—with very bad taste, in our judgment—to build up *their* interests. The *Standard* has had nothing to do with it. The one sole fact that D. L. produces in support of his assertion is, that the Standard Company sent out their circulars along with the annual report of 1882, among them the circular relating to the Hymn and Tune-Book. Even this was without our knowledge; but the facts are, as we learn them from the business manager of the company, that the corresponding secretary had not time to mail the reports, and arranged with the business manager to mail them for him—the compensation to be that the company should be allowed to mail their circulars in the same packages.

And this is the one fact, occurring within a year, to prove that for more than fifteen years the General Missionary Convention has been "used chiefly" to build up the *Standard* by its publications, and that we have become so accustomed to use the Society's publications in this way, that we feel "grievously wronged" when the opportunity is denied us! Did a mountain in labor ever bring forth as pitiful a little mouse as this? But as even this unstudied result of a hasty talk was as late as 1882, the statement made fifteen years ago, and now reproduced, is without even the shadow of proof. To evolve such a stupendous conclusion from such an infinitesimal premises is a feat in logic worthy of the most radical evolutionist, and possible only to one of David Lipscomb's mental peculiarities, and possible even to him only when stimulated by the horde of unworthy suspicions that have taken possession of him.

3. It is charged that "the Standard Publishing Company served a very practical and significant notice on the Society and the public that if the Society refused to be subservient to its interest *it would destroy the Society.*" The editor-in-chief of the *Standard* is not a member of the Standard Publishing Company, has no control of it, and is not personally responsible for any of its business proceedings. But as this charge bears on the interest of the Society, we take the responsibility of noticing it here. Not a solitary line from the *Standard* or from the Standard Publishing Company is quoted in proof of this assertion. We challenge the author of this slander to produce any word ever spoken or written by us to this effect. If, in the absence of any such proof, the author of this charge ever falls back on the acts of the Standard Publishing Company in selling the Hymn and Tune Book, then we have to say that there is in this not a particle of evidence in support of such a charge. The Company has simply urged the sale of a hymn-book that is a rival to the Hymnal—and even if they were to succeed in destroying the sale of the Hymnal, it would have nothing to do in destroying the Missionary Society. That Society's most prosperous days were before it had any revenue from the Hymn-book, and its existence was never dependent on the small revenue—in some years no revenue at all—derived from that book. Moreover, that book is not "the Society's book," nor was it ever intended by Mr. Campbell, in making the transfer, that any considerable revenue should accrue to the Society. It was made over in trust to certain persons *for the benefit of the churches*, with the special understanding that it should be published *at as cheap a rate as possible*. Whatever small profits might accrue were to be paid over to the Society for missionary purposes, and that is all there is of it. Having conducted the negotiations with Mr. Campbell, we speak what we know when we say Mr. Campbell was *very emphatic* on this point. Nor does this rest on our word. In the report of the trustees in 1866, they say:

"So far we are unable to pay over any funds for missionary purposes. We have endeavored to keep in view the object of Bro. Campbell, which was, *not to tax the brethren generally for the purpose of endowing the Missionary Society*, but to secure one psalmody of such a character as would be adopted by our brotherhood generally, and to furnish this *at the lowest possible rates* (p. 14)."

In subsequent reports similar language is used. In all these cases, the first signature to the reports, and in the last case the *only* signature, is that of "one of the elders of the Central Church at Cincinnati"—R. M. Bishop. It was never intended that the Missionary Society should be supported by the Hymn-book profits, but simply that it should be the dispenser of such very small profits as might accrue after selling the book at "the lowest possible rates." Let us add that in 1870 a committee, to which was referred the report of the trustees, reported that it was the purpose of Alexander Campbell "to have the publication of the Hymn-book managed, *not with the view of making any money by it*, but so as to reduce as far as prac-

ticable its cost. . . Unity in psalmody, and cheapness in cost to the brotherhood, were the primary purposes of this transfer."

Now, as to how far the Hymn-book is "the Society's book," let the following, from "one of the elders of the Central Christian Church, at Cincinnati," tell:

"R. M. Bishop, chairman of the trustees of the Hymn-book explained that, *according to the deed of grant* by which they act, *they were not under obligation to make report to the General Convention*, but they had always done so *as an act of courtesy*. In Indianapolis, in 1870, on motion of George Campbell, their report had been referred to a committee consisting of W. K. Pendleton, R. R. Sloan, B. F. Rodgers, W. R. Jewell and J. C. Reynolds, who reported "that they do not judge it to be any part of the business of the Society or Convention *to decide any question connected with the publication of the Hymn-book.*" (Report for 1877, p. 20)."

So much for all the pother about "the Society's Hymn-Book," and "destroying the Society" by robbing it of the funds on which it subsists.

4. In regard to the charges scattered all through this long article, to the effect that we originated or entered into schemes for selfish purposes, to bring out a rival hymn-book, they are summarized in the following extract:

"Only because the trustees failed to so manage this gift of A. Campbell as to let the *Standard* make as much profit out of it as it desired, Bro. Errett goes back upon his life-long principles, repeatedly uttered and enforced, and justifies, encourages, promises support to and aids in bringing out a rival book, to sow discord and strife, and to destroy the value of that gift that was to hand the name of A. Campbell with an ever increasing lustre down to future generations, to quicken the generosity of others, and to promote and strengthen the bonds of unity and brotherly love among the children of God. Then ask for proof that the *Standard* has used the Society for selfish ends!

Every line of this is, to use the euphemism of the *Independent*, "conspicuously inaccurate." What respect is due to it will appear from the following statements:

1. We never had anything to do with bringing out a rival book.

2. We never had any profit, or expectation of profit, out of the new Hymnal of the trustees.

3. We never had a word of conversation with J. H. Fillmore or his representives about getting out a new book. He never consulted us on the question, and we never volunteered to him any advice or counsel in the matter.

4. We are not a member of the Standard Publishing Company; knew absolutely nothing of their contract with Fillmore until after our review of the Hymnal was written and in type; nor did Fillmore or any member of the Standard Publishing Company know a word of what we wrote or intended to write, until they saw it in the *Standard*.

5. We have not, and never had, and never expect to have, so much as one cent's worth of interest in Fillmore's New Hymn and Tune-Book, or in any other Hymn-Book or Hymnal.

Here is a statement of what we did:

1. We wrote a review of the Hymnal, exposing its numerous and often serious errors, and criticising its mechanical execution. 10,000 or 15,000 copies of the first edition had been published, and we determined our brethren should know the demerits of a book issued as "a first-class book," before they purchased. In writing this review we consulted no one, and told no one what we were doing. The truthfulness of our exposure has never been questioned.

2. We criticised the management of the trustees, and we did this in the face of the fact that one of the trustees was a member of the Standard Publishing Company.

3. We condemned the injustice of an attempt on the part of the publisher to have the contract changed for his benefit; and, when that failed, to discriminate against other publishers, in violation of the spirit of the contract.

4. We insisted on *cheaper books*. We had previously done this in conferences with the board of trustees. Before the Hymnal was published, but after the price was made known, we published several communications, representing a widespread sentiment, and called the attention of the board of trustees to this point.

We thus did all in our power to help the trustees to success and guard against the introduction of another book; but they paid no heed to our suggestions, received our criticisms in a very bad spirit, and assailed our truthfulness and our motives; and thus the way was left open for the Fillmores to take advantage of our suggestions and furnish cheap books to the churches.

5. We gave a full hearing to the publisher and the trustees in our columns; and our paper is the only one that has given a full hearing to all sides of this subject.

6. As a result of all this, we have secured cheap books for the churches, according to Mr. Campbell's intention. In this we have mortally offended a few who have a pecuniary interest in the Hymnal, and some of the trustees whose plans have been disappointed; but the people at large are indebted to us for much better and cheaper books than they otherwise would have had, and the trustees and publishers have learned some lessons which it is hoped will make them wiser for the future.

This is "the head and front of our offending." This plain statement of facts sweeps away the large part of the assertions and suspicions of David Lipscomb. It will not do to evade these statements by laying the blame on the Standard Publishing Company. The assault is made on us *personally*, and on the *Standard* as edited by us.

While the *Standard* is the *property* of the Publishing Company, it is not under their *control*, does not do their bidding, is not subject to their *dictation*, and never will be while under its present editorial management. As it is their property, they can advertise in its columns at their own cost, and others can advertise in its columns by paying for it. If David Lipscomb wishes to attack the Standard Publishing Company, they are able to take care of themselves, and will doubtless reply in his own columns to anything he has to say. But this assault has been made on us *by name*, over and over, and we meet the accuser on his own grounds. A more groundless and shameful attack on our reputation and motives has never been made. It can only be excused on the score of ignorance, and that plea will not suffice in this case—for ignorance itself, in this case, is culpable.

Now a word as to our letter to Mr. Campbell, which several of our papers have published as if it were perfectly crushing.

For once our accuser is able to make a correct statement in regard to the part we took and the reasons we urged in behalf of a transfer of the Hymn-book and a revision of it. If it will do him any good, we can make his statement stronger. We are not in the habit of boasting of our performances, but we will help our accuser in this case by saying that we doubt whether Mr. Campbell would have consented to such a transfer had it not been for our personal influence and efforts. There are some things not known, which we may some time tell, in regard to this. Now, admitting all this, we ask, Who had a better right to criticise the proceedings of the trustees and the publisher, when they deserved criticism, or to insist on the intentions of Mr. Campbell regarding cheap books, than we? Does any one pretend to say that because we were strongly in favor of one book for our people, and labored to that end, we were bound to look on in silence when there is an attempt to palm off 10,000 or 15,000 copies of an inferior book as "first-class?" or when an attempt is made to secure 21 cents per copy to the Missionary Society, at the cost of the purchasers, contrary to the acknowledged desire of the original owner of the book? Away with such nonsense! Subsequent developments have, indeed, changed our *views* on some points, but not our *principles*. 1. The transfer failed of its object, so far as holding our people to the use of one book is concerned. It never did it. It was failing more and more every year to do it. We have not the means of knowing accurately, but we presume we are not far from correct when we say that as large a number of other books were in use among our people of late years as of the Hymnals. 2. The use of more than one book has not proved to be the calamity that we feared. 3. The developments in connection with the new Hymnal satisfy us that there is a healthfulness in competition, and that without competition there are evils to be dreaded much more serious than are likely to arise out of the use of different books. Now if our keen-eyed censors can detect any recreancy to principle in this, let them make the most of it.

5. Our accuser charges that the Standard Publishing Company is, after all, the *real* publisher of the Hymn and Tune Book, and demands to know who are the other publishers. He ought to have waited for an answer to his question before making his charges. We are not in the confidence of the Fillmores in this matter, and know not how many friends he consulted; but perhaps "one of the elders of the Central Church, in Cincinnati," can give him some information. In the *Standard* of June 24, 1882, R. M. Bishop states that he heard of J. H. Fillmore in St. Louis, in consultation with *Smart* and *Burns*, heads of two separate publishing establishments there. In fact, it was in the office of the Christian Publishing Company, at St. Louis, that Fillmore finally decided to publish his book, and the head of that establishment made a written contract with him to sell the book, as did also John Burns. So much for that.

6. Our accuser is surely hard run when he finds it necessary to lug in the spiteful assertion—for it is nothing more—of "one of the elders of the Central Church," whom he does not dare to name, and the opinion of an unnamed editor. Does he pretend that this is *testimony?* If so, let him name his witnesses. It is not allowable to bring masked witnesses into court, and whether he introduces them from a sense of the weakness of his cause, or from a malign feeling, in either case his course is reprehensible. We can not dignify such utterances with the least attention.

We have now gone patiently through this long string of false affirmations, exaggerations, and sophistries. We intend to make short work of it. If our accuser has any *facts* to offset our statements, let him furnish them, and we will publish them. But we shall not burden our columns with gloomy suspicions and bare assertions, long drawn out, after the style of the long article in this number, or splenetic emissions of anonymous foes. "Let him bring forth his witnesses, that he may be justified; or, let him hear and say, It is truth."

RICHES OF THE GOSPEL.

Says Mason: "When I go to the house of God I do not want amusement. I want the doctrine which is according to godliness. I want to hear of the remedy against the harassing of my guilt, and the disorder of my affections. I want to be led from weariness and disappointment to that goodness which filleth the hungry soul. I want to have light on the mystery of Providence, to be taught how the judgments of the Lord are right; how I may pass the time of my sojourning here in fear, and close it in peace. Tell me of that Lord Jesus, 'who His own self bear our sins in His own body on the tree." Tell me of His intercession for the transgressors, as their 'Advocate with the Father.' Tell me of His chastenings, their necessity, their use. Tell me of His presence, and sympathy, and love. Tell me of the virtues, as growing out of His Cross, and nurtured by His grace. Tell me the glory reflected on His name by the obedience of faith. Tell me of vanquished death, of the purified grave, of a blessed resurrection, of life everlasting and my bosom warms. This is gospel; there are glad tidings to me as a sufferer, because glad to me as a sinner."—*Zion's Watchman.*

BEATTY'S WONDERFUL CAREER—A NEW ORGAN FACTORY TO BE ERECTED.—The largest shipment of organs and pianofortes for any one month was acomplished by Mayor Beatty during the month of June.

Nearly two thousand instruments were made and shipped to all parts of the world. So great is the demand for Beatty's organs and pianofortes that Mr. Beatty is compelled to erect another organ factory, which, including the old buildings, will occupy, when completed, nearly eight acres of space, in which over three thousand instruments can be made every twenty-six working days. Read his advertisement.

The friendship of a dog that can be relied upon is of more account than the friendship of a man who must be bought with gifts.

ELDER ERRETT'S DEFENSE.

Elder Errett's statement here bears out my charge in all essential particulars, notwithstanding the general denial. He rather boasts that his influence secured the transfer of the hymn book from A. Campbell to the society. It was to the society the transfer was made. Isaac Errett, W. K. Pendleton and others say in the introduction to the first book, published under the auspices of the society:

"This book is the result of an agreement between Alexander Campbell and the Christian brotherhood at large, as represented in the American Christian Missionary Society. At the annual meeting of the society in 1864, an overture was made by A. Campbell, of the copyright of the Christian hymn book, to be held by certain brethren in trust, on two conditions. (1) That a committee be mutually agreed on by himself and the society, to revise and enlarge the book. * * * (2) That the profits arising from the sale of the book be given to the A. C. M. S. This overture was accepted, and the committee of revision was immediately appointed."

A. Campbell tendered, the society accepted the gift. It is the merest evasion on technicalities to say the book does not belong to the society. The spirit of the contract would require the society, after A. Campbell's death, to order all future revisions and changes in the book. Elder Errett is right in claiming the honor of securing the transfer. When repeated efforts by others had failed, his suave and flattering pen, connected with the personal influence he brought to bear on A. Campbell and his family, secured the transfer.

The means used are manifest in the letter he wrote A. Campbell, published in our former article. He promised that the gift, as an act of self-sacrificing devotion, should carry his name down the ages, and should be an inspiration of generosity to others. What A. Campbell thought about it does not affect this question, and is dwelt upon merely to confuse the mind. The question is, what did Isaac Errett think of it? What did he promise? Under what obligations did he bring himself, and how has he discharged those obligations? If the gift to the society was to be valueless, if it was to yield no income, how could it be regarded as an act of self-sacrifice? How could it quicken the generosity of others? Elder Errett anticipated it would yield an income. The promise that it would do these things, certainly implied a pledge of honor that he would use his influence and work to see this end accomplished. It especially bound him in honor not to defeat these ends, which, as an inducement to bestow, he promised should flow from the gift. He claims his peculiar relationship to the gift entitled him to special privileges to see it is carried out properly. I certainly do not deny this. But no privileges can be enjoyed without incurring corresponding obligations. He had the right—nay, he was under obligations to criticise and perfect the work, that the ends of the gift, especially his promises concerning it, should be fully realized.

So far as his criticism was intended and did help to correct, improve, and render effective the gift, and to commend it to the public, and encourage its general circulation, Elder Errett was acting in good faith. But so far as the criticism was intended to, and did discourage the use of the book; so far as the criticism was destructive of the character and reputation of the book with the public; so far as it was intended, and did have the effect to discourage the sale of this book, and prepare for, and encourage the substitution of another in its place: it was a betrayal of the trust reposed in him by Alexander Campbell; it was a violation of the obligations of honor he took upon himself in securing the gift from A. Campbell, and in giving assurance as to what the result of that gift should be.

Now, was the criticism intended, and did it have the effect, to perfect and carry out that gift and give circulation to the book, and discourage rival books, and to accomplish the results that were promised? or was it intended to, and did it discourage the circulation of this book, and make way for another to supplant it, already announced in the *Standard*, controlled by Errett?

There were errors in this book. They ought to have been corrected. Elder Errett ought to have insisted on their correction. He ought to have done it in a way that would enhance, not destroy, the credit and circulation of the book. Is any one so dull as to believe that, had he carefully marked the errors of this book, called the attention of the trustees and publishers to them, and insisted on their correction, it would not have been done? Even had they not been corrected, he did not consider them fatal to the character and usefulness of the book until the *Standard* Company failed to profit by it, and until a rival that they could profit by was proposed. July 1st, he says there are yet in the old book "at least one hundred and fifty errors of the same class as the one hundred and more found in the new Hymnal." Despite this fifty per cent. more errors, he thought the old book good enough for use for years to come, and was opposed to its revision. But if the revision took place, all errors possible ought to have been purged from it.

The point with me is, these errors could have been corrected without injury to the book, without hurting its sale, without bringing out a new book. Had Errett firmly insisted on this being corrected, and stood against a rival one, the rival one would not have been published. But after a rival book, in which his own son, if not himself, was interested, he made a criticism that was destructive in its character. It breathed vengeance and destruction. It was understood by every one as a declaration of war, the beginning of a destructive war upon the book, for the usefulness of which he stood sponsor to A. Campbell, and to which he plighted his honor to stand as godfather. That it was intended to destroy the book, subsequent facts clearly show. The errors of the Hymnal have been corrected according to the criticism of Errett, but the war of the *Standard* against the Hymnal, and in behalf of the rival book, continues with relentless fury. It is needless for Errett to say this is the *Standard* Company; he has not uttered a word against the circulation of the rival book nor in behalf of the circulation of the Hymnal, since the corrections. But the whole weight and influence of Elder Errett, and of the *Standard*, has been against the Hymnal. That Elder Errett is responsible for this course, we quote his own words: "While the *Standard* is the property of the Publishing Company, it is not under their control, does not do their bidding, is not subject to their dictation, and never will be, while under its present management." Then Isaac Errett is responsible for the opposition of the *Standard* to the book he urged A. Campbell to give to the society, and in doing so pledged himself to see made the book of the brotherhood.

I could safely rest the case here, but this is not all. He recommended the society to incur the expense of revising the Hymnal. It matters not, so far as his obligation to the society is concerned, what he privately thought. I suppose, of course, voted as he recommended. The society followed his advice, incurred the expense of a revision, then he seeks to destroy the sale of the book he recommended them to publish. This certainly, among business men, would be considered a violation of honor, justified only by extreme reasons. What are the reasons? I said, because he could not control the society for selfish ends. Fillmore says he "urged the Hymnal with unreserved strength, until the publisher of the Hymnal showed that he did not intend that other publishers should have a fair chance as sellers of the Hymnal, that they accepted a book that did promise fairness." What does Errett say? In that long article can any other reason be found? He says:

"We did all in our power to help the trustees to success, and guard against the introduction of another book. (He still thought one book desirable,) but they paid no heed to our suggestions, received our criticism in a very bad spirit, and assailed our truthfulness and our motives, and thus the way was left open for the Fillmores to take advantage of our suggestions, and furnish cheap books to the public."

What does that mean, save the trustees would not be governed by me, against their own judgment, therefore, through my suggestions, the Fillmores published a rival book, (up to that time he wanted but one book,) and my son aided them in it, and got the profits. Under Errett's general denials and denunciations, here is a full confession of all we charged. But the trustees refused to listen to his suggestions, and received his criticism in a bad spirit, called in question his truthfulness and motives. This was not D. L.'s suspiciousness. Who are the trustees? R. M. Bishop, C. H. Gould, (a member of the *Standard* Publishing Company,) W. H. Lape, John B. Bowman, and O. A. Burgess. Burgess is dead. We know not if his place has been filled. They are all lifelong and close friends of Errett, likely suggested by him as trustees when he secured the transfer. They are men to whom, in former years, he has given the fullest endorsement, on whom he has bestowed unstinted praise. Especially is this true of R. M. Bishop, the chairman. Why is it they should reject his counsel, impugn his motives, and question his truthfulness, while he is helping them on to success? They certainly did not wish to incur his hostility, knowing his great influence. There must have been some very serious reasons for this. In reference to the bid of Fillmore and the *Standard*, I publish the statement following, the facts of which are derived from the trustees, and they are substantially published in their circular, and the comment made by one familiar with the whole transaction:

"*Bro. Lipscomb:* While the *Standard* Company did *not* bid for the publication of the Hymnal, and while technically you were in error in saying so, thus giving them a chance for denial, still virtually they were bidders. There was a combination, "a ring," I have called it, to secure the publication and control of the Hymnal. * * * They (this ring) were to back Fillmore up, use their influence with the trustees to put the publication in his name, and he, Fillmore, in return, with a nominal copyright, was to supply the ring with books at cost. After the trustees had decided to put up the Hymnal for competition, the ring commenced writing to the chairman, R. M. Bishop, attempting to influence the trustees in Fillmore's favor. Green and Russell Errett argued the case at length. The first suggestion to the trustees was, not to receive any bid from the editors or publishers of any of our papers; for, argued Russell Errett, if any one paper gets the publication of the Hymnal, it will excite the jealousy of the others, and interfere with the circulation. Errett said, 'Suppose we, with our facilities, should obtain the book, it would operate unfavorably on the book with the other papers counting us too strong now.' * * * With great apparent magnanimity giving up its right to bid, on the condition others should be barred,

and yet all this time the *Standard* Company was the head of the ring and had the side door entrance open. And yet the *Standard* Company made no bid, and is able to turn sharply on you for saying so.' Fillmore is a mere subordinate member. * * * How manly, or honorable, or truthful, the *Standard* Company has been in this affair, you can judge."

Up to the time, when arrangements were making for the sale of the book, Elder Errett did all in his power to help the trustees to success, and to keep down a rival. This better explains what suggestions were not listened to, why the integrity of his motives were questioned. It shows, too, exactly how the way was opened for a rival book. If the publication is given to Fillmore, with arrangements for the *Standard* to handle the book, there will be none. But a rival book will be published, unless the *Standard* Company gets satisfactory profit out of the other publisher.

But we charge evasion and technical denials of what is true in other matters. Elder Errett denies he is interested in the *Standard* Company, that he would have received a cent out of profits from the Hymnal, had Fillmore gotten the contract, or that he now receives, or ever expects to receive profit from the rival book. Well, the facts as we learn them are: Elder Errett gets a good salary from the Publishing Company. His son, Russell, owns over half the stock in the company, and controls it, and three other children get salaries from the company. When a man passes three score, his children's interest is his own. Most people would say Elder Errett had considerable interest in the Publishing Company.

With these instances of technical denials which are misleading, we do not know what is intended to be denied when he says, we never had a word of conversation with J. H. Fillmore, or his representatives, about the rival book, and he knew absolutely nothing about the *Standard* contract for the rival book, when he wrote his criticism. It would be one of the remarkable coincidences of the world, that such a criticism should be written by the father to destroy one book, and that the contract for publishing a rival book be made by the son, in the same office, without the son knowing the father's feelings toward the old book, and the father ignorant that the son had in view the publication of a rival book. There must be some technicality in these denials. It would be hard to believe the son would help publish the rival book, if he believed his father intended to stand by his honor in maintaining the gift he secured from A. Campbell, and that he advised the society to republish. The success of the *Standard* office indicates more harmony than this.

But others beside the *Standard* Company agreed to sell the rival book. That does not justify the *Standard*. None were under obligations to the Hymnal so strong as the *Standard*. The fact only shows that other friends of the society were willing to sacrifice it for selfish interest, as well as the *Standard*. A few more statements of this kind will show the society stands sadly in need of the offices of the good Samaritan.

Elder Errett responds that the case of using the circulation of society papers for selfish ends, is a small matter. I know that. I know that the Master said, "He that is unjust in the least, is unjust in much." If so small a temptation led a rich, prosperous company to violate the law of honor, how can it be trustworthy before great temptation? Certainly Elder Errett's own statement more than verifies our charges, and shows that when the interests of the society interfered with his, or his children's interests, he turned against the society. He stands by it only when it subserves his interest. All of which comes about, not because Elder Errett is worse than the rest of us, but because the society has offered temptations to use the churches for selfish ends, and poor human nature cannot stand much temptation in that way.

(Continued on page 458.)

Good Manners.

It has been said, that a "man's manners form his fortune." Whether this be really so or not, it is certain that his manners form his reputation—stamp upon him, as it were, his correct worth in the circles where he moves. If his manners are the products of a kind heart, they will please, though they be destitute of graceful polish. There is scarcely anything of more importance to a child of either sex than good breeding. If parents and teachers perform their duties to the young faithfully, there will be comparatively few destitute of good manners.

Visit a family where the parents are civil and courteous toward all within their household, whether as dwellers or as guests, and your children will learn good manners, just as they learn to talk, from imitation. But reverse the order of things concerning parents, and the children learn ill manners, just as in the former case they learn good manners, from imitation. Train children to behave at home as you would have them act abroad. It is almost certain, that they, while children, conduct themselves abroad, as they would have been in the habit of doing under like circumstances at home. "Be courteous" is an apostolic injunction, which all should remember and obey. "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous, 1 Peter iii: 8.

Ideas go booming through the world louder than cannon. Thoughts are mightier than armies. Principles have achieved more victories than horsemen or chariots.—*W. M. Paxton.*

"Pupils nowadays study so much that they don't know any thing," says a member of the Massachusetts Board of Education.

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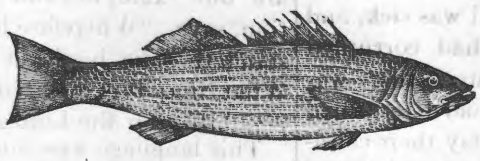

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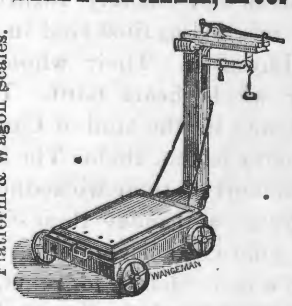

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IS THERE DANGER OF FALLING?

God said to the Jews in the time of Isaiah, "And when ye spread forth your hands, I will hide mine eyes from you; yea, when you make many prayers, I will not hear." Isaiah i: 15. This was addressed to those who had long been the peculiar people of God. He had blessed them, had nursed them as a father nurses his children. He had called them from Egypt when they were sorely oppressed, and had given them rest in the promised land, and had nourished them there for many long years. Never had people been more favored than they, by the Lord. He had blessed and defended them by day and by night. He had made them to prosper until they had grown wealthy, and had gained the mastery over their enemies, and their fame had extended to the ends of the earth, and the fear of them was felt by all nations. Idolatrous nations had melted before them, and idols were broken down, and through them a wicked and idolatrous world had been made to tremble and stand in awe. While these Jews were obedient, no wicked nation was allowed to disturb or live among them. Evil beasts were driven from their land, and they were permitted to dwell in safety under their own vine and their own fig-tree, and there were none that dare disturb them.

But, at the time the above language was used, the scale had entirely turned with them. They had rebelled against God in ways and times beyond number. Their whole head was sick, and their whole heart faint. They had corrupted their way in the land of Canaan until there was no mercy left for them. The Lord had determined on account of their wickedness to lay their country waste, and make their cities desolate. They had gone clear beyond the reach of mercy, and there was no chance for relief. They might spread forth their hands in the most imploring manner, but God said he would hide his eyes from them. In their agony and distress they might pray to him for mercy, but he said he would not hear. And so sure enough, within no very long period after the utterance of the words at the head of this article, all that was foretold in that entire connection was fulfilled upon them. Many were slain with the sword in the terrible ravages of war. Famine also was busy, bearing its multitudes away. Finally the whole people that escaped the sword, and the ravages of famine and disease, were carried captives far away into a strange country, and by a wicked and idolatrous people, there to dwell until they should be made to realize the folly and ruin of sin, and should learn that the Most High rules not only in the heavens above, but also in the kingdoms of men.

These people, without any doubt in the world, did fall. And when the time came that there was no more mercy for them, all their prayers, their cries and tears, availed them nothing. Their fall, terrible as it was, was inevitable. Before this the Lord had often called upon them, and warned them again and again, sending prophet after prophet to them, and telling them plainly of the horrible ruin that awaited them; but they heeded not, they would not hear. Now he tells them, when you call, when you make many prayers, I will not hear. Their sins, their iniquities, was the cause of all this. Had they remained faithful to the Lord, all the nations of the world could not have overpowered them. So long as the Lord was with them, they could not be harmed. But when they became wicked and rebellious, the Lord abandoned them, and they were then as weak as others, and their enemies overpowered them and crushed them under their feet. This was a fall worth calling a fall. It is also a noted and palpable fact, which no man can gainsay. Here is one indisputable instance in which the people of God did fall. And Paul in the New Testament says of these and other things which are written in the Old Testament, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. xv: 4.

These things of the Jews of which we have just spoken, were written for our learning. Shall we then learn nothing from them? Shall we see those wicked Babylonians gaining such power over the Jews, and, in the midst of their tears and cries for mercy, see them carry them captives, men, women and children, far away to a strange land, and learn no lesson from it? Nay, verily. Let us realize that the same God is in heaven yet, and that if we sin, and in like manner turn away from the holy commandments delivered unto us, that God through Christ, who is now reigning as king in Zion, will bring even greater punishments upon us. Those who tread under foot the Son of God, and count the blood of the covenant wherewith they were sanctified an unholy thing, will be counted worthy of much sorer punishment than those who sinned under Moses. Paul again, after giving a long list of the sins of the Jewish people after leaving Egypt, and before reaching the promised land, and the awful ruin that befell them, and after saying these things are our examples, and written for our admonition, says, "Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. x: 12. What does this mean, if there is no danger, no possibility for the Lord's people to fall?

This language was addressed to Christians, to those that had believed and been baptized, had become sons and daughters of the Lord Almighty. And here that inspired man of God who presented these things as the Spirit gave him utterance, said, *take heed.* Would the Spirit of God trifle thus with the children of God, if there was no possibility, as some claim, for a child of God to fall and be lost? Certainly not; God never trifles with his people. Let us not then explain away this warning.

Suppose a man should stand by the rapids of the great Niagara, and say to those around him, take heed, lest these waters turn and flow up stream; what would such a warning amount to? Simply nothing. The people would say the thing was impossible, and would say that man is crazy, he does not know what he is talking about, and the warning would make no impression. And if it be true that the children of God cannot fall, God knows it, and therefore has given most serious warning where there is not a particle of danger. And in this case he not only warned us, but has given us a number of terrible instances of his people, whom he had just saved from Egyptian bondage, falling into sin, and of the destruction that befell them, the horrible death they died on account of those sins, and then says these things are our examples. Our examples how? That if we sin, as they did, we, like they, shall be destroyed.

If, after all this, we say there is no danger of falling from God's favor now, we virtually charge God with falsehood. He plainly teaches us in this passage, that if we sin like those people did, we *shall fall.* But when men say Christians *cannot* fall, they, in the most pointed way possible, contradict what God says. Whom, therefore, shall we believe? Shall we believe what God says, or what men say? Let God be true, though every man become a liar. People do not realize how monstrous the act of thus virtually charging God with falsehood. Nor do they realize how guilty they make themselves before God when they thus steal away his word out of the hearts of the people. It is an awful thing to take from the word of God one single thought that it contains. God never said one thing that was not necessary, nor demanded one thing that his people could do without. He has kindly warned us of the danger of falling, and we should be thankful for it, and profit by it, and not dispute his word, and explain away all its timely warning. To make people believe they cannot fall away and be finally lost, has a tendency to put them off their guard, to make them careless and inattentive to their duty, and thus bring to pass the very thing they say there is no danger of. There is danger of the people of God falling, as certainly as the Bible is true, and all had better realize this truth, and have it ever in their thoughts, lest they should realize at last its awful solemnity. The Lord knew precisely what was for our good, and has plainly told us; and if we will heed all that he has said to us, then there is not power enough outside of heaven to drag us down. They, therefore, that continue through life to obey God, *cannot fall.* But when men turn aside, become contentious, and will not obey the truth, but obey unrighteousness, the wrath of God is certain to rest upon them. Let us all, therefore, be careful not to depart from the living God. E. G. S.

PREACH THE WORD.

This is what Paul said to Timothy, and the same charge is good to every one that would be a minister of God's truth. Do those who teach alien sinners to pray and be prayed for that through that means they may be pardoned, preach the word of God? And when they promise sinners that they will be pardoned through that process, do they thus give to them the promise of God, or simply their own promises? And when they preach that the Spirit of God in conversion works directly upon the hearts of sinners, do they preach the word of God, or the traditions of men? And when men preach that baptism may be performed by sprinkling or pouring as well as by a burial, is that the word of God? And when they say that baptism is a non-essential, is that preaching the word? Is it preaching the word when men say baptism is an outward sign of an inward grace? Do those preach the word who say that people cannot agree on the teaching of the Bible, and that divisions are right, are a blessing to the world, so that the peculiar notions of all may be met? All these things are preached, and preached extensively. But no man who preaches them preaches the word of God in so doing. But unfortunately very many preachers are trusting things upon men, instead of the word of God. E. G. S.

KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

BRO. McQUIDDY'S SECOND ARTICLE ON CO-OPERATION.

"Men have different talents; all were not intended for preachers," says Bro. McQuiddy, in his review.

While I believe it is the duty of every Christian to tell the gospel story, as he has opportunity and ability, I readily enough agree that all are not required to devote their whole time to preaching. But the questions arise: What is the duty of those who are intended for this work? To whom are they to look for their support? Who sends them out? Of course they will look to those that send them, to those they serve, for their maintenance.

I claim that the Lord sends out the preacher, that he tells him what to preach, and that he promises him a support while he is engaged in serving him. The commonly received notion is that the church, a co-operation of churches, or a missionary society sends him out; and that unless he is promised a salary by some such body of men, he cannot be expected to go. This, I think all will agree, is a fair statement of the issue. Which notion harmonizes with the teaching of the Bible? There is not a single instance in which any preacher received the promise of a salary or support from any man, or body of men, in the New Testament. Not a word is said about raising money for spreading the gospel—about a co-operation of churches for sustaining evangelists, or anything of that kind. Those, therefore, who are engaged in doing that sort of work, are doing that for which they neither have scriptural teaching nor example. That is an unfortunate situation in which to be, for one who considers the Bible a sufficient rule of faith and practice in the discharge of religious duty. For my part, I am determined to call upon men to do nothing in the way of obedience to God, for which I cannot give them a "thus saith the Lord." How am I to know that the Lord wants us to do things unless the Bible teaches me? Am I to trust to my own wisdom? "Trust in the Lord with all thine heart, *and lean not unto thine own understanding*," says Solomon; and then follows the promise, "In all thy ways acknowledge him, and he shall direct thy paths." The wisdom of the wisest man is foolishness with God. The unity of God's people has been destroyed, and his church horribly perverted by men who have introduced customs and practices for which they have no scriptural authority, but which they think "evidently wise and expedient." It behooves us to be very careful lest we, in following our own wisdom, injure the church of God.

The last books of the New Testament were written about sixty-five years after the death of Christ, and although the church at that time was nearly as old as this restoration movement now is; although the congregations were numerous, having been established in all parts of the known world; although many evangelists, during all these years, were in the field, actively at work, giving their whole time to it: not a word is said, from one end of the Book to the other, about a State meeting, a district meeting, a co-operation of churches for supporting evangelists, or any such thing; not a single intimation that a salary was promised to any man for preaching, or that the preacher ever waited for any man to say anything to him on the money question before he entered upon his work. We see the apostles and evangelists at work; we see brethren giving them money, having found them engaged in the work; we see a church sending money to Paul at different times; we hear about his having received money from other churches: but we know that he entered upon his work without any fixed salary, and that he continued in it, trusting to God, without the support of any co-operation.

How did it happen, do you ask, that so many evangelists worked for so many years without one of them ever making an appeal, or writing a letter, to secure the raising of money for his support? I reply, they trusted in the Lord. He authorized them to go and preach, he told them what to say, and as they were working under him and for him, as his servants, they looked to him for all things. Jesus, upon giving the commission, adds: "Lo, I am with you alway, even unto the end of the world;" and Paul writes: "Be ye free from the love of money; content with such things as ye have; for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we say, the Lord is my helper; I will not fear: What shall man do unto me? Remember them that had the rule over you, which spake unto you the word of God; and considering the issue of their life imitate their faith. Jesus Christ is the same yesterday and to-day and forever." (Heb. xiii: 5–7.) If we imitate the faith of Paul and the other apostles and apostolic men, we will go forth, as they did, trusting to Jesus and not to men; for, as the apostle assures us, our Lord is the same yesterday, to-day and forever. He will see that we are supplied, just as certainly as he cared for them. If it be said that the first preachers worked miracles, I reply, not one of them ever worked a miracle for his own benefit. They were provided for by the Lord, just as we will be, if we trust him and serve him as they did.

Bro. McQuiddy is under the impression, it seems, that if "all our preachers should take the field," "more than half of them would make splendid failures, *and starve, too*,—preachers that accomplish good in other departments of labor." It may be that these "preachers" were not intended for preachers, but for elders, or workers in some other department. But suppose it is a man's duty to preach, does Bro. McQuiddy fear that he would starve while diligently and trustingly performing that duty? Of course no man ought to engage in the work unless it is his duty; but if it is, he should not hesitate. "Seek ye his kingdom and his righteousness, and all these things (the things that one needs) will be added unto you," says Jesus. To seek the kingdom of God and his righteousness, is simply to enter the church and, then, to do one's duty. To those that do these things, Jesus, in the most unequivocal way, promises all that they need. Does Bro. McQuiddy doubt as to whether or no our Lord will keep his word, or does he put some other interpretation upon the passage? I respectfully ask him to express himself upon Matt. vi: 33. The majority of men seem to think that the Savior was talking for Buncombe when he said that, but Paul seems to have been under the impression that he was in earnest.

Bro. McQuiddy speaks of "one who labored cheerfully and readily with the poor, trusting the brethren for a support." He put his trust in the wrong party. David says, (Ps. cvxiii: 8), "It is better to trust in the Lord than to put confidence in man;" and Jeremiah is even more emphatic; he says: "Thus saith the Lord; cursed be the man that trusteth in man, and maketh flesh his arm, whose heart departeth from the Lord. For he shall be like the heath in the desert. and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Perhaps that was the trouble with the brother to whom brother McQuiddy refers—that he went forth looking to the brethren rather than to the Lord, trusting in flesh rather than in God. I am confirmed in this opinion not only by the fact that Bro. Mc. says he did, but by what the brother himself says of "human pledges;" he says it *may* be right to go without them, but thinks one-half the preachers would starve if they were to do so. He won't do as an illustration of the "trust theory," unless it be to show that it will not do to trust to man; and I am sure I have never thought it would. Jesus promises, (Mark x: 29–30), that if any man forsakes anything for him he shall receive an hundred fold in this life, and in the world to come eternal life; he mentions in the connection fathers, mothers, brothers, sisters, children, houses, lands and persecutions. I believe he means exactly what he says. I have gotten an hundred fold for every sacrifice I have made and expect to continue thus to receive if I work as faithfully, lovingly and trustingly as I should. What does Bro. McQuiddy think the passage means? If these passages and others like them do not teach that God will see to it that they are supported who trust him and do their duty, then I grant that I am mistaken. I agree with Bro. Mc., "there is no use theorizing about this;" it is simply a question of "what saith the Scriptures?"

The question may arise in the mind of some, How can a man determine whether or no he is fitted to preach, whether or no it is his duty? If a man will study the Scriptures, as every Christian should do, and prayerfully do the work that opens up before him from day to day, with all diligence, he will be directed from day to day, by the Heavenly Father, in his work; he will have no trouble about it. I have met many men who were troubled about what to do, but it was always because they did not want to do that which was evidently their duty.

Bro. McQuiddy closes his article by saying: "I have no patience with a preacher who does not show a willingness to work. The brethren should show a willingness to support him, before they ask him to quit his home and family to travel in destitute places." Let me say again it is not the brethren who ask a man "to quit his home and family to travel in destitute places;" it is the Lord who says, "Go," "preach the gospel to every creature." How would it do to say, the Lord should show a willingness to support the preacher, before he asks him to quit his home and family to travel in destitute places? The Lord has promised to do that very thing. If it would be fair for the brethren to support those whom they send, is it not right for Jesus to furnish those whom he sends? It is very certain that he does it. Were any church or body of disciples to offer me a salary of two, five, seven or ten thousand dollars per year to evangelize, I would not accept it. I would rather work for one who has promised to give me everything that is good, if I will but be true to Him.

P. S.—Bro. McQuiddy represents me as saying that a man is not fit for the work "who desires a support pledged." I said "the evangelist *who will not go into the field* till a fund is raised for him, is not fit for the work;" and I repeat it with emphasis. He who will not work for the salvation of souls unless he is paid for it, is no servant of Christ.

Obituaries.

It becomes my painful duty to announce the death of our well beloved sister, Fannie Hogwood, who departed this life on the 27th of June, at three o'clock P. M. She fell asleep in Jesus after a long and severe illness. Sister Fannie was a true Christian, and one who was firm to her convictions and true to her trusts. I became acquainted with her a short time after I began my work here at Bowling Green, and often went to see her, and read, sang and prayed with her; and on several occasions in the afternoon of the first day of the week, we met with a number of the brethren there and broke bread with her. She was perfectly at herself till the last breath left her. Sister Hogwood's maiden name was Fannie Cain; was born and raised in Bedford County, Tennessee, by our good old sister, Betsey Naron, near Bellbuckle of that county, and was baptized near the Cross Roads' Church in same county, in the year 1867, and married John F. Hogwood, July 16, 1868. She was the mother of 4 children; three still survive—one son and two daughters—and her husband, with many others, to mourn her loss. We have been caused to weep with them, but we do not weep as those that have no hope. While Bro. Hogwood has lost a true Christian wife and companion, and these three children have lost a dear mother, the church has lost a faithful member and sister, the heavenly family has gained one more, for the apostle John said, blessed are the dead which die in the Lord, for they shall rest from their labor; yea saith the Spirit, and their works do follow them. I preached her funeral on the morning of the 28th, and she was then buried in the beautiful Cemetery near this city. May we all who are in Christ be prepared, when we are called to go hence, as was our dear sister, that we may meet her in heaven, where parting will be no more. J. HARDING.

Bowling Green, Ky., July 7th, 1883.

Sister Betsy Stephens was called to rest on June 27th, 1883, in Polk County, Georgia. She united with the Baptists when young, was added to *the* church under the labors of Elder Landrum, in Marengo County, Alabama, in 1876. She was born in Pendleton District, S. C., July 7th, 1799, and has lived a consistent life through many long years. She was a light in the church of Christ. May we all labor for the Master, and remember that "we all do fade as a leaf." J. C. STEPHENS.

By request of her who loved him most, I undertake the duty of writing an obituary notice of our dearly beloved brother, M. L. Williams, of Totty's Bend, Hickman County, Tenn. Brother Williams was 46 years and ten months old; died April 16th, 1883. Brother Williams was one of those men of whom it could be said, he feared God from his youth up. He joined the army of the faithful when quite young, and lived a devoted Christian until his death. He was a man of earnest zeal, and when he preached the gospel, which is the power of God unto salvation, his whole spirit and soul seemed deeply engaged for the salvation of his fellow man. He often did more than he was physically able to do. He left a wife and several children, and a large number of Christian friends, to mourn their loss. I would say to the wife and children, sorrow not as others that have no hope; for if we believe Jesus rose from the dead, them that sleep in Jesus will be also bring; for he saith, blessed are the dead that die in the Lord; yea saith the Spirit, they shall rest from their labors and their works do follow them. There sorrow, pain and death never enter. May wife and children all meet him again in that better land, is the prayer of your brother.

Lyles Station, Tenn., June 23rd, 1883. S. F. HALBROOK.

YOUNG MEN.

It cannot be considered presumptuous for the writer to offer a few remarks on this subject. Having the aspirations and hopes and also the trials and temptations common to the young, he feels an interest in them and a sympathy for them.

Young men are largely the hope of the country. Into their hands the nation will soon empty her wealth. Under their control and leadership will the church soon pass. One by one the fathers in Israel are laying their burdens down to wear their crowns of rejoicing. One by one death is stilling the tongues of those who have long and well proclaimed the gospel. Who will take their places and fill the broken ranks? Into whose hands will the banner staff go when the hands which now hold it lose their grip in death? Who will take the armor and the sword from the trembling hand of the old soldier, to still wage hot war against sin and unrighteousness? All this will ere long be the work of the rising generation. Are the young making themselves ready?

John says, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." 1 John ii: xiv. These are they who are making ready for the great work and duties of life. The apostle gives three reasons for writing to them. (1) Because they were strong, (2) because the word of God dwelt in them, (3) because they had overcome the wicked one. These were Christian young men. I am not disposed to look on the dark side of the picture, but must ask, how many such young men has the church to-day? Alas, too few! Solomon says, "the glory of young men is their strength." How many are devoting and consecrating that strength to God? Again says the wise man, "Remember now thy Creator in the days of thy youth." There is no time more suitable to begin a day's work than the fresh, balmy morning, when the world is full of beauty, and life is full of energy. Life is a day. Youth is the bright, beautiful morning. This is the time propitious in God's almanac to begin work in his vineyard, when the heart is tender and full of love, ere the evil days come and the years draw nigh when there is no pleasure in such service. There is nothing more beautiful than a young, fresh life consecrated to God. What is nobler and sweeter than to give the heart's first love to Jesus and life's first work to his service! Such a sight is precious to God's pure eye, and down upon it the holy angels must look and weep for joy. Yet, how lamentable the fact that so few young men make any pretentions to Christianity, and so many who do fall so far short of duty! Jesus says, "seek first the kingdom of God, and his righteousness and all these things shall be added unto you." But most young men seek *first* riches, "a good time," amusement, worldly honor and glory. They have an idea that Christianity circumscribes their happiness. He who lives only to make money and have "a good time" has fallen far short of man's mission.

1. What does the apostle mean by strong young men? He doesn't mean physical or even mental strength. Nor does he mean this indefinite and undefined expression, "*nice* young men." There are many nice, genteel, refined, polite, industrious and even moral young men. But one may be all this and not be such as the apostle describes. Such a young gentleman presented himself to Jesus once. For his good qualities Jesus loved him, yes, Jesus *loved* him. Yet, he was seriously lacking in one point. He loved the riches of earth better than the treasures of heaven. He loved the luxuries they afforded better than self denial for Christ's sake. He departed from Jesus sorrowful. Read about him in Matt. xix: 16–22; Mark x: 17–22; Luke xviii: 18–24. There are many such now. They have good morals and nice manners, are polite and refined, possess energy and zeal in business, and use economy and industry. What a model character, you exclaim. One thing is lacking. "Come, follow me," says the Savior. "But can a man be all this and not a follower of Jesus?" Yes sir. The young nobleman just mentioned was. One can be all this and not be a Christian. He can't be a Christian, however, without being all this and more besides.

Here lies a great trouble. Under the present system of training and examples set for the young, they are taught morality without righteousness. They are refined, trained in politeness, and educated for society's sake and the gratification of selfish desires. Young men think that to attend to their shops, desks, stores and farms closely during the week for mammon's sake is their whole duty, and their leisure hours and Lord's days are left them to spend as they choose, perhaps in idleness, seeking amusement and pleasure, the ease and indulgence of the flesh. In fact this idea is so prevalent that it is very hard indeed, to teach many young church members (and in no small degree many old ones) that they have not the right to do as they please and go where they please on Lord's days, forsaking the ordinances of the Lord's house in order to gratify the lust of the flesh and eye, by seeing a large crowd somewhere else.

By being strong the apostle means "strong in the Lord and in the power of his might." To be thus strong the proper food is necessary, "the sincere milk of the word." This will be followed necessarily by a healthy growth "in grace and in the knowledge of our Lord and Savior Jesus Christ." This is just what most young men are not doing. They are not *studying* the Bible. Many scarcely ever read it to learn its holy precepts. Certainly there is great sin committed now by neglecting to study the Bible. If so many young men who spend their Lord's days in ungodly "pastime" and amusements, would spend this time in studying the Bible and worshiping God, we would soon have a host of young soldiers of the cross clothed with the proper strength.

2. "The word of God abideth in you." The word of God abides in one when he studies it to learn his duty as a *man*. Paul says, "Let the word of Christ dwell in you richly in all wisdom." This is done by receiving the good seed of the kingdom into good and understanding hearts, bringing forth fruit, thirty, sixty and a hundred fold. Seed dwells in the soil richly when a golden harvest is gathered. "By their fruits ye shall know them." The law of the harvest is to gather a harvest just like the seed sown and to gather more than is sown. "Whatsoever a man sows that shall he also reap."

Can young men indulge in all kinds of folly and dissipation, wasting the golden moments of life as they pass unheeded by in frivolity, and be strong in the Lord? Is the word of God dwelling richly in such soil? These are the weeds, the cares of this world and the deceitfulness of riches, which choke out the word and it bears no fruit. Can young men attend all places of amusement, operas, theatres, races and the like, and participate in all the various pleasures of society, and bring forth, too, a rich harvest of spiritual fruit? These are more weeds; and he who loves the cultivation of such, despises his own soul, humanity and God.

3. These young men had overcome the wicked one. How? "Put on the whole armor of God that ye may be able to stand against the wiles of the devil," Eph. vi: 11. This is the only way to overcome the wicked one. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." These are fearful foes! Young men, are you in colleague with such enemies to truth and virtue, God and humanity? "He that is not for me is against me." Can you overcome such deadly foes without divine assistance? Nay verily. So the apostle adds "wherefore"—for the purpose of overcoming—"take unto you the whole armor of God, that you may be able to stand in the evil day and having done all to stand." He then minutely describes this armor. Read the description. Eph. vi: 14–18.

This is no indefinite character, hunting all places of amusement and seeking self-indulgence. A young man with this armor on is not one of your "goody" sort of boys with no religious convictions and deeply abiding sense of duty. He is a positive, firm and steadfast character, determined to do right for right's sake. For no one has truth as a girdle, who has not obeyed the truth. No one has a breast plate of righteousness, who does not the will of God, for "he that doeth righteousness is righteous." No one has his feet shod with the preparation of the gospel, who has not obeyed the gospel, for those who obey it not must be condemned. 2 Thess. i: 7–9. No one wears the helmet of salvation, who does not obey God's will, for "not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, (be saved,) but he that doeth the will of my Father who is in heaven." No one has a shield of faith, who does not obey God, for "faith without works is dead being alone." No one wields the sword of the Spirit, who is unable to say, with Jesus, at every attack of Satan "thus it is written" and "get thee behind me Satan." Having all this he is yet unable to stand, who does not "pray with all prayer and supplication in the Spirit and watching thereunto with all perseverance and supplication for all the saints." I fear young men in the church do not pray enough. Praying men are the best men. God is with them. Angels are around them.

I thank God there are some young men in almost every congregation like these to whom John wrote. I weep that they are so few. It must make the angels weep to see so many young men wholly absorbed in worldly pursuits and in the service of the flesh. E. A. ELAM.

Lebanon, July 4, 1883.

We all can set our daily deeds to the music of a grateful heart, and seek to round our lives into a hymn, the melody of which will be recognized by all who come in contact with us, and the power of which shall not be evanescent, like the voice of the singer, but perennial, like the music of the spheres.—*W. M. Taylor.*

A man should never be ashamed to own that he is in the wrong, which is but saying in other words that he is wiser to-day than he was yesterday.—*Pope.*

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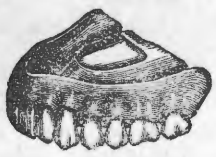

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During this month we will offer our entire stock at far below its cost to make room for our Fall Goods. Our buyers are now in New York and Europe, and we must make room for their purchases.

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TINWARE, STOVES, FURNACES,

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Begins its forty-third session **Sept. 24th, 1883.** It has 595 Alumni; Four College Degree Courses—the Classical, the Scientific, the Ministerial and the Ladie's Course; also, Professional courses in Engineering, Practical Physics and Chemistry, with ample training in the use of instruments and apparatus, both in field work and the laboratory. Also a thorough Academical course, complete in itself and arranged as a preparatory to the college courses.

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All classes open to both sexes on equal terms. Send for catalogue to

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OWEN'S STATION SCHOOL.

The sixth annual session will open Sept. 3d, 1883, and continue **Forty Weeks.** The session is divided into two terms of twenty weeks each.

The expenses to boarders per term, are from $75.00 to $80.00. Music with use of Instrument, $22.00. $100.00 will pay for board, washing, full instruction in higher English Branches, Latin, Greek, French and Music. Bills due one-half at opening of term and remainder at middle. For any information, address

W. LIPSCOMB,
Brentwood, Tenn.

South Harpeth Academy.

South Harpeth Academy, six miles west of Bellevue, Tenn., will open on **Monday Aug. 6th, 1883.** The location affords the greatest facilities for moral culture, being remote from any large town or city, and is surrounded by a moral and industrious population. It is also highly advantageous to physical health.

TERMS:

Board in private families convenient to school, per term of five months, $40.00; Tuition $10 00, $12.50 and $ 5 00; Incidental fee, 50cts.; Instrumental music, $15.00; Use of instrument, $2.50; Vocal music free.

For further particulars address **J. W. BEASLEY, Principal,** or **JOEL F. MAYS,** President Board of Trustees, Bellevue, Davidson County, Tenn.

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Three Colleges—Arts, Bible and Commercial—College of Arts, two courses, Classical and Scientific with ten professors; Matriculation and tuition $12 per session of nine months. College of the Bible. No tuition fee. Session opens Second Monday in September. For catalogues, address **CHAS. LOUIS LOOS,** President of the University, or ROB'T. GRAHAM, President of the College of the Bible.

NON-RESIDENT NOTICE.

(Circuit Court, May Rules, 1883.)

Hittie Nolen vs. Lee Nolen.

In this cause it appearing to the Clerk from the allegations set forth in the bill, that the defendant is a non-resident of the State of Tennessee, so that the ordinary process of law cannot be served upon him, therefore orders that publication be made in the GOSPEL ADVOCATE, a newspaper published in Nashville, Tennessee, once a week, for four consecutive weeks, requiring the said defendant, Lee Nolen, to appear at the courthouse in the city of Nashville, on the 4th Monday in June next, then and there to plead, answer or demur to complainant's bill, or the same will be taken for confessed and the couse set for hearing ex-

Witness, J. E. ALCRICH, Clerk,
By H. C, Hudson, D. C.

ELI T. MORRIS, Sol. for Compl't.

FRAMED CHROMOS. Beautiful chromos, new patterns, in imitation frame, size 9x11 inches. Sample doz. 40c.; per hundred, $3, postpaid. DAVID COOK, 46 Adams St., Chicago.

ELDER ERRETT'S DEFENSE.

(Concluded from page 453.)

We said, "The *Standard* has served a very practical and significant notice on the society and the public, that if the society refused to subserve its interests, it would destroy the society. I refer to its course in the hymn-book question." On that statement he demands a sentence written or spoken in which he had made such a threat, and says I cannot now fall back on its course in the hymn-book question. This demand implies that I had said he had written or spoken such a thing. How he can make such an implication, I cannot see. I said it was a "practical," not a verbal notice. I said I referred to its course in the hymn-book matter. As to whether it constitutes such a notice, I leave the reader to judge. He now threateningly boasts, "The trustees and publishers have learned some lessons which, it is hoped, will profit them." Will he please tell what lesson they have learned, save that when they fail to provide for the *Standard* interests, their work will be opposed by it.

He claims the credit of cheap hymn books. Suppose the *Standard*, in Fillmore's name, had gotten the contract, instead of Bosworth, how much cheaper would the Hymnal have been? His complaint has nowhere been, that the publisher makes too much, but too high royalty is paid the society. Fillmore's bid was only "a trifle" less than Bosworth's. But while men's sins are frequently overruled for good, Errett is not entitled to the credit of cheap books. C. C. Cline & Co. are entitled to this credit. By "Popular Hymns" the Hymnal must have been reduced in price, or driven out of use.

He asks us to go back fifteen years and give the grounds of our conviction, only mentioned to B. and Jos. Franklin, but now verified. We see no reason for giving these, though not afraid to do so. We saw reasons, B. Franklin saw them, and gave as one of his chief reasons for loss of confidence in the society,—it is used to promote selfish ends. The clear verification of it now answers all the ends I have in view. When he asks us to find an agreement between him and the agents, he asks us to produce proof that he is both a fool and a knave. We have never believed him either. When agents see a man of controlling influence in a society, of such a temper, that when trustees fail to follow his suggestions against their own judgment, he opens the way to destroy the work that he himself originated and recommended, and when this is done, boasts that he has taught them a lesson that will profit them, it does not take a contract or request to teach them whose favor to court, or whom to please. Again, there is a way of making it the interest of agents to do certain things. The agents have certainly, as a rule, used the *Standard* as the chief medium of report.

He threatens to make new revelations concerning the transfer of the book. If there is anything wrong connected with that transfer, it must affect him who secured it, more than any one else. We are a little posted in that transfer, and would like him to tell all.

The facts are, Errett secured the transfer from A. Campbell. He advised the revision of the book. Fillmore was chairman of the committee on music; selected for the society the matter of the book, bid for its publication, superintended the getting of it out. He pronounced it a good work, recorded a prayer for its success. Elder Errett labored to keep down any other book, until the terms of sale proved unsatisfactory to the *Standard* Company. The point of dissatisfaction was, it placed small dealers on a footing with large ones, then the *Standard*, with Elder Errett's influence, was turned against it, and thrown in favor of a rival book arranged by Fillmore chiefly out of the material prepared for the Hymnal. All denials on mere technicalities or inaccuracies of detail will amount to nothing while these facts remain. They involve clearly a violation of common business honor, made worse by the effort to use the name of another in securing the end, with no other motive than an inability to control the publication and sale of the Hymnal. I believe every one familiar with the facts thinks as I do in the matter, save those determined to stick to the *Standard*, because it carries the prestige of success. I believe all who palliate and excuse such courses partake of the wrong.

D. L.

OWEN'S STATION SCHOOL.

A few words with our friends about our school work. For five years we have been engaged in the work of teaching at this point. The good that we have done it is not our business to estimate. We claim not to have wrought any miracles; but we feel well assured that the large majority of our pupils have been much benefitted. We can safely say, no one has been made worse, mentally or morally.

Buildings are being constructed with a view of extending the advantages of the school to more pupils from abroad. These we hope to have ready by the opening of the school on the first Monday in September. For girls especially we aim to make more suitable accommodations. Young men can find ample provisions for boarding in the neighborhood. Girls will board in the family of the principal. An experience of many years satisfies us that, under proper control, mixed schools are the best for both classes. Girls in daily association with boys in the class-room, are just as modest, unaffected, and pure in heart and conduct as the inmates of the most closely walled and doubly barred convent in the land. We feel well assured that they are far more capable of properly judging the character of the opposite sex, and are less liable to make those fatal alliances which make their lives one ceaseless struggle with poverty and slavish degradation. Of the advantages of stronger intellectual culture to be derived from the association, there can be but little doubt. The refining influence upon young men is a matter that no one dares question. But enough of this for the present. People can be accommodated to suit their peculiar notions.

We can say with fullest confidence that we speak the truth, that we do not believe there is to be found anywhere a school with more healthful moral surroundings, or one better calculated to give a proper direction to training of the young. The universal testimony of all who have enjoyed the advantages of the school, has been one of hearty approval. This has been especially manifested by those whose religious convictions are not in entire accord with our own. We challenge comparison with any school in our land, preacher's college or what not, in the matter of sound, healthful influences, and freedom from those contaminating vices of profanity and sensual indulgence, which are the curse of so many schools, and ruin of many a promising youth.

W. LIPSCOMB.

The Rev. James W. Alexander wrote to a friend, "The door at which those influences enter which countervail parental instruction and example, I am persuaded, is yielding to the ways of good society. By dress, books and instruments, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves like the Eddystone Lighthouse. And I have found nothing yet which requires more courage and independence than to rise a little, but decidedly, above the *par* of the religious world around us."

CHURCH NEWS.

"Probably a few items from this part of the Lord's vineyard will be interesting to the many readers of the ADVOCATE, especially to the Mars Hill people; as I am from there myself. I am the evangelist through this section of country, sent out by the Mars Hill congregation. I have been at work now six months, during which time I have not failed to declare the counsel of God. Though, occasionally I have been shut out of the church and school houses of the sects, on such occasions I preach in the grove, or some man's house. I was told by one old lady not long since, that I was worse than the devil, for when the devil was resisted he would flee; but the more I was resisted the more I would contend and preach. Since Christmas I have preached one hundred and ten discourses, or times. Preached at twenty different points, or places. I have disposed of about a thousand tracts and Hymn-books. I have had thirty-five additions. And the field is white, ready to harvest, hundreds are perishing for the bread of life. We need more evangelists in this part of the Lord's vineyard. There are congregations and brethren enough in this section, to have out three or four regular evangelists all the time, if they would. Out of eight or ten congregations, there is only one that is doing anything of the kind; that is my home or Mars Hill congregation, the bright and shining light; most the least congregation, but doing more than all the rest. Now there are wealthy brethren in some of these congregations, that are able to do much towards sustaining an evangelist. Will some of the brethren take hold of it and get them to work together? For my part, I am busy working in destitute places. Brethren, do not sleep always, arise from your lethargy; go to work, work for Jesus, then He will own and bless your labors."—H. H. Turner, Florence, Ala., July 4, 1883.

"By request of one who is dear to me, I will give a report of my labors since Christmas. I have attended a flourishing school at this place, which has been a source of great pleasure to me. This school is worthy the patronage of all who desire to prepare for usefulness here, and happiness beyond. I have preached some since school closed, June 6, and occasionally before, at Bethabara, Stony Point, Bethel, Barton Station, on M. & C. R. R., Mountain Mills, and Rock Creek, which has resulted in twelve additions. Others where I have been are almost persuaded to obey the Lord. I hope they will soon be entirely persuaded. I meet sisters and brothers at the above named places who are earnest, zealous and devoted. May God bless them."—T. E. Tatum, Mars' Hill, Ala, July 11, 1883.

"Bro. Hamilton and myself held a meeting at Pleasant Union, Maury, Co., Tenn., on the 8th inst., a fine meeting and glorious prospects. Five members reclaimed and returned to the fold."—L. K. Kennedy, Centreville, Tenn., July 12, 1883.

FOR THE CURIOUS.

The question, "which of the sons of Jacob succeeded to the birthright forfeited by Reuben?" has been nearly, though not fully answered. The answer is found in 1st Chron. v: 1–2: "Because of the sin of Reuben his birthright was given to the son of Joseph, the son of Israel." The genealogy is not to be reckoned after the birthright, for Judah prevailed above his brethren, and of him came the Chief Ruler; *but the birthright was Joseph's.* Joseph is represented in the tribes by his two sons, Ephraim and Manasseh.—[B. W. Lauderdale, Bailey, Tenn., July 2nd, 1883.

Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts, to be permanently useful, must be uniformly joyous,—a spirit all sunshine, graceful from very gladness, beautiful because bright.—*Carlyle.*

In every man there is a loneliness, an inner chamber of peculiar life, into which God only can enter.—*McDonald.*

Troubles are hard to take, though they strengthen the soul. Tonics are always bitter.—*Talmage.*

ITEMS, PERSONALS, ETC.

W. W. Vick has changed his address from Georgetown to Circleville, Texas.

The Southern Exposition in Louisville will be magnificently lighted by electricity.

The widely known Mrs. Dr. Augusta Smith, of Springfield, Mo., is a niece of the late President Fillmore.

J. H. Fillmore will be in Tennessee in August, teaching congregational singing, and churches desiring terms may address him at Cincinnati, O.

The Presbyterian church at Guthrie, Ky., has been purchased by the brethren at that place and vicinity, and G. Lipscomb will preach for them regularly once a month.

G. Lipscomb's appointments at Oakland, Montgomery County. Tenn., will be the fourth Lord's days in each month, and at Forest Hill on the third Lord's days. Please note the change.

Bro. C. C. Cline is to deliver a series of lectures at Bowling Green, Ky., on the work of the church and Sunday-school, beginning Wednesday night, July 18, and continuing over Sunday following.

Bro. Wm. Lipscomb will build additional rooms for the accommodation of pupils the coming session. If we had children to educate, Owen's Station School would be our *first choice*, over all the schools and seminaries in the land.

Roll in orders for Popular Hymns. Note edition, by mail $3.60 per dozen; Words, revised, $1.70; Old edition, $1.40 per dozen. *Be sure* to state whether the new or old word edition is wanted. Address Lipscomb & Sewell, Nashville, Tenn.

The house of Hicks, Houston & Co., of this city still retain the reputation of being the largest wholesale and retail dealers in China, Glass and Queensware in this city, or in the South. Remember them. No. 51 College Street, Nashville, Tenn.

We have received several answers to the question of W. T. Canup, of Pulaski, Tenn. All give the same chapter and verse—Deut. iii: 11: "Behold his bedstead was a bedstead of iron, nine cubits long and four cubits broad." The name of ths giant was Og, King of Bashan.

A man named Guns, in Northampton, England, being called on by the bailiff and assistant for a debt, in a fit of wrath hurled a hive full of bees at them, and then locked them in a room to fight it out with the insects. For this exploit Guns was locked up for twenty-eight days.

At the opening of the new church at Forest Hill, Montgomery County, Tenn., on the first Sunday in July, there was a large audience convened. Two discourses were preached by G. Lipscomb. The number of names together were twenty-five. There were two additions from the Baptists.

Married, at the residence of the bride's mother, June 27, 1883, Winston, Ky., by Elder James Harding, Dr. L. H. Wilson, of Alabama to Miss Lulie Lane. May their lives be characterized by devotion to each other, and to the upbuilding of the cause of Christ in North Alabama, or whereever their lot may be cast. M.

Preachers and members of the Christian church and all persons interested in the advancement of the cause of Christ in Cumberland County, Kentucky, and vicinity, are requested to meet at the Christian church, Burksville, in said county, the first Lord's day in August. Come and let us attend to the Lord's work. "The harvest is plenteous, but the laborers are few."—[Florence Rees, Christian church, Burksville, Ky.

The readers will please notice in this week's ADVOCATE an advertisement of Bethany College, which was founded many years ago by brother A. Campbell, and is now presided over, and has been for many years past, by his son-in-law, Bro. W. K. Pendleton. They still make the Bible a prominent book in this school. We wish them great success in their work, and hope that our young men will take this school into consideration while considering the matter of Colleges.

Bro. Robt. A. Broadhurst, Clarksville, Tenn., has issued a catalogue of his school. We quote the following from the *Chronicle*, of Clarksville, Tenn:

"A most flourishing female high school. Prof. R A. Broadhurst has an experience extending back over many years, in the noble and holy calling of educating the young, and has established in Clarksville a monument to his energy, perseverance, and fitness of which he may justly feel proud, for his Institute belongs in the front rank of our country's schools. His corps of teachers has been selected with special reference to the requirements of a high grade of female school.

We ask the attention of the brethren generally, and especially those of Mississippi, to the appeal of Bro. S. R. Jones, of Jackson, Mississippi, for aid for the Jackson meeting-house, and all who can, are asked to lend them a helping hand:

ONE MORE APPEAL.

The Christian Church in this city has met with a great loss. Our little brick house on the corner, so redolent of sacred memories for so many years, has been, by competent judges, considered as unsafe. Its walls "nod from their heights, and totter to their fall," and to save it, and enjoy it once more as a cozy place of worship, we must "pull it down and build it up again." This will cost two or three thousand dollars; a larger sum than we can hope to raise at home, as nine-tenths of our membership are women, and we are all poor. We must, therefore, ask help from abroad, and call upon a liberal brotherhood to "aid us in our hour of need," by such donations as to them may seem proper. Suggesting only to each donor: "What thou doest, do quickly," as we are "out in the cold," and must stay there till our house is rebuilt. Send by draft, postoffice order, or registered letter, and address S. R. Jones, Bishop, and Chairman of Building Committee.

New Advertisements.

Dr. W. V. Bernard, of Clarksville, Tenn., will cure any case of dropsy submitted to him. We have full confidence in his skill. Write to or go to see him.

JNO. A. MCEWEN

is succeeding wonderfully with his Laundry and Shirt Factory, as he does with everything he undertakes. Call at his establishment for underwear, gents' furnishing goods of all kinds. No. 23 North Cherry Street, Nashville, Tenn.

We again ask attention to the card of

MANLOVE & Co.,

dealers in Carpets, Oil Cloths, Mattings &c. From long acquaintance with this firm, we can commend them as gentlemen whose word can be relied on. Their stock is varied and well selected. Call and see them, at No. 31 North Cherry Street, Nashville, Tenn.

Merchants who have not already examined the mammoth stock of

THOMAS, MCLESTER & Co.,

and priced their elegant line of domestic and imported goods, are not consulting their own advantage. This firm has probably more capital, and conducts the largest business in the country. Consequently they can offer the greatest inducements to buyers.

General News.

Columbia, Tenn., had an unfortunate and disastrous fire last week. The amount of property consumed is estimated at $79,000; insurance $50,000.——The Governor of Arkansas has been urged to call out the military to put down the outlaws who infest several counties.——A colored murderer in Missouri attempted suicide by shooting himself twice in the head. Both bullets were buried in his brain, but he roamed the woods from Thursday until Sunday, and then ate a hearty meal and talked rationally. The doctors look for serious results yet.——The Alms-house at Bridgewater, Mass., burned on Saturday. The six hundred inmates were safely removed. It is thought that the building was set on fire by one of the inmates. The loss amounts to $150,000. ——A daring aeronant, named Grimley, made an ascension at Housedale, Pa., on the Fourth. On the 6th he was first heard from through the following dispatch: "Landed on Catskill Mountains. Severe hurricane. Had terrible time."—— J. W. Blizzard, of Frayzersburg, O., is under arrest on the charge of murder, for refusing or neglecting to rescue a drowning burglar, a twenty-year convict from Licking Co., who had been pardoned out of the penitentiary. His name was Gillot. He had stolen goods in his possession, and chase was given him by citizens. Closely pursued, he jumped into the river for safety, and was drowned.——The Attorney General has decided that the exportation of bonded whiskey to Bermuda, with a view of its reimportation, for the purpose of evading or delaying the payment of tax, is not an exportation within the meaning of the law. He holds that the tax is due upon the spirits at the time of their exportation, and is collectible upon their reimportation into this country.——Gen. Crook expresses the opinion that it is always practicable to convert the savage warrior Indian into a peaceful and self-supporting citizen. He says that although he has punished the Indians, and taken 300 prisoners, they are still his firm friends, and he believes that if the question of his departure from Arizona were put to vote, every man, woman and child would vote against it.——There were thirty-eight casualties in Chicago on the Fourth. Three were killed, five fatally wounded, twenty-three maimed for life, and five slightly injured.——The Saturday night express on the C., C., C., and L killed eighty-five sheep belonging to Wm. Roberts, They were valued at $1,000.———A man who was cutting turf on Monjoy Hill, Portland, Me., a few days ago, turned up with his spade a metal bar, which, except for a glistening point where the spade struck it, looked like iron. The suspicious gleam caught his eye, and induced him to carry it to an assayer, who pronounced it fine gold, and estimated its value at $5,604.——Alabama planters are very anxious about the cotton-crop. Worms have appeared on many plantations.——Postmaster-general Gresham has decided against the Louisiana lottery in the late case concerning its right to postal facilities.——The coal-mines at Springfield, Ill., have closed, owing to the demand of the miners for higher wages. If the men do not return to work at the old prices their places will be replaced by Southern negroes.

FOREIGN.—The Daphne, a new, costly vessel, while being launched at Glasgow, capsized. There were two hundred workmen on board at the time. Fifty were below, and they were all drowned. The most of them on the decks swam ashore, or were rescued. The steamer was top-heavy. She left the ways very rapidly, and on going in the water rolled from side to side, and then went over. The wreck obstructs the Clyde, and navigation is suspended consequently.——The King of Saxony, while on a tour, proposed to inspect a factory in Milan. He entered an elevator, when the weight fell, killing the Governor of the District, who was the traveling companion of His Majesty, and injuring the manager of the factory. The King was much overcome and abandoned his tour.——Several ancient gold articles have been found by Russians on the northern bank of the Arnu Darya, the ancient Oxus, about two days' journey from Kudus. They are said to resemble in their general appearance articles found by Dr. Schliemann at Mycenæ. Their intrinsic value is estimated at about $3,750.

Home Reading.

JACK'S KEEPSAKE.

BY AILENROC.

A little story came to my ears the other day which was so full of pathos that I have a mind to write it for the children who read the ADVOCATE; and I hope if such children were ever given to teasing, they will take a thought on the subject, and do so no more.

Once upon a time, as stories generally begin, there was a little boy whose name was Jack—at least that was the name he went by. When he was a tiny infant his proud father had said "let us call him John; it is a good old-fashioned name, good men have been called by it, Kings have worn it; it is a Bible name, John."

How easily and how naturally it became "Johnnie" to the loving mother, and what a comfort to her was "Johnnie" in the sad days of her widowhood, which followed.

As Johnnie grew up, the neighbors, and the boys on the street, called him Jack, and when that dear mother died poor Jack was left alone.

Shall I try to tell you how Jack struggled with the grief that rent his little heart, and the hunger which tore at his vitals? Of the many straits he was in, of the many shifts he made for bread? He ran errands, blacked boots, sold papers, and did everything a poor, homeless, ragged lad could do to keep soul and body together; but there were many more such as Jack, and it seemed that in the race he would be left behind.

Finally some kind lady, who interested herself in getting homes for those who had none, found Jack and found a home for him in the country. It was like Paradise to him, poor boy! He had trodden pavements and lived in crowded tenements all his days, and to be transported to green fields and flowery lanes was like fairy land. It was a childless old couple who adopted Jack, and they were poor, but they reasoned that possibly, probably, in their old age Jack would care for them; trusted in God, you see, for a return of the bread cast on the waters.

They were poor, but they seemed rich to Jack. When they sat down to their simple supper of bread and milk he was amazed and delighted. Of course he had never heard of nectar and ambrosia, (that was what the gods fed on, you know,) but it seemed every thing to be desired.

He had never in his life had a taste of rich, pure milk, or ate a slice of old fashioned country bread. And the little garden! What a marvelous thing it was to see the vegetables grow, to watch their preparation for the pot, to satisfy the starved inner man—or boy rather—with them.

He got used to it in time. Got used to seeing the blue heaven bending serenely over him without tall chimneys and house-tops to cut off his view; got used to the trees and the grasses, the animals which cropped the herbage, and even the insects that danced in the sunshine or chirped at his feet, and then it came to pass that Jack went to school, and, it came to pass too, that the children made him a target for their mirth. I suppose they didn't think. It probably never occurred to them that the same God who made them, had implanted a deathless spirit in that little waif. First, all he did was strange to them. He used expressions that were odd to their ears, he wore patches and one day when a bad boy called him "patchy" the rest took it up and "patchy" became a nickname for him.

Jack did not bear it patiently. He did not take after the good, good children in the Sunday school library; and, by the by, he is not by himself in that. He would get angry, yes mad. His eyes would flash and his little fist would clench and some of the boys felt the strength of that grimy paw. But the teasing, and bullying to which he had to submit I cannot describe, it was just like the fable of the frogs—fun to the boys but death to him, and the strange part of it all was the children actually enjoyed his distress. Even the big boys would smile at the wit of his tormentors, and the unavailing anger of Jack.

But something happened one day which set them to thinking and proved that:

> "Evil is wrought for want of thought,
> And not for want of heart."

Some of the boys had noticed a little cord around Jack's neck and to that cord something was attached, which was hidden under his coarse shirt. Several times the boys had asked to see his watch, the time of day, and so on, and one day Jimmie Blake said as the pupils flocked out of the school yard: "I say, Jack, tell us the time of day. Have I got time to take a game of ball?"

Jack marched on without answering and some of them laughed.

"Hush," said Willie Cobb "Patchy wears a fine watch and dreads pickpockets, that is the reason he wears it under his shirt. Let us have a look at your watch, Patchy, we won't steal it."

Jack's face turned burning red, but he made no answer.

"I'll tell you what, boys," said Dave Knight, "if some of you will hold him, I'll see what his watch is made of."

At this Jack began to run, and like young fun-loving animals, the boys put out after him. It is likely that if he had not ran they would not have molested him farther, but the spirit of reckless mirth possessed them, and Jack was soon overtaken and overthrown.

In vain he struggled, kicked, screamed and cried; his arms were held while Dave drew up the cord with a little bag or pocket attached. "Its empty," said Dave, "witches, boys, witches. Did you never hear of a witch bag?"

"It is a love letter," said another, "read it, Dave, let's hear what the belle of the alley has to say to her lover sojourning in the country."

"Let me up, boys," said Jack, and he had done crying now, "let me up and I'll tell you what it is, if you'll give it back."

"We'll see for ourselves" they said, but they loosed him and he stood up, paler and calmer than they had ever seen him. Dave Knight by this time had opened the little bag and drawn out, what? A scrap of black calico!

The boys were stumped—as they sometimes say.

"What in the thunder?" said Dave.

"Pirate," yelled another, "Death, no quarter to the foe, that's what the black flag means."

"Give it to me boys, if you please," said Jack, and the large tears brimmed up in his angry eyes and made them wonderfully soft. "It's a keepsake."

"Tell us what it is, then," they said, and how do you suppose they felt when he said: "It is a piece of my mother's dress—the one she was buried in; it's all I've got to look at and think of her."

There is no use in trying to tell how those boys felt; probably some of you will imagine it. They had nothing to say—they were dumb. Here was poor little Jack, poor waif, who all at once had appealed to their hearts louder than a thousand sermons. Their fun was gone. They thought of the dead mother, in her grave in the cheap dress, and they looked at the little scrap so cherished by the little waif who had drifted into their midst. They forgot his patches, for they saw the boy's heart within him—the little lonely, hungry, loving heart, and oh! those boys wished that they had been somewhere else—anywhere but there.

Not a word was said as Jack returned the scrap to its resting place, and then Jimmie Blake spoke, because he was the bravest. I said the bravest, for you know it takes the grandest, truest bravery to acknowledge an error.

"I'm sorry, Jack," he said, "for I began it, and I'll never do you so any more. Let's be friends, Jack." And Jack, poor gamin! though his heart was sore, gave him his hand, seeing a rift in the cloud may be, and the other boys said:

"Us too, Jack, us too," and Jack being a boy did not expect lengthy speeches and apologies, and though some of them turned off their heads and tried to whistle and look unconcerned, he saw the shame in their eyes and forgave them from his generous, lonely little heart.

I'm glad to say that was the last teasing. They never called him "patchy" any more, but he learned his lesson and went his way in peace.

The time may be delayed, the manner may be unexpected, but sooner or later, in some form or other, the answer is sure to come. Not a tear of sacred sorrow, not a breath of holy desire, poured out in prayer to God, will ever be lost; but in God's own time and way it will be wafted back again in clouds of mercy, and fall in showers of blessings on you and *those for whom you pray.*

PAPA'S SHEEP STORY.

When I was a boy twelve years of age, my parents lived on a large farm in Ohio, near Cleveland, and in the winter my father used to haul a load of hay, or wood, or apples into the city every day, when the weather was fine. One day he started long after the usual time, and told me that, as he could not return until a late hour at night, I must do all the chores, and be "very particular to feed and count the sheep in the south brush lot." During the day a heavy snow storm set in, and it began to grow dark soon after I got home from school. While I was doing the chores the driving storm and gathering darkness tempted me to think it wouldn't matter much if the sheep went without their supper for once, and that father would never know I hadn't counted them. Well, just as I was starting to go to the house, my father unexpectedly drove into the barn, and at once asked me:

"Did you feed the sheep, Edward?"

It was not time to falter; so, fearing to be sent to the south brush lot—which was nearly half a mile distant and bounded on three sides by dense forest, which we boys thought was filled with bears as large as elephants—I replied, "Yes, sir."

At this point I see knowing looks exchanged among my children.

"Where did you find them?" was the next question. I felt that I had done wrong in telling this story, but thought it would not do to back out then, so I answered, "In the little grove, just beyond the hollow."

"Did you count them?" he asked, after a pause.

"Yes sir, there were thirty-six. I counted them over three or four times, and I'm sure they're all right," said I.

As my father said no more for a few moments, I felt sure that my straightforward answers had convinced him. Presently he said:

"Edward, go and open the cow-shed door and then come and tell me what you see there."

I did as he said, and—what do you think I saw? My father had forgotten to turn the sheep out in the morning, and they had been in the cow-shed all day.

"O! oh! oh!" cry the three little ones, perched on my knee.

"'Come here to me,' said my father," and I will teach you to be more truthful in the future. I went to him and he taught me. Now, children, do you really think that papa deserved to be punished?"

Triumphal chorus from all three, "Yes! yes! yes!"—*St. Nicholas.*

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"Eighteen dollars and twenty-five cents! No, indeed, I seldom have such an amount of money. I would not promise one-half so much."

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"Don't say anything more to me about the $18.25. I am good for five a day. Let me take your memorandum."

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"I enjoy this, for I can give thirty-five cents a week and not feel it. It goes like current expenses; and then it amounts to so much more than I ever gave before; it gives me a manly feeling. I feel that I am doing my duty."—*The Presbyterian.*

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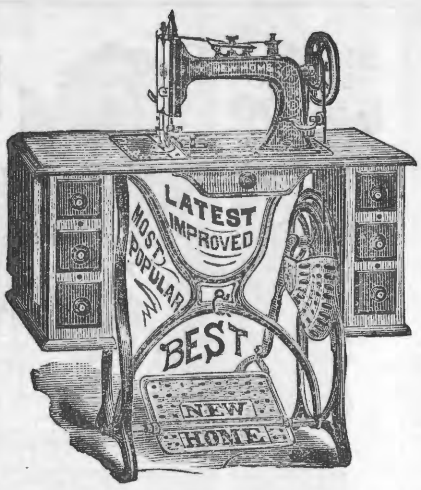

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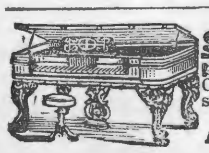

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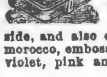

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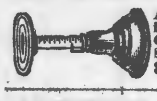

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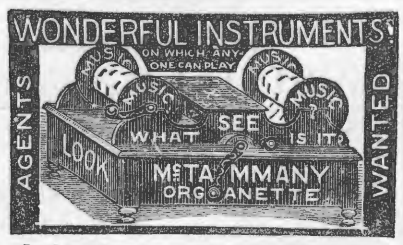

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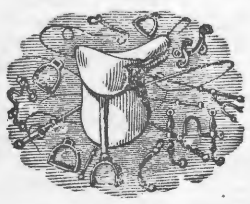

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EDITORS:

D. LIPSCOMB, E. G. SEWELL.

Teach Me to Live.

Teach me to live! 'Tis easier far to die—
Gently and silently to pass away,—
On earth's long night to close the heavy eye,
And waken in the realms of glorious day.

Teach me that harder lesson,—*how to live*,
To serve Thee in the darkest paths of life;
Arm me for conflict now, fresh vigor give,
And make me more than conqueror in the strife.

Teach me to live! Thy purpose to fulfill;
Bright for Thy glory let my taper shine;
Each day renew, remould this stubborn will;
Closer 'round *Thee* my heart's affections twine.

Teach me to live for self and sin no more,
But use the time remaining to me yet;
Not mine own pleasure seeking as before,
Wasting no precious hours in vain regret.

Teach me to live! No idler let me be,
But in Thy service hand and heart employ,
Prepared to do Thy bidding cheerfully;
Be this my highest and my holiest joy.

Teach me to live! My daily cross to bear,
Nor murmur though I bend beneath its load;
Only be with me. Let me feel Thee near;
Thy smile sheds gladness on the darkest road.

Teach me to live! and find my life in Thee,
Looking from earth and earthly things away;
Let me not falter, but untiringly
Press on and gain new strength and power each day.

Teach me to live! with kindly words for all;
Wearing no cold, repulsive brow of gloom;
Waiting with cheerful patience, till Thy call
Summons my spirit to her heavenly home.

—*Dublin Tract Repository.*

WHEN WILL DENOMINATIONALISM LEARN THE WHOLE TRUTH REGARDING THE WORK OF THE HOLY SPIRIT?

Every revival meeting carried on among the religious denominations in our country is carried on under the impression that the Holy Spirit is present, working directly upon the hearts of sinners, convicting and converting them, and working in them the joyful feelings they claim at the time they say their sins are pardoned. There is no exception to this rule. It is true alike among Methodists, Baptists, Cumberlands, and all who engage in the revival prayer system of conversion. Here is a specimen from a Methodist preacher by the name of Prosser, reporting a protracted meeting at Weatherford, Texas, reported in *Christian Advocate*, of this city, in issue of July 7:

"Tuesday night preached. Zion was baptized again with the Holy Spirit. The glory of God filled the house. Joy, rose to rapture, in which prayer, song, and shout were for some minutes suspended, and a weight of unspeakable glory rested on us. I thought of Tabor; and I thought also of the silence in heaven for half an hour."

This is only one example from many that may be found among the general reports of revival meetings to be found in religious papers. Witness also the following from the *Western Christian Advocate*, published in Cincinnati, Ohio, of July 4, in giving an account of their work in Japan:

"The conference of Japanese Christians, held May 8th to 12th, in Tokio, was a very remarkable occasion. The presence and power of the Holy Ghost witnessed there has produced a profound impression throughout Japan. Dr. McClay says the present outpouring of the Holy Spirit in Japan reminds one of similar occasions in the colonial and early history of the United States."

Just such things as these can be gleaned from almost any number of the papers of the denominations that you may pick up, in their accounts of revivals.

How is this? Does the Spirit of God actually work thus, or are these people mistaken, misled, and misleading others? If we regard them as honest in these reports, we must confess that they think the things they report actually occur. Granting then that they are sincere, and that they really think that the Spirit of God does work directly upon the hearts of the people, whence did such notions arise? Surely they must arise from improper understanding of the Scriptures on the subject. They confound, in the first place, the direct and miraculous work of the Holy Spirit, and its ordinary work. And in the next place, they fail to understand that all miracles have ceased in the church of God, and have not existed since the first or apostolic age, since the death of all those who were inspired in that age.

Regarding the miraculous work of the Spirit, and its ordinary work, we have an example on the day of Pentecost. The Spirit there worked miraculously, and it worked in the ordinary way. And it is all important that we make the proper distinctions. When it first came on that day, as the sound of a rushing mighty wind, it was all miraculous. Cloven tongues appeared upon those on whom it came, and they were all filled with it, and spake in other tongues by its direct power. But who were these upon whom the Spirit thus came and worked thus? We answer, disciples of Christ, and none but disciples. No unconverted people were present when it came. The apostles were there, and they were the recipients of this direct and miraculous outpouring of the Holy Spirit. For proof of this, read last of first of Acts, and first of second of Acts. The last word of first chapter is the word *apostles*. The first verse of second chapter says, "They were all with one accord in one place." They who? The apostles, most certainly. "And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." Thus far, none were present but the apostles. And that the Spirit of God did work mightily upon them, none can deny. But that that work was not to convert them, is equally certain, for they were already converted long since, had been the disciples of Christ three years and a half. Hence, then, this direct work of the Spirit of God was not to convert these men. What then was it for? It was to inspire them, and thus qualify them to preach the gospel to all nations, and in all languages. Christ had promised it to them for this purpose, and had told them to tarry at Jerusalem till its reception before they should begin their work.

There can be no difficulty then as to the character of persons upon whom this direct power of the Spirit came, nor as to the purpose of it, which was not to make Christians out of those that received it, but to inspire them, and enable them to preach to others. But the news of this miraculous outpouring of the Holy Spirit was noised abroad in the city where it occurred, Jerusalem, a multitude of people, unconverted ones, came together. And now the Spirit begins to work upon sinners, to convert them, but how? Does it work directly and miraculously upon them? Not at all. Peter standing up with the eleven begins to talk to them, and says to them, hearken to my words. And after explaining the miraculous outpouring of the Spirit then present upon and in the apostles, he again says to them, "Ye men of Israel, hear these words." Who is this that says hear these words? It is the Holy Spirit, through Peter. Thus the Spirit works ordinarily upon the people, in words addressed to their understanding. And there is not a syllable in the entire connection to show that there was any direct work upon the multitude that day. But the Spirit, through Peter, talked to the people, preached the gospel to them, and presented to them in words the way of salvation through Jesus our Lord. And in speaking of the effect produced by this discourse upon the people, it says, "Now when they heard this, they were pricked in their hearts." When they *heard* this, not when they felt some secret inward work of it in their hearts. Yes, they heard the words of the Spirit, through Peter, presenting the gospel to them, and these words pierced their hearts, and they cried out, What shall we do? The Spirit then told them in words what to do. And it is a significant fact that there is not one revivalist that works on the prayer system of conversion that will ever repeat the answer to his mourners that the Holy Spirit gave to the three thousand on Pentecost that cried, what shall we do? No, not one of them will give this answer. Why will they not do it? They well know what this answer is, and yet they would not give it for the world. It would be allowing the Holy Spirit to give the answer if they would repeat this; but when they give some other answer, they give a human one instead of a divine one. The divine one is, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

This is a plain answer, and everyone could understand it, if the preachers would only give it. But everybody knows they will not. And when this answer was given by the Spirit, through Peter, we read, "then they that gladly received his word were baptized, and the same day were added unto them about three thousand souls." They gladly received *his word*. Not one word about any direct work of the Spirit upon their hearts. Hence the order in this case was, that the Spirit came miraculously upon the apostles, and inspired them to preach to the multitude, and when the multitude came together the Spirit talked to them in their own language and tongue wherein they were born. There are no miracles now, no men inspired to-day as the apostles were, nor do we need any. We still have the inspired words of the apostles, and all that is needed is to repeat the words of those apostles as we have them in the New Testament. Nothing now occurs in any miraculous form. It is also a truth that the Spirit never did work directly upon the people to be converted. Hence it does not work so now.

These men, therefore, that made the above reports were entirely mistaken in the whole matter. No such thing as they report ever did occur except in the apostolic age, and then they occurred not upon sinners to convert them, but for another purpose altogether. Not one case in all the Acts of Apostles can be found where one single sinner was converted, made a Christian, by the

Spirit working directly upon his heart in a secret or direct way, as is claimed now. And as not one such case can be found, why do they contend for these things? There is not one word of authority for any such thing. It is still necessary to cry aloud and spare not against such delusions. The time has by no means come yet when we can cease to work against these things. There never was a time when the delusion of the direct work of the Spirit in the conversion of sinners had more influence among the denominations, or was more thoroughly relied upon by them, than now. And wherever these things prevail, the words of the Spirit through the apostles telling sinners what to do to be saved, will have no influence upon their hearts and lives. The plain gospel of Christ, as preached by the apostles, and its divinely appointed conditions will have no influence among men where such things as those reported above are believed. So long as men believe that the Lord works directly upon their hearts by his Spirit, to convict and convert them, they will pay no attention to the requirements in the Lord's word. Hence the necessity of opposing these delusions. When people listen to the words of the Spirit as presented in the New Testament, and obey them now, they are made Christians just as the people were in the days of the apostles. We must, therefore, as a people, labor earnestly to proclaim and defend the word of God against all the delusions originated by uninspired men, no matter what, nor by whom they are originated. E. G. S.

NEW DISCOVERIES.

Bro. Yancey, of the *Old Path Guide*, recently visited Cincinnati and the *Christian Standard* office. A conference was held with Russell Errett. Two conclusions were reached. 1. Humanity is selfish. 2. The General Missionary Convention is not suited to control the singing of the churches. We suppose the newness of the discovery of these items calls for their announcement. In the light of the former, we are tempted to ask, would the latter have been discovered in the *Standard* office, had its bid through Fillmore for publishing the Hymnal been accepted? This discovery would have been more creditable had it been made before the *Standard's* bid had been rejected. 2. If the General Missionary Convention is not competent to publish a book of songs for Christians, how is it more competent to use the means and direct the preaching of the gospel for all the churches of Christ in the world? Or do these brethren see its only incompetence to do a work when the work conflicts with theirs? I am not advocating the society book. I think the Bro. C.'s book, Popular Hymns, the book that ought to be used. But let us have some regard to consistency. Follow the premise to its conclusion. D. L.

YOUR ATTENTION FOR A MOMENT!

The Christian Sower Tract Fund has just ordered a large lot of tracts, including 21,500 card tracts, and a good supply of "Sincerity Seeking the Way to Heaven," "Our Position," "Christian Union," and "Letters on Baptism." These are cheap and effective, and should be used in large quantities. You must remember that the main object of this Fund is the free circulation of tracts in destitute fields. This is its distinctive mission. It has given away so many tracts that it is much in need of money *now*. All acknowledge the value of the work, and think that this is one of the cheapest and most effective ways of spreading the truth. Brethren, will you help to pay for the lot of tracts just ordered? Act promptly and liberally. Less than one dollar can be sent in postage stamps. If you wish to buy any of these tracts, I will furnish them at publishers' prices. The profits will be used in tract work. Do not wait for your neighbor to contribute; your neighbor may be waiting for you. J. W. HIGBEE, Trustee.

Madisonville, Ky.

ORTHODOXY ABOUT A CENTURY AGO.

EXTRACTS FROM A SERIOUS REPLY TO THE REV. JOHN WESLEY, BY GILBERT BOYCE, A BAPTIST.

I find the enclosed reply to Wesley, by Boyce, taken from the *Primitive Christian*, in the *Harbinger* of 1836, page 304. Thinking, perhaps, that it might be of interest to many of your readers, I send it to the ADVOCATE for publication:

"Upon the whole, I may safely, and without erring, conclude that, let a man pretend to what he will, 'tis certain he can never be led by the Spirit of God who is not led by the *word* of God; for the word and Spirit are one, and agree in one; they speak the same thing. Whosoever, therefore, opposes and contradicts the Scriptures, opposes and contradicts the Spirit. The Spirit doth not say and unsay, hath not said one thing by the Apostle, and another by the Methodists. No, no; he cannot be guilty of self contradiction; therefore whoever are led by the Scriptures are led by the Spirit; for the Scriptures are the divine breathings of the Spirit of God. And whatever *secret whispers* any one may pretend to have as an *overp'us*, if those whispers contain anything in them which is contrary to the plain spoken words of the Scriptures, they are not the whispers of God's Spirit, but of the devil. Every man, therefore, ought to be very careful how he entertains a whispering spirit."

"Thirdly—baptism is necessary to penitent believers, to *entitle* them to the promise of *forgiveness of sins*, which is freely given to all such, through the redemption which they have in Christ; through his precious blood, according to the riches of God's grace. Eph. i: 7. Accordingly, St. Peter says to his new-made converts at Jerusalem, '*Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins.*' Acts ii: 38. It ought to be observed that remission of sins is not promised to repentance only, but to repentance and baptism. The apostle seems to make baptism as necessary as repentance, to entitle them to the promise—not either of them singly and separately, but to both conjointly. Therefore, it appears plain, that baptism is to be an inseparable companion with repentance, as faith is to be with them both, in order to receive the promise. If any man will be so venturous as to cast out baptism from the above text and declare remission of sins to repentance only, I may, by the same authority he can produce, cast out repentance, and declare remission of sins to baptism only. But I will only add the case of Paul, which seems plainly to confirm the necessity of baptism to entitle penitent believers to the promise of forgiveness of sins. Acts xxii: 16. Ananias undoubtedly understood the necessity of baptism to answer its designed end, or he would not have expressed himself in such terms. Now suppose the three thousand mentioned in Acts ii: 41, and Paul in the above text, had objected against, and refused to have been baptized, would they, think you, have been received as members of the church of Christ? Would the apostles and the rest of the brethren, the church, have admitted them into fellowship with them? Or would they, without such admission and baptism, have received remission of their sins? If not, then what I have said of the necessity of baptism under this head is just and right. Therefore it was so in the apostles' time, it must be the same, the very same in our time; and I appeal to you, sir, and every serious, knowing Christian, for a decision on this point."

"Fourthly—baptism is also previously necessary, not only to entitle penitent believers to the promise of forgiveness of sins, but also to the promise of receiving the *Holy Ghost*. Acts ii: 38, as above cited. Nor do we certainly know of any person besides Cornelius and his friends, that ever received the Holy Ghost before he was baptized. As to the wild enthusiastic notions of some, about their having received the Holy Ghost, I am sure no wise and judicious Christian—no sober, thinking person, will pay any regard to them. Wherein, may we not this day expect to receive remission of sins and every spiritual blessing in the same way, or in using the same means as they were wont to do in the days of the apostles? Why not? Do you know any man who lived in the apostles' days who received remission of sins before he believed, repented and was baptized? Or can you show me an promise that God has made, that it ever shoul be so in any age of the world? If not, wh reason have you to think it is now? Have care that you are not led by an enthusiast spirit." "J. M. BARTLETT."

The above is quite heterodox in this day an time in some communities. A. ALSUP, JR.

THE SABBATH AND LORD'S DAY.

What is the Sabbath?

The Sabbath is the seventh day. This w learn from Gen. ii: 1–3; Ex. xxi: 26; and man more such might be produced to show that th Sabbath and the seventh are one and the sam day.

What were the people to do on the Sabbat day?

They were to rest; they were to do no "servil work" on that day. Ex. xvi: 29–30; Levit. xxiii 3–7. We could show from many more such tha they were to rest; but we think these are suffi cient.

Did they keep *every* seventh day in this way

Yes. See Num. xv: 32–36. Here we have poor man killed for breaking the Sabbath. He might have argued, "Lord, you did not say *every* Sabbath." He might have said to those who stoned him, "Why, brethren, I have kept the Sabbath all right, but this one time; the Lord said *the* Sabbath, and not *every* Sabbath, and you are going to kill me for disobeying just this one time, for breaking only *one Sabbath?*" The prophets were read *every* Sabbath. Acts xiii: 27. Moses was read every Sabbath. Acts xv: 21. Paul reasoned in the synagogue every Sabbath. Acts xviii: 4.

Now we learn that the law (meaning the law of Moses) was, or is "a shadow of good things to come." Heb. x: 1. And not only this, but we also learn that *the Sabbath* is "a shadow of things to come." Col. ii: 16–17.

Now let me ask, of what is the Sabbath a shadow or type? Can you find anything that will suit for the "good things to come," the antitype, but the Lord's day, or the first day? And since (in the shadow) they met in their synagogues *every* Sabbath day and read the Scriptures, how are we (in the antitype) going to obey the Lord, if we fail to observe the first day as commanded? Do we have any promise of eternal life, if we willingly (see Heb. x: 25–26) fail to observe *every* first day? We see this was a custom with the Christians of Paul's day. Acts xx: 7. Paul's order for the collection for the poor of the church, is "upon the first day of the week." 1 Cor. xvi: 1–2. I do verily believe Paul to teach (Heb. x: 25–26) that we commit a sin for which we can never be pardoned, when we stay away from the house of the Lord on *any first day willfully*.

There are things over which we have no control, daily occurring, that keep us from attending the service on *every* first day; such as sickness, and the like. But for a brother to be in town all day Saturday, dressed in what ought to be his Sunday-go-to-meeting clothes, and then stay at home Sunday, having no excuse, only to entertain company, walk over the farm, salt the stock, play with the children, etc., assumes a fearful responsibility. O, how many little boys and girls, are brought up to manhood and womanhood by such parents, and then lead such lives of disobedience and waywardness, as will damn their souls! Dear brethren L. & S., please give us your remarks on these things.

Fraternally, J. R. BRADLEY.

As in a swimming race it makes little difference at the end whether a man wades in or jumps in, whether he starts from a rock, a bank of sand, or a boat in the stream; so in the battle of life it is not the point in starting, but the direction of the start, and vigor, and endurance, and good judgment that are brought into play that bring great results.

The failure of the mind in old age is often less the result of natural decay than disuse. Ambition has ceased to operate; contentment brings indolence; indolence, decay of mental power, *ennui*, and sometimes death. Men have been known to die, literally speaking, of disease induced by intellectual vacancy.

WEST TENNESSEE DEPARTMENT.

All correspondence relating to this department, must be addressed to the editor of this department at Bell's Depot, Tennessee. Brethren, we expect to take as much interest in the West Tennessee Department of the ADVOCATE, as we have taken in the *Christian at Work*.

The Last Farewell.

BY A. R. KENDRICK.

Come see the last of mortal dead,
Borne by a hand that is not stayed;
Come see the cold and cheerless bed,
In which the loved of life are laid;
But dry your tears, they give no aid,
The voice of God must be obeyed.

Weep not for those that now are gone,
Who with the gospel faith were blest;
But weep for those in sin pressed on,
And work for their eternal rest;
Turn then to loved ones standing by,
For them direct your earnest cry.

That they may in hope's comfort sleep,
When life's sad tears are wiped away,
While angels their fond spirits keep
For God's fair land of endless day.
Then, Christian hearts, yield not to grief,
For death, that is the soul's relief.

Ere long we, too, shall feel the pain
That bid this heart be still and cold;
But one day we shall meet again,
To walk where streets are made of gold,
If we have borne life's burden well,
And in the battle bravely fell.

Then battle for the crown of God,
And work to sing redemption's song,
When we shall break the cold, damp sod,
And gather with earth's Christian throng,
Where life's redeemed shall ever dwell,
And know no more a sad farewell.

INTRODUCTORY.

To the readers of the Advocate: Solomon, the wise man said: "And further, my son, be admonished; of making many books, there is no end; and much study is a weariness of the flesh." The preacher being wise, "taught the people knowledge, yea, he gave good heed, and sought out, and set in order, many proverbs. The preacher sought to find out acceptable words; and that which was written was upright, even words of truth. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd." Ecc. xii: 9–12. Happy is the man who does as Solomon, the wise preacher, once did.

For more than two years past, we have been editing the *Christian at Work*, a semi-monthly published at Bell's Depot, Tennessee, in the interest of the cause of Christ.

On Saturday before the fourth Lord's day in June last, partly by accident and partly on purpose, we met Bro. Lipscomb, at his appointment at Hollow Rock, and our curiosity was gratified in seeing one, after whom we have been reading in the GOSPEL ADVOCATE for many years. Each one of us being paper men, one of our themes was the paper business. We talked of the propriety of combining the *Christian at Work* with the ADVOCATE, and having only one paper in Tennessee, doing all for the people that two could possibly do. On the 29th of said month, we had the pleasure of meeting Bros. Lipscomb & Sewell in the office of the ADVOCATE, and we entered into terms of agreement, and we now sing a new song, "subscribe for the GOSPEL ADVOCATE." The ADVOCATE is a safe paper; safe in that you get value received for the money you invest in it; $2.00 yearly, in advance; safe against all innovations in the body of Christ; safe in that it draws all necessary distinctive lines between matters of knowledge, faith and opinion; safe in that it points its readers to the Bible, the infallible standard of right, insisting that it is addressed to the common people, we mean the common intellect, and we who read may sufficiently understand what God has done for our salvation, and what we must do for ourselves.

We have covenanted to edit a West Tennessee Department in the ADVOCATE and canvass said district, North Mississippi and South Kentucky, to the extent of our ability, the Lord willing.

"Let us hear the conclusion of the whole matter; fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecc. xii: 13–14. After we shall have done all those things which are commanded us, let us say, "We are unprofitable servants, we have done that which was our duty to do." H. C. B.

ADMONITION.

Paul says for Christian women to "adorn themselves in *modest apparel*, with *shame-facedness* and *sobriety;* not with *braided hair*, or *gold*, or *pearls of costly array*." I Tim. ii: 3.

Peter, writing to Christian women, says, "let not their adorning be that *outward adorning* of *plaiting* the *hair*, and of *wearing* of *gold*, or of *putting* on of *apparel*." I Peter iii: 3.

Dear sisters in Christ, do you not understand by these words of inspiration, that you commit sin when you do these things that you are told *not to do?*

When we see Christian women or men making a display of anything ornamental in the way of her or his apparel, we conclude that their love for God may not be very strong. "If you love me, you will keep my commandments." We are commanded to "present our bodies a living sacrifice, holy and acceptable unto God;" all that we have over and above that that makes us comfortable, belongs to God, and we cannot with impurity waste our God-given prosperity in adorning our flesh. The world is perishing for the want of gospel truths, and it is every Christian's duty to do all in his power to extend these truths. Then let us take our jewelry money and feed men who are able to preach, and thus "do good unto all men." I don't think we have a dozen preachers in this State, who claim only the divine name. If some of our wealthy brethren and sisters could only know our condition, I am sure they would open their hearts and send us some help. H. H. M.

Rocky Mount, La.

65,000 PREACHERS.

The above is a rough estimate of the Protestant (evangelical so-called) preachers in the United States in 1880—65,000 preachers—as many preachers as the total population of Nevada, and two thousand more than the male population of New Mexico, and twenty-five thousand more than the population of Arizona in the same year. We find, also, about one thousand more preachers than soldiers under General Lee, at Gettysburg, and fifteen thousand more than the "army of Tennessee, July 10, '64." And what of this? Why this comparison? Simply that we may get in our minds, the multitude of preachers in our land. But let us look a little farther: 65,000 preachers, at three hundred dollars each, foots up *nineteen and one-half million* dollars annually, paid by the Protestant people for this "luxury," leaving out the incidental expenses for repairs of churches, lights, &c. Why should they preach, what do they preach, and what should they preach? are very important questions to those having this large amount of money to pay annually.

These sixty-five thousand preachers would answer the first question promptly, "because we are to preach to all nations," by our Lord Jesus Christ. Did He ever command men to preach? He did. These preachers would answer the third question as unanimously as the first. We should preach the gospel of Christ to "every creature." And this, is also commanded of Christ; but how different and discordant is the answer to the second question, when we look at what they *really do preach*. And to strike the backbone of this part of the subject, answer each one of you sixty-five thousand preachers, the *truth*, as to your authority for preaching the things you do preach. These answers must come up under at least forty different divisions, and all foot up the deplorable fact, that these preachers are preaching by authority of men, and not of Christ. And how do we know it? Because they have forty different gospels in theory and practice; and Christ commanded only one gospel of facts, no gospel of theories, one gospel of obedience and one gospel of salvation. And not a single preacher of one of these forty different gospels, can show a single line of authority from Christ, in His record to man, to justify him in preaching a gospel that has a tendency to create strifes, envies and divisions among the people of God. Each of these forty divisions has a gospel peculiar to itself, that makes it a distinct organization, and will always produce strife and alienation, when these peculiar tenets are presented for acceptance to the human family. These peculiar "tenets are the walls that separate God's people into forty or more folds, under a host of contending, striving under-shepherds—when Christ came for the express purpose of gathering his sheep into one fold, and under himself, the one great shepherd," see John, 10th chapter.

And furthermore, these preachers preach that there are sheep in other folds than their own, accepted of Christ; though they reject them as his sheep in their fold.

There is another noteworthy fact, namely: that there are but few of these preachers that preach any saving power in their distinctive tenets, and yet, these are as often presented to the people in their sermons, as the fundamental facts of the gospel of Christ, and they demand as sincere promises of obedience to these tenets, as they do to the commands of Christ. See their disciplines, rituals and confessions of faith. Now, none (or but few) of these preachers will affirm that any one can lay aside the commands of Jesus, and be saved from sin. Yet, all of them will affirm that these tenets can be rejected by a person, and he saved from his sins, thereby, making void their own commandments. Now, what do we conclude from the above? That the people pay nineteen and a half millions of dollars to preachers to sow seeds of strife, of divisions among the professed people of God. And 2nd, That the preachers seem to enjoy this liberality of the sheep, and publish their good deeds to the world. And 3rd, Satan is reaping a fine harvest in the souls of preachers and their hearers, and the world is drifting more and deeper into skepticism and infidelity, on account of these forty different gospels, that are put forth by this army of preachers. And 4th, The kingdom of Christ is being delivered into the hands of Satan by professed friends; and this is the great boon for which the people are paying annually so large a sum of money. What is to be done? is the question before us, and will be next considered.

J. K. B.

FLIRTING.

Will you kindly permit "another old-fashioned girl" to enter the Home Department. I believe, as "Old-fashioned Girl" does, in a "perpetual honey-moon," but believe it to be the experience only of those who marry for love alone. Only such a marriage can be a true one in the sight of God, and unless men and women marry for love, they cannot expect God's blessing and a happy home. Flirting I believe to be a heinous sin, as it always brings mortification and sorrow to the disappointed one. God never gave any person a right or permission to trifle with the affections of another. One of the commands of our Savior is, "Do unto others as you would that they should do unto you." Some persons try to excuse themselves by saying, "We must have pleasure and pastime," but would it not be a greater pleasure to seek ways of doing good to all with whom we may meet, and read good and profitable books to pass the time; and by so doing make ourselves better, both morally and intellectually? Is it not a fact that the men who do not flirt make the best husbands, and the women who do not flirt make the best of wives? Although they are often called old-fashioned for so doing, yet they have the clearest conscience and the happiest homes. "Whatsoever a man soweth that shall he also reap."—*Montreal Witness.*

NOTES OF TRAVEL IN THE NORTH.

A man on business often has a fine opportunity of gathering facts as to the religious standing of a community; when if he were traveling as a *preacher*, he would only see the best side of their religious life. So if I should seem to judge harshly you will know how to make allowance. The great mass of people everywhere I go are *idolaters;* I do not mean they are bowing down to images like those we call heathens; but I mean they are setting their hearts on other things than the true and living God; and this is not confined alone to the North, for I find it everywhere. If it is proper to grade sin, I believe that *coveteousness* is the greatest of all sins of this age, and Paul calls this idolatry.

The wild, mad rush for money is seen strangely in this section. Solomon said, "with all thy getting, get understanding," but the rage now is, with all thy getting, get money; everything is sacrificed upon its altar. Time, comfort, health, the sacredness of family ties, chastity, virtue, and even life itself; and yet, who will deny that they brought nothing in this world with them, and that they certainly can carry nothing out. But I seated myself not to give a lecture on Christian ethics, but to write up a few notes of persons and places as I pass. Detroit is the same beautiful city, growing rapidly in importance among the great cities of the north-west. Here, I met Bro. Jas. A. Harding, who was just closing his meeting with the Plum Street congregation; we had a pleasant drive over the city viewing its beautiful parks, spacious lawns and large factories. I could spend the time pleasantly in giving a description of this wonderful city. Must notice the workings of the little band of disciples, who meet at Plum street church. I notice a decided growth in their numbers, as well as knowledge in the Scriptures, since I first met them. They are not perfect by any means, yet I believe they come nearer filling my idea of return to apostolic practice than any congregation I have ever known. We have a few congregations in Tennessee which are, perhaps, their equal. Such congregations always underestimate the good they are doing, and do not know the influence they are having on the outside world.

From Detroit I had a pleasant trip on a large lake steamer to Cleveland, Ohio., made no stop here, but went directly to Akron, the home of Bro. Rowe, editor of the *A. C. Review*, had hoped to meet him, but he was away from home. We have one of the largest and best working congregations in the State at this place; met the preacher, do not remember his name. Bro. F. M. Green lives near here, from all I can learn he has the reputation of being broad guage at home; he is an *expedient* man, the end justifies the means; but his old father earnestly contends for a return to apostolic teaching and practice, he and Bro. Rowe are called old fogies; would have been glad to meet them; if it were not for such men no telling where young America would progress to in few years. Spent a few hours in Canton; here we have a small congregation with no regular preacher. At Mansfield I spent Lord's day, spoke for the brethren, found them weak in number, had preaching monthly. At Columbus I met the regular preacher, also Bro. Garven, who would be regarded by some of us as very liberal, but these Ohio brethren think him an old timed preacher; heard him preach two good discourses. I like Bro. Garven, think him a good man and preacher. I learn all things are not as lovely among the brethren at Columbus as might be. Nelsonville, we have a working congregation, at least in their way; this is the congregation that old Brother Green chastised so severely not long since in the *Standard*, for its departure from the faith in resorting to fairs, suppers, &c., to raise money to adorn their meeting house. I have now been in Ohio for more than a month, met with many brethren, spoke for them at prayer meetings and Lord's days several times; and from all I can gather passing through the State, should say that pure Christianity is at a low ebb. I find a few who are earnestly contending for the old paths; but the great body of the disciples are aping the denominations around them—are trying to be popular, and are succeeding in some sections.

From a business stand point, this State is prosperous; this is owing largely to the fact, that it is one of the most wide awake manufacturing States. In almost every little town you hear the mechanic's hammer and the buzz of machinery. Millions of dollars are sent here annually from the South for Reapers, Threshers, Engines and all kinds of farm machinery.

There is not more than one third of a crop of wheat, but corn and grass look well. Farmers are about through harvesting, but the continued heavy rains for the past few weeks will seriously damage it. I find good stock generally, especially draft horses. You seldom see a mule or oxen at work. Most of the farmers use the cradle yet in saving their wheat, and the binders always have a light rake to gather up the scattering straws; very few reapers and binders are used; this is owing largely to the fact, that few farmers have in more than ten or fifteen acres of wheat, and this is not enough to buy a reaper for, besides they do their own work. I have seen the farmer's wife and all the children in the harvest field; as a State, most of it is in cultivation, and a finer body of land is hard to find. Most of the farms are small, and of course the country thickly settled. The people are generally doing well, but I meet with persons almost every day who want to sell out and go West or South; such is poor human nature, never contented. With a little effort large emigration could be induced to go from this State South, they are beginning to find out that a northern man is as safe South as anywhere on earth, if he is a gentleman. You seldom hear the word *rebel* used.

I expect to spend the next month or so in New York and Pennsylvania, when I hope to get time to give you more notes. V. M. METCALFE.

PROTRACTED MEETINGS—AGAIN.

Bro. Harding says some most excellent things about the good results of protracted meetings, and of the need of them in certain circumstances. Scripturally conducted in places where the people have not had opportunities for learning the truth, they are without doubt, very useful. But there is another side to this matter. The protracted meetings of Tennessee are not generally held amid communities ignorant of the truth. They are held with old, long established congregations. Instead of the evangelist being sent out into destitute places to sow the seed of the kingdom, the invitation is, come and hold us a meeting, come preach for us. Congregations whose existence fills up almost half a century, make the annual call—must have their yearly work of warming over, "restoring," and converting the children of the members. Owen's Chapel, Hillsboro, Boston, Old and New Lasea, Beech Grove, Cathey's Creek and many others with a membership of 75 to 200, and an existence from twenty-five to fifty years must go through this same process year after year. Now there are two very serious evils connected with this whole business.

1st. In the interval the church is in a state of almost perfect torpor. I know the evangelist reports the brethren greatly encouraged and strengthened. How long does that strength and encouragement last? If it reaches over one Lord's day after the preacher's departure, it does well. Everything drops back into the old lifeless formality. Those who were seemingly stirred up by the big meeting, lapse into their old habits of neglect and make Sunday a day for pleasure instead of a day of worship. In the meantime the congregation drags through its usual routine of service in a spiritless, lifeless way, seeming to realize that all it can do is to hold together till the next protracted meeting. A brother who would have the hardihood to raise his voice in words of warning to the sinners around, and extend to them an earnest invitation to come to Christ, would be regarded as presumptuous indeed. That work must be left for the protracted meeting. This is no overdrawn picture of things in Tennessee, and I doubt if they are different elsewhere. Does any one dare to defend this order of procedure as either scriptural or as contributing to the healthy growth and power of the congregations? Many practice it. Who will dare defend? Who will venture to claim as sensible or scriptural a practice so subversive of all real Christian energy and so opposed in its influence to the health and vigor of the body.

But says one, is there a better way? Most assuredly. The influence of the church as exercised scripturally is steady, unswerving and consistent. The fitful spasms of periodic zeal, by no means fill up the measure of its work as a living body. God's grand economy in nature works in no such irregular, inconsistent style. Man in worldly affairs acts upon no such system, nor can real permanent success in spiritual matters be attained by any such feverish, spasmodic efforts. What better way is there? Why, simply the scriptural way. The scriptural church is a living body, its service a living service, its work an ever-present, living work. Instead of thinking about what we will do when the "protracted meeting season" comes, let every member be thinking about what I can do, and ought to do, now. When the congregation meets let there be life, energy and zeal enough to say to our country-men, to-day will do just as well (if not better) to come to Christ as to put off for weeks or months. I realize that it will require time and patience to attain to any marked results, still the attainment is one so much to be desired that it is well worth much patient waiting. The realization of the truth that a congregation of disciples in themselves *can* and *will* do something for the conversion of the world around, is a step upward and onward, worth a dozen protracted meetings.

2nd. The other serious evil connected with this order of things is that the evangelist is so busily engaged in this work of warming over the churches that he has little time left for proclaiming the good news of salvation to those who are ignorant of the provisions of God's grace. Instead of being *sent forth* to teach the way of life to the uninstructed, they are *called in* to spend their energies in propping up, year after year, the tottering churches of the land. In this matter the evangelists themselves are not entirely without blame. Why could they not, when invited to hold a meeting with one of these old churches, say, brethren, can not more good be done at some point, not very far distant, among those who have not hardened their hearts in resisting the truth? We are greatly in favor of meetings of this sort protracted until the whole community has had abundant opportunity for learning the truth. We wish every worthy brother capable of doing good, to be heartily encouraged and amply sustained in his labors. But we are opposed to those labors being wasted upon those who *will not* be benefitted. We are earnestly opposed to that system which enervates, stupefies and paralyzes the church as the living agent of Christ on earth. I hope we are understood, and that these words may cause a little thought about these matters. W. L.

CHURCH NEWS.

"Last Lord's day was my day to preach at Sunnyside. Preached eight discourses there during the meeting. Had good congregations at our night meetings, but our congregations were small in the day. One was baptized into Christ and the little band of disciples were greatly strengthened. The most of the people at this place have never heard any of our brethren preach except Bro. Cayce, of Franklin, and myself. We now have a little band there able to meet and worship God on Lord's day's."—F. C. Sowell.

"Returned yesterday after an absence of two weeks. I preached three times at La Guardo. One added. From there to a Methodist house, five miles away. I preached four times to good crowds, but no visible result. The Methodists treated me kindly and the few brethren and sisters we have there, seemed glad to have me with them, and it was a pleasure to me to be there. Our plea had not been presented in that neighborhood, except one or two discourses preached by Bro. D. L. about fifteen years ago. I tried to keep above sectarian tenets, and preach Christ and the principles of Christianity. When asked to preach on "falling from grace," I read some passages and exhorted them to receive Christ by believing and obeying Him, and they would *never* fall. I preached this week five times in a Presbyterian house. They were very kind to us. I am glad to see the Methodists and Presbyterians manifesting such a kind feeling toward us, however far they may differ from us. I would be glad to see the people investigating the Bible, not to prove any system of theology, but to learn duty.—F. B. Srygley, Lebanon, Tenn.

Christ's Care of the Body.

How beautiful in this, as in every other aspect, is the example of our blessed Lord! He, too, was impressed by the fact—"A body hast thou prepared for me." His body was God's handiwork, and prepared by God for Him. It was therefore sacred in Christ's eyes. He would protect it as far as possible from hurt and harm; would strive to keep it pure, clean, wholesome; clean physically and clean morally; and to use it, and every part of it, in the service of God and man. How ready would his hands ever be for all useful labor and lowly service! Under what perfect control would those members be kept whose irregularities or excesses in ill-trained men and women give rise to so much guilt and misery! How clean and holy was his tongue—never polluted by one evil word! And his whole demeanor—so calm and self-possessed, so benign and loving, so patient, humble, yet majestic—what witness it bore to the spotless soul within!

If men and women but felt, like Christ, that their bodies are God's workmanship and God's property, how differently they would often treat them! How careful they would be against pampering and gorging the flesh with luxurious fare! Against decking it out in extravagant dress, as if God had made it merely for men to gaze at and admire! Against defiling it with polluting pleasure, thus rolling God's property in the mire! What a rebuke the very thought of Christ's body would bring to such—so pure, so fresh, so holy, so like the flesh of a little child!

And yet, while Christ thus honored his body, he was ready to give it up to every indignity, to suffering, and even to a horrid death. The care of it was a duty, but not the highest duty. The body was sacred, but there were things more sacred than it. There were interests for the sake of which the body was to be held of no account whatever. Comely and fair were the bodies of Shadrach, Meshach, and Abed-nego; they certainly had learned to honor them as the workmanship and property of the Most High; yet the burning fiery furnace was not to be feared when fidelity to God's claims exposed them to that ordeal of fire. And with all our Lord's care for his body, the time came when it had to be given up, to be buffeted and spat upon, torn by the lash, lacerated by the thorns, pierced by the nails, and gashed by the soldier's spear.

A due care of the body must be tempered by a holy carelessness of the body. The physician that breathes infected air, the nurse that dresses a putrid sore, the missionary that braves the humors of savages, have need to combine this holy care and carelessness. Where higher duties come in, the body must be utterly disregarded Is this too great a hardship? Surely not for the disciple of Christ. As he was, so are we in the world. "The disciple is not above his master, nor the servant above his Lord."

New Books.

India, What can it teach us? by Max Muller. No. 92 Standard Library; price 25 cents. Funk & Wagnalls, New York.

From same publishers, Nature Studies, by Richard A. Proctor, and other eminent writers and naturalists. An interesting volume; price 25 cents.

Frink's Reflectors.

The time has long gone by when halls and public buildings had to be insufficiently lighted with a few scattered gas burners or oil lamps; and the powerful reflectors that now throw their light upon audiences that are gathered in our large buildings tell luminously of the progress of the age, and the inventive genius of Mr. I. P. Frink, by whom they are chiefly made. The forms of this reflector are so familiar that it is not necessary to describe them, as there is hardly a hall or a church in the country of any pretensions where they may not be found, and we presume it safe to say there is not one where they have not answered perfectly all that is claimed for them. The heat of the lamps or gas draws up the foul air, which passes through an opening in the reflector, thus keeping the atmosphere free from noxious odors and substances; whilst the reflection obtained from it is superior to any other form of lamp or burner in use. It is stated by those who use it that the economy of the arrangement is remarkable. Mr. Frink is also the patentee of the daylight reflectors which are needed to throw light into dark offices and counting rooms without the use fo gas or other artificial light which in cities where economy of space is an object, are too frequent. In such this invention is found to be invaluable.

Be Kind, Boys.

You are made to be kind, boys, generous, magnanimous. If there is a boy in school who has a club foot, don't let him know you ever saw it. If there is a poor boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some part of the game which does not require running. If there is a hungry one, give him part of your dinner. If there is a dull one help him to get his lesson. If there is a bright one be not envious of him; for if one boy is proud of his talents and another is envious of them, there are two great wrongs, and no more talent than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him. All the school will show by their countenances how much better it is than to have a great fist.—*Horace Mann.*

The great hinderance to Christian progress is unchristian Christianity—Christian doctrine, without a Christian practice The chief priests, scribes, and elders were religious after an irreligious kind. They mumbled the right words, but they did not live the right life or develop the right spirit. It was religion gone sour—the wine of piety turned into vinegar or resentment.

It is an unhappy division that has been made between faith and works. Though in my intellect I may divide them, just as in the candle, I know there is both light and heat, but yet put out the candle and they are both gone; one remains not without the other; so it is betwixt faith and works.—*John Selden.*

Let a man set his heart upon *obedience*, simple obedience to the commands of God, and that man will dwell in God, and every command will bring him closer to God, and he will find out more and more what God's commands are.

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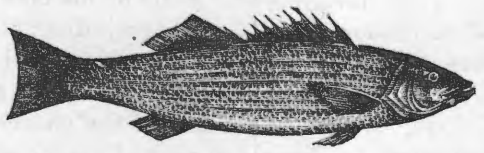

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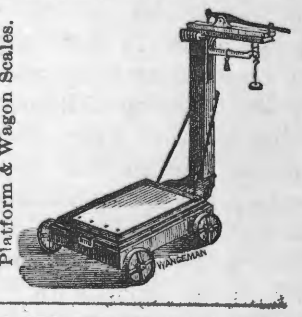

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NASHVILLE, TENNESSEE, JULY 25, 1883.

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THE CLAIMS OF ROMANISM.

We published, a week or two since, the clear reputation of the claims of Romanism to an unbroken succession of bishops, as set forth by Bishop Gross in his sermon on the induction of the recent Romish priest into the bishopric of Tennessee. It was presented in the clear, concise and logical style so characteristic of Bro. Cave, both as a speaker and a writer. Every one at all acquainted with the history of the matter under investigation, knows that the positions taken by Bro. Cave are undoubtedly true.

It is strange that intelligent men, as many Romanists are, can allow themselves to be imposed upon in these matters. They certainly never examine this question of succession from Peter, as bishop of Rome. There is no positive evidence that Peter ever was in Rome. It is almost certain that if ever there, it was in extreme age, his residence was short, making it highly improbable if there, that he ever exercised authority as a bishop of that congregation. He was the apostle to the Jews, and confined his labors greatly to the Jews and to Judea. Paul was the apostle to the Gentiles. Rome was the capitol of the Gentile world. The twelve apostles were to go to the Jews to sit on twelve thrones, judging the twelve tribes of Israel. They were not sent to the Gentiles, or to Gentile cities. Peter opened the door to the Gentiles at the house of Cornelius. But his Jewish prejudices were so strong that he afterward refused to eat with Gentile brethren. Paul was recognized as the apostle to the Gentiles, as Peter was to the Jews. Gal. ii: 7–9: "Contrariwise, when they saw the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles;) and when James, Cephas, (Peter,) and John, who seemed to be pillars, perceived the grace given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision." This clearly indicates that the mission of James, Peter and John was confined to the Jews, after the admission of Cornelius. In accordance with this, Peter once was at Antioch, but he refused to eat with the Gentiles.

Peter was clearly a man advanced in years when the Savior began his public ministry; he had a wife, and his mother-in-law resided in his house. (Matt. viii: 11.) He was the head of a business partnership, of which himself and his brother Andrew, James and John were all members, (Luke v: 10,) possessing several fishing vessels, and employing others in the work. From the age of Jewish children attaining their majority, and their slowness in assuming the responsibilities of life, he must have been over thirty years of age. He was with Jesus near three years before his death, and the establishment of the church on Pentecost. Two years after Pentecost, likely longer, Paul was converted. Three years after this he made his first trip to Jerusalem to confer with Peter. Fourteen years later still, he went the second time to confer with the apostles on the subject of circumcising the Gentiles. This would make Peter at this interview over fifty-two years of age, with strong probabilities that he was sixty years old. At this age he recognized that he was sent to the Jews, and shows a decided determination, while encouraging Paul and Barnabas to go to the Gentiles, to devote his own time and energies to the conversion of the Jews. He does not, at this period, recognize he was called to preach to others than the Jews. Five years later the letter to the Galatians was written by Paul, and in this is still recognized Peter's call to the Jews. His feelings are intensely Jewish. He is said to have passed through "all quarters," but the "all quarters" are within the bounds of Jewish rule. The only instance given of his being out of the bounds of Judaism, is by Paul, that he was at Antioch, a city largely inhabited by Jews. He was then refusing association with the Gentiles. Paul was reproaching him for it.

Is it probable that one at this age, with his strong Jewish prejudices, would have been chosen, or have acted as bishop of the capitol of the Gentile world? Inspiration did not, in all the years of his manhood, free him from his anti-Gentile prejudice; it was not likely it would do it in his extreme old age.

Tradition, fairly authenticated by the early writers of the church, says he was in Rome the last year of his life, and was crucified there. This being true, it would be hardly possible for him to exercise the functions of a bishop at his extreme age, with prejudices so strong. If he did, it is certain that other apostles, and especially Paul, who was the great apostle to the Gentiles, as Peter was to the Jews, was there before him and exercised all the authority Peter could have done. Hence, Peter could not have been the first bishop of Rome.

The bishop of Rome was a different person in character and claims then, from what he is now. The qualifications are so essentially different now from what they were in Peter's time, that were Peter on earth now, he would be forever debarred from the position. Peter was a married man. No married man can be a priest, much less the Pope. This, too, in the face of the claim that Rome never changes.

Peter's work was clearly lost sight of by the Holy Spirit when he opened the church to the Gentiles. Paul's labor was taken up because he was the apostle to the Gentiles. The Jews rejected the Savior, the "hope of Israel" is henceforth with the Gentiles until their times are fulfilled. Had Peter henceforth been connected in any important position with the Gentile churches, it certainly would have been recorded.

But continuity of existence from the days of Peter cannot prove identity. In the material world a plant native to one climate seldom flourishes in a different one. There are many plants that prosper in the North, that do not flourish in the South. A succession of plants kept up produces in a few generations quite a different plant from the original, "a degenerate plant of a strange vine is the result." There is but one way to keep the plant up to its original character. That is by frequent recurrence to the undegenerate seed, from its native home. The Christian religion is not indigenous to the air or soil of earth. A church planted here deteriorates. Every church ever planted on earth has deteriorated, has apostatised. We do not believe there is a church on earth but will apostatise, deteriorate, in the atmosphere of sin that surround it. Any attempt at perpetuity of existence would result in a degenerate and corrupted church.

As a rule, then, the church that has maintained an unchanged continuity of existence longest, is the most corrupt, and has gone into the darkest apostasy. The plant that has been perpetuated longest in an unfavorable atmosphere, is the most degenerate. The only way to maintain the church in its true, uncorrupted state, is as one degenerates and apostatizes, to plant anew the incorruptible seed, the word of God, that was matured in the atmosphere of heaven. Those who recur back to this seed most frequently, and start anew from the divine seed, is the truest type of the church of God as God would have it.

D. L.

CORNELIUS.

Those who believe in the direct work of the Spirit upon the hearts of sinners, in conversion, use the case of Cornelius and his household as evidence of it. But the case does not fit at any point. First, the outpouring of the Spirit then was all miraculous, just as on the day of Pentecost, when it fell on the apostles, when we know it was not to make Christians out of those upon whom it fell, for they were Christians already. And in the second place, we know it did not convert and save Cornelius and his household, for the angel told him that when Peter was come he should *tell* him *words*, whereby he and all his household *should be saved*. And if saved through and by the words spoken by Peter in preaching the gospel, then they were not saved by the miraculous outpouring of the Holy Spirit. Thirdly, men cannot be saved out of Christ, and Cornelius and his house were not in Christ when the Spirit came upon them. According to the New Testament, people are baptized into Christ, and these were not baptized when the Spirit was poured out upon them; for after the Spirit had come miraculously upon them, and they were speaking with tongues, Peter commanded them to be baptized. And when baptized into Christ, then they were in him, were new creatures, and saved through the blood of Christ. And fourthly, all who are saved by the gospel are saved alike. But since the time the Spirit was poured miraculously upon the household of Cornelius, there has never been another case like it. Therefore, if that is the way that sinners have to be saved, there has not been one saved since that day. Hence, we cannot look to the case of Cornelius and those with him as an example of being saved by the direct work of the Holy Spirit.

E. G. S.

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WHOM ALL CORRESPONDENCE RELATING TO
THIS DEPARTMENT MUST BE ADDRESSED.

THE STATE MEETING.

The annual State meeting at Ennis, was a hap- one in many respects. The brethren of En- made it so, by their kindness in providing nes for visitors, and in taking visitors to their nes. Every brother or sister being met at train as they came in, were sent in hacks l carriages to their stopping place. My home s with sister Cornwell, her daughter Kate, l a sister Ham. Here Bro. Ran Clarke and self were assigned, and we were made to feel fectly at home, by the kindness of this family. e shall keep the remembrance of the brethren Ennis as a bright spot in our memory.

Much good was done at this meeting in behalf the Orphan Home. It is now, as we think, a safe and sure basis, so that, it is an assured ccess. It was suggested that a solicitor be sent road to solicit, and secure funds, and help for e Orphan Home. And as heretofore, it has en argued, that it took most of the funds con- buted to pay the solicitor—it was determined take up a subscription at once to pay a man take the field in this work. So that, every nt given for Orphan Home, will reach and ben- it the orphan, as intended. Nearly one thous- nd dollars was at once made up for engaging a licitor, and brother C. McPherson, of Waxa- achie, one of the trustees of the Orphan Home, as secured as solicitor, and will enter upon the ork at once. We hope the readers of the AD- OCATE will all respond heartily, wherever Bro. cPherson shall call upon them—yea, more. Will they not send up their contributions at nce, in cash or pledges, to help the orphan? It was also resolved, to ask the churches to make our quarterly collections from Sunday schools in behalf of this work, during the next twelve months, and thus give the children, who have omes, a chance to help those who have no home. And we feel sure, that if the children are appealed o properly, we shall hear of a handsome amount going up through this channel.

The evangelizing question was one of import- ance before the meeting, and the report of work done as a result of last year's meeting, highly encouraging. Bro. Wilmeth, sent out by the church at Waco, to which church funds had been entrusted for this purpose, gave a good account of his labors (having traveled over 4,000 miles.) By stirring up co-operation among the churches, succeeded in getting some ten evangelists put in the field—set in order four congregations, and gave new impetus to the cause in many places.

It was resolved, that the State meeting is only an informal body of brethren, met together for mutual counsel and encouragement, and without authority to do anything, save as the churches direct. So that all its resolutions partake of the nature of suggestion only to the churches. We rejoice, that our brethren in this last meeting manifested so much regard for the Scriptures, and so much respect for the feelings of those, who differed, at any time, from the majority; and we do say, that we have never seen a meeting that seemed so harmonious. Why not? If two *churches* may co-operate in sending out the gos- pel, why may not a dozen? So long as the churches control the work, and so long as the preachers act only as the *servants of the churches*, so long do we bid the work God speed.

We left on Friday morning before the whole work was done, but feel confident nothing will be done to mar what had been done up to that time. We had the pleasure of meeting many we had long known, but never seen before; brethren A. M. Douglass, J. B. Faulkner, A. J. Bush, R. C. Horn and many other preaching brethren, whose names we have forgotten. These we had longed to see, and they have lost nothing in our esteem, since we saw them. Bro. A. A. Lee, whom we baptized last year, and his estimable wife, were with us, from Hope, Ark. We hope they went home impressed with the kindness, love and Christian zeal of Texas brethren. We had the pleasure of listening to a sermon from the im- mortal Caskey; one from Bro. Chas. Carlton—he is always good, and one from Bro. Hall.

On Thursday night we had the *glorious* oppor- tunity to display before the brethren, what we knew about the gospel. What a chance! Did you ever try to preach, when some forty or fifty preachers were gaping at you, staring at you, and criticizing your every gesture and every word? You have! Did it make you nervous? Then you know how happy I felt in saying my piece. I had like to have forgotten a sad accident during the meeting. Bro. Caskey undertook to persuade a dog out of the church with his walk- ing cane, when the dog declined to go, and Bro. C. has a new pair of pants now.

We met Lawrence W. Scott; fat, hale and hearty. He was the wit of the meeting. More anon.

WHEN NO MAN PURSUETH.

Every day is illustrated the truth that "the wicked flee when no man pursueth." And we have evidence constantly that our short editorials in this department are taking effect. We write on general principles, and treat of error in the shortest and most summary way possible, and without intending to personate any one; yet we frequently are accused of writing to fit certain cases, when in fact they were not in our mind; and often entirely unknown to us altogether. A guilty conscience takes hold of, and appropriates whatever is said. Now, we say again that we shall handle error with our whole strength, wherever we find it. We ask, nor give quarters. We deal with sin, and intend to fight it, in the church and out of it, and if our articles hurt any one, it is because they are guilty of sins treated, and they must meet the consequences or cease to do wrong. We try to shoot none but solid shot, red hot, and neither threats nor flattery shall turn us from our course.

Dear Bro. Poe: I have moved to this point, and will labor in Travis and surrounding counties. Don't change the address of my paper. I wish it to go to my mother at Leona, and I will soon send for it for myself. I will make an effort for the ADVOCATE wherever I go. Stand fast to the *old landmarks*. Will send you an *occasional*, as I labor in the vineyard of the Master. May God bless this year.—[John S. Durst, Austin, Texas.

Dear Bro. Poe: I am glad to see the brethren of East Texas are in earnest about employing Bro. Ratliffe. Because of the needs of newer fields, I have not been able as yet to do anything in East Texas. But I have hoped that the zeal and good judgment of the brethren there would be equal to the necessities of the case. Love to your family.—[C. M. Wilmeth, Galveston, Texas.

Why is it that some of our great, enterprising missionary men don't make attacks on such places as Calvert, and other prominent towns in Texas? Don't we need some of the primitive zeal? Who cannot preach when they have money to sustain them?—[Aaron Speer, Calvert, Tex.

NOTES.

While at Troupe, I met Bro. M. C. Norris, who was made a Christian by reading the Bible. He has proved a good worker, and I had the pleasure of baptizing some six persons who were fruits of his earnest labors. He lives six miles from Troupe, and I went there to baptize the parties. I met also Bro. J. W. Shelton, of Jacksonville, a most earnest and devoted Christian. He says he has worked hands on the railroad for seven years past, and has proved that it can be done without oursing or swearing, that a man can work on the railroad, and be a Christian, too. He is deter- mined to have a church in his neighborhood. I promised to preach for him soon.

The firm of Dock & Oliver Pegues, dry goods merchants, at Longview, put a head—no, a hat—on me, with the compliments of the house, a few days ago. They frequently treat preachers this way. But the preachers take it patiently. Thanks, gentlemen.

We welcome Bro. Booth to our departments. The ADVOCATE gets better, and in better condi- tion for effectual work, all the time. And now, as the paper improves, will not its friends double their diligence in its behalf? Brethren, please give the matter your attention at once, and send us some new subscribers from every postoffice. Any preacher in Texas who will act as our agent will receive a commission, if he will drop us a postal and say he desires an agency.

AN APPEAL.

Dear Bros. L. & S.: If possible, please allow a little space in your wonderful instructor, for the following earnest appeal, in behalf of the erection of a Christian church, in the city of Mont- gomery. And, by the kindness, manifestation of good feelings and good wishes, shown to us at all times by the white people of this county, if we could fairly set before them our necessities, our dependence upon them for assistance, and the very high appreciation with which their presents are received, and the continued acknowl- edgement of the benefits thereof, we believe that they would regard our cries. But I feel my ina- bility to perform the task.

Let us tell you first, how far on we have got with this great work. 1st Mr. John W. Watts and wife have given us a very desirable location for the church; I have made myself responsible for the lumber, and have it on the ground, and employed workmen to do the work; have been around among our colored brethren and friends, they have no money, but pledged themselves to help us next fall; but the work is *now* where it must go on, or lose what has been done. We therefore, most humbly and earnestly, beg that you assist us in the sum of seventy-five dollars, which, being added to the amount already col- lected, will enable us to push the matter through. Dear brethren, I know if you will, you can help us. Any amount will be thankfully re- ceived, and the receipt acknowledged through the GOSPEL ADVOCATE. Please remit to me at Mont- gomery. Any number of references can be given, such as Bros. J. M. Barnes and Chas. A. Allen.

Montgomery, Ala. H. J. BRAYBOY.

New Advertisements.

BEATTY'S PIANOFORTES.

In to-day's paper is an advertisement from Daniel F. Beatty, of Washington, N. J., offering a beautiful rosewood pianoforte for only $173.75. Read his advertisement.

Undoubtedly the best place in Nashville to have photographs, cabinets, or pictures in any style, taken, is at the gallery of

THUSS, KOELLEIN & GIERS.

There has been a great reduction in prices in this old and first-class establishment.

A DANGEROUS HABIT.

The Bible teaches that we must first cast the beam out of our own eye, and then shall we see clearly to cast the beam out of our brother's eye. This is undoubtedly true. And it shows clearly the thorn *must be* out of the eye of the one who attempts to remove the splinter from the eye of his brother.

There are many thorns that need removing, but I will not make an attempt just now to remove them all. I wish to call the attention of the reader to one of the most dangerous habits of life, which seems to be very prevalent, and perhaps more so than many of the readers of the ADVOCATE have the remotest idea. Since I have had a little experience in trying publicly to advocate the cause of our Master, I have found that the use of tobacco with young men and ladies is far more prevalent than I had ever realized it would be before associating with the people publicly. I know I have my weaknesses and faults. If there is an evil of which we are not guilty, and see others who are daily practicing that evil, we think it is our duty to blow the trumpet.

I wish in this article to express myself more especially for the benefit of young men and ladies. I am sorry to say there are many young ladies who have matriculated themselves to the use of tobacco, and are now living under its influence.

It looks a little strange that woman would become a member of the habit. Let me ask you, young friends, a few questions just here. Do you think by indulging in the habit it adds to your body better health? Do you think it will be the means of adding to your life more days? Do you think it adds to the looks of your pearly teeth? Do you think it will add more beauty to your silken skin? The answers to these questions, of course, must be given negatively. It is a poison introduced into the veins which shows very forcibly, in many cases, its effects. It is a shame for a young lady to have her form, which is so beautiful and attractive, paralyzed by the use of that poison which is conveyed with a little brush to the mouth. She, perhaps, does not take her dips in the presence of young men; but if the young man is a close observer, he will be able to detect the result of the habit. Undoubtedly many have shortened their lives by the use of tobacco. And now, my young friends, is the time for you to put forth your powers against this great calamity.

Dr. Jackson, of Danville, N. Y., says: "It is hard enough to have a debilitated body, but to have a mind and soul made drunk by drugging is terrible." Dr. Jackson was a very learned and experienced man, therefore he knew of what he spoke.

This habit, young friends, doesn't make you any wiser, neither does it make you any better. There is nothing in it, whatever, that is calculated to afford you any true happiness. Now, young friends, if you are guilty of chewing, smoking, or dipping tobacco, you had better quit the habit at once. By denying this habit you will be blessed with a stronger constitution, a better mind, and a better appearance in every way. It is not the person who is a user of tobacco that I dislike, but it is the habit, which the guilty one himself admits is a useless and bad habit. I have often heard those who have for a long time been under its control, say, "It is a hard matter to give it up." This is one reason I am trying to touch the mind of the young who are just stooping under its influence. Be careful how you make another step in that direction! Self may not be the only one injured by the course you are pursuing, but many others may fall into the dangerous channel.

I write in this style, young friends, because I love you, and abhor the use of tobacco. While I consider this a dangerous habit, many of our very best brethren are guilty of it. We should all try harder to live better.

In conclusion, I will quote from Dr. Jackson again: "When shall we learn how to live? May the divine Spirit, whose office it is to quicken the human soul and change it till it be transformed and swallowed up, O Christ, in thee, teach us all the ways of wisdom; for her ways are ways of pleasantness, and her paths are peace."

Brentwood, Tenn. F. C. SOWELL.

GENERAL CHRISTIAN S. S. ASSOCIATION.

PROGRAMME OF THE SECOND ANNUAL MEETING AT ISLAND PARK, IND., AUGUST 16, 17, 18, 1883.

The following is the excellent bill of fare promised by the G. C. S. S. A., at "Island Park," near Rome City, Ind., August 16, 17, 18, 1883. It is hoped that there will be no slip "twixt the cup and the lip" in this matter. It is desired that a large number of Sunday-school workers and others shall be present, to make the occasion enjoyable and instructive. Address L. L. Carpenter, Wabash, Ind., for specific information concerning board, lodging, etc. Address F. M. Green, Corresponding Secretary, Kent, Portage county, Ohio, for any information concerning programme, membership, etc. "Island Park" is a beautiful place, and those who desire to combine pleasant recreation with wholesome study, and delightful social and religious intercourse, cannot do better than to attend this meeting.

The following subjects are on the programme for discussion and investigation, viz.:

"The Family, the Sunday-school and the Church, as Teachers of Childhood." H. W. Everest, President Butler University, Irvington, Ind.

"Fifty Years of Religious Activity—Progression or Retrogression, Which?" N. S. Haynes, Decatur, Ill.

"The Sunday-school as a Safeguard Against the Dangers Which Threaten Our American Children." B. S. Dean, Vice President of Hiram College, Hiram, Ohio.

"The necessity and Dignity of the Sunday-school Work." C. P. Williamson, President of Madison Female Institute, Richmond, Ky.

"Romanism and the Republic." A. I. Hobbs, Louisville, Ky.

"The law of Liberty, as Related to Public and Private Worship." L. H. Jameson, Indianapolis.

"The Relation of the Bible to Public Virtue; and the Necessity of a More Comprehensive Study of It; and How this Can be Secured." W. K. Pendleton, President of Bethany College, Bethany, West Virginia.

"Christian Temperance and Childhood." J. H. Garrison, editor *Christian Evangelist*, St. Louis, Mo.

"Wherein Does the Teaching of the Modern Sunday-school Differ from the Teaching Done in the Primitive Church?" A symposia, in which all are invited to prepare to participate.

"Illustrated Lectures," by J. H. Wright, South Bend, Ind.

Besides the foregoing, there will be "Question Drawer Discussions." Report of Library Committee, report of other committees, and such business sessions as may be deemed necessary.

F. M. GREEN, *Cor. Sec*, Kent, O.

ATTENTION, SOUTHERN DELEGATES TO THE GENERAL CHRISTIAN S. S. ASSOCIATION.

It so happens that the Southern Exposition, which will open in Louisville, August 1st, and continue 100 days, will embrace the time of the Island Park encampment, August 3–18, so that all persons south of the Mason and Dixon line wishing to attend the latter, may do so at *very little cost*, by buying a round trip ticket to Louisville, good for the 100 days, and while taking in the Exposition, which, by the way, will be second only to the Centennial, you can run up to Island Park at a small additional cost. The undersigned will take pleasure in furnishing all such with full particulars concerning the Exposition, with circulars, programmes, and rates to and from the Island Park Encampment, with information concerning boarding at hotels and rent of tents, etc. Address C. C. Cline, 310 W. Main St., Louisville.

LEAF TOBACCO

Sold by Gordon, Bro. & Co., Rock City Warehouse, Nos. 218, 220, 222, and 224 Broad Street:

12 hhds. Smith county leaf, $8 20, 8 40, 8 00, 7 80, 7 40, 7 70, 7 00, 6 50, 6 25, 5 50, 5 30, 5 50; 6 lugs, 4 50, 4 40, 4 30, 4 20, 4 00, 4 25.

8 Trousdale county leaf, 7 00, 6 40, 6 90, 6 50, 6 00, 5 80, 5 70, 5 30; 5 lugs, 4 50, 4 30, 4 40, 4 25, 4 00.

3 Sumner county leaf, 5 80, 5 50, 5 30; 2 lugs, 4 25, 4 00.

3 Monroe county (Ky.) leaf, 5 60, 5 50, 5 00; 2 lugs, 4 20, 4 00.

1 Cumberland county (Ky.) lug, 5 00.

2 Benton county leaf, 6 00, 5 60; 1 lug, 4 30.

7 Macon county leaf, 7 00, 6 50, 6 00, 6 90, 5 50, 5 25, 6 00; 6 lugs, 4 40, 4 30, 4 25, 4 20, 4 00, 4 00.

Obituaries.

I feel that it is my duty to write this memorial of our sist and cousin, Mollie E. Sugg, daughter of L. D. and Margar Sugg, who left this earth and its temptations, after havin suffered so long, June 10, 1883. She obeyed the gospel in 188 in Lincoln County, Tenn., and was immersed by Bro. W. J Dixon at the same time of myself. She was a noble, and tru girl, and tried to live up to her church duties. She was love by all of her acquaintances and will be greatly missed by al she was 19 years old, just blooming into womanhood, but w hope she has gone where she can enjoy the felicities of heav en, where sorrow and sin are unknown, and we who have bu a short time to live here on earth should strive to meet wit our loved friends who have passed on before. I think the cousin Mollie had a great ambition to do good here on earth but the Lord knows best, and we will have to submit to hi will, so we must think she has gone where she can do greate things. Just one year ago she looked into her future with bright anticipations; she and we little thought that in such a short time death's cold hands would take our dear sweet Mol lie from us. May God bless and cheer the family and all o her friends in their bereavements, and help us to live so that when we come to die and knock at the beautiful gate of heaven, the Lord cannot say, "depart from me, I never knew you," but take us as one of his children, where we may have everlasting life.

MARY A. SUGG.

Cyruston, Tenn.

Another good sister in the Lord has passed into the unseen world. Another bright light, a reflector of the rays of the sun of righteousness is no more on earth; "She rests from her labors, and her works do follow her." Sister Ida R. Hurn, daughter of Jno. A. and Susan O. Hurn, of Mooresville, Limestone county, Ala., was born November 28th, 1859; was baptized upon a confession of her faith in Jesus, by Bro. T. B. Larimore, in June, 1877; was married to Green B. Irwin. October 1st, 1878; and died, July 13th, 1883: age, 23 years, 7 months, and 15 days. She was a good and obedient child, a most patient and devoted wife, a fond mother, and a model disciple of the Lord Jesus. She leaves a father and mother and husband out of the ark to mourn her loss. She leaves two little girls,—one about three years, the other about one year old,—with no mother to care for them. She leaves brothers and sisters, only one of whom can claim God as her father, and many friends, with the church, all to mourn for her, *because of their loss, not hers.* She lived a Christian; she died the same. She is at rest. May God bless the bereaved family and friends, and may her departure hence intensify their desire to follow her example.

A. C. HENRY.

THE FUNCTIONS OF CONSCIENCE.

Bros. L. & S.: Will you please publish your comment on the following?

"Moral Responsibility for Conscientious Action.—Finally, but a single problem remains. Is a man morally responsible for a wrong action wrought in obedience to the behests of conscience? It is obvious that, in the discussion of this question, we must pass from the sphere of psychology to that of ethics; yet the question is so intimately related to our legitimate line of thought, that it seems to be necessary to recognize it here. The principles involved are few and simple, and easily comprehended. Every legitimate act of conscience postulates at least three related conditions, viz: I. Unbiased inclinations, or, in other words, a sincere desire both to know and to do the right. He who approaches the examination of a case of conscience with a biased mind, *i. e.*, with strong prepossessions for or against a certain course of action, is but little likely to arrive at correct conclusions concerning it. If we throw the sword of Brennus into the scale, we shall not mete out exact justice in the court of conscience. II. Conscientious use of all the light possible. He who shuts his eyes to the light has no right to plead the darkness in bar of judgment against his errors and mistakes. The question is not, how much light the man has actually used, in any given instance? but how much was fairly within his reach, if he had conscientiously sought after it? No man can honestly decide *on worse evidence* than is possible to him in the given case. III. Logical precision of judgment. Candor and intelligence alone cannot insure correct results if logical precision in the evolution of our complex process of reasoning be wanting. Man ordinarily is justly held to be accountable for his logic, or want of logic, and may not plead his own careless use of his reasoning powers as an apology for his errors of conscience; but where an individual, fully recognizing his own moral responsibility, approaches a case of conscience in the spirit of the three conditions noted above, and yet errs at last in his decision, and in obedience to his conscience, performs a wrong act, he must stand acquitted of all wrong or sin alike at the bar of conscience and of Jehovah."

Yours fraternally,

Columbia, Tenn. J. C. MCQUIDDY.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity strength and wholesomeness. More economical tha the ordinary kinds, and cannot be sold in competi tion with the multitude of low test, short weight alum or phosphate powders. *Sold only in cans.*
ROYAL BAKING POWDER Co., 106 Wall St., New York.

F. A. BADGER,

DENTIST

OFFICE:
ODD FELLOWS' TEMPLE,
(or. Church & High Sts.,)
Nashville, Tennessee.

Better than Quinine, DUNCAN'S CHILL TONIC. It never fails. 75cts.

GOOD CLOTHING

Gentlemen and Boys who desire GOOD CLOTHING at medium prices, equal in make and style to any custom work, should not fail to examine our stock before purchasing their Spring Outfits.

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—WITH—
C. A. LITTERER & CO.,
86 SOUTH MARKET ST.,
NASHVILLE, TENNESSEE.

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AGRICULTURAL IMPLEMENTS,
FIELD SEEDS,
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Reapers and Threshers a Specialty.

SORE EYES, cured promptly by DUNCAN'S OINTMENT. It is Mild and Harmless.

MANLOVE & CO.,

Have the Largest and Most Complete Stock of

BRUSSELS AND WOOL CARPETS,

LINOLEUMS, OIL CLOTHS AND MATTINGS,
They Have Ever Yet Shown.
EXCLUSIVE DEALERS IN ABOVE GOODS.
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WHOLESALE HARDWARE,

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AGENTS FOR

Baker Shot Guns, and Celebrated Three-barrel Guns. Warranted to Shoot Equal to any Made.

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MITCHELL WAGONS,
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Anything in Hardware Line from Bar Iron to Knitting Needle. Orders receive prompt Attention.

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84 and 86 Broad Street, ... NASHVILLE, TENNESSEE.

Bargains!

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Bargains!

During this month we will offer our entire stock at far below its cost to make room for our Fall Goods. Our buyers are now in New York and Europe, and we must make room for their purchases.

LE'BECK BROS.,

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GEO. E. COOPER & CO.,

Wholesale Manufacturers and Dealers in

TINWARE, STOVES, FURNACES,

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Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys, has no equal. Write for prices and address,

GEO. E. COOPER & CO.
22 North Market Street,
Nashville, - - - Tennessee.

BETHANY COLLEGE,

West Virginia,

Begins its forty-third session **Sept. 24th, 1883.** It has 595 Alumni; Four College Degree Courses—the Classical, the Scientific, the Ministerial and the Ladie's Course; also, Professional courses in Engineering, Practical Physics and Chemistry, with ample training in the use of instruments and apparatus, both in field work and the laboratory. Also a thorough Academical course, complete in itself and arranged as a preparatory to the college courses.

Expenses reduced to the most reasonable terms, and every facility afforded the student to economize both as to time and costs.

All classes open to both sexes on equal terms. Send for catalogue to

W. K. PENDLETON, Pres.

OWEN'S STATION SCHOOL.

The sixth annual session will open Sept. 3d, 1883, and continue **Forty Weeks.** The session is divided into two terms of twenty weeks each.

The expenses to boarders per term, are from $75.00 to $80.00. Music with use of Instrument, $22.00. $100.00 will pay for board, washing, full instruction in higher English Branches, Latin, Greek, French and Music. Bills due one-half at opening of term and remainder at middle. For any information, address

W. LIPSCOMB,
Brentwood, Tenn.

South Harpeth Academy.

South Harpeth Academy, six miles west of Bellevue, Tenn., will open **on Monday Aug. 6th, 1883.** The location affords the greatest facilities for moral culture, being remote from any large town or city, and is surrounded by a moral and industrious population. It is also highly advantageous to physical health.

TERMS:

Board in private families convenient to school, per term of five months, $40.00; Tuition $10.00, $12.50 and $15.00; Incidental fee, 50 cts.; Instrumental music, $15.00; Use of instrument, $2.00; Vocal music free.

For further particulars address **J. W BEASLEY, Principal,** or **JOEL F. MAYS,** President Board of Trustees, Bellevue, Davidson County, Tenn.

Kentucky University,

LEXINGTON, KY.

Three Colleges—Arts, Bible and Commercial—College of Arts, two courses, Classical and Scientific with ten professors; Matriculation and tuition $12 per session of nine months. College of the Bible. No tuition fee. Session opens Second Monday in September. For catalogues, address **CHAS. LOUIS LOOS,** President of the University, or ROB'T. GRAHAM, President of the College of the Bible.

NON-RESIDENT NOTICE.

(Circuit Court, May Rules, 1883.)

Hittie Nolen vs. Lee Nolen.

In this cause it appearing to the Clerk from the allegations set forth in the bill, that the defendant is a non-resident of the State of Tennessee, so that the ordinary process of law cannot be served upon him, therefore orders that publication be made in the GOSPEL ADVOCATE, a newspaper published in Nashville, Tennessee, once a week, for four consecutive weeks, requiring the said defendant, Lee Nolen, to appear at the courthouse in the city of Nashville, on the 4th Monday in June next, then and there to plead, answer or demur to complainant's bill, or the same will be taken for confessed and the couse set for hearing ex-

Witness, J. E. ALCRICH, Clerk,
By H. C, Hudson, D. C.
ELI T. MORRIS, Sol. for Compl't.

FRAMED CHROMOS. Beautiful chromos, new patterns, in imitation frame, size 9x11 inches. Sample dozen 40c.; per hundred, $3, postpaid. DAVID C. COOK, 46 Adams St., Chicago.

KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

TO WHOM SHALL WE LOOK?

We often hear it said, that "if the brethren would do their duty, then indeed the preachers might go forth in full assurance of faith proclaiming the gospel to the lost, building up the weak churches, and setting in order the things wanting among the demoralized." But as it is conceded that no church does all that it might do, all that it ought to do, it is thought that the ministers of the word cannot work in such assurance—that they would not be sustained if they did. Those who argue thus, seem to think that the *brethren* make it the duty of men to preach; that they commission and send out the evangelists, and that, therefore, the preachers are to look to them for their support. It is not strange that those who hold to this view should decline to go, unless the brethren should first guarantee to them a proper maintenance. But this view is not correct; it is Jesus who commissions the preacher; it is Jesus who tells him to go; it is Jesus who promises the support. After giving this commission—after saying, "go ye into all the world and preach the gospel to every creature," he adds, "lo, I am with you always, even to the end of the world." But what is the force of the expression, "I am with you?" What does the Savior mean by it? When Joseph was sold into the house of Potiphar, it is said, "the Lord was with Joseph, and he was a prosperous man." "The Lord was with Joseph" meant something then. It was not mere empty, meaningless talk. No, no; on account of that companionship, he found favor with his Master, and became overseer of his house, and had control of all he had. Moreover, from the day that Joseph became overseer, the Lord blessed the Egyptian's house for his sake, "and the blessing of the Lord was upon all that he had in the house and in the field." (See Gen. 39: 2–6). When he was unjustly cast into the prison, it is said again, "the Lord was with him and showed him mercy and gave him favor in sight of the keeper of the prison." The jailer gave him charge of everything, so that he himself looked not to anything that was under his hand; "because the Lord was with Joseph, and that which he did, the Lord made it to prosper." So the Lord was with him in the presence of Pharaoh, and all through his wonderfuly successful career, making even the things that seemed unfortunate bring good to him; so that no matter what his friends did, or what his enemies did, all worked for good for him.

Let us not forget that God promises that all things shall work together for our good also, if we will love him and be true to him. When Stephen, (Acts 7), speaks of Joseph's success, he accounts for it all by saying, "God was with him." Abimelech and Phicol were anxious to make a treaty of peace with Abraham, because as they said, "God is with thee in all thou doest." God said to Isaac, "I am with thee; fear not." To Jacob he gave the same comforting assurance. "David," it is said, "behaved himself wisely in all his ways; and the Lord was with him." In the light of all of this, and of the Savior's promise attached to the commission, it is not strange that Paul should say, "Be ye free from the love of money; content with such things as you have; for himself has said, I will in no wise fail thee, neither will I in any wise forsake thee." So we see the promise, "Lo, I am with you always," means quite a good deal. It contains everything that is good, and causes him who appreciates its force, to turn his face to Christ, and not to the brethren for the things that he desires. He will, therefore, just as willingly preach to the poor as the rich; to the small congregation as the large one. He holds himself ready to go promptly and cheerfully into any field which may be opened up to him by the Master, without any concern as to his support, whether there be in it many disciples or none. He is only concerned about doing his work well for the Lord.

But, to show the fallacy of their reasoning, Bro. McQuiddy would say: "A lawyer goes into a community and begins to practice law. He has a client. The client inquires of him how much are his charges. According to Bro. Harding, he must reply, 'I have no fee, sir; give me what you please. I do good and trust.'" To this I say, if the client were good, and rich, and knew exactly what the lawyer's services was worth, that would be a very good answer to give him; for, being good, rich and wise, he would give the lawyer exactly what he ought to have. Christ, for whom the preacher works, is infinitely good, infinitely rich, and infinitely wise, therefore we are perfectly safe in saying to him, "I do good and trust;" provided we tell the truth when we say it.

Bro. McQuiddy's illustrations concerning the merchant and the clerk can be replied to in the same way. If those who buy of the merchants were infinite in wisdom, goodness and riches, they might safely leave it to them as to what they would pay for articles purchased. If those who employ clerks were thus wise, good and rich, it would be well enough to leave the salaries in their hands. Just here the preacher who faithfully discharges his duty, has a decided advantage over men engaged in secular callings; he is engaged in a work which Christ has expressly enjoined upon us; the grandest work in the world,—that of saving the souls of men. He knows he is doing that which God approves; and while his approval rests upon us, all is well. It would be as easy to overturn the universe, and dethrone the Omnipotent One, as to bring real evil upon one of his faithful ones. Would any father upon the earth allow real evil to come upon a faithful, obedient child, even while that child is diligently engaged in doing his will, if he could help it? But God can help it, and he loves us better than our earthly parents. "If ye, then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Then, after asking this significant question, our Savior gives the golden rule. Has the reader ever paused to meditate upon the connection in thought between this question and the rule? It is expressed in another saying of the Lord: namely, "As ye have freely received, freely give." That is, as our resources are boundless while we are faithful, we can well afford to do to others as we would have them do to us, for our Father is ever ready to give to us good things, if we will ask him to do so.

Bro. McQuiddy's conclusions concerning Matt. 10: 9–10, are very different from mine. He thinks Jesus sent out his disciples without gold, silver, brass, or scrip; without a second coat, shoes, or staves, because they were going among the Jews only; and as the Jews had been trained in liberal giving and in supporting their religious teachers, he thinks they did not need to take any supplies. But to this it is only necessary to say (1) that the disciples of Jesus were not of the priestly tribe nor among the teachers whom the Jews were instructed to support, and (2) that the Savior did not intimate to them that they were going among people who would take a delight in supporting them; but, on the contrary, he expressly told them that he sent them forth "as sheep among wolves;" that "they should beware of men," for they should be arrested, imprisoned, scourged; that they would be driven from one city to another, etc. They could not reasonably expect, nor did they receive anything like the favor that the modern preacher does. If they could go trusting to the people, surely we ought to do so. Read the tenth chapter of Matthew and see how they were to be treated But they did not go trusting to the people, but to the Lord; and we should be like them. When they returned, Jesus significantly asked, "When I sent you forth without purse, and wallet, and shoes, lacked ye anything?" And they replied, "Nothing." I think the lesson which Jesus designed them to learn from it is this: They were dispersed, without any means whatever, under the most fearful and threatening circumstances; yet Jesus in some incomprehensible way had been with each of them, supplying every want, enabling them to meet every emergency; therefore they need never fear in the future; they might freely use what they had, for he would ever be with them, with his boundless supplies. But Bro. M. reminds us that under the second commission the instructions are "he that hath a purse, let him take it, and likewise a wallet." Well, don't we do it? Don't we take our purse and wallets? What I am complaining about is that too many of us are disposed to take our purses and wallets and stay at home. Jesus did not tell them to stay at home till some one raised a purse for them

GRACE AND WORKS.

"For by grace have ye been saved through faith; and that not of yourselves: it is the gift of God: not of works, that no man should glory." Eph. 2: 8. "But if it is by grace, it is no more of works: otherwise grace is no more grace." Rom. xi: 6.

From these passages we learn that we are saved by grace through faith; that this salvation is not of works; that it is the gift of God; that if it were of works, man would have something whereof to glory; that, being of grace, it could not be of works, otherwise grace would not be grace. It is clear therefore, that we do not secure our salvation by our works,—that we do not pay for it, either in whole or in part, by the things that we do; it is of pure grace. That which we pay full value for we have by purchase, grace having nothing to do with the transaction; that which the owner, on account of his love for, or favor towards us, lets us have for a fraction of its value, we have partly by grace, partly by purchase; that which we secure by paying nothing for, through the love of the donor, we have by pure grace. So we receive our salvation. God gives it to us. We pay him nothing in return. Some, perceiving that this doctrine of God's love and favor is clearly taught in the Scriptures, have concluded that there is no place for works in the scheme of redemption. They think we are saved before we begin to obey the commandments, and that obedience is the fruit of salvation; that it is the saved man who works.

There are many statements in the word of God, however, which show this doctrine to be incorrect. The following are a few of them: "Ye have purified your souls in your obedience to the truth." Jesus "became unto all them that obey him the author of eternal salvation." "If a man love me, he will keep my word, and my Father will love him, and we will come unto him, and

ke our abode with him." "He that believeth is baptized shall be saved." It is the object his article to show how it is that we are saved pure grace, and yet how it is that we must do ain things to be saved. The whole story is l in these words: While we cannot work our to Heaven, nor blot out our own sins, we can k our way to Jesus, who will freely remove ry stain and take us to Heaven, if we will but de with him to the end. We "save ourselves" coming to the Savior, who freely, without ney and without price, does the work for us. r work does not save us; it merely brings us the Savior. Should a father say to his son, on, the horse which you so much desire is in pasture. If you will go and catch him and p him in good condition, you may have him; t if at any time you allow him to become poor d illfavored from inattention, you forfeit your le to him, and he becomes mine again;" would t the son, upon receiving the horse, have him pure grace? But would he not have something to do in obtaining him, and in keeping m? The father, moved by his love for his n, freely makes the gift, but the son finds it ecessary to go forth and secure the present, and care for it afterwards. Just so our Lord has rovided the glorious gift of salvation for us, but e must come to him to get it, and stay with im in order to continue to enjoy it. "Come nto me," says Jesus, all ye that labor and are eavy laden and I will give you rest. Take my oke upon you and learn of me; for I am meek nd lowly in heart; and you shall find rest to our souls."

We come to Jesus by believing with the heart and being baptized. (See Mark xvi: 16, Acts : 38, Acts xvi: 31–33, Acts viii: 26–39, Rom. vi: 1–18, Gal. iii: 26–27). We abide with him by treasuring his words in our hearts and keeping his commandments. (See John xv: 7–10, Matt. vii: 24–27, II Peter i: 5–11, Rev. ii: 25–26). We must come to him and cling to him to the end. He will do the work, and to him will be due the glory.

ITEMS, PERSONALS, ETC.

It is said that Brother T. P. Haley "has lungs like a calliope."

Two young girls were baptized at the last Wednesday night prayer-meeting of the Nashville Church.

B. H. Cozine, publisher and proprietor of the *Apostolic Times*, was married in Cincinnati, July 11, to Miss Julia Marsh.

We are in receipt of the catalogue of Kentucky University and of the College of the Bible for 1883. Read the advertisement.

The management of the Louisville Exposition have our thanks for a ticket of admission. Will be opened the first of August, and will be second only to the Centennial at Philadelphia.

Martin Luther's own Bible is in a Berlin museum. On the title-page is written: "If Thy word, O Lord, do not comfort me, I should perish in misery. 1542, Mart Luther, D."

A San Francisco preacher advertised that he would discuss a family scandal on the following Sunday morning. As a consequence the church was crowded. The subject was Adam and Eve.

A strike is in progress among the operators of the Western Union Telegraph Company, both sides seeming determined to hold out. Considerable delay is occasioned in the transmission of news and business messages.

There was a happy meeting at Pinewood. Six were baptized, one Methodist immersed, four reclaimed and two took membership, making thirteen in all. A report has been written by E. G. S., but was crowded out of this number.

We begin the West Tennessee Department with an article from Bro. Booth and a poem by Bro. A. R. Kendrick. We have more on hand, but are sorry we have not room for it this week. Will have space hereafter for all.

The current number of the *Young Teacher's Friend*, the organ of the Midway, Ky., Orphan School, answers for a catalogue, and makes a most encouraging statement of the affairs of this flourishing institution. It is a pity that we have not more such.

Young men, we refer you to the advertisement of the renowned Commercial College of Kentucky University, situated in the beautiful, historical and society-renowned city, Lexington, Ky. Write for circulars to its President, W. R. Smith, Lexington, Ky.

Two balloon ascensions were made in Cleveland, O., on the Fourth. Prof. King ascended from Monumental Park with A. D. Davis, of Chicago, and Rose Kennedy, of Springfield, Ill., who were married in the balloon, and then made an aerial wedding-trip, safely landing a few miles from the city.

Bro. W. D. Stevens is at liberty to serve the churches in protracted meetings, wherever he may be called. All he asks is that the churches pay him according to their ability, and if any are not able to pay anything, they will be excused. Address him at Whitesville, Daviess county, Ky.

The Cumberland Presbyterian Publishing House, of this city has, after years of hard work and close management, succeeded in freeing the concern of a heavy load of debt, and is in possession of a large amount of property, in printing material, etc. They are trying to double the subscription of the *Cumberland Presbyterian*.

Round trip tickets to Monteagle, Tenn., are now on sale, at a very low rate, and persons who have a few days or weeks leisure can spend the time delightfully, we have no doubt, at this mountain retreat, besides gaining useful Sunday-school information. Bro. A. D. Wharton, of this city and Prof. J. E. Scobey, are among the leading teachers.

Bro. E. B. Cayce writes from Franklin, Tenn., July 17:

"Brother Dr. Hopson was at South Harpeth last Lord's Day and filled my appointment, preaching a splendid sermon from James, i:15, has promised to preach there again the third Lord's Day in August. Brother Wm. Lipscomb, Sr., preached for the brethren, (much to their delight) at this place last Lord's Day morning."

The article on the Functions of Conscience, in this number, is a quotation from Munsell's Psychology, not Bro. McQuiddy's own production, nor do we understand him as endorsing it, but simply as asking our comment upon it. We wrote the comment, but in the office the article was separated from the comment. The article appears in this number, the comment will appear in the next. We hope our readers will remember the contents and position of the article.

D. L.

Some of the greatest sacrifices have been made, not by heroes and martyrs who live above the centuries in immortal fame, but by nameless and forgotten women and children, who have borne the heaviest cross with silent lips and ungrudging soul, never dreaming that there was anything very sublime in their endurance.—*Rev. Frank Walters.*

General News.

The lottery companies will fight Postmaster Gresham's order forbidding them the use of the mails, in the Courts. The New Orleans Company receives $100,000 a month through the mails. ——One of the warriors of 1812, William Sullivan, died in Urbana, at the age of ninety-four. He was still a good shot with a rifle. His death was due to having fallen into a stream while on a fishing excursion.——Little folk and others who once were little, will regret to hear that Tom Thumb is dead. He died in Middleboro, Mass., recently, of apoplexy. He was in his forty-sixth year. He joined Barnum in 1852, and was married in 1863.——Two heavy rain-clouds came together near Harrisonburg, Va., causing such torrents of rain that shocks of wheat, fences, and hogs and sheep from adjoining farms were carried off in the flood that poured through the principal streets.——Mrs. Mary Meier, of Manchester, Ohio., after suffering from some internal disorder until her mind began to be affected, permitted the physicians to operate upon her. They located the trouble in her stomach and took therefrom a common house snake, twenty inches in length and the size of an index finger. The lady is now recovering.——The loss to the holders of the three million of trade dollars in circulation, by their depreciation, is $450,000.——The national debt reduction for June amounts to $18,098,201; reduction for the fiscal year ending June 30, $137,823,253.——The town of Waldo, Fla., claims to have the largest orange-tree in the world. It was planted sixty-five years ago, and its dimensions are: Height, 34 feet; spread of branches from tip to tip, 58 feet; and girth one foot above the base of trunk, 9 feet 2 inches. It has borne more than 12,000 oranges in one season. ——A man at Salisbury, Mass., recently jumped from an express train and was killed. He had gotten on the wrong train.——The great diamond mine in South Africa, which is 380 feet deep; and 1 3–4 miles in circumference, has caved in to such an extent that is estimated that a year and a-half will be required to clear it out and the expense £250,000. The mine has yielded £3,000,000 in a year, and the collapse is a very disastrous one for the mining companies. Several leading operators have committed suicide in consequence of their financial losses.——It is estimated that the watering places on the New Jersey coast, from Long Beach to Cape May, take in $14,000,000 every summer.——A bolt of lightning descended upon a colored camp-meeting near Baltimore. A large number of the worshippers were shocked, and several were rendered senseless.

FOREIGN—The joint committee of the House of Lords and the House of Commons, which had the English Channel tunnel scheme under consideration, has rejected it by a vote of six nays to four yeas. Some of the majority opposed it on commercial as well as on military grounds, their action being a protectionist measure. A channel bridge instead of a tunnel is now talked of.—— A new volcano has appeared at Servita, six miles from Villavicencia, in the State of Cundinamarca. The smoke from it can be seen at a great distance in the daytime, and at night it ejects a column of smoke and flame. Those who have visited it could not approach close to it owing to the heat being intense.——Said Bey Khandeel, who was prefect of Alexandria at the time of the riot and massacres there last year, has been found guilty of the charge of failing to perform his duties and of conniving at the disturbances, and has been sentenced to seven years imprisonment at hard labor.——The speaker of the House of Commons has written to Mr. Bradlaugh, informing him that he will be excluded from the house until he engages not to attempt to take the oath in disregard to the resolution of the house. Mr. Bradlaugh has made a reply, declaring that the action of the house in his case was illegal. He says he will endeavor to take his seat in obedience to the law, and if he is expelled he will appeal to the electors in his constituency.——The fishing population of Great Britain numbers about 113,000 men and boys and the lives of about 550 fishermen are lost every year at sea.——It is feared that the harvest in Germany has been injured by the hot weather.

Home Reading.

DORCAS.

BY AILENROC.

I have seen Dorcas, alive in the flesh, cheerful and happy. "Oh, no," you say "not *Dorcas*, she lived over eighteen hundred years ago, Peter raised her from the dead once, but that does not imply that she would *never* die; *Dorcas* has lain in her tomb on some sunny slope in the holy land for years—yes, hundreds of them."

I repeat it, I *have seen Dorcas*, I saw her last winter, not the same flesh and blood that lived in Peter's day, but the same sweet spirit.

"Oh!" you say, "you believe in the transmigration of souls, do you?"

Not at all—not as the Greeks did. When I throw bread to the hounds, I have no idea that I am feeding some great man who has died long ago. When I watch the gambols of the kittens, I have no idea that some intelligent lady who lived long ago, is cutting those shines for my amusement, and yet, I tell you she was Dorcas.

They did not call her that, she was introduced to me as Mrs. ——, a great long aristocratic name, and she was attired in a style that would have amazed that other Dorcas.

But there was nothing wrong in that style, times and customs have changed, you know, and I dare say, the little coats that other Dorcas made —the ones they showed Peter, would be marvelous and wondrous to us.

My Dorcas wore a soft, black cashmere and a black shawl; a black close bonnet and a long crape veil, and the kindly hands which carried her small umbrella, were cased in neatly fitting black gloves. I fell in love with her at once, for she was beautiful in face and charming in manner. Not young, oh no! for the smooth hair under her widow's cap was almost white, but the angelic sweetness of her face, the look of her clear eyes won me.

She conversed easily and well on topics of general interest, but a smile came into her eyes and there was a change in her expression, when a lady asked after her sick.

"All better, thank you," she said. "My sick woman who was so low is improving at last, and I think they will all soon be about again."

"Your health continues good?" a lady said.

"Oh yes, I have so much to be thankful for, God has been so good to me. Before my darling died I could not walk the shortest distance, but I kept a carriage to ride in; now I have no carriage, but my health is so good that I can walk as far and as much as I please. I have been blessed indeed."

"I heard," one remarked, "that you were elected president of the Ladies' Aid Society."

"So I was," she answered, "but, dear heart, I could not take it. I told them to find some one else who had time, for I hadn't, with so many sick on my hands."

Now here, thought I, is an overworked mother whose family are all sick, and one who evidently stands high in the estimation of her friends.

"It was quite an honor, I should think," said one.

She laughed a sweet, cheerful laugh, "I was thankful for their good will, but plans, meetings and deliberations only consume time and do no good; I hadn't the time to spare."

She does not look like one who is pressed for time, I thought, for she looked happy, well clothed and cheerful, but when she was gone and some ladies had answered my inquiries, I found I had been face to face with Dorcas.

The "darling" of whom she spoke so tenderly, was her husband, who had been dead two years. They never had any children, and had been a most devoted couple, living for each other She has always been benevolent, but since her widowhood her whole time had been devoted to the poor and suffering around her.

"No place is too vile for her to enter," said one, "she has visited the sick in the lowest haunts of the city, and is universally respected and beloved; she has literally fed the hungry and clothed the naked."

"Has she means sufficient?" I asked.

"Barely a competency," was the answer. "But you know, among the really destitute, cast off clothing and broken victuals are acceptable, and she gives almost all her time, she is continually going about doing good."

"Happy woman," I said, "I wish the world was full of such."

"She does not give much money," the lady said; "when there is a bill to pay she pays it for them, if it is needful. She says there is a great deal in knowing how to give. And her friends help her. Many a charitable woman who is too indolent or grand to go among the poor themselves, gives to her. We used to see her almost constantly carrying a basket on her arm, to and fro, up street and down. Well, when we found the basket contained food prepared by her own hands for the poor and sick, we said, first one, then another, 'Come by and let me fill your basket to-morrow'. It has grown to be an every day matter. In many a pantry food is put by for some sick mother, some fretful, hungry child, or some workman laid low by accident or fever, perhaps, and his pay cut off."

"I *couldn't* do it," another lady said, "I *couldn't* carry a basket like she does. I would be willing to give, but they might come after it."

"But she says the ones who come after it are not the ones who need it most; and her aim is to relieve the really needy."

After that I saw Dorcas right often. In the stores where all turned a smiling face to her and treated the gentle old lady with a courtesy and deference easily seen. On the streets, her long veil shading her sweet patient face, and the blessed basket on her arm. She will never know how I felt like taking her in my arms, or how I wanted to talk with her and wish her godspeed in her work. I saw her, too, in the carriages of the wealthy, taking the air in the balmy evening, the peace of God doubtless in her heart, for surely the mark of it was on her calm face.

Then I pictured to myself, for I did not see it, this Dorcas at the home of poverty, by the bedside of affliction, the soft voice so full of kindness that every word was a caress, the small aristocratic hand bathing the fevered brow or distributing bread among starving children. I tried to imagine the feeling that must stir her heart when she lies down at night after a day spent in that manner, and I tried to rise high enough to think about God's care and love for the woman—that fond, faithful soul who, remembering her Master's words, "the poor you have with you always," gives the cup of cold water, not only gives to, but visits the distressed, sympathizing, encouraging and blessing. What are angels but messengers of God? Let me call her an angel, my Dorcas with the silvery hair, dewy eyes, smiling lips, swift feet, helpful hands, and Christian heart.

ONE YOUNG MAN'S "NO."

Many a weak youth has escaped temptation because a stronger companion said "no"—and many another has fallen because no such help was near. A "life-sketch" in the New York Ledger (by an eye-witness) details a scene in a hotel billiard-room, at a fashionable resort, where half-a-dozen young men were playing for money and "the drinks." An acquaintance having some errand to one of the players, came in, and was boisterously urged to make one of the party in the game and the bibulous indulgence.

"Bring another hot Scotch!"

"Not for me," said Harry, peremptorily, and with a bit of extra color in his face.

"Oh pshaw! You won't play?"

"No; I don't wish to."

"Nor you won't drink a bumper with us?"

"Jack, you are going too far. I would drink if I wanted to. You would not force a man to drink who is not thirsty?"

"Oh fudge; Harry, you are afraid to risk a dollar! You'd drink a hot Scotch, or a glass of wine with us, if you dared to play. O Hal, I didn't think you'd grown so timid."

And now the young man's face flushed to some purpose. It was a handsome face; and he looked really grand—noble—as he drew himself up to his full, manly height,

"Boys, you have spoken freely to me; let me say a word to you in reply. I am timid—I confess. I am fearful; but you know—you know very well—that I fear not the loss of a dollar. I will tell you, presently, what I do fear. Do you remember D——H——?" naming a young m who, not a year previously, had been apprehe ed, tried and convicted of forgery and embez ment to a large amount; and who was at t very time serving his penalty in State Pris And, further, that young man—a trusted bo keeper and cashier—had been intimate with th very youths.

"You remember him, I know," Harry continu "and you can remember the time when he was jovial and happy over his billiards and whis and his gambling, as you are now. Oh, do wince! I call it by its right name. If it is gambling what is it? Ah! boys! if Dan h been a little fearful in those days, he might ha been differently situated now."

He paused for a moment, looked around up the players, and presently added, in a lower to and with deep solemnity,—

"And now, boys, I'll tell you frankly, of wh I am afraid; I have a mother—you know whet er she loves me or not—and I have a dear siste looking to me for joy and comfort in life. I hav also, a business character; and, I trust, a broa bright future before me. Must I tell you—I a afraid—I shrink in mortal dread from anythin that can endanger these sacred interests. N for all the wealth of the world would I knowing ly and willingly bow my dear mother's head i sorrow. And since even the appearance of ev may weaken the prop of a sterling character, will try to avoid that. Now you understand m Go on if you will, and enjoy yourselves if yo can. It would be misery for me to join yo here.

"One word more: If anything of this interview should become known abroad, be sure that I did not tell it, for my lips will be closed when I go out from you."

He then called aside the young man whom he called to see, who after a brief, private conversation with Harry, put up his cue, and announcing that he should not go on with the game, quietly went on with his friend.

Two balls remaining on the table were not pocketed. The game was suffered to end where it stood. There was a question asked by one of the five remaining as to what should be done with the money in the "pot." The chief answered instantly, and without argument, by giving each man back his dollar. Then they put their heads together, and after a brief confab, which I could not overhear, they left the place, leaving full one-half the drink in their glasses untouched.

Six months later I had occasion to spend another night at that same house, and during my sojurn I spoke to the host of six young men whom I had seen engaged in that game of pool. He knew what I meant, because I had told him the story at the time.

He answered that three of those youths had not been seen in the billiard-room since that evening; two of them had occasionally dropped in together, and played a social game; but had neither put up money nor drank. Of the sixth man he would not speak.

And then I thought of the personal influence of that young man. And the end is not yet. The end no man can see.—*Ex.*

THE TRAVELER'S PSALM.—Do you know that one of the Psalms is called "The Traveler's Psalm"?

When you are going to take a long journey, when you go by the railway or by sea, I advise you to think of the traveler's psalm.

The one hundreth and twenty-first. Let us all look at it. It is beautiful. All about taking a journey.

If any visitors were leaving your house, and you had family prayers before they went away in the morning, you should read this psalm; or if any friends of yours are going to take a journey, give them or read to them this psalm."

"The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thy soul. The Lord shall preserve thy going out and thy coming in, from this time forth and even for evermore.

This psalm has been called "The Traveler's Psalm" because it was written for those who are taking a journey.

DR. HARTER'S IRON TONIC.

A combination of Protoxide of Iron, Peruvian Bark and Phosphorus in a palatable form. For Debility, Loss of Appetite, Prostration of Vital Powers it is indispensable.

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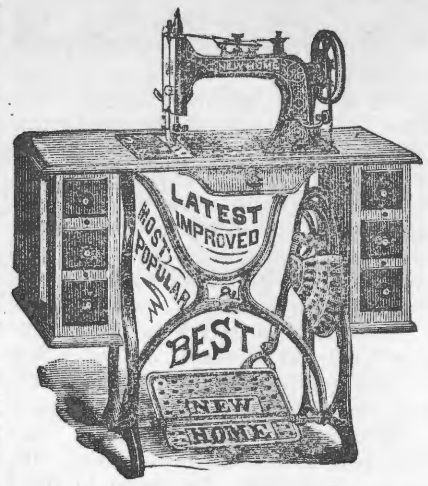

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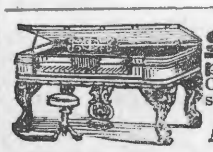

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STARTLING SATISTICS.

The Shadow Hanging Over New York City and the Entire Country—A Tribune Opinion.

The nation has been horrified at the burning of a Milwaukee hotel, whereby over seventy lives were lost. This event carried terror because it was sudden and appalling; but had the disastrous results to life and limb come silently they would have been unnoticed, not only by the people of the land but also by the very community in which they occurred. Fatal events of a far worse nature have taken place in this very city, but they have attracted no attention, nor would they now did not the Bureau of vital Statistics bring them to our notice. "Figures do not lie," whatever else may be uncertain and the reports on the *deaths* of this city is a startling comment on its *life*. During the past year the enormous increase of certain maladies is simply appalling. While the total number of deaths has diminished and the death rate of most diseases has decreased still it is far greater in one or two serious disorders than were ever known before. More people died in the city of New York in 1882 from Bright's diseases of the kidneys, than from diphtheria, small-pox and typhoid fever all combined! This scarcely seems possible but it is true and when it is remembered that less than one-third the actual deaths from Bright's disease are really reported as such, the ravages of the malady can be partly understood.

The immediate query which every reader will make upon such a revelation of facts, is: What causes this increase? This is a difficult question to answer. The nature of this climate, the habits of life, the adulteration of foods and liquors, all undoubtedly contribute; but no immediate cause can be certainly assigned. Often before the victim knows it the disease has begun. Its approaches are so stealthy and its symptoms so obscure that they cannot be definitely foreseen and are only known by their effects. Any kidney disorder, however slight, is the first stage of Bright's disease. But it is seldom that kidney disorders can be detected. They do not have any certain symptoms. Mysterious weariness; an unusual appetite; periodical headaches; occasional nausea; uncertain pains; loss of vigor; lack of nerve power; irregularity of the heart; disordered daily habits; imperfect digestion—all these and many other symptoms are the indications of kidney disorder even though there may be no pain in the region of the kidneys or in that portion of the body. The serious nature of these troubles may be understood from the fact that Bright's disease is as certain to follow diseased kidneys as decomposition follows death.

It is high time the Doctors in this land who have been unable to control kidney troubles, should be aroused and compelled to find some remedy, or acknowledge one already found. The suffering public needs help and cannot await the tardy action of any hair-splitting code or incorrectly formulated theories. If the medical world has no certain remedy for this terrible disease let them acknowledge it and seek for one outside the pale of their profession. For the discovery of this remedy and for its application to this disease, the people of this city; the people of the whole land; not only those who are suffering, but those who have friends in danger are earnestly and longingly looking.

The above quotation from the New York *Tribune* is causing considerable commotion, as it seems to lift the cover from a subject that has become of National importance. The alarming increase of kidney diseases; their insidious beginnings and frightful endings and the acknowledged inability of physicians to successfully cope with them may well awaken the greatest dread of every one who has the slightest symptoms. It is fortunate, however, that the surest relief is often found where, possibly, least expected, and that there is a specific for the evils above described we have come to fully believe. Within the past two years we have frequently seen statements of parties claiming to have been cured of serious kidney troubles even after hope had been abandoned; but in common with most people we have discredited them. Quite recently, however, a number of prominent and well-known men have come out voluntarily and stated over their signatures that they were completely cured by the use of Warner's Safe Kidney and Liver Cure. Most people have been aware that this medicine has an unusual standing and one entitling it to be classed above proprietary articles generally; but that it had accomplished so much in checking the ravages of kidney disease is not so generally known. Its great worth has been shown not only by the cures it has effected, but also because a number of base imitations have appeared in the market, fraudulently claiming the valuable qualities of the original Safe Cure. If it were not valuable, it would not be imitated.

The above may seem like an ultra endorsement of a popular remedy but it is not one whit stronger than the facts admit. Whatever assists the world toward health and consequent happiness, should receive the hearty endorsement of the press and all friends of humanity. It is on precisely this principle that the foregoing statement is made and it merits the careful consideration of every thinking reader.

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GINSENG	1 50 to 1 65
BEESWAX—Choice	8
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PEANUTS—From wagon	1 10 to 1 15
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FEATHERS—Choice	55 to 60
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CHICKENS—Hens	20
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EGGS	10
HIDES—Dry Flint	15 to 16
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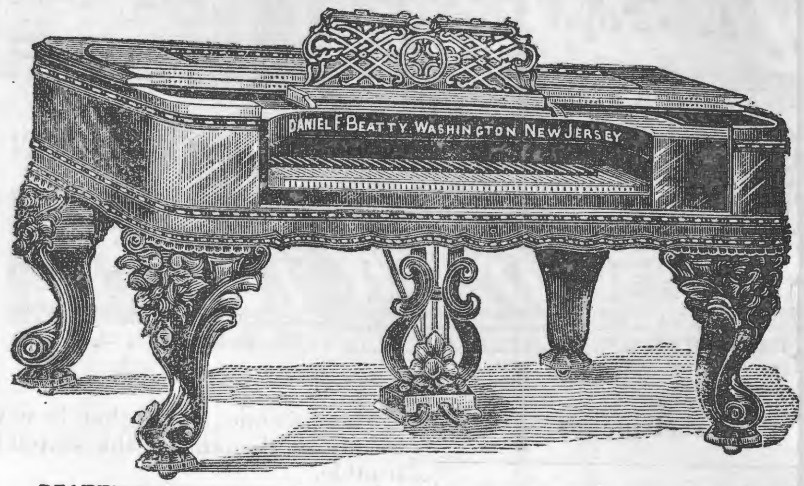

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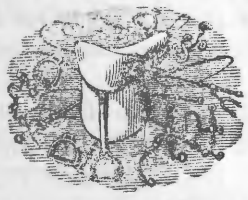

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VOLUME XXV., NUMBER 31. } NASHVILLE, TENNESSEE, AUGUST 1, 1883. { $2.00 YEARLY IN ADVANCE. POSTAGE PREPAID.

EDITORS:

D. LIPSCOMB, E. G. SEWELL.

Judge Not.

Judge not, because thou canst not judge aright.
Not much thou know'st thyself; yet better far
Than thou know'st others!—Language is at war
With purposes; appearances must fight
'Gainst real inward feelings. All is slight
To give a picture of the things that are.
Feel'st thou not friends who blame thee, ever jar
With truth, nor on thy soul's true ulcer bite?
Feel'st thou not utterly that nothing can
Convey thy being to another's breast?
Then how shalt thou explore thy fellow-man?
Rather let Christ's great wisdom be confessed,
Who taxed rash judgment as this world's worst leaven,
And the worst temper for the courts of heaven.
—*From Chancery Hare Townshend's Sermons in Sonnets.*

THE FUNCTIONS OF CONSCIENCE.

The supposition involved in the article in last week's issue under the above heading is impossible. Hence any conclusions drawn from it are impracticable and misleading. It is impossible in the suppositions made that the result proposed should flow. When a man has a perfect desire for God's will, without bias of mind, and with faultless logical processes or reasoning faculties, it is impossible that he should err in the domain of right and wrong, or in his duty to his Maker. We insist that no man can understandingly believe the Bible, and believe the result in the above conditions possible. Christ says, "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." Throw the limitations around it that we are to ask according to the will of God, seek under the conditions he has prescribed, and knock where he has promised to open, and the result is positive and absolute. In the conditions above laid down all these limitations and requirements are fully complied with. Hence the promise is, that heart shall not err. Again the Savior says, "If any man desires to do the will of God, he shall know of the doctrine, whether it be of God, or whether I speak of myself." There is not an example in all the history of God's dealing with man, of his justifying a man in wrong or in ignorance of his truth. There is not an example in the Book of God, of his leaving a single honest, earnest seeker after truth, in darkness that leads to death. God is no respecter of persons. He deals with every one similarly situated on precisely the same terms. When he found the Ethiopian Eunuch and Cornelius in honest ignorance, sincerely anxious to know the truth, and brought the light to them, he gave the pledge and the earnest that he would bring every one with a similar frame of mind and in the same situation, to the light. God has never left one, he never can leave one in ignorance, who has the same earnest, honest desire for light, that he may walk in the light, that Cornelius or the Eunuch had, without being partial, a respecter of persons. He may not bring them to the light in the same way, by miraculous intervention, but it is God when working through his laws, as much as when working by miracle. Law is just as much an evidence of power as miracle. The only difference is, it is a little more difficult for men to recognize it.

But not only is the result impossible from the conditions, but the conditions themselves are impossible. Each one of these human conditions imply perfection in that condition.

1. A heart perfect toward God. That is a heart that has no wish or desire separate or distinct from the will of God. That heart cannot be found in a human being. The Son of God alone possessed it on earth, and even he, in the hour when human weakness was most powerful, asked that the cup God had given him might pass from him. But recovered from the momentary self-willedness, to exclaim, "Not my will, but thine be done."

2. It requires a perfect freedom from all bias; no prejudices, no preferences, no fond attachments for ways that have been hallowed by early teachings or associations. Such a condition is impossible to humanity.

3. Requires perfect knowledge of all the facts, and a thorough correlation of all the forces that affect the result and then faultless reasoning processes to reach the conclusion. Of course in such conditions no error could be committed by conscience. But who has this knowledge? Who possesses this perfect reasoning faculty? No one save the Omniscient.

Then the human conditions, each and all, are impossible. Were the conditions possible, the result, an error, would still be an impossibility. Any reasoning from or conclusion based upon this, must be misleading and delusive. The conditions are not only impossible, but they reverse the truth concerning the human and the divine. They attribute to humanity the perfections of divinity, and to divinity the imperfections of humanity.

God has a part to do in the case of every soul that comes to the truth. His part is to furnish the light when humanity seeks it aright, when it complies with the conditions for receiving and appropriating the light. The supposition given above makes man perfect in the conditions, and the operation of the means on his part. But it makes God fail in his work, that of supplying the light. The reverse of this is always true. Man is never perfect in any of the conditions, or in the use of the means necessary to attaining truth. God always fully and perfectly performs his part; he never fails to supply light to the honest and diligent seeker. The supposition then is an exaltation of humanity, a degradation of God. The reasoning on assumptions so grossly degrading to God, and exalting to humanity, cannot otherwise than work harm to him who is influenced by it.

This proposition, I think, will not be disputed. To the unprejudiced, unbiased heart, with no will of its own, that has well developed faculties and uses them, the revelation of God will make precisely the impression that he desires it should make on the human heart. This means that God does his part perfectly. All the failures to receive the impression God desires should be made, arise from the improper condition of the human heart. The reason the impression made on one heart differs from that made on another by the truth of God, is found in the different conditions of the heart. Prejudices becloud, a failure to examine all the truths bearing on the subject, give one-sided and distorted views, and then, above all, the greatest hindrance is, men so seldom are anxious with singleness of heart to know and do the will of God. We have our own theories, our own conceptions. We assume they are right, and we study the word of God in the light of these assumptions. We are more anxious to maintain these, than we are to know and honor God's will. This really is exalting ourselves in the place of God. It is supplanting the will of God with our theories. It is unconsciously done often; but it is none the less fatal in its results.

God is much more merciful to humanity than the foregoing suppositions indicate. If man has to be as perfect in his conditions as these suppositions indicate, before he can be justified at the judgment seat of Jehovah, not one of the children of humanity will ever be justified. God makes allowance for human infirmities in its conditions, and provision for human shortcomings in its work. He does not require faultless logic to know the truth. We walk by faith, not by logical processes. We see the great essential truths of God not by close and cogent reasoning, but by faith in God. His revelations directed to that faith are adapted to the necessities of the simple-minded, but honest-hearted. His truth can even work against prejudices, if the heart has the substratum of honest desire to know and do the will of God above all things else. Paul was a man of strong, bitter, persecuting prejudices. Behind and beneath these prejudices was a deep-seated, controlling desire to honor and serve God. In response to this controlling desire, God brought the light to him, despite the prejudices. When he did this to Paul, he gave the pledge that he would do it to every human being who had this overruling desire to know and do the will of God.

"God is no respecter of persons." What he did for Paul, he does for every man in Paul's condition. Faultless logic is not necessary to avoid error in knowing the truth. Freedom from bias or prejudice is not a necessary condition to receiving the truth. But an earnest, controlling desire to do the will of God, first and above all else, is the one absolute condition of the human heart, without which no man can receive the truth of God. All human hearts are actuated by diverse and contrary motives. If a heart could be found with no will, save that of honoring God, on that heart the perfect impress of the divine will would be formed. But this is never found; if such a heart could be found, in it would dwell the faith of the grain of mustard seed. There would be in that heart the perfect conformity to the will of God, without any counteracting influence, that is found in the grain of mustard seed. But the opposing desires, the diverse will, that reign in the human heart, distort and mar the perfectness of the impress that the word of God makes. In other words, men fail to see the truth of God because they wish to see something else. This is the only hindrance that is absolute to the perception of the truth.

There is a contest in the human heart between a disposition to obey God, and a desire to go in some other way. As the one or the other gains, the supremacy will be the perfectness of the impress made on our hearts. Many persons desire to be religious, have a desire to obey God; but they have a stronger desire to be religious in their own way. This latter mars, distorts the impress of the divine will on their hearts. It prevents their seeing the will of God as God sees it, and as he intends those who worship him alone, shall see it. The great prolific cause of

man's failure to understand the will of God, is, he is not anxious with singleness of heart to know and do that will, because it is God's will.

The first condition of approach to God, is, we must be poor in spirit. That means we must be sensible that we have no spiritual strength within ourselves; we are without resources of spiritual light or strength; we are paupers; we are bankrupts, spiritually. When we reach this point, we will have no will to oppose the will of God; we will be willing to accept God's help on God's own terms. Then the kingdom of heaven, with all its light and strength, is ours, because we are anxious to do just what God commands, that we may receive the help of God. As long as we think we have a conscience, or a reason, or other faculties that can lead us to light and blessing, we cannot feel poor in spirit; we deify these and depend upon them. They stand to us in the room and place of God. That always drives God out. From those who honor him not as God, he withdraws the knowledge of himself, and leaves them to follow their own lusts. See Rom. 1.

While these conditions presented in this extract are impossible, and if they were possible, the result is impossible from the conditions, there is an infinitude of mischief in the speculations. This causes it: most men, even most religious men, measure themselves by themselves, and according to this measure they seem to fulfill the conditions described in the quotation. Many men seem to themselves to sincerely desire nothing but what seems to them or they think ought to be, and hence to them must be the will of God. No strongly prejudiced man is conscious of his prejudices. The man with a judicial frame of mind, that has fewest prejudices, is able to see these prejudices much better than the man who is wholly given over to the control of his prejudices. In this latter case, the man's prejudices become this measuring rod, and measured by prejudices, he has no prejudices. Then there is no infallible standard of logic or reasoning. Every man to his own mind is a profound reasoner. No man is conscious of his lack of reasoning powers. Then when a man looks to his own heart, to his own conscience, to his own prejudices, to his own reason, he complies with these conditions, and, in his estimation, fills the conditions that secures him justification before Jehovah.

This philosophy so called, this speculation, satisfies thousands of men with themselves, causes them to measure themselves by themselves, and to substitute their own prejudices and theories for the will of God. It never made one seek or obey the will of God. Its spirit is to find excuses for men when in sin, to make a plea for them while in disobedience to God. Its effect is to make men look to themselves, to their own prejudices under the name conscience, to lead and justify them instead of the will of God. No approved teacher of God ever engaged in speculations to find how man can be justified while disobeying God. No passage of Scripture was ever written to show man how he could be justified in ignorance of the divine will. On the other hand, the burden of every message from God to man, has been to show that men must obey God or be condemned. Every passage of Scripture was written to teach man the will of God, that he might be saved through the light of divine truth. When a man finds himself studying to learn and teach how men can be saved without obedience to God, how he may be justified through ignorance of the will of God, he may know he is no approved teacher of God.

All speculations concerning the possibility of man being saved without submission to the law of God, has a tendency to dishonor God and his law, and to injure humanity by weaning it away from God and his word. "Preach the word," and in all the word of God there is not found a sentence that indicates when, or how, or that man can be saved without humble, trusting obedience to God.

D. L.

SCHOOLS.

At this season of the year parents are considering the subject of schools for their children. We have long insisted that Christians ought to have Christian schools for their children, and children ought to study the New Testament especially, daily, as they study the spelling book or the reader. The lessons of the New Testament ought to be stamped indelibly upon the impressible minds of the children, before they are filled with other things. Nothing short of this fills the demand of God to teach children the word of God. God said of Abraham, 'Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him; for I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." Deut. vi: 6. Moses said, "These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." Paul says, "Bring up your children in the nurture and admonition of the Lord."

Now, these requirements are seldom regarded by Christians of this day. It is certainly as great a crime in the sight of God for a parent to fail to teach his children the word of God, as it is to fail to study that will himself. It is as great a sin to fail to train his children to love and honor and practice the religion of Christ, as it is to fail to obey God himself.

These obligations laid on parents can never be discharged short of daily instruction in the word of God. This instruction ought to be given at home; it ought to be done at school. If Christians were half as determined that their children should be taught the Bible at school, as the opponents of religion are that theirs shall not be, there would be schools all over our land teaching the Bible. But as matters now exist in our relations with the world, the Bible will not be taught in the common schools. The mere form of reading a chapter, that exists in some schools, is not worth a contest to preserve. The parents at home, if they would not bring the condemnation of their children on their own souls forever, must faithfully teach them the word of God at home.

But there are many who feel the necessity of sending their children from home to enjoy better advantages of study than they can have at home. When children go out from under the home influences, it is especially needful that they have good religious influences in school. Yet strange, truly; some Christian parents seem to be indifferent to the religious influences they are brought under.

Sometimes because a school is a little cheaper, or some fancied advantage of a temporary nature presents itself, Christian parents place their children in associations unfavorable for Christian influences. Whenever a parent does this, most certainly he barters off the soul of his child for a few paltry dollars, or for a small temporal advantage. He acts directly contrary to the admonition of the Savior, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." He seeks first the temporal goods for his children, and trusts to chance or providence to add the kingdom of heaven and its blessings. But God never does this when his laws are trampled under foot.

A Christian in sending his children out from under his influence, will first of all seek to provide for their religious nurture and instruction. He will not leave this to chance. His first inquiry in seeking a school, will be, Will the religious influence be true and active? A Christian that does not make this the first consideration, high above all considerations of mere scientific advantage or economy, betrays the trust reposed in him by God as a Christian parent. After this is settled, the other questions of economy and advantage may be considered.

We ask our brethren for their own and their children's sake, to not lose sight of this question in selecting schools for their children. The State schools all now tend to infidelity, partly because they know professed Christians will send their children to them if they are cheaper or popular any-how, but opposers of truth will not patronize them, unless they cater to what is called progressive thought, a shallow pretentious infidelity.

While we never saw a school or an institution manned by human beings that fully met our ideal, we know schools in abundance, that teach the Christian religion, strive to make a moral impression, and yet offer advantages in other departments equal to any in the land. Look over the list of schools in our advertising pages, and others not in them. In all of these a distinct religious influence is sought to be made, and if the Bible itself is not taught as fully as it ought; still a reverential regard for it as the word of God, and the source of all true wisdom is inculcated in all of them. Each has its peculiar local and spiritual characteristics and advantages.

Bethany College, our oldest school, the mother of preachers and college professors, still in its strength and vigor; Kentucky University, now emerged from its difficulties and troubles; South Kentucky Institute, Hopkinsville; Burritt College, Spencer; Haynes Institute, Murfreesboro; Broadhurst Institute, Clarksville; Owen's Station School, Brentwood; South Harpeth, Belleview, that may be found in our advertising columns, together with Lynnville Academy, Lynnville; Beech Grove Academy, Carter's Creek; and others that do not now occur to us in Tenn. Mars Hill College, Florence, and Highland Home, Argus, Alabama; Add Ran College, Thorp Springs; Carlton College, Bonham; together with others in Texas, whose address we do not know, certainly constitute a list from which a selection might be made by any Christian parent, that he may not feel any necessity of placing his children under influences that tend to destroy faith in God. We believe the greatest failure of Christians of this day, is in failing to teach the religion of Christ effectually to their children. Let us awake to our responsibilities in the matter.

D. L.

How long ought a sermon be? Well, that depends upon circumstances. That sermon delivered in a sing-song way, with no fire and tow in it should be very short. The one that explodes in thunder and has no lightning with it ought to be shorter.

In all essential things we are benefited by the atonement of Christ to the same extent to which we were injured by the fall of Adam.

WHAT TO DO WITH THE PREACHERS.

(No. 2.)

I proposed, at the close of No. 1, to answer the above question; and I am almost sorry that I did make the proposition. It is such a big undertaking. And upon reflection, I am sure that my answer will not give satisfaction to one-tenth of those who pay these preachers; but I will try to fulfill my promise in the way of suggestions, trusting that some competent mind will take hold of the subject and arrange in *detail*, whatever may seem best in the case.

First, I suggest that this army of preachers be *colonized* in some of the territories of the United States, with laws to keep them there, and allowing no intruders into their domain; and make laws compelling them to preach to each other, at least one sermon per day during the week, and two on each Sunday, and to have no "Theological book, no disciplines nor confessions of faith" in their territory; but each preacher allowed one dictionary, one concordance, and be *compelled* to use the Bible in all of their meetings, and to speak of Bible *facts* and *things* in Bible language. And this school of the preachers to continue in said territory, until they determine whether the Bible teaches the fact of *unity* in God's people, or whether it admonishes the *setting up* of different antagonistic institutions as a means of spreading the gospel and converting the world to Christ, and, if so, whether an increase of these forty divisions, to a number equal to the number of preachers; with a clause to keep always, the number of divisions equal to number of preachers, that Christ's kingdom may more speedily take in the whole world. But I am assured that this is chimerical. It may be; but it seems to me about as good as can be devised, (outside of the Bible). The United States has the territory, we have the preachers, and perhaps they could be *removed* and supported for the same money that is paid to them; and then we would have the question settled, as to the teaching of God's word upon *divisions*, and *that is* worth a great *sacrifice*. But as this is only a human opinion, as to how to settle this matter, I will make no other; but turn to the *law* that preachers and members propose to submit to.

And as it occurs to my mind, that we ought to see who is to blame for this state of things, we will look into the records for this purpose. Turning to Paul's second letter to Timothy, we read: "For the time will come when they (the members) will not endure sound doctrine; but after their own lusts shall they (the members) heap to themselves teachers, (preachers), having itching ears; and they (the members)shall turn away their ears from the truth, and shall be turned unto fables" by their preachers. This fact turns the matter upon the members; and I almost feel sorry that I have suggested a proposition to colonize so large an army, when the facts show that those who are sustaining it, *are sustaining this army for this very purpose*. We will hunt a little more evidence and see how and where the blame is attached. Turning to Peter's second letter, second chapter, we read: "But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them: * * * And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of," etc. This puts the blame on the teachers; and now since the blame for these divisions rests upon both parties, I suggest a compromise

THE COMPROMISE.

And as a basis for this compromise, I suggest we take the seventeenth chapter of John, with its corresponding passages from the apostle's letters, particularly those corresponding with the xi: 17-19-21-22 and 23d verses of the chapter mentioned. And this will necessitate preachers and members to lay aside every opinion or tenet that makes the *wall of separation;* this may also require member and preacher to lay down some man's name and take up the names mentioned in the twenty-first verse, "*that they may be one!*" Christ never prayed that members and preachers should be one—become one—in any earthly name. And no human name will ever be found that they can unite upon or in; this will be a fair compromise, for all to lay down earthly names, and take up a heavenly one. This may make us lay aside some of our peculiar ceremonies and rights. But this again will only be an exchange of earthly, human rights, for those of heaven. Yea this may make us lay down the banner, stained perhaps, with noble human blood, and under which we have fought hard and long. But this will only be to take up the blood-stained banner of Christ, that conquered the grave and brought life and immortality to light through the gospel; and is to subdue all things, whether they be thrones or dominions of whatever character. It may cause us to lose our *individuality*, as a factor in the institutions of men; but it makes our individuality in Christ, as a member of his body, grow and become more and more cemented in love to the other members of his church. And looking over the whole field, what has the preacher to lose? Shall he lose his salary? no; but his labor is changed; instead of warring for a petty kingdom, under a petty banner, he is warring under a universal king, a "king of kings and Lord of Lords." What have the members to lose? their officers in the war? No; but instead of fighting other soldiers of the cross, they are all equipped with the same weapons, from the arsenal of heaven, and marching onward for the prize, a home eternal in the heav ens.

Is not this a glorious compromise for preachers and members—a compromise that every lover of Jesus desires to make?

That the prayer of Jesus may be consummated in the perfection of his members in one name, even in his name, that the world may believe that the Father sent him to be the Savior of the world.

J. K. B.

LETTERS OF COMMENDATION.

It was evidently the practice of the church in the days of the apostles to give letters of commendation to those going from one church to another. Paul says to the church at Corinth, "Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?" 2 Cor. iii: 1. In Acts xv: 22–26, we find that the apostles and elders, together with the whole church, took pleasure in commending Paul and others to the brethren in Antioch, Syria, and Cilicia. Again, we find that when Apollos would go to Achaia, the brethren wrote exhorting the disciples to receive him. Acts 18: 24–27.

From the above quotations, we may readily conclude that it is right for us to give letters of commendation to those of our members who may go from one neighborhood to another, provided they are always just what we recommend them to be. But our object in this essay, is not to prove that the practice is authorized by the word of God, but to call the attention of the brethren to the fact, that this heaven-given privilege is too often abused. It has been the custom of all churches, since I can remember, to give the same recommendation to all who may ask for it, regardless of the character or standing of the person commended.

The brother who is devoted to the Lord's cause, attends meetings regularly, visits the sick, distributes to the necessities of the poor, supports the gospel and follows every good work, when he calls for a letter, gets the same commendation as the man who visits the saloon, the theatre, ball-room, race-track, card-table, croquet ground, and absents himself from the Lord's day meeting, the prayer meeting, never gives anything to the poor or the support of the gospel. Now, brethren, is such a practice as this right? The Bible teaches us to be truthful in all things. It is bad for an individual to speak falsely; then how much worse it is for a church to speak falsely. "Wherefore, putting away lying, speak every man the truth with his neighbor; for we are members one of another." Eph. iv: 25. Do congregations always speak the truth in their letters of commendation? Is it not a fact that congregations sometimes recommend persons as being in full faith and fellowship, and in good standing when they are not? Is it a bad thing for the citizens of a community to give a young man a letter of recommendation, stating that he is of good moral habits, when at the same time they know him to be a drunkard, a gambler, a fornicator, etc.? Then how much worse it is for a church to say that a person is in full faith and fellowship, when they know that he is not. What do we mean when we say that a person is in full faith, fellowship and in good standing? evidently just what the words indicate. When we say a person is in full faith, we mean that they have that fullness of faith that leads to full obedience—that they have a perfect faith. Faith is made perfect by works. Faith without works is dead being alone. See James ii. When we say that a person is in full faith, they must be such as show their faith by their works. If they do not show by humble submission and obedience to the Master that they are in full faith, they should not be commended as such.

When we say that a person is in full fellowship, we certainly mean that they fellowship us, and we fellowship them in all things. Otherwise the fellowship would not be full, complete. We are told Acts ii: 41–42, that the three thousand "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." James, Cephas and John gave Paul and Barnabas the right hand of fellowship. Gal. ii: 9. John tells us that we have fellowship with the Father and with his Son Jesus Christ. I. John i: 3. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin." 7v. "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves; praying us with much entreaty that we would receive the gift, and *take upon us* the fellowship of ministering to the saints. II. Cor. viii: 1–4. Other references might be given, but these are sufficient to show us how the word "fellowship" is used in the Bible. Webster says that it means partnership, co-operation, etc. Then the apostle represents us as being in partnership and co-workers with the Father, with Jesus Christ, and with each other. When we say that a person is in full fellowship, we are to be understood that they are full workers and full partners with Christ and us. Partners are expected to bear their part in all profit or loss. One who would refuse to do this, especially in the loss, would not be called a good partner. Now if persons will not work for the advancement of the Master's cause, and will not contribute to the support of the gospel and the poor, and persistently refuse to assemble with the saints, on the first day of the week, to break bread, they are not, and should not be recommended as being in full faith and fellowship. Such persons are not in good standing, and the church should not say they are. When it is done, an imposition is practiced on some other church.

This is a question that should be studied. The elders of the different congregations should study it, and teach those under their charge. The young members should be taught their duty on this subject. Then it would soon be that no young man would refuse to help support the gospel. No one would ask the church to give him a letter unless he was worthy. Churches would quit giving letters to unworthy members. All would know and appreciate the value of a letter of commendation from their church. When persons ask for letters we should make the letters tell the truth. If they do not attend the Lord's day meeting, if they do not contribute, (lay by them in store, as the Lord has prospered them), on the first day of the week, if they attend balls, theatres, races, or if they play cards, croquet, checkers, or drink liquor, or engage in any of those things, the letters should show it. Above all things, brethren, let us speak the truth.

W. H. Carter.

Curious Story.—Recent Dublin papers contained a curious story. Twenty-eight years ago a man living at Drogheda deserted his wife and went to California. The woman, believing her husband to be dead, married a second time. Four weeks ago the first husband, after an absence of twenty-eight years, returned from America, and inquired for his wife, who has been living in England, employed as a factory operative. The man had acquired wealth, and has now taken his wife and relatives back with him to America, the second husband being dead.

WEST TENNESSEE NOTES.

Nature's Bridal Day.

A. R. KENDRICK.

'Tis May, and softly waves the dense green woodland bower,
All filled with sweets from many a flower;
All nature life is dressed in her most bright array,
As if prepared for her great bridal day.

She is, and now her happy bridal day is come,
When all who love 'mid brightest scenes to roam
May gather in her festive vales, and there to drink long
Of nature's blooming May and wildwood song.

All nature smiles with joy, and e'en the oak looks gay,
As dawns upon us Nature's bridal day.
But hark! I hear a sound—a harsh, unpleasant sound—
From shapes like leaves that cover all the ground.

Ah, I remember now; there was another May—
Yes, just like this, a year ago to-day;
And there were other leaves on these fair woodland bowers,
And other dewdrops slept on other flowers:

And autumn winds will be again, and, passing by,
This bright May scene will fade, and droop, and die;
And, like a dreary desert waste, this land will be
Without a bloom or green leaf on a tree.

Thus all this blooming life will fade and pass away,
And lost in scenes of another bright May;
To oblivion's dark vaults they quickly descend,
Where beauty, honor, glory, all shall end.

OUR CASKET.

"A wise son heareth his father's instruction: but a scorner heareth not rebuke."

It is God's to command, it is our's to obey, and without the query, why do this or that?

Bros. J. A. Carter and R. A. Cooke's meeting at Henning will begin on Saturday before the first Lord's day in August.

We have two lessons to learn: 1. What has God done for our salvation? 2. What has God given us to do for ourselves?

Bros. Farrow and Cooke began a meeting at Milan on the 30th of June. They had a large attendance, and did good preaching. We left before the close of the meeting and have not heard the result.

Corinth, Miss., has about 3,000 population, and only one saloon, and after the 1st of August not one. This we have been told. Corinth is acting wisely. "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."

Bro. Larimore's meeting will begin at Bell's on Saturday before the first Lord's day in August. Bro. E. G. Sewell will be at the meeting on Friday night following, on his way to his meeting at Cairo, which will begin on Saturday before the second Lord's day in August.

We were at Jackson a few days ago, but did not meet with the brethren. They are not having any preaching now. They have lost some of their members by removal. Dr. C. P. Duncan has moved to Nashville, A. H. Duncan to Spring Hill Academy, Tenn., and R. W. Andrews will soon go to Chattanooga. We count our members, and God weighs them. The brethren at Jackson are faithful.

It was our happy lot to be a few days with Bro. Larimore, in his meeting at Adamsville. His meeting began on the 7th of July and closed on the 18th, with four additions by confession and baptism, two by restoration. There was a large attendance, fine order and good preaching. Bro. Larimore was the preacher, Bro. Meeks the conductor, and I the baptist. It is a blessed thing, to assist people in getting into the kingdom of Christ. Let it be sounded on mountain top and in valley low: "Blessed are they that do his commandments, they may have a right to the tree of life, and may enter in through the gates into the city."

BORN OF WATER.

In the June 1st number of the *Christian-at-Work*, my good brother, J. A. Cunningham, asks in rather a facetious manner, (after intimating that I believe in sprinkling and pouring for baptism), how a person can be born of water by sprinkling. Bro. Cunningham is an expert at setting up men of straw, and then like the knight errant of old, he demolishes them with the sword of the Spirit, the "best scholars," and Smith's Bible Dictionary. But the question is fairly put, and should I not answer, some one might think I believe in sprinkling. I do not think anything in the Bible is more plainly taught, than that baptism means immersion. It occurs to me that every student of the Bible, even of the authorized version, could arrive at no other conclusion, were it not for the fact, that the preachers and writers of the self-styled "orthodox churches," are continually at work, in season and out of season, to prove that baptism (1) is not at all necessary, (2) and that sprinkling and pouring mean baptism. Some of the orthodox teachers tell us, that Philip and the Eunuch only went to the edge of the water, just near enough for Philip to dip his hand in the water, etc. Such an argument in a court of equity would be ridiculed by every one, yet this is continually given to us as orthodox theology. To what extremes will men not go in order to support a man-made theory?

It is a nice thing to be a Christian, when one can belong to a popular church, and never have any burdens or crosses; it is a nice thing to have a little water poured on the head, instead of going into it like Christ did. But Christians who are not willing to "bear the cross and endure the shame," are not worthy of the crown. There are many who would go into the water to be baptized, regardless of the cross and humility, if they knew it was their duty. For their failure to discharge all their duty, the orthodox teacher will be held responsible at the bar of eternal justice. How great is the responsibility of those who attempt to teach men and women the way of life and salvation! But to the question; I believe "born of water" means just what it says. I have no patience with that spirit in man, which prompts him to say water here does not mean water. I think Christ knew what he was talking about. Like John Wesley, Clark and many other great writers of the past, I believe born of water means baptism. I have not time to give my reasons in full for believing baptism means immersion, but will give some of them.

1. If baptism has three meanings, then we must be sprinkled, poured and immersed before we are baptized.

2. All lexicons give dip or immerse as the primary meaning of the word.

3. No lexicographer, ancient or modern, ever gives sprinkle or pour as a definition of baptizo except believers in sprinkling; and none of them ever give it as the primary meaning.

4. All Jewish scholars, and all other scholars, who do not believe one word of the New Testament, will tell you baptizo means immerse and never sprinkle or pour.

5. I have examined every place in the New Testament, and in classic Greek, where the word is used, and (though unlike Bro. Cunningham, I do not like to assert positively that I know a thing which a man cannot know,) I must be permitted to say, that I know baptizo means immerse, if I know anything at all about the Bible.

In conclusion, I would say that I do not object to being regarded a sub-tyro, but I do not desire to be regarded as a believer in sprinkling and pouring. No one knows this better than Bro. Cunningham. The dictionaries of our language give sprinkle or pour as a definition of baptizo, but they define the word as used by all churches. They do not give the meaning of the word as used by Christ and the apostles. They could not do that and define the word as now used. It is not so with Bible dictionaries.

C. KENDRICK.

Bro. Booth: Our meeting at Mills' Chapel will begin on the fifth Lord's day in July. Bros. Carter and Nash will be our preachers. We want you to come to our meeting. Your short visit last year has made us all want to see you.—[T. Shelton.

At the Tomb of Mrs. A. B. Welby.

C. KENDRICK.

Be still, O throbbing heart, be still!
Till I my wandering thoughts control;
These sacred mounds my bosom fill
With thoughts of life, death, and the soul.

Beneath this marble lies a form,
Beloved by all who knew her name;
Life's calmest hour or rudest storm
Can ne'er her slumbers overcome.

It may be some whose lives were blessed
By her sweet songs in days gone by,
Now pass by this, her resting-place,
Not rendering e'en a tear or sigh.

Or it may be some one who oft
Has read her "Sisters" and "Seashell,"
Will come sometime when evening's soft,
And watch—a lonely sentinel,

And pausing, softly call her name,
Above her, though she answers not;
For praise once hers, and joy and fame,
And all life's pleasures are forgot.

Sleep on, sleep on, Amelia dear,
I would not call you from your grave;
I only drop the silent tear,
'Tis all the homage I can give.

But when the grave shall cease to hold
Your form, O may you reign above,
And walk the heavenly streets of gold,
Where all is peace and joy and love.

INDUSTRY.

Industry is an indispensable requisite to success in every avocation of life. Without it, nothing grand, good or important, can be accomplished. Wherever indolence predominates, misery holds her sway, and life is, in a measure, a failure. Labor is an imperative law, and if we would be happy or prosperous, we must conform to this law. Labor elevates and dignifies us; idleness enervates and degrades us. We may learn a valuable lesson from the tiniest ant that crawls the earth, from the busy bee that gathers honey from the flowers, or the little birds that flit from tree to tree. The Bible everywhere inculcates industry. "Go to the ant thou sluggard, consider her ways and be wise." In another place it tells us "Love not sleep too well lest it bring you to poverty," and again "drowsiness shall clothe a man in rags;" King Solomon said, "see'st thou a man diligent in his business, and he shall stand before kings." Unwavering, untiring application will secure the grandest attainments.

Less than four hundred years ago America was unknown only to the red men. These dusky sons of nature, averse to toil, have fled and diminished before the irresistible progress of labor and civilization. Through the instrumentality of mind and muscle, this vast wilderness has been converted into cities, villages and broad fields of plenty; such a grand achievement as this serves only to show what can be done by a free and energetic people. We have not only great national attainments secured by industry, but individuals, who by herculean efforts have written their names high upon the panels of fame. The familiar names of Franklin, Newton and Washington are immortal, at least time nor revolutions cannot consign them to the abyss of oblivion. Many of our presidents began life very poor, surrounded by unfavorable circumstances, yet, step by step, they ascended life's rugged mountain, until they reached the highest position their country could bestow upon them.

"Lives of great men all remind us,
We can make our lives sublime;
And departing leave behind us,
Footprints on the sands of time."

While labor is the price of success in every undertaking in life, and is certainly commendable in all, yet we should not in the struggle for wealth or glory be unmindful of our duty to the great Author of the universe, from whom comes every "good and perfect gift." As we journey through life let us all endeavor to

"So live, that when our summons comes to join
The innumerable caravan, that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death;
Then go not like the quarry slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach the grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

Henning, Tenn. J. M. FLORA.

Silenced.

A dancing professor felt it his duty to try to win one of his many associates to Christ. "O,——," said he, "I long to see you a Christian; do come to Jesus, won't you?" "For what?" was the blunt rejoider. "Why, for salvation. Don't you want to be saved?" "Yes, I do; but what particular sins do you want me to be saved from?" "Why, we are all sinners, you know." "Yes, I know; but I do not cheat, steal, lie, swear, nor use tobacco. What lack I yet?" "Do you pray?" "No; do you?" "Yes," said the "Name-To-Live," "I pray for you." "For me! when, I'd like to know?" Monday night you were at the dance; Tuesday night I met you at the ball, and didn't get home, you know, until four o'clock in the morning; Wednesday night I saw you at the sociable, and like the rest of us you 'carried on like sixty;' Thursday night I don't know where you were, but if cards could testify they would tell what you and I were up to, until two o'clock Friday night, and now it is Saturday, and for the life of me I can't tell what time you've had for prayer this week, or when you could have felt it. O, I forget. You church holds a prayer-meeting every Thursday evening, does it not?" "Yes." "And was that where you were last Thursday night?" "Yes, certainly." "Did you pray for me there?" "I tried to," was the faint response. "Well, I don't want to hurt your feelings; but for conscience' sake don't do that again. If you pray for anybody pray for yourself. You claimed, when you were converted, to have had more happiness in one hour than you had in your whole life before, and if that had been true I should have been a Christian long before now; but as far as I can see, you seek your happiness just where I do—in the world; and if it is right for you it can't be wrong for me." So saying, he departed, leaving his friend to ponder upon his way.—*Selected.*

New Books.

WINTER IN INDIA. By The Rt. Hon. W. E. Baxter, M. P. This is the last, and the best, of a number of charming books of travel by the Hon. Mr. Baxter, who took many journeys in Europe, Asia, Africa and America. By the aid of this book we can accompany him through his winter tour in India. He introduces us to strange scenes, curious incidents peculiar alone to India, and obtains for us a vast fund of information and facts concerning a country which is likely to call upon itself more notice from the world than any other country on earth. Its great antiquity, its vast resources of various kinds, and its ancient lore, make it unrivaled. England and America, both their merchants and scholars, especially, must ever be deeply and more deeply interested in India. Mr. Baxter tells his thrilling story in such a pure, simple style that readers of all ages will alike enjoy it. His position as an English statesman is a guarantee of the reliability of its every statement. Published in Funk & Wagnall's Standard Library. Price 15 cents.

If you hate your enemies, you will contract such a vicious habit of mind as by degrees will break out upon those who are friends, or those who are indifferent to you.

About Obedience.

The world and the Church are full of failures which are the result of a disregard of authority. No greater mistake can be made than to suppose that having one's own way in this life will insure either happiness or success. In the very foundation of human society, God instituted a test of loyalty whose merit consisted in absolute unquestioned submission to his command; and the advent of sin into the world was simply a disregard of the obedience due to the command. And ever since, sin has been simply disobedience; indeed it can be nothing else; hence righteousness is only obedience to authority. What a simple thing after all, that should plunge a world into discord and misery! And how hard to set in order what has once been thrown into disorder! But our present purpose was not to be speculative, but call attention to a few practical thoughts in connection with the subject.

The first lesson that should be taught by the parent and learned by the child, is absolute and implicit obedience. The theory of some is that the child should first be taught to love, and afterward to obey, but we maintain that obedience to authority is the only true preparation for such a love as ought to be felt by a child for a parent. None can love God as can one who obeys Him; and the Savior says "*If* ye love me, ye will *keep my commandments.*" Hence we understand that one who does not obey does not love, or in so far as obedience is lacking, love is lacking, and if love is lacking, harmony and happiness are not found, and sin abounds. And the habit of obeying learned in childhood will make easy the necessity of obedience to authority, whether human or divine, in later years. If accustomed to disregard parental discipline in childhood, nothing will be more natural than to despise civil and religious authority in manhood. Let it be understood, that such a one will be a very poor stick from which to make a Christian, for the genius of Christianity is love founded on obedience. If the Christian be regarded as a sheep in the fold, as a soldier, as a steward, as a disciple or a servant, he is under orders continually, and only by obedient faithfulness is he entitled to the approval of his Lord. Yet how many are more than careless regarding divine authority, presuming to omit what they may choose to call non-essential, or to do something else than what God has commanded, saying that he will be just as well pleased. When God spoke to men by the prophets, he rebuked and rejected those who thus disobeyed. Will he not reject those who fail to regard his word when he says, "This is my beloved Son, hear ye Him?"—*New England Evangelist.*

Spurgeon recently gave an anecdote of James Smith. Mr. Smith visited one of the members, who was dying, and said to her: "You are failing?" "Yes," said she. "Do you feel yourself sinking?" What did you say, Mr. Smith?" He asked whether she was sinking. "No! my dear minister," said she, "never ask such a question of a child of God. Did you ever know one to sink through the rock? If I were standing upon the sand, I might sink; but I am upon the Rock of Ages."

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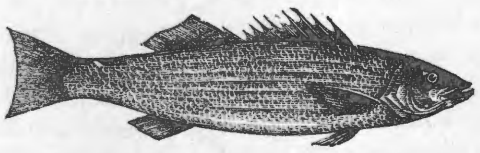

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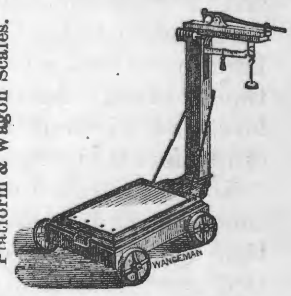

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NASHVILLE, TENNESSEE, AUGUST 1, 1883.

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WHAT CONSTITUTES THE WORSHIP OF GOD?

Christ said of the Jews of his time, "But in vain they do worship me, teaching for doctrines the commandments of men." Matt. xv: 9. What were these commandments of men? They were simply things that men ordained, and not what God ordained. Those Jewish elders, those Scribes and Pharisees were not satisfied with the word of God, and had established a great number of customs and habits, concerning which they were far more zealous than they were about the things that God required. Hence, Jesus also said to them in the same chapter, "Thus have ye made void the command of God by your tradition." When men introduce things into the worship of God not found in his word, they soon become more zealous about these human things, than they are about divine things. Those who thrust an organ into the worship of God, a thing purely human, which God never did ordain nor command in any sense, become more zealous, and more determined to defend and maintain that, than anything God has commanded. The Lord in his word says, "Let brotherly love continue." Paul. Again John says, "for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Now the question is, can a Christian obey these commands to love his brother, when at the same time he is forcing upon him something he knows God never ordained, and which he knows his brother is conscientiously opposed to? Can he possibly obey this command to love his brother, and at the same time grieve and torture him by thrusting upon him a human invention, as a matter of worship? This is impossible. It shows plainly that those who do it think more of the human device, than of the positive command of God. Every man in all this land knows that God never commanded the use of the organ in the church, in his worship. Thus when good brethren are grieved, and driven away from the worship of God by the use of this instrument, which is not in any way mentioned in the New Testament; those who do it are positively, stubbornly and openly violating this plain command of God to love their brethren. They prove by this that they do not love God. They do not love their brother whom they have seen, and hence cannot love God whom they have not seen.

"Hereby perceive we the love of God, (of Christ), because he laid down his life for us; and we ought also to lay down our lives for the brethren." I. John iii: 16. Here we are plainly taught, that instead of grieving and wounding our brethren, we are to lay down our lives for them, for their good, if need so require. Does it look like laying down our lives for the brethren, when we will drive them away from the worship of the Lord, rather than give up the pleasure of having our ears tickled with the sound of a purely human invention, something not commanded one time in all the Christian Scriptures? by no means. Such as act thus, do to all intents and purposes, make void the command of God by their traditions, by the doctrines and commandments of men. But if the organ was a command of God, then the man that objected would be the one in fault. He would be the one in rebellion against God, and would in that case deserve no sympathy.

Some people become offended and go away from us because we preach baptism. Others again go away because we insist that immersion, a burial in water, is the act which God ordained. In such cases those who depart, are the ones in fault, because in so doing they reject the ordinance of God. They reject what God has positively commanded. Suppose some brother should rise up and say I am opposed to singing in the worship of the Lord, and should say to the brethren, if you do not put singing away, put it out of the worship of the Lord's house, I cannot, I will not meet with you. Then how? Suppose the congregation, to gratify this brother, should cease to sing, should banish it entirely from their assemblies; whom then would they be submitting to, to God, or man? The word of God says, "singing with grace in your hearts to the Lord." If a congregation should lay aside submission to this command, they would in this case, lay aside a positive command of God's word to gratify a human whim or notion. In this case they would obey man, not God, and would prove that they loved the man, their brother, more than God. But the difference is, that God has commanded the singing, and we have no choice in the matter. We have to submit to it, or at once enter into rebellion against God. But when the organ is introduced, and a brother conscientiously opposed is driven away, or forced to submit to a human tradition or invention of men, those who do it prove that they neither love God nor their brother. If they loved God, and respected his word, they would also love, and respect the conscience of their brother, and would at once remove the thing which God did not command, and which offends their brother.

Christians put themselves in an unenviable light when they prove plainly that they love neither God nor a good brother. And they do this, as certainly as the word of the Lord is true, when they force an organ into the church, and thereby wound and drive out a good brother. In all such cases, they make void the command of God by their traditions, by adhering to a thing ordained of man, not of God. We do not pretend to say, that in all instances, those that are thus driven away do right in everything. They may, in the excitement of the occasion, say things, and do things that are wrong; but that does not in anywise mitigate the wrong of those who have already introduced the organ, and caused all the trouble. Those who force the organ in, and keep it there, are responsible for the division. If those that depart act wrong in any matter, or speak in a bad spirit to their brethren, that is their sin; and they will have that to answer for. But the sin of dividing a congregation over a human device, rests entirely with the party introducing and maintaining it in the church. And this sin of causing division among brethren is a grievous sin.

Paul says: "Now I beseech you brethren, mark them which cause division and offences contrary to the doctrine which ye have learned, and avoid them." Rom. xvi: 17. Those who cause divisions and offences by introducing an organ, do the very thing Paul is here condemning. They introduce something God never ordained, and which on that very account is contrary to the doctrine of the Lord. What a fearful thing it is to cause divisions over human inventions, and cause offences to be committed against the Lord and his word.

Paul again says, "A man that is an heretic, after the first and second admonition reject, knowing that he that is such is subverted, and sinneth, being condemned of himself." Titus iii: 10–11. A heretic is a sect maker, one that produces, that causes division. Such are to be rejected; they are subverted, and have fallen in love more with human things than with God and the brethren, and divine things. Hence those that introduce anything that God never ordained do not, and cannot worship him in these things. To worship God in the true sense of that term, is to humbly submit to what he has required, to do his holy will in an humble and loving way. But God cannot be worshiped by anything that he never commanded. God, therefore, cannot be worshiped by an organ, because he never ordained it. He cannot be worshiped by a human creed, because he never commanded anything of the sort. He cannot be worshiped by a missionary society as such, for he never ordained that. He cannot be worshiped by transubstantiation, for he never ordained it. Every time that men ordain and introduce anything into the worship the Lord did not command, they at the same time misplace, and disarrange something he did ordain, and thereby pervert heaven's order. When Nadab and Abihu did this, they died without mercy. When King Saul did the same thing he was rejected. How careful should Christians be, that they introduce nothing that their Lord and Master has not required, that they do not pervert the right ways of the Lord, that they cause no division contrary to the word; but that they worship him in spirit and truth, by doing the Lord's will, by preserving in their purity the ordinances, the appointments of the Lord's house. In no other way can God be honored and worshiped. When the Jews introduced their own tradition, and thus misplaced and corrupted the ways of God, their worship was vain. Will not the same be true with Christians? it certainly will.

E. G. S.

WHAT CHARACTER IS SAFE?

"Who is he that will harm you if ye be followers of that which is good?" This passage, taken in connection with others on the subject, is equivalent to saying nothing can permanently harm you, if you do the Lord's will. "If God be for us, who can be against us?" God overrules and controls all things, and has promised that all things shall work together for good to them that love God; to them who are called according to his purpose. Apparent evils, to those who are honestly and earnestly striving to do the Lord's will, turn out to be blessings in the end. Chastisements are always intended for the good of the children of God, and will ever be for their good if they take them right, and are properly influenced by them. Hence the earnest and faithful child of God has nothing to fear. "Perfect love casteth out fear." Perfect love is that love that will lead men to do all that God has commanded them to do. And when men do this, God has promised to be with them, to dwell with them, and to watch over them for good. He will be with them in their trials and tribulations, and will not suffer them to be tempted above their strength to bear, but will with the temptation open the way for their escape. Such as these constitute an habitation of God through the Spirit; and if they continue faithful, will be allowed a place among the many mansions prepared for the righteous.

E. G. S.

LIMITATIONS.

The aspiring house-mother is met at every point by the fact of her limitations. If she resolves to set a table perfect, according to the conventional standards, not only in all its appointments but in the dishes served on it as well, she finds every hour in the day mortgaged. If she resolves to keep her house in absolute order, she finds that there is no time for anything else. If she sets out to keep the family wardrobe in perfect condition, what with laundry work and making and mending, the day is fully occupied. If she devotes herself to her children and her husband, they easily absorb every moment of her time, and when she tries to cultivate herself a little, other things clamor for attention and cry out because of neglect. The higher her ideals and the stronger her aspirations, the more numerous and harder the labors seemingly devolved upon her.

Seemingly. None of us are required to do more than we can. There are only twenty-four hours in every day and only six working days in one week. One-third at least of every day we spend or ought to spend in sleep. The other two-thirds we must divide as wisely as we may among the various industries that rightfully claim our attention. The questions always arise, or ought to, Which shall we choose? How shall we best distribute the work to be done? and these questions answered, we can calmly proceed to do what we decide to do, and cheerfully neglect what we decide to neglect. Duty never points two ways at once, and having chosen that which points in one direction, it is weak and vain to lament that we could not or did not choose the other. If we had any quadruplex method of multiplying ourselves, as Edison has over the transmitting power of the telegraph wire, we might do a half dozen things at once. As it is, we must confine ourselves within the limit of our capabilities and be as content within that limit as we may.

A grammarian who spent his life in studying and writing upon the noun, afterward regretted that he had not limited himself to the dative case. There are some who think three, seven, ten acres, thorougly cultivated, "enough." For twenty years a naturalist on the banks of the Delaware has studied the single square mile around his house, and still every few days discovers something new. Whatever the house-mother may be she cannot be a specialist. She must study not the dative case alone, but all the cases; not the noun only, but all the parts of speech. She must do a little of a great many diverse tasks. She may do that little well, but she cannot by any means hope or endeavor to exhaust the possibilities in any one direction, any more than a man can buy all the land that joins him.

To one who wishes to give exact attention to each separate duty, the value of routine is inestimable. By its aid the house-mother can go over the ground she has marked out regularly, if only superficially, and know the condition of her domain and give to each portion such attention as it demands and she may be able to bestow. Unless she have willing and capable hands other than her own in her employ, she will hardly ever fail to feel that the highest measure of her accomplishment is obtained by persistent and innumerable neglects of what may be considered by some important interests, but which in her estimation are comparatively unimportant. Doing with fidelity what she has chosen or what circumstances have chosen for her, she may merit that highest eulogy bestowed by Christ on any one of his followers—"She hath done what she could."

The surest relief for the house-mother is in simplifying her methods of work and her mode of living. Plain food is easily cooked, plain dress is easily made, easily washed and ironed; plainly furnished rooms are easily taken care of. Limiting herself in these matters she will have time and strength for those of higher and more permanent value.—*Ex.*

One morning little Dora was busy at the ironing-table smoothing towels and stockings. "Isn't it hard work for the little arm?" I asked. A look of sunshine came into her face as she glanced toward her mo her, who was rocking the baby. "It isn't hard work when I do it for mamma," she said softly.

KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

THUS OTHERS SEE US.

The criticisms of our enemies are often more beneficial to us than the compliments and flatteries of our friends, for they ruthlessly show us our faults. He is a wise man who properly weighs both the revilings of his foe, and the gentle words of his friend, and from both obtains good. I trust that not only the *Old Path Guide* but all of us will be benefitted by the following rude, caustic extract from the *Western Recorder*, (Baptist,) of Louisville, Ky. I give it, heading and all, as it appears in that paper:

CHEEKY.

"DIVIDED.—In Kentucky the Methodists are divided on the question of total depravity, the Baptists on the communion and succession questions, and the Presbyterians on the question of revising their creed."—*Old Path Guide.*

And the Campbellites are all torn up on "this thus saith the Lord question." Some of them can find no "thus saith the Lord" for organs; others do not care a fig if they cannot. Some of them can find no "thus saith the Lord" for suppers and "spuridions;" others say so much the worse for the "thus saith the Lord." Some of them can find no "thus saith the Lord" for a General Christian Missionary Convention; the *Old Path Guide* virtually says, we will have the Convention in despite of the silence of the Scriptures. None of them can find any "thus saith the Lord" for Sunday-schools and Lesson Papers; the *Old Path Guide* virtually says, so much the worse for the "thus saith the Lord."

They will all tell you that the Bible, and the Bible alone, is their creed; yet hardly any two of them can agree exactly as to how closely they shall observe this creed, and as to how often they shall trample upon it by speaking where the Bible is silent. However, in the face of all these flagrant failures, and of the acknowledged fact that they "have no thus saith the Lord for much of anything," they display the shocking audacity to claim that their "Plea" is "Primitive Christanity." Is there any "cheek" equal to the "cheek" of a Campbellite?

The key-note of this reformation was the phrase "Where the Bible speaks we speak; where the Bible is silent we are silent." It was held that if Christians would unite, as Christ commands us to do, we must return to primitive, apostolic ground; we must have the same rule of faith and practice that the apostolic churches did, and consequently, must believe and do as they did. With this plea we went among the people with tremendous power; for, as the Bible is the only revelation of the will of God, it can be seen readily enough, that we must comform our lives to its teachings if we would do his will. The people promptly recognized the fact that the Bible is the union book, and the congregation the union society. That it is unwise and sinful to use any other book in connection with the Bible as an expression of the faith of the church, and for the government of it, in its work, has been held almost universally by the disciples to this hour. There are two notable exceptions: Isaac Errett and the Jefferson Avenue Church of Detroit thought it wise to get up "A Synopsis of the Faith and Practice" of the church, together with "By-laws which regulate the order and business of the church." Enos Campbell and the Jefferson Street Church of Louisville produced something similar. In both cases the Bible did not give the leaders the power which they thought they ought to have for the government of the church in the performance of its work, and hence the drawing up of these "By-laws" followed for the "better government" of their congregations. In both cases the congregations were compelled, by the pressure of public sentiment among the disciples, to rescind their action; but the leaders have not to this day acknowledged that they were wrong.

In the beginning, the reformers were equally vigorous in contending for the one society. So thorough were they in the matter that the Wyoming Association, upon embracing the truth as set forth by the Campbells and others, promptly disbanded their Association. As the Bible is the only divine book, the only union book, the congregation is the only divine society, the only one in which we can all unite. As the denominations all had their creeds, confessions of faith, by-laws, etc., but could all lay them aside and unite upon the Bible, so they had their convocations, assemblies, synods, conferences, associations, etc., and so they could give them all up and unite in the one divine body, the church. As it was clear that the Bible is the only union book, so it was equally clear that the church is the only union society. They, therefore, in the beginning, gave up all others. But afterwards, though clinging fondly, (in theory at least,) to the one book, many of them gave up the one society doctrine, claiming that it was wise to organize others for the performance of church work. Societies, divers and sundry, began to rise among us, with them came alienations and strifes; those advocating them have forsaken the union ground, and when this is done, strife inevitably follows. Besides one innovation paves the way for another; the societies became less and less scriptural in their methods, conforming themselves more and more to sectarianism; the organ trouble arose, dividing many congregations; and quite recently A. M. Collins, an Iowa preacher, shouted through the columns of the *Old Path Guide*, "In fact, we have no 'thus saith the Lord' for much of anything except the conditions of salvation." That is, we have a "thus saith the Lord" for faith, repentance, confession and baptism for the remission of sins; beyond this we "have no 'thus saith the Lord' for much of anything." The sectarians see that those who do these things have given up our original plea, and they rejoice; for well do they know that our strength lies in it; forsaking it, we are as Sampson shorn of his hair. Let us profit by the criticisms of our enemies, and return rigidly to the apostolic teaching and practice.

Before leaving the little article of the *Recorder*, I would say a word about Sunday-schools. No man who has a proper regard for the authority and wisdom of God, can agree to the organization of any society for the salvation of men, seeing that the Heavenly Father has condescended to set up one, for the performance of that work, for us. To institute another would be to intimate that God's work is defective, that we can improve upon it. The Sunday-school, therefore, should not be a separate institution from the church. It is right to preach the gospel to the children, to teach them the Scriptures, to bring them up in "the nurture and admonition of the Lord," but for all this we need nothing but the family and the church. The coming together to teach the children should be as much a meeting of the church as the prayer-meeting. And as it is a meeting to study the Scriptures—the apostles' doctrine—all, old and young, should come. With the book of the Lord and the society of the Lord, we are thoroughly equipped.

No one who is a lover of riches, or a lover of pleasure, or a lover of glory, can at the same time be a lover of men.—*Epictetus.*

CONCERNING ARTICLES.

No one can write acceptable articles for the press without study and considerable labor. A hurriedly written article, carelessly composed, is not fit for any use, unless it is to help fill up the waste basket. Those who expect to write for any paper ought to remember these things.

We get a great variety of articles, some good, and some not good enough to publish. Many writers know that their composition is not prepared for the printer, and they ask the editor to make all necessary corrections and publish it. The editor never has time for a work of this kind. It is about as easy for him to write a new article as to fix up an old one. Then there are many difficulties in the way. In fixing up an article he may not get the thought of the writer, and in this way present a different view of his subject—may misrepresent him altogether. The only safe course for him to follow is to reject everything sent for publication unless it is *prepared*. No editor of a first-class paper can spend precious time in patching up half-digested manuscripts for his paper.

There are many who aspire to the discussion of questions about which they know little, or nothing. They have a theory, and they want the people to understand what it is. Let those who want to write for the press discuss subjects which they understand, and then let them write with care, and use brevity, and generally their articles will be printed.

Those who can write with acceptance and do not, are to be blamed, especially those who want to help on the cause of Christ. They ought not to wait for special invitations. Those who have an ax to grind, or some one they want to give an underhanded stab should be silent. Their composition can do no good in any way.

If a man does not write distinctly let him never complain if errors occur in his printed articles. He is more at fault than any one else. Short, pointed articles are the kind which will be read. Others fill space, and that is all.—*The Christian.*

LOSE NO TIME.

Dr. John Hall spoke words of wisdom to the business men who were gathered at the funeral of Thurlow Weed—thus:

"Life is very weary and irksome to many of you. Even when you are envied for apparent success, you know how often you have heartaches and are sick of yourselves. So it must ev er be with men, and the stronger they are the keener their misery. The life above must be held in view to correct the errors and balance the defects of this. Get inward health from the Great Physician. Lose no time about it. Life is not yours, men of business. It is a loan, and a loan upon call. You will soon have to give an account. Be in the right relation to God, as a believer in his word—the relation of a forgiven sinner, a reclaimed child. Then will follow the right feeling; and it will bring the right action. The inoculation of a heavenly spiritual life may seem a small thing, and its effects may not be apparent at once. God help us! How little spiritual health we have. But it tells on the whole thing, and brings us into communion with God, which elevates all earthly fellowship.—*Presbyterian.*

ATTENTION, SOUTHERN DELEGATES TO THE GENERAL CHRISTIAN S. S. ASSOCIATION.

It so happens that the Southern Exposition, which will open in Louisville, August 1st, and continue 100 days, will embrace the time of the Island Park encampment, August 3–18, so that all persons south of the Mason and Dixon line wishing to attend the latter, may do so at *very little cost*, by buying a round trip ticket to Louisville, good for the 100 days, and while taking in the Exposition, which, by the way, will be second only to the Centennial, you can run up to Island Park at a small additional cost. The undersigned will take pleasure in furnishing all such with full particulars concerning the Exposition, with circulars, programmes, and rates to and from the Island Park Encampment, with information concerning boarding at hotels and rent of tents, etc. Address C. C. Cline, 310 W. Main St., Louisville.

REPORT OF DEBATE.

I heard the debate which began July 9th at Bethel Tenn., between H. C. Abernathy, of the Church of Christ, and Jno. H. Nichols, of the Methodist Church. I think any man free from prejudice, of reasonably fair intelligence and knowledge of the Bible, will concur in the conclusion, that Bro. A. abundantly sustained his propositions from the Bible. A large number of intelligent brethren heard it, all were well satisfied with the Bible argument. I heard a few regret that Bro. A. was not gifted in repartee, anecdote, "*ad captandum vulgus*," and all the little subterfuges of successful politicians. Bro. Nichols is a shrewd man, and is as well aware of the fact, that these trivial expedients are his only means of defense, as any one, hence he uses them without stint; and as insignificant as these things appear to the dignified Christian, I never saw him blush, in fact, I doubt, if he was conscious of any breach of politeness or Christian urbanity; such is the power of a truly sectarian feeling over the human mind. A man thus committed and backed up by something like the worshipers of Diana of the Ephesians, will say and do almost anything that tends to fostering a fanatical sentiment among the people. In fact, this is the strong hold of religious error in all the ages past. The leaders of the people to-day are doing precisely what the leaders of sects did, in the days of Christ and the Apostles. It is the same spirit, but held in check and somewhat modified by better surroundings, else those "contending earnestly for the faith once delivered to the saints," would be put to death by the defenders of human made systems. The children of the flesh have always persecuted the children of promise. So says Paul. The spirit that would shut a man's mouth, would cut his throat if no law prevented. In Nichol's closing speech, he introduced a matter I wish you would specially attend to in your examination of the "Grub Ax," viz: The tabernacle of David. Acts xxvi: 7; and represented that Paul had no hope but the hope of the twelve tribes. He quoted Deut. vii: 9, and applied it to the covenant; Gen. xvii chapter, to show that that is the gospel covenant, and to an unlimited covenant, dwelling especially on the phrases "everlasting," "and to a thousand generations," and he said "confirmed it with an oath;" of course he blended the covenant made with Abraham, concerning the inheritance in Canaan, and the one made concerning Christ, the promised seed. Gen. xxii: 18. I would be glad for you to be very explicit on these points.

The brethren asked me to request you to give some notice of the debate. I have written the facts. I leave it to your better judgment in what form to express. I will endorse what you say, taken from these data. N. B. WALLACE.

VESTA.

I closed a meeting at Vesta, Saturday morning, which had continued six days; twelve discourses. We had a glorious little meeting; nine made the good confession, and were baptized into Christ. Eight of these were above forty years of age, I would suppose. On Saturday, we went for the last time, to baptize a lady, when an old lady seventy-two years old, lacking one day, came forward and made the good confession; and, as we came up out of the water, a gentleman met me at the edge of the water, and demanded baptism. We were rejoiced to see men do as they anciently did—demand baptism at the hands of the administrator.

I never was treated more kindly in any neighborhood, than I was at Vesta or Oak Grove. The people are nice and intelligent, and are tired of the preacher's dictating to them; and many of them seem determined to read the Bible, to see whether these things are so. May they continue to investigate God's word, and follow after its teaching. I regretted very much to leave when I did, because many for whom I had formed an attachment, were almost persuaded, but not saved from their past sins. May God help them to turn. I will always remember with tenderness the people of Vesta. F. B. SRYGLEY.

Lebanon, Tenn., July 23rd, 1883.

They are never alone that are accompanied with noble thoughts.—*Philip Sydney.*

CHURCH NEWS.

Bro. J. W. Harris and myself have just closed a meeting of nine days with the church at Mt. Hope, near Cumberland, Webster County, Miss. There were 17 additions to the church; 13 by confession and baptism; the others having been baptized previously. Several erring members were reclaimed, and the whole church was greatly edified. Elders and deacons, three of each, were set apart by the reading of the Scriptures, exhortation and prayer. The church now numbers one hundred and twenty-five.—[B. F. Manire, July 18, 1883.

I have just returned from Mooresville; I went on Saturday last, expecting to remain for a week or more and help the congregation in a protracted effort, but found the farmers behind with their work, and sickness (fever) in almost every family; so the meeting was not protracted. Some neighborhoods in my field of work, are suffering from excess of rain and sickness, and Mooresville is one of them; Valhermosa Springs and Landersville are also suffering from the same causes. The Martin Bros., sold six coffins last week, and one this morning, and there are indications that the demand will not grow less for some time. Sister Ida Irwin was one of the number of last week. I am afraid that the prospect will not be as good for building up in this field as it was the past year; it certainly is not at this time. It is expected that Bro. J. M. Barnes will be with me at Mooresville, from the 15th to the 22nd of September. *I hope so.*—[A. C. Henry, Hartselle, Alabama, July 16, 1883.

Bros. Walling and Boles had an appointment near this place last Lord's day, Bro. Boles failed to come; Walling preached one discourse, Rom. x: 13; "For whosoever shall call upon the name of the Lord shall be saved." At the conclusion five persons came forward and made the good confession without a song, or even an exhortation; this is a place destitute of preaching brethren, only two besides myself. We think that some good could be done here if we could have more preaching. Bro. Walling has promised to come back and assist Bro. Loge Gousby to hold a meeting at Senter's Hill, five miles from this place; they are a small band of brethren at that place. Bro. Walling is preaching almost exclusively in such destitute places, and we would be glad if we had many more preachers, who were willing to labor among the poor, and more brethren that were willing to send preachers to such places. Everywhere in this country can the Macedonian cry be heard, "Come over and help us."—[R. D. Floyd, Baker's X Roads, White County, Tennessee, July 18, 1883.

Second Lord's day in July we began a meeting in a forest five miles South of Lebanon on the Murfreesboro pike, and continued till Friday night. Preaching was done in the woods in the day, and at private houses at night. Six were added to the Lord's army, for I trust they "*obeyed from the heart* the form of doctrine delivered." Some years ago Bros. G. Lipscomb and Cook held a meeting in the same neighborhood, which resulted in great good. The good people there, still remember and love these brethren for their work's sake. It is in all probability, the seed they planted, which now shows itself in a rich harvest. When "the sower soweth the word" in tears, self denial, trials and prayers unceasing, God will certainly give the increase, for his word will not return void. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall come again with rejoicing, bringing his sheaves with him." We hope to have ere long a congregation organized in that community. Some more work, self-sacrifice and many earnest prayers will accomplish the desired end. The brethren and sisters of Ephesus congregation contributed much to the meeting by their songs, presence and help in general. Many join me in saying the ADVOCATE grows better. I wish every body could read your articles on church edification, obedience, forgiveness and all articles you write. We are now in a meeting at this place. No additions yet.—[E. A. Elam, New Middleton, July 17, 1883.

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HE WILL NOT DEBATE.

Just as we expected, J. R. Graves refuses to debate, or to discuss the propositions he goes round over the country preaching. He says he has *no time*. An honorable man always has time to correct any error he may have made. Mr. Graves has always had time to follow up pedobaptists, and debate with them, even some very small guns among them, until Mr. Jacob Ditzler got hold of him. Since that, he has no time even for pedobaptists. His brethren have urged him time and again to meet our brethren and discuss differences, but to the present he has wriggled, and twisted, and backed out of the responsibility, and he will still continue to boast, and keep out. He will die without defending what he teaches in this way. The reason is, he knows he cannot defend his teaching against our brethren. He is still calling for Lard, who refused to debate with him because he considered Graves unworthy of notice. Graves still announces himself willing to debate with Lard, Franklin, or Tolbert Fanning, all of whom are in their graves, and he knows it. But he wishes to make the impression upon his readers that the men are alive, and he is willing to meet them. Why don't he propose to meet some of our living men? We have many who are more than his equal in scholarship, and who know how to discuss for the truth's sake. But Graves does not want the truth. We remember how hard our brethren pressed him, (in 1875 I think,) and how he finally twisted out, and got his brother-in-law, Griffin, to do the talking for him, and he (Graves) sat by and saw him so thoroughly beaten in debate with D. Lipscomb, that he has feared ever since to meet our brethren. He would not for the world meet D. L. He says our brethren only wish to debate for the perquisites. Poor fellow! He would not come to Longview and misrepresent other religious people, until his brethren ran round among these heretics and made him up *one hundred dollars* for three sermons. There is perquisites in *this*, as well as in patent eye sharpeners, trusses, etc. We know well enough that no amount of *perquisites* can ever induce Graves to meet one of our brethren in fair debate. So far as giving our brethren notoriety by debating with him, this is just what they dread; they do not covet such notoriety.

Not many leading Baptists will endorse Graves. His own brethren, in their convention held in Longview a short while after he was here, refused to recommend his books to their brethren. One remarked, he did not want the book, and that "we should be careful what books we recommend, and not send out such as create division in the churches," and, said he, "I speak as unto wise men, judge ye what I say."

J. B. Vaughn, the pastor of the Baptist church at this place, says he shall set himself as a wall of fire against Campbellism and its teaching, from this time forth. So will I. I have as little patience with Campbellism as with Baptistism. I am for the destruction of all humanisms in the work of God. But it does vex Baptists, to have us preach the word of God, and see the people obey it. They lock their church doors, turn us out, and have no love for us, simply because we preach the word. This will be all right when the Master comes.

ON THE WING.

On Friday before the fourth Lord's day in July, I left home for Pope, six miles below Jacksonville, Cherokee County, where I preached to the people, and to a few brethren who have gathered in here lately from the other States, mostly from Kentucky. A son of Bro. J. F. McCoy, of Kentucky, Bro. Robt. McCoy, aided me in the meeting by prayer and song. Bro. Robert is a young man, full of Christian zeal, and well taught in the Scriptures. He will ere long be preaching the unsearchable riches of Christ.

I stopped with Bro. Bedford Gray. He and his wife, Sarah Gray, have been a long time in the service of the Master. He was for a long time an elder of the church in Briansburg, Ky. These have lost none of their zeal for the cause of Christ, by the length of time they have been cut off from church privileges. Sister Gray says her heart burns within her when she sees the people so much in need of gospel teaching, and none to tell them the true plan of salvation.

Bro. Shelton, a son-in-law of brother and sister Gray, is a zealous Christian, too. He is a "section boss" on the railroad, and says he has demonstrated that a man *can* be a Christian, and work on the railroad, too.

The cause will succeed here after awhile. Pope is six miles below Jacksonville, where some of our brethren have preached a few times, and where a Bro. Gragard lives. He keeps the town stirred up on the subject of religion, and is fully able, I learn, to cope with any of the sects. I hope he will go to preaching in the right way. The field in East Texas is large. We need preachers, and gradually they are being developed among us, and the time is not far distant when the gospel of Christ shall ring out all over this country, to the discomfiture of sectarianism. Already their growl is going up. At Troupe, at Henry's Chapel, six miles from Troupe, and at this place, where I have preached the truth without any reference to the teaching of sects, and have left them to draw their own inference, and make their own application, they have become terribly enraged. The most of our opposition, however, comes from those who have not, and will not hear us,—a few religious bigots, who think their craft in danger, and who attempt to save it by misrepresentation and calumny. But this will not do with the people who hear the word. They know that these are misrepresentations, intended to wrong us, and they come to hear us.

We are preaching the word through this country, and intend to press on. And while I am forbidden by some religious leaders to preach in certain communities, I am the more determined to answer the call of earnest souls there, and to preach at every hazard. If they close their church doors, I will preach under the shade of a tree. The people shall hear the truth; they have been led by these blind sectarian leaders long enough Men who are ignorant of the truth, and will not learn, and are determined to keep the people in ignorance of the truth, ruin souls, only for the purpose of keeping up religious parties which divide and distract the people of God, must be taught that the people can think for themselves; and the people are thinking and acting for themselves. In all this I have never named one of the sects round about, and have simply preached the word, and the people have obeyed it. Many more will obey, and this enrages the sects. "Whom the gods would destroy, they first make mad."

We set a congregation of disciples in order six miles below Jacksonville, with *fourteen* members. The Lord bless and keep them. These are noble brethren and sisters. We hope to meet them again.

PREACHING APPOINTMENTS.

If the Lord will, I expect to preach at the following places at the time appointed: Fifth Lord's day in July, Centralia, Trinity county; first Lord's day in August, Troupe, Texas; second Lord's day in August, Terrell, Texas; third Lord's day in August, Bellvue, Texas; fourth Lord's day in August, Hope, Arkansas. I will be glad to meet as many brethren at these points, as possible. And I sincerely hope that some good brother or sister will take it on themselves to have me a good list of subscribers made up for the ADVOCATE, and money and names ready when I come. Brethren, help me to spread this good old paper.

We are informed that while the Baptist convention was in session at Cleburne, recently, the announcement was read in the convention that one of their preachers would "preach in the Christian (Campbellite) church, on Lord's day, etc. When it was read with Campbellite in parenthesis, some of the Baptist brethren moved to strike out the word Campbellite. A discussion arose, when it was finally decided to let it remain. We think if they had no more respect for us than this, that the brethren in Cleburne should have had more respect for themselves than to let them use the house.

Bro. Srygley goes to the office of the *Old Path Guide*, and C. McPherson takes his place in Texas department of same paper. Here's my hand, Bro. Mac. Do all the good you can, and I'll do the same. Texas is a large field. If Bros. Wilmeth and Burnett bring up their departments all right, we will do good.

Dr. R. T. Walker was at the State Meeting in Ennis, with his old Macedonian cry. I hope he may succeed in getting some one to preach at Trinity. He has had the misfortune to always live where there was no church, yet through it all, he has not deserted his colors.

Don't "scatter flowers" among your audience and have them busy culling and making boquets when you are preaching. Send *arrows* of conviction to their hearts, and bring them to repentance. We will take the flowers when the eternal spring time comes.

Bro. Ratliffe expects to reach Texas some time in September. His wife's health prevents him getting here at an earlier day. His last card was mailed in Kentucky.

Will brethren please send us short reports of the churches?

CARRIES ITS OWN MORAL.

In one of our New England cities, a few days ago, three wretched tramps were brought before the police court as vagrants, having been found in an intoxicated condition in a barn where they had slept the previous night. On examination it was found that each one had been a former resident of the city, and was well known.

One of them had been, only a few years ago, the superintendent of the foundry department of an extensive and widely known manufacturing establishment, receiving a yearly salary of $2,500, and having a pleasant home occupied by wife and children, and being a man once respected and esteemed by those who knew him. The two others had been workmen under him whom he had discharged for neglect of their work, for drink, and he himself was finally dismissed for the same fault.—*Ex.*

PRIDE AND HUMILITY.

NUMBER I.

I propose to offer some thoughts on the two words which head this article, as I do not recollect of seeing an article on these words in the ADVOCATE. These two words stand in contrast to each other, and may be called relative words, like father and child.

Pride is a great, common, and almost a universal, and a most hateful sin to God. All sin is hateful to him, but if there is any one sin more hateful to him than another, it is pride. We may suppose it was the sin of the devil and the fallen angels, from the expression of the apostle, but a novice or young clergyman, being lifted up with pride, fell into the condemnation of the devil. 1 Tim. iii: 6. Jude 6: "The angels that kept not their first estate, but left their own habitation, he hath reserved in everlasting chains to the judgment of the great day." 2 Peter ii: 4: "And spared not the angels that sinned, but cast them down to hell." We may suppose it was the first sin he infused into Adam and Eve, desiring to be as gods, knowing good and evil.

Pride is a high opinion of one's self, a desire to be above others, to outshine them, to outshow them, like Diotrephes to have the pre-eminence above others. John 3: 9. There are two kingdoms in this world, the kingdom of God and the kingdom of the devil, the kingdom of pride and the kingdom of humility, and the whole human race are in one or the other of these kingdoms. There are but two characters now on earth, the righteous and the wicked, and there will be but the two characters at the judgment. Matt. xxv: 31–46. There are but two roads leading to these two places, heaven and hell, and these two places will contain the whole race after this life is ended. All the race now on earth are on their way to these two places; they are on either the road to hell, or in the narrow way to heaven. Matt. 7. The way out of the kingdom of the devil into the kingdom of God, is as plain as words can make it. It is to believe in God, and in his Son Jesus Christ; to confess him before men; to forsake all sin; to be immersed into the name of the Father, and the Son, and the Holy Spirit, and these acts bring us into the kingdom of God, into the school of Christ, the one body, where we have many lessons to learn, and one of these lessons is humility, which I have been trying to learn more than seventy years; but alas! I am a dull scholar, I have made but little progres in my studies. That there are but the two kingdoms, read John iii: 5, Colossians i: 13. Translated out of the kingdom of darkness into the kingdom of his beloved Son, by faith in him, and by being buried with him in immersion, (Col. ii: 11,) and by being raised with him to seek the things which are above (Col. iii: 1–3, Rom. vi: 1–23, Acts xxvi: 18,) turn them from the power of Satan to God. The devil, to save himself, says that all these passages refer to the immersion of the Holy Spirit, which is not once named in either of these epistles, nor hinted at.

If he did not know that immersion was the one burial, which Christ commanded in order to get out of his kingdom into the kingdom of Jesus Christ, how does it happen that he has erected all his batteries against immersion, the Lutheran reformation in 1517 to 20? How can he attack so persistently what he does not know what he is attacking; Full well you reject the ordinance of God, that you may hold to your own tradition. Matt. xv., Mark vii. But it is so much easier to teach the theory than it is to practice the gospel. We have all partly lost the practice of Christ's precepts. The religion of Christ, as it is taught by him, is a very simple thing; it consists of two parts,—doctrine or teaching, and practice. The religion of the Bible calls for *obedience* from the first chapter to the last. "Blessed are they that do *his commandments*. Rev. xxii: 14.

There are two master passions in the human breast,—pride or ambition, and lust. The former has done more injury to the kingdom of Christ, than the latter. See the history of Rome, the Hierarchy for the last twelve hundred years where it has prevailed, in its contests with human governments for the supremacy. All false religions and corruptions of the Jewish and Christian religions end in lust, in the cohabitation of the sexes. So testifies the Bible, and all history, and all observation. Man and woman are the actors on the stage of this world. See Romanism, Mormonism, and Mohamedanism. The three predominant traits in the character of the religion of the Carpenter, are purity, simplicity, and humility. Most of the religions called Christian among papists and protestants, are a burlesque on the Carpenter, hanging on the tree naked, with the nails in his hands and feet, and the crown of thorns on his head, his side open with the spear, and the blood gushing from his side, while the cry, My God, my God, which rent the rocks and temple, was uttered from a heart full of love for his enemies, which he uttered in that compassionate prayer, "Father, forgive them; they know not what they do."

JACOB CREATH.

ARE CHRISTIANS HYPOCRITES?

A young man told me not a long time ago in an inquiry-room that he believed that "Christians as a rule were hypocrites." This was an unusual declaration of faith, but I was curious to know upon what grounds he had reached such a conclusion; so I asked him: "Is your mother a Christian?" He replied: "She is a member of the church." But I said: "Do you believe your mother is a hypocrite?" "That is not a fair question," he retorted with an impatient movement of his body and with a quiver in his chin, "You ought not to ask me to be my mother's judge." "But," I replied, "you have not hesitated to judge me and my mother; now be honest and accept the logic of your faith, no matter who it condemns. Do you believe your mother who is a professing Christian is a hypocrite—deliberately pretending to believe and be something that she knows she is not?" Bursting into tears and with a choking voice, he said with a passion that I am not able to put into type: "If my mother is a Christian why has she never spoken to me about my soul? Why does she never strive to make me a Christian? She has often gone with me to the theatre; she is interested in almost everything that will be for my benefit in this world, but she never speaks to me about the world to come."—*Ex.*

ITEMS, PERSONALS, ETC.

Bro. F. D. Srygley has begun his editorial work on the *Old Path Guide.*

Three were baptized at E. G. S.'s meeting at Beech Grove, Maury County.

Our senior editor has been having chills the last week or two, but has shaken them off, and is better.

The *Apostolic Times* considerably increases the amount of its reading matter by issuing a supplement weekly.

Bro. F. G. Allen was not so well at last accounts, an abscess having formed on his left breast. It is hoped, however, that this will in the end relieve him.

The church house called New Bethel, at Borden Springs, Ala., was burned on the night of the 17th of July. Loss about eight hundred dollars. The fire was thought to be an incendiary's work.

Nothing hindering, we will next week begin the publication and review of the tract entitled, The Theological Grub Axe. We will be glad for our readers to induce as many of those who think there is merit in the tract, to read the review.

D. L.

Bro. Joseph Hill died in this city some days since, aged nearly seventy years. He was an Englishman, having come to this country years ago, and located in this county. Hill's Chapel was built greatly by his efforts. He was a good and conscientious man.

Dr. L. C. Chisholm has in his vineyard near this city a seedling grape of a new variety, his own raising, which is superior in many points to any we have seen. It is large, has a delicious flavor, and is very hardy, as it has not rotted a particle, even this damp season, when all others are badly spoiled, and is ready for market several weeks earlier than any grape in the vineyard.

General News.

The jury in the Polk case, to the great surprise of all, brought in a verdict of guilty, and fixed the penalty at twenty years in the penitentiary, and also to return the amount of the defalcation, nearly four hundred thousand dollars. A motion has been entered by Polk's counsel for a new trial.——There is no change in the telegraphers' strike. The operators want an increase of 15 per cent and a slight reduction in the hours of work.——Extensive forest fires have been raging in Oregon.——On the Belcoe cotton plantation, near the mouth of the Arkansas river, where convicts are employed, Overseer Werner permitted three negroes to flog to death a young machinist named Charles Mast, who had been sentenced for dodging the payment of a three dollar board bill. They were all four arrested and placed on board a steamer, when a pursuing mob fired upon them, killing one of the negroes and wounding Werner.——There are rogues who advertise to furnish good positions to teachers. When correspondence is opened a registration fee is asked, which the teachers innocently pay. Of course, they never hear anything more in regard to the matter.——A spark from an engine set fire to some jute on Harbeck's dock, New York, and the flames spread with frightful rapidity over the dock and to the shipping. Twelve firemen and several sailors were injured, and there may have been cases of drowning. The loss aggregates $1,000,000.——The Steamer City of Washington, bound for New York from Vera Cruz, has put off twenty-seven yellow fever patients at Havana. Three, including the ship's doctor, have died.——A prisoner who was being taken to an Ohio Penitentiary, jumped through a car window when the train was going at the rate of thirty miles an hour, and has not since been seen.——Gen, Ord. U. S. A., died at Havana, recently of yellow fever. He contracted the disease on board the Steamer Washington, bound from Vera Cruz to New York.——A New York lady has sued a milkman because his employes made so much noise with their milk cans in early morning that she could not sleep.——The suit involving the question as to whether the Brooklyn bridge is a lawful structure, or whether it obstructs navigation, has been appealed to the Supreme Court at Washington. Mr. Abraham B. Miller, a wealthy warehouseman, is the complainant.——The golden spike has been made and suitably engraved, which is to be driven in a few weeks in the last rail of the Northern Pacific transcontinental line. The ceremonies of this important event will take place about ten miles west of Helena, Montana, probably about the latter part of August.———A shipment of three hundred bushels of red oak acorns has been made to Germany for planting on untillable lands and hillsides. This tree is found to do well in Europe, and its wood is valuable. The acorns were gathered in Missouri at an average cost of $1 per bushel.——A shortage of from $30,000 to $50,000 has been discovered in the accounts of John Heckmer, late supreme treasurer of the Catholic Knights of America. He had held the office for over five years, during which time he handled over $400,000. His bond for $5,000 is worthless. The discovery causes great surprise in Catholic circles. Heckmer's home is in Grafton. He has disappeared.

FOREIGN.—The terrible ravages of cholera in Egypt still continue. A Cairo correspondent of a London paper says the actual number of deaths in one day last week was six hundred. A want of medicines and medical treatment, together with the almost absolute disregard of any sanitary precautions by the ignorant and degraded population, accounts for the fearful mortality——Two majors and ten lieutenants in the Egyptian army were sentenced by a court-martial to seven years penal servitude in Soudan for complicity in the massacres last year.——Four great railroads, built or building, in Mexico, and two that are projected, have American presidents. The rapidity with which that country is becoming Americanized is a feature of the day.——It costs Turkey over $15,000,000 annually to support the Sultan and his harem.

False modesty is the most decent of all falsehood.—*Carlyle.*

Home Reading.

DEACON EMMONS' EXPERIENCE.

The communion service of January was just over in the church at Sugar Hollow, and people were waiting for Mr. Parkes to give out the hymn, but he did not give it out; he laid his book down on the table and looked on his church.

He was a man of simplicity and sincerity, full in earnest to do his Lord's work, and to do it with all his might, but he did sometimes feel discouraged. "My dear friends," he said "you all know, though I did not give any notice to that effect, that this week is the week of prayer. I have a mind to ask you to make it for this once a week of practice instead. Perhaps you will find work that ye knew not of lying in your midst. And let us all on Saturday night meet here and choose some one brother to relate his experience of the week. You who are willing to try this method, please to rise." Everybody rose except old Amson Tucker, who never stirred, though his wife pulled at him and whispered to him imploringly. He only shook his grizzled head and sat immovable.

Saturday night the church assembled again. The cheerful eagerness was gone from their faces, and they looked downcast, troubled and weary—as the pastor expected. When the box for ballots was passed about, each one tore a bit of paper from the sheet placed in the hymn book for the purpose and wrote on it a name. The pastor said after he had counted them: "Deacon Emmons, the lot has fallen on you."

"I'm sorry for it," said the deacon, rising up and taking off his overcoat. "I hain't got the best of records, Mr. Parkes, now I tell ye. Well, brethren, I am pretty well ashamed of myself, but no doubt I ought to be, and may be I shall profit by what I've found out these six days back. I'll tell you just as it come. Monday, I looked about me to begin with. I'm amazing fond of coffee, and it ain't good for me, the doctor says. So I thought I'd try on that, to begin with. I tell you it come hard! I hankered after that drink of coffee dreadful! Seemed as though I couldn't eat my breakfast without it. I feel to pity a man that loves liquor more'n I ever did afore in my life; but I feel sure they can stop it if they'll try, for I've stopped and I'm a goin' to stay stopped."

"Well, come to dinner, there was another fight. I do set by pie the most of anything. Our folks always had it three times a day, and the doctor he's been talkin' and talkin' to me about eatin' pie. I have the dyspepsy like everything, and it makes me useless by spells, and I was readin' the Bible that morning while I sat waiting for breakfast, for 'twas Monday, and wife was kind of set back with washin' and all, and I come acrost that part where it says that the body of a Christian is the temple of the Holy Ghost. Well, thinks I, we ought to take care of 'em, if they be, and see that they 're kep' clean and pleasant like the church; and nobody can be clean and pleasant that has dyspepsy. But come to pie, I felt as though I couldn't; and, lo ye I didn't; I eat a piece right against my conscience; facin' what I knew I ought to do, I went and done what I ought not to! I tell ye, my conscience made music of me considerable, and I said then I wouldn't never sneer at a drinkin' man no more when he slipped up. I'd feel for him, and help him, for I see just how it was. So that day's practice giv' out, but it learnt me a good deal more'n I knew before.

"I started out next day to look up my Bible class. Well, 'twould take the evenin' to tell it all, but I found one real sick, been abed for three weeks, and was so glad to see me that I felt quite ashamed. Then another man's old mother said to me, before he come in from the shed: 'He's been sayin' that if folks practiced what they preached, you'd a come round to look him up afore now, but he reckoned you kinder looked down on mill-hands. I'm awful glad you come.' Brethren, so was I. I tell you that day's work did me good. I got a poor opinion of Josiah Emmons, now I tell ye, but I learned more about the Lord's wisdom than a month of Sundays ever showed me.

"Now come fellowship day. I thought that would be all plain sailin'; seemed as though I'd got warmed up till I felt pleasant toward everybody; so I went round seein' folks that was neighbors, and 'twas easy; but when I come home at noon, Philury says, says she: 'Square Tucker's black bull is into th' orchard a tearin' 'round, and he's kicked two lengths o' fence down flat! Well, the old Adam riz up then, you'd better b'lieve. That black bull has been a breakin' into my lots ever since we got in th' aftermath, and it's Square Tucker's fence, and he won't make it bull-strong as he'd oughter, and that orchard was a young one just a comin' to bear, and all the new wood crisp as cracklin's with frost. You'd better b'lieve I didn't have much feller-feeling with Amos Tucker. I jest put over to his house and spoke up pretty free to him, when he looked up and said, says he: 'Fellowship meetin' day, ain't it Deacon?' I'druther he'd ha' slapped my face. I felt as though I should like to slip behind the door. I see pretty distinct what sort of life I'd been livin' all the years I'd been a professor, when I couldn't hold on to my tongue and temper one day."

"Breth-e-ren," interrupted a slow, harsh voice, somewhat broken with emotion, "I'll tell the rest on't. Josiah Emmons come around like a man and a Christian right there. He asked me for to forgive him, and not to think 'twas the fault of his religion, because 'twas his'n and nothing else. I think more of him to-day than I ever done before. I was one that wouldn't say I'd practice with the rest of ye. I thought 'twas everlasting nonsense. I'd ruther go to forty-nine prayer meetings than work at bein' good a week. I b'lieve my hope has been one of them that perish; it ha'n't worked, and I leave it behind to-day. I mean to begin honest, and it was seein' one honest Christian man fetched me round to't."
—*Christian Messenger.*

GIVE YOUR BOYS LAND.

A friend who is much attached to farming, and very enthusiastic in investigating agricultural subjects, tells me the following facts about his early boyhood: My agricultural propensities began to develop very early. My first impressive experience was in planting beans. One morning finding that my beans had come up, and thinking that Nature had made a mistake, I proceeded to rectify it by inverting their natural position. I soon found, however, that Nature knew her own business better than I did. This bit of valuable knowledge gained by experience, kindled a strong enthusiasm for experiment. My father allowed me a small patch of ground containing a few square rods, which I cultivated with an increasing interest, in the meanwhile asking my elders all kinds of questions. As I grew older he increased my small domain, and I began to make money, selling my potatoes and popcorn, and saving the proceeds until I could buy a sheep, and next a pair of steers. Plants and animals were friends in whom I took a lively interest, measuring them from time to time to see how much they had grown. This communion with plant and animal life wedded me to the farm, and kindled my curiosity to read all I could find on agricultural subjects.

An important lesson which all men must learn in youth, or suffer the consequences in later life, is the value and use of money. This can be taught practically in no better way than by allowing a boy to manage his own cash account, which implies that he has a means of earning something. By the plan which has been suggested, he not only takes a greater interest in the farm, but also becomes discreet in the use of money. Let the boys have some land of their own, and they will not leave it.—*H. Q. W., in American Agriculturist.*

INTELLIGENCE OR INSTINCT.—A story is told of a woman in Boston who discovered and located a leak in the waste-pipe of a wash-bowl by taking advantage of the fondness of cats for the oil of valerian. Having put two cats into the parlor where an offensive odor was perceived the woman poured the oil into the basin of an upper room and watched for the results. Shortly the cats began to sniff the air and move toward a closet through which the waste-pipe ran, then jumped upon a shelf and purred as if enjoying a great luxury. The wall was cut away to expose the pipe and a considerable leak was found at the spot pointed out by the cats.

WHAT I FOUND IN MY BOY'S POCKET.

The morning after Fred came home from college for his holiday vacation, he brought me his coat, pointing significantly to certain rents in the lining, and to the worn binding on sleeves and front. The demand was not unexpected and I was soon seated in the little sewing chair, with a work basket on one side, and a roll of pieces and stick of braid in my lap, equipped for the renewing process; quietly happy too, in having something to do for my boy, whose three months' absence had told on my mending basket, as well as upon everything else in the house.—Fred, meantime had donned his best suit, given me a good-bye kiss, and sauntered out to meet "the boys."

Busily I stitched away for two hours, mentally commenting the while on the improved appearance of my boy, and wondering if other eyes than those of his mother would note the change. Then, as I turned the coat over to see if anything more was needed in the way of repairs, two letters fell out of the breast pocket.—The envelopes were soiled and worn through on the edges, but the face still showed Fred's name in the delicate tracery of a woman's hand. Of course I read the letters—what mother would not?—then, with tears of gratitude I thanked God for having given my boy such a friend. They were notes Fred had received before leaving home from one who for three years previous had been his Sunday-school teacher, and he had carried them with him, and had read them over and over, until the folds would scarcely hang together. The longer one had been written shortly before he left for college, and was brimming with affectionate solicitude in view of the temptations that would beset him in his new life. Tenderly she pleaded with him to accept Jesus as his Savior, to begin his life work under the banner of the cross. And in closing she commended him most earnestly to the loving care of his heavenly Father. In short, it was just such a letter as I, his mother, had longed to write him, and dared not.

Why is it—can any one tell?—that so often between parent and child, even the most tenderly attached, there grows up such a barrier to all interchange of thought on religious subjects? Day after day, all his life long, I had prayed for my boy often with agonizing cries as years have rolled by, without witnessing his consecration to the Master. And yet, when I have longed to speak to him of these things, my tongue has refused to articulate a word. But how thankful was I that from one whom I knew he loved and revered, such words had come to him! Yet more thankful that they had been written words—words that he could read, as evidently he had done, again and again, and which must have their impress on his life. Oh, if teachers and friends would do this oftener—would embody their warings and entreaties in some form more permanent than fleeting sound—would not more souls be born into the kingdom? Spoken words, however earnest, oftentimes make little impression, and are soon forgotten. But, with the young especially, a few penciled lines from one loved and respected are carefully treasured, many times re-read, and often productive of the happiest results.

Replacing the letters in the pocket, I hung the coat away, resolved to say nothing to Fred or to any one else about the matter, but anticipating with a sort of satisfaction the warm grasp of the hand with which I should greet Miss B., when next we met, because of her interest in my boy.
—*Christian Union.*

Some of the greatest sacrifices have been made, not by heroes and martyrs who live above the centuries in immortal fame, but by nameless and forgotten women and children, who have borne the heaviest cross with silent lips and ungrudging soul, never dreaming that there was anything very sublime in their endurance.—*Rev. Frank Walters.*

If you make it the rule of your life to escape from what is disagreeable, calamity may come just the same, and it would be calamity falling on a base mind, which is the one form of sorrow that has no balm in it.—*George Eliot.*

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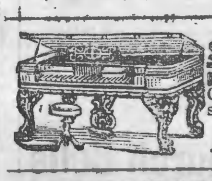

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Low Middling	9
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GINSENG	1 50 to 1 65
BEESWAX—Choice	3
DRIED FRUIT—Apples	4
Peaches, halves	4
" quarters	3½
TALLOW	7½
POTATOES—Irish, per bbl	75 to 1 00
PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1¾
FEATHERS—Choice	55 to 60
BUTTER	10 to 15
CHICKENS—Hens	20
Young Chickens	01 to 16
EGGS	10
HIDES—Dry Flint	15 to 16
Dry Salted	11 to 13
Green Salted	7½ to 8
WOOL—Tub Washed	32 to 34
Unwashed, Clothing and Combing	18 to 22
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FLOUR—Superfine	4 25
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CORN—Sacked in Depot, white	49½
New, from Wagon, shelled	48
" " " in ear	50
OATS—Sacked in Depot	47½
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BARLEY—from wagon	50
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BACON—Clear Rib Sides	11¾
Shoulders	8
LARD—Buckets	13½
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HAMS—"C. C C."	13 to 13½
COUNTRY MEAT—Shoulder	8½
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Hams	11½
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BULK MEATS—Clear Rib Sides	10¼
Clear Sides	11⅛
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SUGAR—New Orleans (kettle) per bbl	7¼ to 8
Yellow Clarified	8½ to 9
White Clarified	9 to 9¼
Granulated	9¾ to 10
Crushed and powdered	10½
A Coffee	9¾ to 10
MOLASSES—New Orleans	45 to 58
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	8¾ to 9½
NAILS—10d	3 75
Horse shoes	5 00
SALT—Seven bushel barrels on cars	1 80
5½ bushel bbl	1 40
LEATHER—Oak Sole	35 to 40
Buffalo Slaughter	27 to 25
Hemlock	24 to 27
In Rough	20 to 24
SEEDS—Herd's Grass	1 00 to
Blue Grass	1 00 to 1 15
Clover	
Timothy	2 25 to 2 50
Orchard Grass	1 40 to 1 2
German Millet, from wagon	
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NON-RESIDENT NOTICE.

(Circuit Court, May Rules, 1883.)

Hittie Nolen vs. Lee Nolen.

In this cause it appearing to the Clerk from the allegations set forth in the bill, that defendant is a non-resident of the Stat Tennessee, so that the ordinary process of cannot be served upon him, therefore orders that publication be made in the GOSPEL ADVOCATE, a newspaper published in Nashville, Tennessee, once a week, for four consecutive weeks, requiring the said defendant, Lee Nolen, to appear at the courthouse in the city of Nashville, on the 4th Monday in June next, then and there to plead, answer or demur to complainant's bill, or the same will be taken for confessed and the couse set for hearing ex-

Witness, J. E. ALCRICH, Clerk,
By H. C, Hudson, D. C.

ELI T. MORRIS, Sol. for Compl't.

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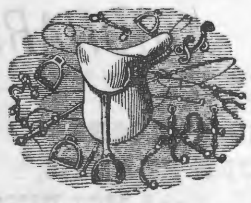

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EDITORS:

D. LIPSCOMB, E. G. SEWELL.

Give While You Live.

BY REV. DWIGHT WILLIAMS.

Give while you live:
If, as the Scriptures say,
The good we give away
Brings us a richer store
Than we enjoyed before
Of blessing and of peace,
Ere then thy life shall cease,
The blessed secret learn,
And see the glad return
Of golden seeds you sow
On fields of human woe;
The time to give is this,
And reap a pleasant bliss.

Give while you live:
How many at the last,
When life's sweet day is past,
When they can drink no more
Of pleasure's gathered store,
Make mournful haste to give
Just as they cease to live;
As launch their boats away,
They can not make delay
To see the ripened corn
They should have sowed at morn;
But leave untasted all
The joy beyond recall.

Give while you live:
Rich commerce of the heart;
'Tis God's own secret art;
He gives and multiplies,
And droppeth from the skies
The rain, the light, the dew;
He giveth all for you;
He gives and ever lives;
That you may give, he gives;
O charity is gain,
Give though it cost you pain;
'Tis wasteful to withhold
Your love, your prayers, your gold.

Give while you live:
Your dying gift may fail
To hush the world's sad wail;
Your gold laid up with care
An enemy may share;
The shameless prodigal
Perchance may waste it all;
Give, and the influence
May save from rank offense
The children of your love;
Lay up much wealth above,
Since God gives back the price
Of all your sacrifice. —*Selected.*

WHEN WAS IMMERSION FIRST PRACTISED?

We heard of a preacher saying a few weeks since, that for the first three hundred years of the Christian era, there was no such thing as immersion. He said that Christ was not immersed, and that there were no immersions in the days of the apostles. This preacher, as we learn, was a Methodist preacher. John Wesley is recognized as the Father of Methodism, and he says, in his notes on sixth of Romans where burial in baptism is spoken of, "Alluding to the ancient manner of baptizing by immersion." This young man, who denies immersion in those early days, therefore, repudiates his Father, and his teaching. When Wesley admits this much, he acknowledges that immersion was the order in the beginning, which is equivalent to acknowledging that immersion is precisely what God ordained. This is all we could wish, is to acknowledge that God ordained immersion. So this young preacher not only repudiates his Father, but repudiates God's authority when he says there was no immersion in the first days of Christianity. And then still worse, we understood that this same young preacher, within a week after denying that there was any immersion for the first three hundred years of the Christian era, went to the creek and immersed some persons that would not accept sprinkling or pouring. He therefore virtually denied that this act was ordained of God, and yet performed it right upon the denial of divine authority in it. We did not learn what his formula was, but we suppose it was the usual one, which is, that it is done by the authority or command of God, and yet he does not believe it to be by the authority or command of God at all, thus assuming a thing to be a command of God when he believes it is only human. It would certainly be interesting reading if he would explain himself out of this dilemma. It is certainly a very serious matter for a man to say he does a thing in the name of God and of Christ, when at the same time he virtually says God never ordained it; that it is only human.

Hope some good brother familiar with the above facts will show this to that preacher, and thus give him a chance to explain. And if he wishes, we will publish his explanation, with such criticism as we may see proper to give.

E. G. S.

THE MEETING AT BEECH GROVE.

We began a meeting with the above brethren, on Saturday night before the fourth Lord's day of July last. The meeting continued until the night of the fifth Lord's day. The attendance was not as large as we have witnessed at this place in former years. There are some good reasons why this was so. In the first place, the congregation is not as large as it once was, by several. Some have died, some moved away, a few gone back to the world, and not very many added for some time past. In the next place, the Methodists were holding a protracted meeting close by, and this, of course, to some extent, diminished the number that would have attended. And in the next place, on account of the rains, some were not done threshing wheat, and two threshers were running in the neighborhood most of the time of the meeting, which also hindered some. Still we had a fair attendance all the time, and we hope considerable good accomplished. These brethren seem anxious to build up the cause of truth, and are aiming to have another protracted meeting held this year in some destitute place that they may select, at their expense. They desire to sound out the word to others, as well as to their own immediate neighbors. They have already done some good work in this direction, as we mentioned in the ADVOCATE in the spring. We hope many other congregations will do likewise, and that this one will abound more and more. The number baptized at the meeting was given in an item last week. E. G. S.

A QUERY.

Does *born*, in 1 John iv: 7, also v: 1, have the same meaning as *born* of *water and spirit* in 3rd chapter of gospel by John, the Savior's language to Nicodemus? O. B. GRAY.

Lynnville, Tenn.

The words *born* in the passages named are from the same Greek word, and mean so nearly the same thing that we do not know how to tell the difference. When Christ used the word in third of John, he had reference to a full obedience to the gospel. And when John used the word in his epistle, he was addressing those who had obeyed the gospel in full, and so we do not see any difference in the meaning of the word in these passages. The word may be, and perhaps is used in different senses in the New Testament, such as beget, begotten, and such like. But in the passages named, we think *born* means the same in all. E. G. S.

In all unbelief there are these two things,— a good opinion of one's self, and a bad opinion of God.—*Dr. H. Bonar.*

MEETING AT PINEWOOD, TENNESSEE.

We began the meeting at this place as announced, on Saturday night before the third Lord's day of July. We had large attendance all the time, except once or twice when hindered by rain.

The congregation at this place is doing very well. We did not inquire the number, but we learned from the deacons, both on the third Lord's day of June and of July that most of the people in the house were members, and partook of the emblems. These things show better than a church book who are members. The whole establishment there belongs to S. L. Graham & Son. They are running a large farm, a cotton factory, carry on merchandise, and every other branch of business that is necessary to make these successful. Every thing is carried on in a business like way and the whole concern moves on like clock work. As a consequence of these regular habits, they go to meeting as regularly and promptly as they do to business. There is never any drag about getting in. When the hour comes they are there. We wish all congregations would try to do likewise. The son in the firm, J. M. Graham is a member, and their leading business manager, J. M. Meacham also, who are always in the right place at the right time, and quite a large number of the employees, especially in the factory and in the stores.

It would be well worth a trip there for any one who is going to run any business of that character, just to see, and learn their manner of procedure. We have seldom seen a congregation of the size of this, with so large a number of young ladies in it. They have a Union Sunday School with Bro. Meacham as the superintendent. The Methodists and Cumberland Presbyterians both have a few members here, and preaching occasionally, though their numbers are small. These brethren assisted young brother Litton to obtain an education, with the understanding that he was to give much or all of his time to preaching. But now, since it was done, he writes them that he has probably preached his last sermon, and thinks of going to the law. He gives a list of reasons almost as long as his arm, why he does not wish to preach, and as flimsy ones as we ever saw any man give for giving up anything. Many of them could be given with equal propriety for abandoning the cause, and going back to the world again. It is fair to say for him, that he promises to pay back part of the money the brethren here paid for his education. But if he treats this promise like he did his promise to preach, it will be some time before the brethren get their money. We trust these brethren will not be disheartened in their efforts to spread the cause by this. They did it in good faith, and will receive their reward. The fault is his, not theirs. These brethren had us to go and preach one day at Old Vernon during the meeting, and for short notice, we had a good hearing, and from what we could see, we think this would be a good point to work. It is about four miles from Pinewood, and there are many people that would hear the truth there, that will never come to Pinewood to hear it. We hope the brethren will arrange to cultivate this field. The number of additions have been given already. This congregation is exerting a fine influence upon that community. E. G. S.

FAMILY RELIGION.

I am requested by a reader of the ADVOCATE, to write an essay for it, on the subject at the head of this article. As a beginning, I quote from Jeremiah x: 25: "Pour out thy wrath upon the heathen and upon the *families who call not upon thy name.*"

The first government and religion authorized of God, was established in the family. The patriarchial religion and government in the family of Adam, lasted to the giving of the law through Moses. *Pater* means father. Adam was a patriarch; and as such, he was prophet to teach his family, priest to offer sacrifice and pray for his family; and he was king to give law under God to his family, and rule them. These offices he held as long as he lived. So Noah was patriarch, so was Abraham, Isaac and Jacob. They all taught their children and offered sacrifice for their households. This we read in Genesis. We read also that Job offered sacrifice for his sons, and prayed for them. There is no form of worship in our Bibles of regular worship, as established in and for the patriarchial age of the world. We read that they offered sacrifices and worshiped God; and that God taught them by angel visits, dreams and visions. In no after dispensation, did God change or interfere with the family relations. The first comment given, with a promise annexed, was put in the decalogue. It reads, "Honor thy father and mother, that thy days may be long upon the land, which the Lord thy God giveth thee." Exodus xx: 12. Why this? Because the family is the germ or spring, out of which society comes. And if the fountain be pure, it will send forth good men and women. But if the family relations be impure and disorderly, society coming from such a source will be impure and disorderly. Hence the curse in our text, "Pour out thy wrath upon the families that call not upon thy name;" that is, stop, or cut off this fountain of evil.

Moses says "He that curses father or mother, let him die the death." Also, "If a man has a son that is stubborn, and will not obey his father or mother; then shall his father and mother bring him before the elders of the city. "And they shall say unto the elders of the city, This, our son is stubborn, and rebellious, he will not obey our voice, he is a glutton and a drunkard. And all the men of the city shall stone him with stones that he die, so shalt thou put evil from among you, and all Isreal shall hear and fear." Deut. xxxi: 18–19–20–21. Moses writes in Deut. xi: 18–19: "Therefore shall ye lay up my word in your hearts and in your souls—and ye shall teach them to your children, speaking of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Thus God taught the Jew. Certainly we are more bound to do so under Christ, who said, "Suffer little children to come unto me." Paul in Eph. vi: 1–2–3–4, says "children obey your parents in the Lord, for this is right. * * * And ye fathers provoke not your children to wrath; but bring them up in the nurture and discipline of the Lord." Now if parents will do as God commanded the Jew and the Christians, there would be no use for the Sunday-school. It is not a divine institution, and it is being substituted for the work the family and what the church ought to do. God's plan is, (1) Family training, (2) For the church to meet every first day of the week to "attend on the apostles teaching, the fellowship, the breaking of the emblematic loaf, and prayers." Why not do so, and bring in your children and neighbors, and thus in God's own appointed way study his word, thus letting God's light house, "the church, be the light of the world." Thus we should avoid the extra expense of light Sunday-school literature and the light songs that have thus come in and taken the place of the deep, solemn old songs of Zion. But this does not prohibit pious people from going where there is no church, and holding a Bible-school on the first day of the week; teaching the Bible, and nothing else. But we may have all the outside teaching we please, and if children are not taught in the family as God commands, we shall never have good society and churches. It is the duty of parents to read the word of God, in the family, morning and evening, and pray with, and for their children. Teach the dear little ones to kneel before going to bed, and say their little prayers. Mother! this is your duty; you can implant truthfulness, virtue and industry, more deeply in their young mind, than any one else can. My mother, even before she was a Christian, impressed on my mind a hatred to lying, laziness, dishonesty and lewdness; and all the good in me, I praise her for, together with Christ's grace, in calling me into His kingdom, and by His grace sustaining me. Parents! you are raising your children either to be good, useful citizens, and for heaven, or to be bad citizens for the penitentiary, the gallows and hell. O, fathers and mothers, save these dear ones. Never sit at your table and eat unless you first thank God. Read God's word to, and pray with and for your children morning and night.

JAMES L. THORNBERRY.

Scyene, Dallas Co., Texas, July 25, 1883.

ON THE WRONG TRAIN.

One who travels much in this age, if he keeps his eyes and ears open, will learn many valuable lessons. The heading of this article suggests a dilemma in which I saw a young man not long since. At all the large cities and towns in the North, they have union depots, from which all passenger trains depart; and one who does not travel much is liable to get mixed. As the clatter of wheels, ringing of bells, blowing of whistles, and especially the din of hotel bummers, the switching of trains, all is in such confusion that if one does not keep his wits about him he is just as liable to get on the wrong train as the right one.

At Dunkirk, N. Y., I boarded the train for the East. Had not been in my seat long before a good looking, sensible young man came in, and placed his baggage just in front of me, his beaver in the rack, and donned his sleeping cap, and was soon in his seat sound asleep. He appeared very drowsy. This may have been caused by excessive work or constant travel, but I suspected from night *revelry and dissipation.* The conductor passed and repassed him several times without disturbing him. Finally we were nearing our first stop, some thirty miles away, when the conductor awoke him. "Ticket, sir." Ticket was produced. "Where are you going sir?" "Going to Chicago of course; that is where I bought my ticket for." "You are right, so far as your ticket is concerned, but *on the wrong train*, sir. This train is going to New York" said the conductor, pleasantly. "I bought my ticket and got on this train, and was *confident* I was boarding the right train." "Can't help that; you are wrong and cannot reach Chicago on this train." The young man, at last waking up sufficiently, looked up into the face of the conductor and pleadingly inquired, "What must I do?" "Stop at the first station and take first train in the opposite direction to which you are now going. Right about, sir."

Reflections—Here is a young man who appears to be intelligent, well educated, honest, and unconscious of his mistake; yet he was on the wrong train and could never reach Chicago on that line. I have often heard men say we are traveling on different roads to mill, all will get there. All these churches are right, only have different roads, and in fact, it does not matter about a church at all; just so a man *is honest*, and thinks he is right, all is right. Two young men start out together in life. One is sober, industrious, truthful, is ready for every good word and work, is a praying man, one that fears God and tries to keep his commandments. But the other is wild, wicked, is a defamer of God and man, is profligate, his feet are always in the path that leads to sin, he scoffs at religion, relies on his own *reason*, instead of God's word. Are they both right? Or do you not *know* that these roads that are in opposite directions cannot lead to the same place? The fact that a man is intelligent does not prove he is on the right train, that he is sincere, honest, does not help the matter. Nor does it alter his condition if he should be asleep and unconcious of where he is going. "No sir; show your ticket." Every one sooner or later will be made sensible of their mistake if they are on the wrong train. Happy are we if we have some friend like the conductor on this train, to wake us up and show us the right road before it is *too late.* And happy are we if we have the nerve and will to "*right about*," when we find we are wrong. Christ says, "Follow me, I am the way." No matter how intelligent, ignorant or honest we may be, we have a *guide book* which tell us what train to get on to land us safely in the celestial city. May God help us all to stick to that train, and not jump off at way stations.

V. M. METCALFE.

IN MEMORIAM.

Died near Nashville, June 25th, 1883, Sophie B., daughter of James S. and Julia P. Shaw, aged 13 years and eight months. This lovely little girl, for six years bore severe affliction without a murmur. Her uniform cheerfulness and bright smiles, when the stamp of death was on every feature, touched all hearts and often drew tears from eyes unused to weeping. Song was her delight, and "Jewels, Precious Jewels," her sweetest melody, because it expressed her love to the Savior of the world. A few days before her death, she said "Mamma, I should wish to live if I could have health, but your baby cannot get well. Perhaps it will be best for me to die. It may make Papa think of being a Christian."

During the latter part of her illness, three of her cousins—Mr. C. Harwood's children died of whooping cough and measles. She was greatly distressed and said of one of them, "If Linnie dies I shall die too." Linnie, dear little child, died with a picture in her hand, "she wished to show to her little brother in heaven." She was laid to rest, from long suffering, on the 18th of June. Sophia was placed by her side on the 25th of the same month. When the precious little ones pass away, the brightness of earth seems to pass with them. The bereaved—the almost broken hearted, who trust the Father, struggle with the sorrow, but the suffering is great, before perfect submission is attained. The flowers that filled home with beauty have withered and died, and when He who called them into life, transplants them to brighter climes, we miss them and are very lonely.

We mourn and forget He does all things well—that in tender love to the little tender plants, He takes them from the clouds and storms of earth, and places them in the green pastures beside the still waters, where the sun lights not on them, nor any heat, and they bloom in beauty immortal, forever. It was "best, mamma, when your baby could not get well," for her to pass to that sweet clime, where she will know no more pain—no more tears, no more weary nights and days. That her loved memory may lead her father to feel the need of being a Christian, may lead him to the Lamb of God who taketh away the sins of the world, is the prayer of

A FRIEND.

MORE PATIENCE.—The boy was in his place in the Sunday school class one Sabbath—uneasy, frolicsome and inattentive, as usual. The teacher almost lost patience with the little fellow, and thus not only failed to teach him any Christian truth, but, as she thinks of it now, showed an impatience which might make him question her sincere desire to do him good. The next Sunday the boy was in his grave, taken out of life suddenly and without warning. The teacher thinks now, unavailingly, of that last opportunity, which was lost. She wishes that she had been more patient, more loving, more faithful. Treat your scholars so lovingly and faithfully that if it should be the last holy day either for them or for you, its recollections may be pleasant, and its influence forever blessed.—*S. S. World.*

We sorely complain of the shortness of time, and yet have much more than we know what to do with. Our lives are either spent in doing nothing at all, or in doing nothing to the purpose, or in doing nothing that we ought to do. We are always complaining that our days are few, and acting as though there would be no end of them.—*Seneca.*

Herein lies a great truth. We are builders of our own characters. We have different positions, spheres, capacities, privileges, different work to do in the world, different temporal fabrics to raise; but we are all alike in this—all are architects of fate.—*J. F. W. Ware.*

Flies spy out the wounds, bees the flowers; good men the merits, common men the faults.—*Hindu.*

Queries.

What authority have we for considering the deacon's work to be attending to the temporal affairs of the church? I remember that Bro. Fanning, in the *Religious Historian*, took the position that the deacon's work was, I believe, even more extended and more spiritual than that of the elder. Such would seem to be the case from their respective characters as marked out by Paul. I have never seen this position controverted by any of our brethren, but it is ignored by them all the time. What is the deacon's work?—[L. C. Wells, Bibb P. O., Texas.

Deacon means a servant, a helper. Its use is frequent in the Scriptures, and always means a servant, a minister, one that works for, or in behalf of another. Matt. xx: 26: "Whosoever would be great among you, let him be your *minister*. Matt. xxii: 13: "Then said the king to the *servants*." Matt.xxiii: 11: "Greatest among you shall be your *servant*." Mark ix: 35: "Be last of all, and *servant* of all." John ii: 5: "His mother said unto the *servants*." John ii: 7: "The *servants* which drew the water." Christ is said to be their *minister*. Deacon means simply a servant. The word minister is very frequently the translation of the word deacon. Deacons are servants, those who serve. The seven appointed to attend to the Grecian widows at Jerusalem, are usually regarded as deacons—though they are not so called in the Bible. The work of the deacons is gathered from the work these seven were appointed to do. Their work was temporary, and soon they were found preaching in the dispersion. If these be the typical deacons of the church, the work of looking after the poor of the church and of seeing that their wants are supplied, is clearly their duty. Paul addressed all the saints in Christ Jesus, at Philippi, with the bishops and deacons. To Timothy, Paul says, "Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. Let these also be proved, let them use the office of a deacon, literally let them serve, being blameless. For they that have used the office of a deacon well, (served well,) purchase to themselves a good degree, and great *boldness* in the faith which is in Christ Jesus." The word translated "use the office of a deacon," is frequently used in the Testament, but is always translated, serve or minister to. These are the only allusions to the deacon in the Testament. It means a servant, it indicates, from the letter to Philippi and Timothy, a special class known as servants. The character of service is drawn from the supposition that the seven were the class of servants referred to as deacons. This idea is somewhat strengthened, by the example of the early churches, as it comes to us through church history. Still the ground is not as clearly defined as we would suppose from the certainty with which it is usually regarded. Bro. Fanning regarded any work done under the direction of the Spirit, as spiritual work. Feeding the poor with the contributions of the church, is just as spiritual work as preaching the gospel. If they attend to all the temporal interests of the church, according to the direction of the Spirit, they do an extended spiritual work. I have never been able to speak with the confidence in reference to the position and work of these *servants*, as I would like.

A very small boy last Lord's day asked his teacher to explain what staves were, and what scrip was. It occurs in Matt. x: 10.—[Wm. Gwin.

Staves were their walking sticks; scrip, their money.

What is the church to do with a bishop, or what can it do, that leaves the church on the first day, and goes to hear a sect preach a funeral? or what can priests do with an officer?—[J. W. Srygley, Landersville, Ala.

They ought to pray for him and admonish him. These are always unfailing resources of a Christian in behalf of those who do wrong. It is one that is too much neglected. "The effectual, fervent prayer of a righteous man availeth much." When one errs from the truth his brethren ought to pray for him. This is always the first means that should be used to reach and save an erring brother. Then he ought to be admonished; if an old disciple, he should be entreated as a father; that is, he ought to be approached tenderly and deferentially, yet he ought to be admonished. It is the duty of the youngest member in the congregation, if he sees the oldest going wrong, to warn him of it. He must do it in a deferential and respectful but earnest manner. But it is his duty to do it, just as much so as it is the duty of the elder to admonish the younger. "The members should have the same care one for another." 1 Cor. xii: 25. The young are to be cautious not to do this in an offensive manner to the aged. When an accusation of crime or wrong doing is made against an old man of established character, it is not to be entertained, save before two or three witnesses. Established character, a life of godliness, must have weight in such matters against charges lightly made.

But the distinction between private and official members is much greater now than in the days of the apostles. Clearly a man was not considered an officer unless he did the work in primitive times. He who does the work is God's chosen officer. He is not always the one elected by men. Sometimes there are two sets of officers in a church. One set chosen of God for their work's sake, are known by their work. The other set elected by men, and known only by their election and the outward insignia of office.

I take it that officers can be unmade or turned out of office by the same power that made them. God's are chosen because and through their doing the work. Whenever they cease to do the work, they cease to be God's officers. Those made by the election of the people, we suppose, can be unmade by election of the people; that is, if a vote declaring them officers makes them officers, a vote declaring them out of office would put them out of office. The great trouble is, churches elect men to office not for their love of the work, but on unscriptural grounds, and when they have no taste, no love, no fitness for the work, election to office never gives these qualifications, and they never do the work. It is sad for a church to have men elected as officers, as overseers, as leaders of the flock, who set examples of lightly regarding the institutions of God, and so lead the members away from Christ and his service, instead of those "that watch for their souls as they that must give account, that they may do it with joy and not with grief, for that is unprofitable for you." But so long as men follow their own wisdom, instead of the law of the Lord, these troubles will exist.

What kingdom is meant in Matt. ix: 35. It says, "Jesus went preaching the gospel of the kingdom." Now, I have been taught that Christ's kingdom was set up on the day of Pentecost. Did he preach his own gospel of his own kingdom?—[Wm. Whitesides, Carlton, Texas.

He certainly did. The gospel is good news. He preached the good news that his kingdom was at hand, even then in its component parts in their midst, and would soon be opened to the children of men.

Was Matthias truly an apostle? Some say there were thirteen apostles. Please give us your idea on the subject, also on Acts ii: 27–31.—[Nannie Billington, Jeffersonville, Ill.

Matthias certainly was an apostle. If that portion of the record is not true and reliable, we do not know what portion of the Bible is. There were at least fourteen apostles: the twelve to the Jews, and at least Paul and Barnabas to the Gentiles. We cannot see why any one wishes to confine the number to twelve. The Scriptures give no intimation that there were to be only twelve. Acts ii: 27–31, is a reference to the prophecy of David, who foretold the resurrection of Christ, by declaring God would not leave his soul in hell or hades, the grave, nor would his Holy One see corruption; that is, his body would not moulder into dust. The apostle then shows that David did not speak this concerning himself. He was buried, his soul did remain in hades, his body did see corruption, for his sepulchre containing his mouldered body is with us unto this day. But he, being a prophet, spake this of Christ, whom God raised from the dead. Christ's soul did not remain in the grave, his body did not see corruption.

In reading your article, headed "For What Did Christ Die?" in No. 29, GOSPEL ADVOCATE, a question presents itself to my mind, which I have not answered satisfactorily to myself. "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." Gen. vi: 6. Are we to accept this Scripture literally? If God did repent of this work of his own hand, does fallibility not appear?—[J. H. McClymonds, Orange Lake, Fla.

It shows that God gave man freedom to act as he wished, and man sinned. That God was grieved at the sin, and regretted he had made man. We do not see that it involves fallibility with God. Some things God cannot do. He could not make men free, and at the same time decree his course. That the language is literal, is true. But it is human terminology applied to God to suit man's capacity. We presume all such language conveys only imperfect ideas of God.

Please give me a complete explanation of 1 Cor. xv: 36–42. Do you understand it to teach that there will be degrees in heaven?—[M. N. Bibb, Jones' Valley, Tenn.

There is nothing taught concerning degrees in heaven, in these verses. The point before the apostle is, as one star differs from another, as one flesh differs from another, as the seed sown is not quickened, except it die, then a different grain comes, so the bodies now corruptible, mortal, will come forth a different body, a spiritual, incorruptible body, unlike that which is sown. The point of contrast is not between the different bodies in the resurrection state, but between the body that now is mortal, and that which shall be immortal, incorruptible, spiritual.

Please explain Rom. i: 16. If the gospel is the power of God unto salvation to them that believe, what is the power of God that makes believers?—[Jas. H. Thornton, Astonia, Texas.

The gospel with its testimonies is the power that produces faith. See example of every conversion, in the New Testament. It is the power of God to produce faith in the honest hearted, and to save those who believe it. It is the power of God to condemn, to leave without excuse, those who disbelieve it. It is a savor of life unto life, or of death unto death. D. L.

Whoever is sensible of his own faults carps not at another's failings.—*Persian.*

THE PAULICIAN RESTORACY OF THE GOSPEL IN 653.

It is a common and a popular idea that the brethren Campbells were the first men who attempted to restore the New Testament Scriptures in the letter and spirit in which they were written. Hence, it is so common to read of "Mr. Campbell and his followers," as though he had started some new religion never heard of before he began it, and that he originated a new church unlike any other ever heard of before his day.

The object of this essay is to correct that erroneous impression. I find that old brother Benedict, of Rhode Island, the author of a "General History of the Baptist Denominations of America," calls Bro. Campbell the "Corypheus of the Campbellites," which means any chief or leader, as the "Corypheus of theologians." It is a Greek word; page 916. The motto to the *C. Baptist* forbids such an idea. Call no man Master or Father; you have one Leader, the Messiah. I distributed that history to my father's subscribers to it in January 1810, when Bro. Benedict stayed ten days at my father's home in Virginia. The account of the origin of the Paulicians can be seen on pages 11–15 of this history, which is too long to be cited in one short essay, and it can be found also in Orchard's history of the Baptists, pages 82–100, and in Jones' history of the Waldenses, vol. 1, page 386. Those people attempted to do in the seventh century what we are attempting to do in the nineteenth century. And what the Waldenses attempted to do, whose history, according to these learned historians, "remounted up to the apostles," they claimed to be the successors of the New Testament Christians, and to possess the original autographs of the New Testament. From the rise of anti-Christ, or the son of perdition, (2 Thess. 2,) to the Lutheran reformation in 1517–20, there were fourteen large bodies of heretics, so named by these and other historians, so called by the papists or the children of the Popes. A heretic, according to the papists, was one who chose the Bible alone in opposition to traditions and the seven sacraments; they rejected everything which had not the seal of the Holy Spirit; all religious words or things not found in the New Testament, they said, were of the devil." They said the "apostolic succession was a Satanic pretention, and all things not found in the New Testament were the inventions of the devil." "They had no priests or clergy; they, one and all, allowed their women to teach; they, one and all, rejected infant immersion, which comprehended all their other heresies; they said it was the key to hell." They were well read in the Scriptures, and quoted them readily on all occasions when necessary. They were sheep for the papists to slaughter. They filled all the countries of Europe long before Luther and Calvin were born, says Mosheim, and their history, he says, *is hid in the remote depths of antiquity*, where he could not find it. They called themselves disciples or Christians. Their enemies nicknamed them after their great men, Wickliffites, Lollardites, etc. They held human science or learning in contempt as necessary to preach the gospel. "They were decent in their deportment, modest in their dress and discourse, and their morals were irreproachable. There was no obscenity in their conversation, no scurrility, no detraction, no falsehood, no swearing. Their dress was neither fine nor mean. They were chaste and temperate, never visiting taverns nor places of amusement. They were not eager to accumulate wealth, but were content with the necessaries of life. They avoided commerce and merchandise, because they thought they would expose them to the collusion of falsehood and oaths, choosing to live rather by labor and trades. They were always employed in spare hours either in giving or receiving instruction. Their bishops and officers were mechanics, weavers, shoemakers, and others who maintained themselves by their industry." Page 17, Benedict's history.

If the Baptists who claim these people as their ancestors would exhibit such a picture of morals as these people did, they would soon leaven the world *with our people to help them.* The morals of the ancient Christians were one principal cause of their rapid spread through the Roman empire. Is not the divided and ruined state of the gospel, and the conduct of the professors, one great cause of the vices of society? I hope Bro. Lipscomb will answer this question. Since the grand apostacy there are but two great parties. The one with the Bible alone; with faith, repentance, obedience or immersion for the redemption of sins, and keeping all the ordinances of Jesus Christ in the New Testament, with its precepts, and he *is the head of the one body* so-called four times in 1 Cor. xii, Eph. iv, Col. i. The other great party is anti-Christ, the most subtle, insidious, dangerous and powerful foe the gospel has ever had to encounter. At the head of this fearful foe stand the Popes of the Romish Hierarchy, falsely called a church with the seven sacraments, with Peter at the bottom, and Christ and the other eleven apostles and the whole church with all the souls of men built upon a perjured man who swore three times that he did not know Christ. They have lost their great arguments and means of conversion, the inquisition fire faggots, tortures and exile, and the civil and military powers to back them. No sect established by law, such as Romanism, Episcopalianism, Presbyterianism, in Scotland, can be the church of God, which consists of individuals and not of nations. The gospel, as preached by the apostles in the book of Acts, never was established by law and never can be. Anti-Christ begins to speak where Christ ceases to speak. Let us be careful to speak where the Bible speaks, and to respect the silence of the Bible as much as what it says. Disobedience to this sound maxim ruined the Jewish and Christian religions, and let us take care that it does not ruin our restoration. God speaks to his churches in the three first chapters of Revelation. He that has an ear, let him hear what he says to him.

JACOB CREATH.

CHURCH NEWS.

I and Bro. Frank Williams held a meeting at Henderson Chapel, five miles from Murfreesboro, on the Bradyville pike, last Lord's day. Preached at eleven o'clock, also at two o'clock and at night. Four came forward and confessed the Savior; two from the Missionary Baptists, one from the Methodists, and one from the world. —[Robert Keeble, Leiper's Fork, Williamson County, Tenn., July 24, 1883.

I drop you this note to say Bro. W. N. McCain, of Cold Water, spent a few days with us and did us some good preaching while here; was only with us a few days, as he was called home on account of a sick family. We are a small remnant of what used to be a good congregation, organized years ago at old Middleton, two miles west of this place, by our beloved brother Dr. D. M. Lipscomb. We have a small, neat, plain house; are on the St. Louis, Chicago & New Orleans Railroad, about one hundred miles south of Grand Junction. Would be glad if any preaching brethren traveling this way, would call on us and preach a while for us. Should be glad if some brethren would move amongst us; good settlers can find cheap homes here; come and look before going West. With best wishes for your success.—[W. T. Townsend, Winona, Mississippi, July 20, 1883.

That you may know that I am still at work in "the vineyard," I write these words: I have not had physical health to preach much this year; have been preaching monthly for three small congregations, two of which have not paid me a nickel; the other (Union congregation in Smith Co.,) pays me monthly. Saturday morning before the third Lord's day in this month, I took the train (West bound) for Wills' Point, in Van Zandt County. Bro. Bennett Flowers met me at the depot, and conveyed me in his wagon to "the Lankford school-house," five miles south, where I began preaching and continued over fourth, *i. e.*, last Lord's day, and closed with fourteen additions: five from the Baptists, nine by confession and baptism. The five from the Missionary Baptists being satisfied with their baptism, made the "good confession." I set a church of Christ in order with thirty-one members, to be known as "the church of Christ at Lankford school-house." Closed with flying colors, left all rejoicing, returned home on Monday, found all well, thanked God and took courage. Will commence a meeting near Garden Valley, in Smith County, to-morrow night. I long to see the benevolent face of "the GOSPEL ADVOCATE" again. I am raising the greater part of my salary on my little farm, four miles Northwest from Mineola. —[W. Lyles, Mineola, Texas, July 26, 1883.

Our meeting at New Middleton closed Friday night, the 20th inst. Two obeyed the gospel. The congregation at New Middleton is small, but the most of the members are at work for the cause. "A little leaven leaveneth the whole lump." Constant work, self-sacrifice and earnest prayers always bring success. The brethren and sisters resolved to attend more faithfully to Lord's day worship. Some there, as elsewhere, have been contending that to meet every Lord's day is not a positive command. It seems hard to get people to believe Jesus is in earnest when he says, "he that shall endure unto the end the same shall be saved." If the members at New Middleton, or *any where*, continue faithfully to live soberly, righteously and godly, there will as certainly be a change in the community as God is true. His word does not return unto him void.

After service here yesterday I met a brother and asked him why he was not at church; he replied, "it is too hot." I walked on a little farther and saw another brother seated in the midst of his fellows on the pavement, seemingly passing the time very pleasantly. He was absent from church. These two brethren are heads of families. What an example for their children! Others I saw yesterday, who were not at church, spending the afternoon in riding, visiting, etc. How people can live in such negligence—I like to have said base negligence—I am unable to see. I would not have the readers of the GOSPEL ADVOCATE to think we are sinners here above all sinners. You find just such indifference everywhere. Many I fear will be in the end like the foolish virgins. A little Christian spoke to me not long since concerning her mother's wishes and advice. She said, "whenever I am from home I cannot do what mother forbids, though I may see no harm in it and my associates persuade me ever so hard; what mother says is constantly in my heart." So should every child of God say, "I cannot do what my Father forbids." This is the only principle upon which a Christian can live. He must respect God's commandments because they come from God. "Let the word of Christ dwell in you richly in all wisdom." When Satan says stay at home, visit your friends, 'it is too hot' and a thousand such things, let God's word ring in your heart, "my child do it not, forsake not the assembling of yourselves together as the manner of some is." Why write about the negligence of others who will not see these lines? That others may be warned and impressed with the sinfulness of neglecting the Lord's ways.—[E. A. Elam, Lebanon, July 23, 1883.

WHERE TO FIND LONESOMENESS.—If one could put implicit faith in the keen eyes and alert ears of the *Index*, he would believe that the old forms of faith are rapidly crumbling, and that a certain foreshadow of desolation sits on all altars of Orthodoxy. But when he descends from lofty communings with the airy spirit of the *Index* into the sanctuaries of the old churches, he finds them peopled by every alive ghost. Swarming Sunday-schools, populous churches, great charity and book concerns, schools richly endowed and royally supported, and manifold activities moved by the vast and splendid energy. While if he wishes to enjoy the luxury of lonesomeness, there are few places under the sun that offer attractions superior to a free religious church of a Sunday morning.—*Christian Leader.*

IT IS MY WAY.—"It is my way," says a boy who never remembers anything that he is told, who leaves open gates, who forgets errands and mislays every tool and every book with which he is trusted, and for all the trouble he causes he thinks it excuse enough to say, "It is my way."

"It is my way" says a girl who snaps and snarls and scolds at her little brothers and sisters, who falls into sulks at the first word of reproof, however kindly given, and who keeps the family in hot water with her temper. "I can't help it; it's my only way."

The Midsummer Holiday Century.

In keeping with its midsummer holiday character, the August CENTURY contains an unusual number of short stories and striking illustrations, as well as poems and articles adapted to summer reading. The number offers, in addition to the most entertaining part yet given of Mr. Howells's "A Woman's Reason," the first part of a stirring romance called "The Bread-winners," which will run through six numbers of the magazine. The scene of the story will be easily recognized as a flourishing city on Lake Erie. It is anonymous to the editor, as well as to the readers of the magazine, the author's dealings with the editor having been carried on through a third person. Humor is the characteristic of the short stories, which comprise "The New Silk Dress Story," by James D. Hague; "The New Minister's Great Opportunity," by the author of "Eli" and "The Village Convict"; and another group of Joel Chandler Harris's "Nights with Uncle Remus."

John Burroughs has an admiring and judicial word to say of "Carlyle," apropos of the reminiscences and letters, including those of Mrs. Carlyle.

"Bob White, the Game Bird of America," is the subject of the first illustrated article. It is by Prof. Alfred M. Mayer, of the Stevens Institute of Technology, who is also a "scientific" sportsman, and who gives practical suggestions for shooting "quail"—a misnomer, as the writer shows, for the bird which has acquired the popular and fitting name of Bob White. In "Under the Olives," Mrs. Bianciardi describes olive culture in Southern Europe, and gives interesting information regarding the successful efforts to grow olives in California. A humorously illustrated article is Robert Adams, Jr.'s description of "The Oldest Club in America," the Philadelphia Fishing Association, known as the State in Schuylkill, which resembles the London Beefsteak Club. In "The Present Condition of the Mission Indians in Southern California" (profusely illustrated), H. H. concludes her historical sketch of priestly devotion to the aborigines and of governmental neglect and injustice.

The poetry of the number includes five "Songs of the Sea," by different writers, accompanied by a full-page engraving, "The Rock in the Sea," by Elbridge Kingsley, which was drawn with the graver; two pages of 'Love Poems by Louis Barnaval," edited by Charles de Kay; a page of "Poems," by Robert Underwood Johnson; "The Voice of D. G. R.," (Dante Gabriel Rossetti), by Edmund W. Gosse, and other poems.

"Topics of the Time" discuss "Caucus "Reform," Vicarious Benevolence," and "Vagrant Parsons" Among the "Open Letters" is a rejoinder to Oliver Johnson's letter in THE CENTURY for May, by Prof. Leonard Woolsey Bacon, who asks, "Did 'Abolition' Abolish?" The August "Bric-a-Brac" comprises an amusing satire, by Frank R. Stockton, on anonymous authorships, entiled "The Author of 'The Lion and the Lamb,'" and a variety of bright and humorous verses by H. C. Burnner, Walter Learned, Parmenas Mix, George A. Hibbard, and Frank Dempster Sherman.

Vice stings us even in our pleasures, but virtue consoles us even in our pains.—*Colton.*

A Good Dog.

A week ago we recorded that Mr. Walter B. Kezar's dog Tige was found dead hanging by the collar from the peak of a fence in North Salem, having probably become hitched in that way in the attempt to jump over. To the narrative of the event was added, "his owner valued him." At one time this dog had a canine companion, which was killed or died, and was thrown into the mill-pond. Tige found the dead body, apparently recognized it, and actually dragged it home half a mile to the house, though it weighed from fifty to seventy-five pounds. As it lay upon the grass, Tige manifested great anger when some one moved it with his foot. In the stable yard at night Tige always held the lantern in his mouth for the man to unharness, passing round to the other side when one side was finished. He took great interest in a family of new-born kittens, and would go to the house, a quarter of a mile distant, to procure milk for them, come back and set the milk down for them, and lie with them in the sun. He was frequently sent from the stable to the house with the rake, hoe, or shovel, and always resented every effort to take the goods before they had been delivered. He went to market for his food and brought it safely home. On one occasion the stable-man lay in bed later than usual, and the dog was sent to the house to wake him, a quarter of a mile distant. The animal went to the door, raised the man by his bark, and trotted back with an air of delight. He was always delighted to take the lantern in his mouth after the stable was closed, escort the master home, and then return to his duty at the stable as a watch-dog. He was a dog that used to wander off a good deal "on his own hook," but always returned to "watch the barn" at night. It was during one of those peregrinations that he came to his death by hanging while attempting to jump a fence as he had been taught to jump over a whip.—*Salem (Mass.) Gazette.*

The Work of a Moment.

Did you ever write a letter, and just as you were finishing it let your pen fall on it, or a drop of ink blot the fair page? It was the work of a moment, but the evil could not be entirely effaced. Did you never cut yourself unexpectedly and quickly? It took days or weeks to heal the wound, and even then a scar remained. It is related of Lord Brougham, a celebrated English nobleman, that one day he occupied a conspicious place in a group to have his daguerrotype taken. But at an unfortunate moment he moved. The picture was taken, but his face was blurred. Do you ask what application we would make of these facts? Just this: "It takes a lifetime to build a character; it only takes one moment to destroy it." Watch and pray," therefore "that ye enter not into temptation." "Let him that thinketh he standeth take heed lest he fall."

Many seem to think that to be a believer is to have certain feelings and experiences, forgetting all the time that these are but the flowers, and that the fruit must follow.—*M'Cheyne.*

They deserve to have cause given them to complain who complain without a cause.—*Matthew Henry.*

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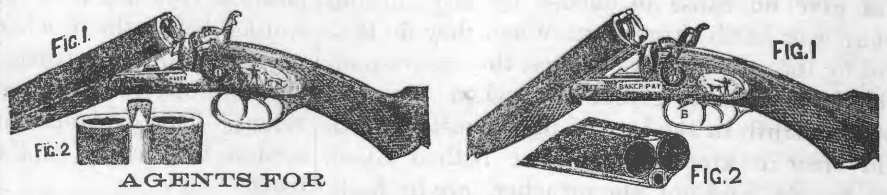

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THE GOSPEL ADVOCATE.

NASHVILLE, TENNESSEE, AUGUST 8, 1883.

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BLOTTING OUT THE LINES BETWEEN TRUTH AND ERROR.

In the early days of the present movement toward primitive ground in Christianity, those who were engaged in proclaiming the word were especially careful to make the differences between truth and error so plain that no honest man could fail to see it. But in later years, these differences are largely overlooked, apologized for, or so modified as not to be seen. Even our own people have grown so tired of what they call *controversy*, that they do not wish to hear preaching that draws the lines, and makes plain and clear the difference between truth and error. Hence these things are not investigated and pointed out by our preaching brethren as they once were. And, as a consequence, the truth is not making the inroads upon error that it once made, in proportion to the numbers, means, and opportunities that we now have. There is too much of a disposition to lay down our armor, and live in peace with error. But the people cry out, "We are tired of fighting, tired of so much bitterness and strife." It is very true that bitterness and strife ought not to be indulged in. Christian ministers ought to speak the truth in love, and give no cause of offense by any unkind manner or harsh expression. When they do this, and by these things give offence, they are responsible for the offence given. But when they present the truth in the love of it, contrasting truth and error in kindness, if offence is then taken, the people, and not the preacher, are in fault. Truth can never make any compromise with error in any sense. Truth and error cannot go hand in hand and live in peace.

When the Jewish people began to form leagues and compacts with the heathen nations of Canaan, instead of driving them out, and breaking down their altars, as God commanded them, they began at once to fall into trouble. They soon began to fall into the customs and habits of those people, even so far as to go with them into their idolatry, and became so corrupt that they soon began to suffer the same calamities with the wicked nations around them. Their enemies soon began to triumph over them, to prevail against them to such an extent as to lay their land desolate, and to slay them with the sword, and to carry them into captivity. This state of things continued until the pride of their power was broken, and their land, cities, and temple were destroyed, and lay desolate for seventy years, the people all this time wandering and pining away under the sorrows and sufferings of captivity, with a wicked and idolatrous people. The farther the Jews compromised with those wicked people, the weaker they became in their presence, and the harder for them to overpower them.

Precisely so is it now, when those in defense of the truth begin to compromise with error, and to blot out the lines of difference between the two, Those who claim to be for the word of God, and that alone, as their guide in all matters of faith and practice, have many of them been weakening on this matter for years gone by, and are increasing in this course more and more.

One of the leading errors opposed by those who first began the Bible alone movement, was creeds, disciplines, and confessions of faith, all of which were originated in the wisdom of men, were built up and carried on by the wisdom of men, and that too, in opposition to and subversive of the wisdom of God. The fallacy of all human wisdom as a foundation for the faith and practice of the Lord's people, was shown to be thoroughly human by the pioneers of this grand Bible alone movement, that thousands of honest men and women in every section of the country, were induced to gladly lay down their human platforms, and enter nobly into the ranks of those who were holding up the word of the Lord as man's only guide in the service of God. And there was rejoicing all over the land in the freedom, in the glorious liberty of the children of God, whose only bond of union was the word of God, and the precious love that it enjoined. Thus a grand work, for a time, was accomplished. Creed makers and creed lovers and defenders were made to tremble from one end of our country to the other. These creeds were shown to be but a species of spiritual idolatry, quite as dangerous in its tendency as the worship of images, of stocks and stones.

The entire creed system is but an exaltation of human wisdom to be the rule of faith and practice, instead of the word of God, which he has given for that purpose. We had just as well bow down to an image and worship it, as to yield to, and practice upon man's wisdom in the church instead of the word and wisdom of God. And so long as those lovers and defenders of the pure word of God, adhered strictly to the letter of God's truth, and that alone, they were invincible. The power of God was with them, and error trembled and fell before them wherever they went. The success of the plain truth, and the crumbling and downfall of error in those days was almost marvelous. The exclamation was heard in every section, they come, and still they come to the truth.

But some how or other this strength seems to be much of it gone now, from those who still make the claim of the word of God alone. In those days the Lord opened the doors of success before those lovers and defenders of His truth, wherever they went, and men and women left their spiritual idols and came rejoicing to the light of God's truth. But now, a very large number of those who started with the Bible alone, are taking up with the very same things they formerly condemned in the denominations. They have built up, purely by human wisdom, missionary societies and conventions, State and general, as well as county and district. They have established Sunday-school associations, ministerial compacts and such like, with constitutions and by-laws, all of which are essentially human in their origin, their practice, and will find the same destiny in the end, as other human organizations. These things have weakened their power. God ceases to open to them the door of success, and they are rapidly reaching a stand still in this department of the work. They are beginning to have among them so much that is purely human, that creed lovers can hardly see the propriety of laying down one creed for another. And in fact, these Bible alone men, having entered a glass house themselves, and being in the same danger with others, are afraid to throw stones, lest their own domicile be demolished. And thus by taking up these human inventions they are shorn of their strength. And in many instances they even apologize for others, being in a similar predicament themselves. Hence hostilities against creeds have largely ceased, and sometimes they are even apologized for, under the claim that they are improving, and becoming much less objectionable. This is virtually giving up the old claim, "the Bible alone as our rule of faith and practice." And there can be no permanent success in the Bible alone claim, while these things are so.

But there was another error that those pioneer brethren fought long, hard, and very successfully. That was the matter of direct or abstract spiritual influence, as connected also with the prayer system of conversion. These two things are so intimately connected that they cannot be separated. The old pioneers of the Bible alone movement, made much of their success by showing plainly to the people that both these things were of human origin, not divine. They showed plainly by their earnest presentation of the word of God, that neither of the above named practices was known in the days of the apostles. They defied the world to show one instance in the apostolic age, where the Spirit, by an abstract or secret operation ever converted a single soul, ever made one Christian. They were challenged also to show one instance in which an inspired apostle or evangelist of Jesus Christ, ever called upon one single alien sinner to pray and be prayed for in order to pardon. Neither of these could possibly be shown. Hence thousands in the days of those pioneer preachers, were thus induced to turn away from these human delusions, and embrace the pure word of the Lord, which converted and saved hundreds of thousands in the apostolic age.

But this contest also has in many sections almost ceased, and the preachers are now trying to find a way for the Lord to save those who honestly, as they say, embrace and live and die in these errors, without the whole truth. This sort of pleading virtually blots out the line of distinction between truth and error, encourages people to remain in error, and thus impedes the progress of truth, and aids in extending and perpetuating error. For while the wild excitements of the altar and mourner's bench have somewhat given way, the system of conversion by abstract spiritual influence and by prayer, without a full obedience to the gospel, is just the same that it was thirty to fifty years ago. The practice of all the denominations of our country to-day is in effect the same. They still claim that the direct or secret work of the Spirit, coupled with the prayers of the sinner, and of the saints for him, convicts and converts the sinner, and makes him sensible of it through his feelings, and that before baptism, and independent of it just the same as they have done all the time, and thus their practice is just as much against the pure word of God preached by the apostles, as it ever was. The time has not therefore come when the defenders and proclaimers of God's truth can lay down their armor on these matters. Opposition to them is as much needed now as it ever was, and cannot be dispensed with without a loss to truth. It should be done in a proper manner and spirit, but it *must be done*, or truth will suffer while error will gain. We do not mean by this that the brethren should spend all their time this way, to the neglect of edifying the church; by no means. Let both be done. Both can, and must be done, if the truth is made to prosper. Let us attend faithfully to all these things, and the Lord will open the way for abundant success. E. G. S.

KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

W. L. ON PROTRACTED MEETINGS.

Bro. W. L. in the ADVOCATE of July 25th, in speaking of protracted meetings says:

"In the meantime," (that is between the meetings), "the congregation drags through its usual routine of service in a spiritless, lifeless way, seeming to realize that all it can do is to hold together till the next protracted meeting. A brother who would have the hardihood to raise his voice in words of warning to the sinners around, and to extend to them an earnest invitation to come to Christ, would be regarded as presumptuous indeed. That work must be left for the protracted meeting."

The state of affairs here described by Bro. W. L., does undoubtedly exist in many congregations. Are the protracted meetings the cause of it? I could not for a moment agree that the honest, faithful presentation of the truth would cause such results. If the preacher who conducts the meeting, labors in the spirit of Christ, and preaches the truth faithfully and boldly, I cannot believe that his work would harm those who listen to him, unless they should find evil by neglecting the things spoken. Evidently, in that event, the remedy would not be to give them less truth, unless they are hopeless reprobates. Then, of course, we are to turn from them. What are the causes that bring about this sad state of affairs in the congregations? It appears to me that these two are the principal ones:

1. The preachers are too eager for additions. Instead of striving to get an understanding of the truth into the hearts of the people, they labor rather to induce men to come forward and confess. Our object should be to give them an understanding of the truth; then we should let them act from its influences. It is reported that Ben Franklin used to say to young enthusiasts, "Boys, don't shake too hard; some green ones might fall."

2. But I am sure that the chief trouble is an inefficient eldership. Men are set apart as overseers who have not the scriptual qualifications. And many who are qualified neglect to take time to do what they should. Then, when the babes in Christ commited to their charge become feeble and die, they claim that there was something wrong about their birth. Because the church does not display as much life and variety after the departure of the evangelist as during his presence, it is concluded there must be something wrong in his work. It does not follow. He kept the people full of the word during his stay, perhaps, and after his departure the elders and members neglected the matter. Certainly we should not blame the evangelist for defections that take place weeks and months after his departure, unless they can be traced directly to defective work on his part.

Others draw quite a different conclusion from that of Bro. W. L. Seeing the warmth and zeal of the church during his labors, they think it would be grand to have his services all of the time; and hence, the unscriptual practice of calling preachers to take the oversight of the congregations has grown up among us. But when an evangelist accepts such a call, he departs from his commission which says, "Go, preach," and begins to supplant the eldership, and then he is shorn of his power; the congregation in a little while begins to desire a change, and he is constrained to move to another field. So at the beginning of every year a very general swapping of "pastors" takes place among the churches. But while the evangelist has scriptural authority for building up the churches, and for visiting those that already exist to see how they do, and to set in order the things wanting among them, he has none for locating as a permanent teacher with the church. When he does this he forsakes his own work and begins to do that which God has committed to another. Of course trouble follows; we cannot forsake the divine wisdom without learning by a sad experience that it is unwise so to do.

Bro. W. L. calls attention to another trouble, viz: "the evangelist," he says, "is so busily engaged in warming over the churches that he has little time left for proclaiming the good news of salvation to those who are ignorant of the provisions of God's grace." It is unquestionably the case that preachers often work where they are not needed. It is proper to visit the churches; for Paul, Barnabas, Timothy, Titus and others did it. It is proper to go out into new fields. How shall we regulate our steps? It seems to me that if the evangelist will put beneath his feet the love of money, and will hold himself ready to go anywhere the Lord may direct, he may safely commit his way into the Master's hands, asking him in full assurance of faith to guide him day by day into the fields in which the most good can be done. Certainly it should be the controlling object in the life of every man to do the greatest amount of good possible in the service of Christ. He is a poor servant of the Lord whose leading desire is not to labor where he can accomplish the most for his cause, regardless of his own personal comfort and convenience. Those who lovingly commit their ways to the Lord will certainly be directed by him.

WAILS FROM THE SOCIETY MEN.

In speaking about the work of the foreign board of missions, the *Apostolic Times* says: "Our work is growing and we need a corresponding growth in our receipts. We are falling behind what we did last year. This will never do after the enthusiasm of the great convention at Lexington, last October."

The *Christian Evangelist* speaks in the same strain. After quoting from a letter from the secretary of the Foreign Christian Missionary Society, "Our work is growing, and our expenses increasing, while our receipts are diminishing," it says, "We cannot understand why there should be a diminution of receipts, a drying up of the streams of liberality just when the gates of the Orient are swinging wide open for the reception of the gospel, and when, as we had supposed, the consciences of the brethren had been quickened as to their duty on this subject as never before in our history. What of the Lexington convention—its grand speeches and sermons, its ringing and aggressive resolutions, its fervent prayers and touching melodies, its tears, its unanimity, its zeal? Were all these in vain? Were we merely acting a part for effect? We cannot believe it."

These sapient scribes are confounded; they cannot understand why these things are so. They cry, What of the great Lexington convention, with its grand speeches, ringing resolutions, etc. They seem to forget another matter, which doubtless has something to do with the diminution of receipts, about which the worthy secretary is complaining. Have they forgotten that life memberships were sold to infants and aliens at that great convention? Do they suppose the disciples of Christ are ready to stand that sort of a thing without being affected by it? If they do so think, they will find right speedily that we are not so bad as they take us to be. The disciples, as a body, are not willing to receive infants and unconverted grown persons into the church, nor are they willing to commit the work which God has given to the church, to bodies into which such people are received. This fact will account, at least in part, for the receipts of this year falling behind those of the last.

But this is not all. The importance of the Lexington convention was greatly overrated. It is an easy thing to speak and resolve and melt to tears at touching trundle-bed songs; to puff and blow and gasconade; but it is quite a different thing to give largely of one's money, or to go forth to preach the gospel, giving one's self to the cause for Christ's sake. The one is so easy and pleasant, while the other requires so much self-denial! It is not strange that most people choose the former, the talking part, and leave others to do the work. If the preachers that attended that convention, that spake and resolved and wept, (perhaps there were three hundred of them), would go forth preaching the word, laboring night and day, going where they believed they can do the most good, praying God to open up the way, a vast amount of work would be done, and they would indeed display a missionary spirit. But such a course requires too great a sacrifice. True, they believe a great many souls could be saved were they to do thus, but then it would cost the preachers so much! They would have to be separated from their families so much, they could not lay up any money for old age, and would have to depend upon the Lord; they would have to preach so often where the disciples are few in number, and sometimes, where there are none at all. On the whole they generally prefer "waiting for a call" from some church that is "able to support a preacher." They have the missionary spirit though. They prove that, by going to the conventions and speaking and resolving and weeping. True, they rather like to go to these conventions anyhow. They are more enjoyable than an excursion to Niagara or the Mammoth cave; but that only proves that the missionary spirit is strong within them. Then they can go home after the gasconadings and pyrotechnic displays of the conventions, and after having contributed a few dollars to their treasuries, feeling happy in being such glorious missionary men, and being ready to stigmatize, as anti-missionary, all those who believe the churches of God to be the proper missionary societies.

Would to God we could learn to trust to the wisdom of God, that we could be content to use the ordinances and appointments that he has given us. It is certain we cannot improve upon them.

The meeting at Kilsyth, Ontario, continued twenty-two days. Twenty were received into the church by confession and baptism. I had the pleasure of meeting Bro. Duncan Sterling, an evangelist of that region. It did me good to meet one who so heartily believes the Bible. There are not many such in the world. I am now in a meeting at Winston, Ky. There was one confession last night. The audiences are good.

Correspondents can address me at Winchester, Ky., until further notice is given.

Enthusiasm is one of the most powerful engines of success. When you do a thing, do it with a vim. Do it with your might. Put your whole soul into it. Stamp it with your own personality. Be active, be energetic, be enthusiastic and faithful, and you will accomplish your object. Truly has Emerson said: "Nothing great was ever achieved without enthusiasm."

FOR MY SAKE.

BY THEODORE L. CUYLER, D. D.

"For my sake." These three little words are the touchstone of love. The application of this touchstone begins with infancy and ends only with the end of life. If that baby in the mother's arms could speak intelligibly it would say: "It is for my sake that a mother's eye watches unsleeping through the midnight hours, and her arms hold me until they are ready to drop off for weariness." "For my sake" many a successful man acknowledges gratefully that his parents toiled and economized in order to buy books and pay college bills. "For my sake" provides the sheltering roof and the arm-chair for dear old grandma at the fireside. Take these three words out of our langnage and you would rob home of its sweetness and human life of some of its noblest inspirations.

Our Divine Master made these words the text of several of his most impressive injunctions. "Whosoever shall lose his life for my sake, the same shall save it." To newly converted Saul of Tarsus the first message is: "I will show him how great things he must suffer for my name's sake." Again and again the early disciples were exhorted to bear crosses bravely for Jesus's sake. Christ came into this world to save us from our sins; and chiefly to save us from the abominable and damning sin of selfishness. The one motive that has the power to lift us out of self and to exalt life to its highest and holiest phase is heart-love for a crucified Savior. "Love Me more than houses or lands, or wife or children," is the first condition of discipleship. No soul is truly converted until it cuts loose from self-righteousness and accepts Jesus Christ as the only ground of salvation. Conversion signifies that self has grounded its arms in its very citadel, and has surrendered the keys of the heart to the conquering Savior. Henceforth it inscribes "for Christ's sake" on its banner. The shortest and most comprehensive confession of faith that any Christian can phrase is about in these words: "It is Christ's business to save me; it is my business to serve Christ."

"Savior, teach me day by day
Love's sweet lesson to obey;
Sweeter lesson cannot be,
Loving him who first loved me."

The Master never allowed the supreme test of loyalty to himself to be a mere emotion, however fervid. It was a practical test. "If ye love me, *keep my commandments.*" Write these decisive words upon the walls of every prayer-room, to rebuke the rant and the rhapsodies in which too many windy professors indulge, while their honest debts remain unpaid and their own children sneer at the pious sham. It is not how many promises we make, but how many commandments we obey; it is not how many tears we shed, but how many sins we renounce; it is not how many sacraments we observe, but how many deeds we do for the Master's sake that decides the genuineness of our Christianity. Evermore is the eye of our loving Savior upon us, and evermore is that voice saying unto us: "Live for Me. Take up this cross for my sake." When we are sore tempted to an act of retaliation, or to some sharp scheme that selfishness has varnished over with falsehood, that rebuking voice accosts us: "Wound me not in the house of my friends." Sometimes a suffering servant of Jesus comes to us for a proof of sympathy that costs more than smooth words. Selfishness begins to mutter about "impostors" and "no end to these calls of charity." But He who died for both of us whispers gently: "Do it unto me. He is one of my suffering children. Help him for my sake." There is not a negro freedman who solicits aid for his struggling church, or a hungry stranger who knocks at our door for bread; there is not a poor widow that asks for a dollar to pay her rent, or a neglected child running in rags and recklessness to ruin for want of a friend, but ever the same voice is saying to us: "Give to them for My sake. Inasmuch as ye do it unto one of the east of these, ye do it unto Me."

One of the little orphan boys in John Falk's German Charity-School repeated at the supper table their usual grace: "Come, Lord Jesus, be our guest and bless the food thou hast provided." A lad looked up and said: "Tell us, teacher, why the Lord Jesus never comes." "Dear child, only believe, and you may be sure that He will come to us some of these times; for he always hears us." "Then," replied the bright lad, "I'll set a chair for him"; and he put one by the table. By and by a knock was heard at the door. A poor traveling apprentice was admitted, and asked for food and lodging. The little fellow looked at the stranger a few moments, and then piped out: "Ah, I see! Jesus could not come to-night and so he sent this poor young man in his place. Is that the way, teacher?" "Yes, my boy, that is just it. Every cup of water or bit of bread we give to the poor and hungry for Jesus's sake, we give to him. Inasmuch as we do it to the least of our brethren, we do it unto our Savior."

There are a thousand applications of this principle of self-denial for Christ's sake. Grand old Paul had it in his mind when he wrote: "It is good neither to eat flesh, nor to drink wine or anything whereby thy brother stumbleth, or is made weak." It is not easy for a true Christian to keep this text in his Bible and to keep a bottle on his table. They do not harmonize. The bottle means temptation. The text means that things which are not always sinful, *per se*, should be cheerfully given up for the sake of others; and the legal liberty of the man or woman whose heart is in the right place will never be exercised when a moral evil may flow from such exercise. We have no right to put a stumbling-block in the path of others. As a Christian I am bound to surrender every self-indulgence which works directly against the best interests of my fellow men, especially if it endangers precious souls for whom Jesus died. This principle gives to the doctrine of total abstinence from intoxicants a broad Bible basis as solid as the Hudson "Palisades" on which I am now writing.

The two unanswerable arguments against the drinking usages are these: An alcoholic beverage endangers me if I tamper with it; it endangers my fellow man if I offer it to him. My Bible teaches me to let it alone for the sake of the "weak" and those who stumble. Ah, those stumblers! How many wrecks the word reveals! How many tombs it opens, whose charitable turf hides out of sight what surviving kindred would love to hide from memory! For Jesus's sake, and for the sake of the easily tempted, who will hide behind our example, let us who call ourselves Christians put away this bottled devil, which conceals damnation under its ruby glow. This subject of self-surrender for Jesus's sake is as wide as the domain of Christian duty. To live for Christ is the sweetest and holiest life we can live; to live for self is the most wretched. Every cross is turned into a crown, every burden becomes a blessing, every sacrifice becomes sacred and sublime, the moment that our Lord and Redeemer writes on it "*For my sake.*"—*Ex.*

DR. COKE ON WORLDLY CONFORMITY.

There is nothing, my brethren, more deceitful than the idea of gaining the esteem and good opinion of the world by familiarizing ourselves and mixing often with it. The more the world sees us, except in our public duties, the more will it either hate or despise us. It hates us from the instant it feels that we will not put up with its manners. Let us very rarely have anything to do with it, and we shall appear in its eyes with greater dignity and be treated with greater respect. Let us attend to every due and proper call which the world may justly require of us, as well as to all the demands of charity and good works; but let us always conduct ourselves as the embassadors of Jesus Christ, as in some sense filling his place. It is then only that our character, under the grace and providence of God, will be to us a safeguard against every temptation. But if we seek the world for the sake of the world we must conform to its taste and its manners. We should be badly received *upon the present ground* were we to carry there that holy gravity which never should forsake us. We should derange its pleasures, disconcert its assemblies and its liberty of speech. We should be an intolerable burden to it. Our presence alone would be horrible; and it would say of us, as the enemies of holiness say of the righteous man in the wisdom of Solomon, "He is grievous to us to behold!" There is no alternative. We must die to the world or partake of its spirit. We cannot serve God and mammon.—*Ex.*

Obituaries.

It becomes my painful duty, as one who loved her, to record the very sudden death of our aged and beloved sister, Emily Dodson, who fell asleep in Jesus, July 8th, 1883, at 5 o'clock P. M. Sister Dodson had been afflicted with a disease of the heart for several years, which caused her to quietly pass away at the above stated time, while sitting in her chair at the home of her son-in-law, Bro. W. C. Webb. Sister Dodson obeyed the gospel in 1857 or 8, and was ever afterwards true to her religion. I have known Sister Dodson some thirty years myself, and have met her a great many times at the Lord's table. Sister Dodson's maiden name was Emily Brown. She has but one brother living, who is Enoch Brown, of Williamson county, this State. She was the mother of seven children, four of whom have passed over the Jordan of Death, three of them having belonged to the Christian church, and one to the Methodist. Of the three living, two belong to the Christian church. Her husband, Marshall Dodson, who died some twenty years ago, was a good man, and a devoted member of the Christian church. Sister Dodson left quite a number of grandchildren to mourn her loss, many of whom were at her burial. True they wept, and many of the rest of us with them, but we did not weep as those who have no hope. In her death we feel that her three surviving children—two sons and one daughter—have lost a dear mother; her grandchildren, a good and kind friend; the church, a useful and faithful sister; the community, a kind, motherly, and useful old lady. When we remember that the loving and beloved John says, "Blessed are the dead that die in the Lord: for they shall rest from their labor." Let each of us strive to conduct ourselves in a manner, that if we are called to go hence, we will be prepared to meet her in heaven, where we can enter the pearly gates and walk the golden streets of the New Jerusalem.

Linden, Tenn., July 22, 1883. A. D. CRAIG.

I did not know until some months after the death of Bro. James M. Turner, that his friends desired me to write his obituary; and after I learned their wishes, I did not have the information necessary to enable me to write such a notice as his memory deserves. Though he died in the morning of life, before the sun of a glorious manhood had reached its meridian, yet the many noble traits of character developed in him should be studied by all—by the aged, that they know how to respect and love him—by the young, that they be encouraged to love and imitate him. His father was once a tobacco merchant in New Orleans, but years of ill-health and expensive living in a fashionable city, exhausted his fortune, and he died poor, leaving three children, two girls and one boy, to be raised and cared for by their mother, who was a devoted Christian woman and still lives after her only son has crossed over the river. There is no written record of his birth, but tradition tells us he was born February 22, 1859. He learned the gospel and obeyed it under the preaching of Bro. A. Alsup, at Macies Creek, Ky., when only about fifteen years of age, before his youthful heart was polluted with sin, or character scarred by indulgence in crime. Having reached that age through poverty and privation, he was, of course, almost entirely illiterate; hence his first care was to secure, at least, a passable education, that he might, if possible, make himself useful. With this object in view he went to Summer Shade, Ky., and entered school. His industry and constant application to study enabled him to acquire a sufficient fund of education to begin teaching, when little more than sixteen years old. Stimulated by an ambition to be useful, he went to school while an economical expenditure of his scanty means enabled him to do so, and retired to rural districts to teach when necessity compelled him to replenish his purse. From the day he obeyed the gospel he seems to have had an ardent desire to preach the gospel of Christ to those starving for the bread of life around him. How old he was when he began preaching, we are not advised, but he was married to Miss Rosie Lee Walker on the first day of April, 1880, and it was at a protracted meeting, held by him, that he first saw her and made her acquaintance; hence he was quite a juvenile preacher, to say the least of it. In February 1881, he moved to Spencer to continue his education in Burritt College. It was there I made his acquaintance, and learned to love him for his many virtues and noble traits of character. He was a diligent student, a close observer, a bold and independent thinker, a logical reasoner; and as true to his convictions of right as a needle is true to the poles. As a speaker, he was earnest and impressive—rather *vehement* for his strength. He relied on clearly stated facts, and proved propositions without any effort at elegance of style—indeed he was not careful enough. All his habits of conversation were formed before he knew anything of the rules of language, and inaccuracies having become habitual, tenaciously clung to him after he acquired sufficient knowledge to have corrected them. But it would have required persistent effort, and when speaking his great soul was wholly absorbed in the subject in hand without care for the drapery in which his thoughts were presented. He moved to Texas to take charge of a school awaiting him there, and on the way took cold, had frequent hemorrhages after his arrival—indeed was well no more until on the 28th day of January last, that fell destroyer of the human race (consumption) banished his noble spirit from its tenement of clay. Though far from the home of his childhood, he died at San Marcos, Texas, among brethren and friends who doubtless gave him every attention possible, but of course nothing could loosen the grip of that disease upon his feeble frame. He left a wife and sprightly little boy to make their way through life without a husband and father's care. May the hand of Him who doeth all things well, be their shield and hiding-place. Oh, how I loved him, for he was my brother, pupil and friend. But he is gone—farewell dear James: rest thou in peace.

T. W. BRENTS.

The most skillful flattery is to let a person talk on, and be a listener.—*Addison.*

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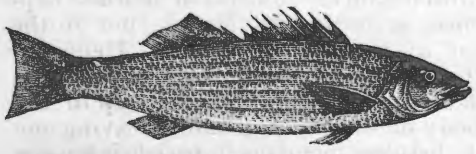

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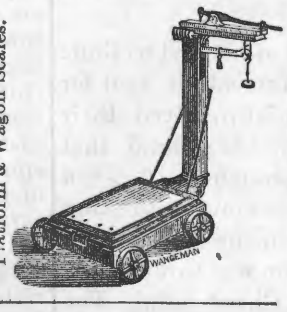

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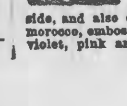

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DAVID C. COOK, 46 Adams St., Chicago.

A DIALOGUE OVERHEARD BY GRUBBER BETWEEN TWO MINISTERS.

CAMPBELLITE. Good-morning, Brother Methodist; I am happy to meet you this fine day. I hope you can spare the time to give me some information in regard to some of the doctrines taught by your Church, as they are contrary to what I understand the Bible to teach.

METHODIST. Certainly; I am at your service.

C. Your book of Discipline says that the "written word of God is the only rule, and the sufficient rule, both of our faith and practice." In reading my Bible, I fail to find anything said about infant baptism. You Methodists baptize infants, and I would thank you for the scripture on the subject.

M. You shall have it, provided you will explain one thing you said in your sermon last night. You said, "When I ask sinners to come and confess Christ and obey the gospel, I do not invite them to the Methodist, Baptist, or Campbellite Church, but I invite them to Jesus." What did you mean by that?

C. I meant, (1) they must believe that Jesus Christ is the Son of God; (2) they must repent of their sins; (3) they must make the *good confession*; and (4) *be baptized*.

M. According to your doctrine, then, no one can come to Jesus without water baptism.

C. That is my doctrine, *strictly*.

M. Have all whom Jesus invites to him the right to come?

C. Certainly, they have; I suppose no one ever doubted that.

M. I will now give you one verse: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." (Mark x: 14.) Luke says they were "infants" (Luke xviii: 15.) Now, we will try this scripture by your own theory: (1) You say all whom Jesus invited have a right to come; (2) no one can come without water baptism. Conclusion: Infants have been invited by Christ, therefore they have a right to baptism, according to your own theory. Will you have yours baptized?

C. O, that is not fair; I did not see what you were driving at. Of course I cannot have my children baptized, for they are good enough; they do not need it.

M. Good enough? Do you think they are as good as you are?

C. They are much better than I am; but baptism would bring them into the Church, and that would not do.

M. Pardon me, please—are you in the Church?

C. O yes; I have been baptized, and that brought me in.

M. Look at your theory again: (1) You are in the Church; (2) your children are better than you are; (3) yet it would be very wrong to bring them into the Church. How is that? Are your children too good for the Church?

C. O no; but they have never sinned, and they do not need baptism until after they have committed sin; and they are not entitled to Church-membership until after baptism.

M. Actual sin, then, is a prerequisite qualification for Church-membership, is it? That would exclude Christ, for "he knew no sin."

C. You do not seem to understand me. I mean that if my children were to die, just as they are, *without being brought by baptism into the Church*, they would go to heaven.

M. Look at your theory again: Your children are better than their father—good enough for heaven—and yet they must be denied a place in the Church of God! Is the Church on earth purer than heaven, or what is the matter?

C. I think the Church on earth and heaven are *very different*.

M. Hear St. Paul on the subject: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." (Eph. iii: 14–15.) Here Paul calls the Church a family, part of which is "in heaven," and part "in earth." Now, you think if your children were to die they would be recognized as members of the family "in heaven," but it would be wrong to recognize them as members of the family "in earth." Suppose a family going West were to leave some of the members at the old homestead to settle up some business, and then join the other members in the West; and suppose a little babe belonging to the family was left with those who remain at the original home, and the brothers and sisters should say, "We must not recognize this babe as a member of the family here, for doubtless our new home will be quite different from this one, and the babe will be a member of the family when it gets to our new home, of course; but it would be wicked to recognize it here," and cast the helpless little thing off, what would you think of their conduct?

C. I would think it very cruel and unjust to the child.

M. Then if (as Paul says) the Church on earth and in heaven is one family, and all children are recognized as members of the family in heaven, how cruel and unjust must it be for you to deny your children membership in the family on earth!

C. I must go now, but I will see you to-morrow, and we will talk about the "setting up of the kingdom," if it suits you.

M. That will suit me very well. Good-evening.—*Theological Grub-Ax.*

We dislike to review this article for two reasons:

1. Its author bears a reputation for recklessness and unfairness in discussion, that makes us unwilling to engage in controversy with him. This article bears out the reputation. We dislike to review an article and then refuse its author a hearing. We would be compelled to do this in this case. We dignify it with a republication and reply, not for its intrinsic merit or on account of its author, but because it has been published by the Methodist Book Concern, has been recommended by the editor of the *Christian Advocate*, the *Cumberland Presbyterian*, and has been extensively circulated by the preachers of the Methodist and Cumberland Presbyterian churches. If, then, either of those on account of whose commendation we republish and review it, or any man respectful in his bearing and of a reputation for fairness, see aught to call in question, or wish to discuss any question raised, on terms fair, they can be heard.

Our second reason for disliking to discuss it, is, the positions are so shallow, the treatment of the subject so superficial, the proof texts so one-sided and distorted, the statement of the opposition so false, that it requires double work to show the inapplicability of the Scriptures, then to show what is true.

We shall first expose the fallacies of this, and then connectedly present the truth on the subjects. Of course no one but the author is responsible for the nonsensical positions assigned his Campbellite in this pretended discussion. The author commenced with the intention of making his Methodist gain a signal victory, and he put in the mouth of his opponent only such foolish positions as he can refute.

We point out as absurdities of his first section: 1. He makes both his disputants admit that for these infants to come to Christ involved their baptism. This is true only on the ground that everything that came or was brought to Christ in person was baptized. It can bear on the question of infant baptism now, only in the assumption that coming to Christ in person was through the same steps that bring one to Christ now. The very next clause tells of the rich young man who "came to Christ," but "went away sorrowful." Was he baptized? If not, coming to Christ did not involve baptism. Luke says these infants "were brought to him." If bringing things to Christ indicated their baptism, then the colt was baptized. Luke says, "they brought him (the colt) to Christ." This argument proves colt baptism as well as infant baptism. But it is certain infants cannot come to God, in the sense persons are required to come to him now. The Spirit says, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Hebrews. Infants cannot believe this. Hence they cannot come to God, and are incapable of taking any step that leads to God. Christ, in blessing infants thus, only showed the kindliness of his heart for infants. Those who were brought to him were no better off than those who were not brought to him in person.

He again bases his argument for infant church membership on the goodness of infants. It is true he seems to lose sight of this, and gives as a reason for universal baptism, that bad people will be brought into the church thereby, and the influences brought to bear on them will be more likely to convert them in the church, than if they are out of it. But here the children were so good, they are entitled to membership. They were better than the preachers. Preachers that have no more goodness than infants, ought to call themselves Methodists or Campbellites. They are not Christians. Infants are not good; they are not bad; they have neither goodness nor badness; they are innocent; they have undeveloped appetites and lusts, which in this world lead much oftener to badness than to goodness. A preacher of Christ must be a preacher and practicer of righteousness; he must be a doer of good; he must be better than an infant, or he is a hypocrite. But he assumes in this argument that personal goodness is a reason for admission into the church of Christ. This is a subversion of the Bible. The rich young man and the Pharisee were examples of personal goodness. Both were rejected by the Savior. But the publican, with a deep sense of guilt, who confessed himself a sinner, but trusted God, was accepted by Jesus. It is not personal goodness, but a deep sense of unworthiness, coupled with trust in God, that qualifies for entrance into the kingdom of God.

He then gives an illustration of a family that rejects, casts off an infant, born into the family, a member of the family. An illustration is not an argument. It may enforce an argument; it may render it clear. But without an argument to illustrate or enforce, it is nothing. An illustration, to enforce an argument, must be true to the point which it illustrates. But this not only has no argument to enforce, but it is not true in the essential point to what it attempts to illustrate. The illustration supposes a family leaves, casts off, neglects a weak member of the family. This is not the point. The point is, are infants "entitled to membership in the church of God?" Mr. Nichol does not believe they are members. On page 14 of his pamphlet, he says, "By water baptism administered to the visible man, we are brought into the visible kingdom. By spiritual baptism administered to the spiritual man, we are brought into the spiritual kingdom." These infants in discussion are subjects of neither baptism. Hence, according to Mr. N., not in the church, not in the family of God. Hence to compare the question "are infants entitled by virtue of a birth of flesh, to membership in the spiritual body of Christ," to a family leaving one of its weak, helpless members to perish, is a gross caricature and misrepresentation of the point at issue. Does being born of the flesh make the subject of that birth members of, or give them right in the kingdom of Christ? "That which is born of the flesh is flesh" and fleshly. This illustration assumes, too, that those who do not baptize their infants disown them, cast them off, neglect them, leave them without spiritual instruction, all of which is false and slanderous. This illustration then only shows how incapable the author is of seeing the point at issue, or how ready he is to conceal that point, and by false assumptions as to the question, and by assumptions false and slanderous to those who reject infant baptism, he is willing to excite for his cause a cheap sympathy, and substitute that sympathy for the law given by the Spirit of God, sealed by the blood of Christ, and confirmed by the oath of Jehovah, as a basis for membership in the church of God.

D. L.

TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS TO WHOM ALL CORRESPONDENCE RELATING TO THIS DEPARTMENT MUST BE ADDRESSED.

NOTES.

Dear Bro. Poe: In my report of the meeting at Austin, I spoke in high terms of Bro. Hall and the church at Austin. I did this from the impression made on my mind, from intimate association with all the brethren, rich and poor, high and low, during a meeting of twelve days. This I did also without calling in question the veracity or sincerity of any brother or brethren, who have written or thought differently. I simply wrote my impression without partiality or without hypocrisy. I know Aus. McGary, and you know him; and we both know that with all his faults, one of them is not untruthfulness. I told Bro. McGary, in the presence of Bro. Hall, in what respect I considered him at fault. Some brethren think I have called in question the truthfulness of the statements of Bro. Gary. I have done no such thing; the difference between us is one of opinion as to the propriety of certain customs of the Austin congregation, and not as to the statement of facts. A. CLARK.

Manor, July 29, 1883.

Dear Bro. Poe: I returned yesterday from my work in Lamar County. In all eighteen added while gone, eleven baptized. I start this evening for the promised work in Indian Territory, Chickasaw Nation. Will be gone six weeks. The congregation here alive.

R. WALLACE OFFICER.

Paris, Texas, July 28, 1883.

ITEMS, PERSONALS, ETC.

Bro. J. L. Sewell and wife arrived safely in Texas, and is doing good preaching.

Bro. W. L. Smith, McLeansboro, Ill., is on a visit to Wartrace, Tenn., his old home.

More than five hundred Protestants in the north of Russia have recently joined the Greek Church.

The Kansas City *Journal* says that within fifteen months, St. Louis courts have granted 1,000 divorces.

Bro. C. W. Sewell, of Texas, has been quite sick of pneumonia, and unable to fill some of his appointments.

The meeting at Hillsboro, Williamson County, Tennessee, closed on Sunday night, August 5th, with six additions.

An exchange, speaking of a preacher in the penitentiary for crime, says he began his downward career by stealing sermons.

Bro. J. Harding is prepared to hold meetings wherever the churches desire his services. Address him at Bowling Green, Ky.

A week's meeting at Lynchburg, Tennessee, by Bro. E. A. Elam, has just closed. Good attendance and good attention. One addition.

Mrs. Ramsey, sister of D. H. Bailey, of this city, was baptized by our junior editor, in the Edgefield church, last Thursday afternoon.

One of the scenes in the theatre on the Island of Ischia, the night of the fearful calamity, was a burlesque representing an earthquake, it is said.

Bro. Lin Cave preached two of the best sermons we have heard from him on last Sunday morning and night. There were two confessions.

We were pleased to receive a call, last week, from sister E. A. Eddins, of Bedford county, Tenn. We have long known her by reputation as a most excellent Christian lady.

Spurgeon was preaching on a very warm day recently, and as he was finishing his "firstly" he noticed a great many of his congregation asleep. He stopped suddenly, and said, "It is so warm to-day that I think secondly and thirdly will keep very well till a cooler Sunday," and he stepped down and out, and so did the people.

Bro. J. H. Stevens, Columbus, Miss., says: "If I had known there were so many beautiful songs in Popular Hymns, I would have bought that book for both church and Sunday-school."

Eld. John Billington, of Caney Springs, Marshall county, Tenn., passed through on the way to visit his son, E. P. Billington, in Illinois. This is his first trip on a railroad, though he has reached a good old age.

The *Missionary Baptist* is a new venture undertaken by our Baptist friends at Lebanon, Tenn. Editors, J. J. Porter and J. H. Anderson; $1.50 a year. If the first number is an indication, the paper will be a good one.

Popular Hymns are going off like hot cakes. Send in your orders to this office, and they will be filled *promptly*. Note edition, by mail, $3.60 per dozen; Words, revised, $1.70; Old edition, $1.40 per dozen. *Be sure* to state whether the new or old word edition is wanted.

The priest in the Catholic church, of Wilkesbarre, Pa., informed the young Sunday-school children that hereafter they will not be allowed to wear "bangs" or "frizzes" while attending divine service. If they do, they will be sent home.

The paragrapher's little joke does not stop at anything. This one is now going the rounds: "We are told that when Jacob kissed Rachel he 'lifted up his voice and wept.' The cause does not appear, but perhaps Rachel had been eating onions."

No. 1, volume 1, of *Dio Lewis's Monthly*, a new candidate for popular favor, has made its appearance. The contents are valuable, as teaching the most useful information in regard to health, in very entertaining style. The type is remarkably large and clear, and the price of the magazine is low, $2.50 per year. Contains 115 pages. Clarke Bros., publishers, 68 and 69 Bible House, New York City.

The Salvation Army in Brooklyn are again in trouble. A lady living near their headquarters in Concord street was seriously ill. A request was made that their services be conducted with less noise; the request was refused, when an appeal was made to the court by the residents of the vicinity, setting forth that the army services, as then conducted, were a nuisance. The captain was arrested, and has been imprisoned pending the payment of a fine of $100.—*Intelligencer.*

One of our staunch Maury county brethren writes, July 31st:

"Enclosed find one dollar for Bro. Brayboy's very modest appeal for help. It does look to me to be so easy for a sufficient number of brethren to give a dollar each to this enterprise, and not miss it, and perhaps do great good. Bro. Granville Lipscomb is in the midst of his meeting here, with very large attendance up to this writing. One addition. He is fully up to the expectation we had of him as a preacher,—strong arguments and a very pleasant speaker. It is raining to day, and may check the attendance. We are always glad to see notes of travel from Bro. Metcalfe. It has the right ring. Reckon he is considered old fogy along with Father Green and Bro. Rowe.

WANTED!

1. More agents to help push this tract work. About fifty persons are now acting as such, but many more are needed. All who promise to work will be supplied with tracts and instructions. Apply at once.

2. Those who are now acting to report as soon as possible, as the Fund is much in need of money to pay for the last lot of tracts.

3. Money! money! money! either as individual contributions, or from congregations. There are many of the latter which never take up collections for mission work, who can begin this good work by taking up a collection for the Christian Sower Tract Fund. It will be received either as a gift or to purchase tracts.

4. Persons who are not able to pay for tracts, and who live where there is little or no preaching, to send for a supply of tracts. They are free to such. Brethren, act at once.

Madisonville, Ky. J. W. HIGBEE.

General News.

The telegraphers' strike remains unchanged so far as the operators and the Western Union Company are concerned. The Rapid Telegraph Company capitulated to the strikers, but that action had no perceptible effect on the Western Union. The contest now seems to be one of endurance. ——The celebrated English swimmer, Capt. Matthew Webb, lost his life on Thursday, the 24th ult., in attempting to swim through the whirlpool rapids of Niagara. He was confident he could perform the feat, and for thirteen minutes after springing into the stream he could be seen skillfully controlling his movements. But on entering the neck of the whirlpool he was seen to throw up an arm, and then was immediately lost sight of. His body has since been recovered, and the coronor's verdict is that death was caused, not by drowning, but by the compression of the currents which render respiration impossible. Webb was forty years of age, and leaves a wife and two children in England. His first public appearance was in 1875, when he swam the English Channel from Dover to Calais.——A New Haven man, lacking faith in the savings banks, "deposited" in the baby's cradle $300 which he had accumulated. A German servant girl "drew" the amount and disappeared.——Boston is troubled because a considerable number of trees are dying on the Common. Some of the gardeners think they are too thick, and were carelessly planted.——Somebody just from Panama says he saw there 500 tons of California wine bound for France. The inference is that it will be "doctored," bottled with French labels, and sent back to America at fancy prices.——A terrible accident occurred on the Rome, Watertown, and Ogdensburg Railroad, at Corlyon (N. Y.) station, on Friday evening, the 27th, by which twenty-four persons were killed and thirty wounded. The train collided with a freight car, that had either blown from its position by the gale then raging, or been placed in the way by malicious persons. The baggage-car and one of the sleeping-cars were completely demolished. Cars were piled upon one another until it was one vast heap of ruins. At the time a heavy thunder-storm was passing over, and the night was dark. The shrieks of the dying and wounded were terrible. The crash was heard three miles away.——A subterranean forest seven feet below the surface of the ground has been discovered in Chasey, Clinton county, N. Y. Many of the trees are in an admirable state of preservation.——The apprizal of the property of the poet Longfellow shows its value about $350,000, of which $200,000 is personal property and $150,000 real estate.

FOREIGN.–The town of Casamicciola, on the Island of Ischia, fifteen miles from Naples, was almost entirely destroyed by an earthquake on Saturday night. The neighboring towns of Forla and Lacceameno were greatly damaged. The shocks began at Casamicciola at half-past 9 o'clock, when a large number of people were at the theatre. Nearly all the houses in town collapsed, and it is estimated that three thousand people were killed. There were two thousand Summer visitors in Ischia, including wealthy Roman and Neapolitan families and evseral deputies, who were taking the baths there. The Minister of Public Works and the prefect of Naples, with a large force of soldiers, hurried to the scene. The soldiers will work to render the ruins secure, and will engage in a search for the wounded. A number of physicians have gone to attend the injured, and all the steamers in the vicinity of Naples have been secured by the Goverment to carry the injured to the mainland. The hospitals at Naples are filled to overflowing. One telegram describes the scene at the time of the earthquake as follows: "The shock came with irresistible violence and was accompanied by a deafening noise. Lights were overthrown and set fire to the buildings. A dense cloud of dust filled the air. Cries of pain and terror were heard on all sides. On hearing the shouts of 'To the sea!' a general rush was made toward the shore. Every boat and floating thing was taken by assault.——The cholera continues alarming in Egypt, and, while it cannot be stamped out, there is a menace to the whole western world.

Pray more and worry less.—*Moody.*

Home Reading.

THE LOST BOOK.

"Yes, sir; that little Bible is about worn out, and I must get me another now for every-day use; but I tell you, sir, I won't part from this Bible till death comes and takes me away from it. All the gold and silver and precious things from Africa to Mexico couldn't buy from me that little worn-out book.

"You see, sir, I lost it once, and ever since the day I found it that book has been so much to me that—well, sir, I've just lived on what it has told me.

"Where did I lose it? Well, sir, I'm 'most ashamed to put it in words for another to hear, but the truth is it was lost in the bottom of my chest. I've seen a heap of lost Bibles since that, sir, some of 'em big, nice, gilt edged ones, with fine clasps, that lay on people's parlor tables, or on stands that they just seemed fitted for so far as size is concerned, but they were lost books, sir, just as much as anything was ever lost. It's a great mistake, sir, some folks make, having big, fine-looking Bibles just for show.

"You'd like to hear how I found this book? Well, sir, I don't mind telling the story a bit, since it's just one more way of telling about God's mercy to a sinner. You see my mother, sir, was one of them angels that the Lord puts into the flesh sometimes, and sends down here to do some work for him among some other people in the flesh that's just anything but angels, sir. My father—somehow he was one of this other kind, and I took after him, I s'pose, for I was one of the wildest youngsters you ever heard of when I *was* a youngster.

"I took a notion, like lots of other boys, that I must go to sea. Now, it was plain enough to me, the minute I spoke of the matter at home, that my mother didn't want me to go at all; but that didn't make much difference to me. I'm ashamed of this, sir, just as much as I can be, but I can't tell the story, you know, without telling the whole of it. I used to run away evenings and go to the circus, and such like, when I knew my mother wasn't only sorrowing down to the bottom of her heart because I'd do such a thing, but she was sick, too, and needed me at home. You see, sir, I was worse than a beast about doing anything my mother wanted me to do; so, of course, when I took a notion to go to sea, what she had to say about it didn't seem to have much influence.

"I was bound to go, and I went. When I packed my chest, my mother stood by without a tear in her eye, sir,—she knew I hated to see a woman crying, and somehow she managed to keep back the tears that day, though, when I think of it now, I don't see, sir, how she ever did do it; but when she brought out this little Bible, and asked me to take it with me, I saw something in her face that just made me do what she wanted. I never saw such a look on human face, sir, and I believe now it was the angel showing right through the flesh. 'Twas something more than human, sir, I'm satisfied; and I don't know but, if she'd asked me then to stay at home, I'd a' had to 've done it, whether I wanted to or not. But she never said a word then, except to ask me to put that book in my chest; and in it went, sir—clear down to the bottom, though.

"Were you ever at sea, sir, among a crowd of rough, swearing men and boys? Of course not. Well, if you had seen some of the things that were done on board that ship, you'd have known that it wasn't the place for a boy to pick up much good—leastways for such as me, as hadn't much good in me anyhow. And yet we was in that very boat, sir, that I found my little Bible.

"Well, it was just four months, sir, that that book lay lost in my chest. You see, we had a fellow with us that time out that had a Bible that wasn't a lost one, sir,—well, 'twas this way: He used to read in that book and pray regular, sir, no matter if he was alone or if he wasn't; and when the rest of us was around, he used to know it. Many a time that fellow would kneel down quietly when the rest of us was hissing at him, and laughing at him, and throwing boots and things at him, and calling him all sorts of mean names, because he was so pious.

"One night I throw'd something hard, sir, that hit him square on the cheek, and cut an awful gash. I'll never forget how I felt when I saw the blood running down, and he never making any fuss about it at all. I've thought of it many a time since, sir, when I've been reading in the Book about the way the Master is treated sometimes.

"The very next day I was taken down with a fever. Now, I s'pose it's bad enough to be as sick as I was, and be at home where you have friends to take care of you; but, I tell you, it's a mighty sight worse to be down like that when you're on board ship, and most everybody too busy or too much afraid of catching the fever to do a thing for you. I'd a' died that time, sir, if it hadn't been for Joe Fuller, the pious one that had a slashed-up cheek that *I'd* cut open.

"Every minute of time that he could give to me he was right there by me doing something for my comfort. I couldn't understand it. My mother had done a sight of that kind of work for me, looked after me when I didn't deserve it, but somehow that cut in Joe's cheek made me see it as I never had seen it before.

"Joe come in one day, after I'd begun to get better, and asked me if he might read a little to me from his Book. I was ready for most anything that was new, sir, for I'd laid there so long that it was worse than a prison; so I told him to read if he wanted to. Well, sir, he read something about a Man that had been treated just about as we'd treated *him*, and hadn't deserved it, and didn't even say a word back; and that caught me, sir. After that, I made him read to me every chance he got, and by the time I got up I'd got to know something about that Man the Bible tells about, and I saw something of why it was Joe treated me so good-like when I'd been so mean to him.

"One day, when I was just able to stir around a little, but not strong enough to be on duty, I set down before my chest, and went to rummaging in it just to pass time; and that was the day, sir, that I found the lost book. I come to that Bible clear down in the bottom, and I took it and crawled back into my bunk, and went to reading. Somehow I got hold of that story about King Josiah, and how he tried to root out idolatry, and how the priest found the book that had been lost in the temple, and how the king felt when it was read to him, and how he had it read to the people, and how, as long as he lived, the people let the idols alone, and worshipped and served the true God.

"Well, sir, I got to thinking about *that* lost book and mine, and then about some things I knew the book had in it, and I just made up my mind that 'twas an awful thing to lose such a book as that. I got pretty well worked up, when something made me think about the Lamb of God that *takes away* sins—Joe had read that to me and explained it—and when Joe came in I just told him I was the worst sinner in the world, and if there was any help for me I wanted him to help me find it. Well, sir, he knelt down and talked with the Lord about it, and I knelt down too, and when I got up I wasn't the same fellow at all that I was the hour before; and ever since I've been going all over the world, knowing that I am a saved man, and trying, as well as I can, to help save others.

"Tell people to look up their Bibles, and read 'em, sir, if they want to know what a happy life is. A life without the Bible, it seems to me, is like trying to live all one's life in a dark cellar. No, sir; I don't want to buy one of them with a clasp, for I don't quite like to have the Word locked up in that way. Sometimes I want to get at it right quick, and I don't want any clasps in the way. I don't have much time to read it, and when I do get a minute I feel as if I must put in the time faithful to make up for the time when my Bible was a lost book."—*S. S. Times.*

How apt are men rather to think of the preacher than of themselves. If half the criticisms which are ill-spent upon the ministers of Christ were spent by the hearers upon themselves, how much sooner might they arrive at the blessing.—*Spurgeon.*

"My boy," said a father to his son, "treat every one with politeness; even those who are rude to you. For remember that you show courtesies to others not because they are gentlemen, but because you are one."

"ALL OUR LIVES WE ARE BEING EDUCATED."

Dear Aunt Marjorie: The letter from wife and mother, in the issue of May 9th, induces me to take my pen. Amid all the yearnings for what is termed a "higher" life are we not deceived, both with regard to the motives that actuate us as well as to the end we wish to attain. "Higher law," "higher life," "higher education" are terms with which we are all familiar. There can be no law higher than God's law; no life of more importance than our spiritual life, and no education of much avail that does not enable us to understand and practice the law of God, and thereby fit us for the life that now is and that which is to come.

While it is right for us to strive to improve ourselves and our surroundings as much as we can, consistently with the duties that are laid upon us in the position in which God has placed us, are not many of the desires and yearnings, concerning which so much is said, the results of a discontented spirit, that is unwilling to do patiently that which is first and nearest us? Is there not a temptation to spend our time and strength in striving after that which is far away and unattainable? If we look to the "higher education" to remedy the many evils and incompatibilities that come to many of us in this generation, will the end be accomplished? In these days of rushing through so much, there is very little mental training. Our children are rushing through the Primary and other grades of the High School, and from thence to some college for higher education. What time is given them for any of the soberer realities of life? We mothers ought to know that the household needs experience and judgment that can never be found in books. It may be very desirable for an intellectual man to have the sympathy of his wife in intellectual pursuits; but will he enjoy it over burnt steak, heavy bread, soiled table linen and an untidy house? Does not this furore about a higher education lead us, of necessity (because one cannot do everything,) to neglect these foundation walls of home happiness? Will not the wife, who can wisely and skillfully manage her household with a neat appearance and smiling face, be much nearer her husband's heart than one who, however intellectual fails in these necessary things?

Habits of self-control, a sense of personal responsibility, a desire to do well whatsoever the hand findeth to do in the situation in which the providence of God has placed us, are not in the curriculum. But when these are taught by the early and united effors of both parents, a solid foundation is laid from which one may rise to almost any height.—*A Mother, in Christian Intelligencer.*

A VALUABLF PARROT TALKS NO MORE.

A remarkable parrot died in this city on Thursday last. She was of the gray African species, and her reputation had extended far beyond this State. Some of her vocal exploits would be incredible if they were not fully vouched for. She seemed to scorn all commonplace parrot utterances in order to speak fit and apposite words. Imitating instinctively all indefinite sounds, she could be taught long sentences. And when she had learned these she knew when and how to put them in different and apt combinations. A college-professor having arrived late at night in the home where Polly was domesticated, and rising before the family, was surprised upon entering the dining-room to hear the parrot say, "My learned friend, how is your health?" A gentleman from the North, who had been an earnest "Copperhead" during the war, the first time he ever saw Polly, was greeted with the words (which the writer of this heard): "Hurra for a straight-out Democrat!" The gentleman returned to New York, declaring "that even the Charleston parrots knew him for a Democrat!" Polly listened to a newspaper account of the immense earnings of the New York Elevated Railroad, and her comment was: "O, what a whopper!" All strange coincidences. Yes, but strange ones indeed. And Polly's life was full of just such remarkable sayings. During her week's sickness she seemed to struggle against pain with resolute strength, and when she ceased to suffer and live it was hard to believe that this was the consummation and end of so much almost human intelligence and affection. —*Charleston (S. C.) News.*

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Louisville, Ky., Oct. 2, 1882.

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Weak lungs, spitting of blood, consumption, and kindred affections, cured without physicians. Address for treatise, with two stamps, World's Dispensary Medical Association, Buffolo, N. Y.

Every event of life points, if it does not carry us on, to the cross.

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August 8, 1883.

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BEESWAX—Choice	8
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LARD—Buckets	13½
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HAMS—C. C. C.	13 to 18½
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Low leaf	5 00 to 6 00
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NON-RESIDENT NOTICE.

(Circuit Court, May Rules, 1883.)

Hittie Nolen vs. Lee Nolen.

In this cause it appearing to the Clerk from the allegations set forth in the bill, that defendant is a non-resident of the Stat Tennessee, so that the ordinary process of cannot be served upon him, therefore orders that publication be made in the GOSPEL ADVOCATE, a newspaper published in Nashville, Tennessee, once a week, for four consecutive weeks, requiring the said defendant, Lee Nolen, to appear at the courthouse in the city of Nashville, on the 4th Monday in June next then and there to plead, answer or demur to complainant's bill, or the same will be taken for confessed and the couse set for hearing ex-

Witness, J. E. ALCRICH, Clerk,
By H. C. Hudson, D. C.

ELI T. MORRIS, Sol. for Compl't.

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Aldrich & Harris, 106 Union St.
John Holahan, 99 Union St.

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McGuire, Scoggins & Co., 103, 105 and 107 Broad St.
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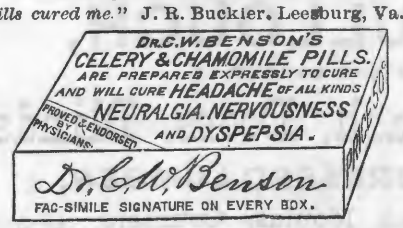

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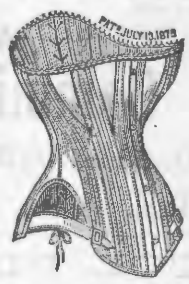

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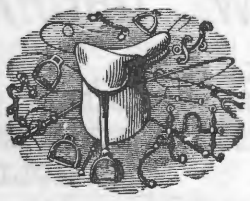

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EDITORS:

D. LIPSCOMB, E. G. SEWELL.

Amen!

I cannot say,
Beneath the pressure of life's cares to-day
I joy in Thee;
But I can say
That I had rather walk this rugged way
If Him it please.

I cannot feel
That all is well, when dark'ning clouds conceal
The shining sun;
But then I know
God lives and loves; and say, since it is so,
Thy will be done.

I cannot speak
In happy tones; the tear-drops on my cheek
Show I am sad;
But I can speak
Of grace to suffer with submission meek,
Until made glad.

I do not see
Why God should e'en permit some things to be
When he is love;
But I can see,
Though often dimly, through the mystery,
His hand above!

I do not look
Upon the present, nor in Nature's book,
To read my fate;
But I do look
For promised blessings in God's holy Book;
And I can wait. —*Selected.*

MORAL AND POSITIVE LAW.

SERMON XVII.

"Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria: he was a mighty man in valor, but he was a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my master was with the prophet that is in Samaria! for he would recover him of his leprosy. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray, and see how he seeketh a quarrel against me. And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant." 2 Kings v: 1–16.

We desire to make a few remarks in reference to this connection of Scripture, before we attempt a general application of it to our subject. The leprosy was a very loathsome disease, one that none of the physicians could cure, and therefore dreaded more than any other disease. When a person had the leprosy he expected it to cling to him until it undermined his constitution and resulted in death; and this, I think, accounts for the readiness with which he complied with the wish of the little maid. But even great men sometimes make mistakes: and here both Naaman and the king of Syria made a mistake. The king of Syria sent him to the *king* of Israel, instead of the *prophet*. The little maid said nothing about the king of Israel at all, but said, Would God my master was with the prophet that is in Samaria, for he would recover him of his leprosy. And his going to the king came near disappointing all his hopes of a cure; for the king thought it an insult, and became so angry that he rent his clothes. And when kings who are always attended by an armed force become angry enough to rend their garments, there is great danger that the one who has so offended him be slain. And if the prophet had not heard of the matter, and sent a messenger to the king, and required Naaman to come to him, no doubt Naaman and all his company would either have been slain, or captured, or driven from the city at least. I am sure he never would have been cured of the leprosy by the king. And I think that very many people make very serious mistakes in our day When they start out to seek salvation or the remission of sins, they go to the mourner's bench or altar of prayer to find it. And we think they will be as much disappointed as Naaman was when he went to the king instead of to the prophet. But Naaman was directed by his king to go there, and so the people are directed in our day by their teacher to go to the mourner's bench But Christ and the apostles have said just as little about the people going to the mourner's bench to find pardon, as the little maid said about Naaman going to the king; that is, just nothing at all.

But we wish to state a few facts, or lay a few premises, before making an application of this connection of Scripture to our subject. And first, God in creating the human family conferred on them certain powers and capacity, and gave them the control of those powers, and required them to exercise those powers in obedience to him. God has conferred on men and women both mental and physical power; and as he has given them the control over these, he holds them responsible for the manner in which they exercise them. And God never makes his blessings to man depend upon a mental act alone, nor upon a physical act alone. But his requirements are always of such a character as to require both mental and physical action. And we call attention here to the fact that when God makes any blessing depend on any number of conditions, he never places a mental act as the last act; that is, the act that connects them with the promise. But he always places a physical act as the last and connecting link that connects with the promise. We here submit another fact, and that is this: that the blessing promised is never contained in the things the people are required to do. But the things required to be done are only the conditions upon which the Lord promises the blessing. But so far as receiving and enjoying the blessing is concerned, it is the same thing as if the blessing was contained in what we do; for if we never comply with the conditions, the Lord will never confer the blessing upon us. But when we comply with all the conditions, we do not purchase the blessing by paying an equivalent for it, and thus bring God under obligation to us; we only discharge a duty that we justly owe to him. For to "fear God and keep his commandments is the whole duty of man." Eccl. xii: 13. And Christ said, "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." Luke xvii: 10. So then when we do all that is commanded us, we only do that which is our duty to do, and do not purchase salvation. Salvation is by grace. Eph. ii: 8: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast." If salvation was in what we are commanded to do, we would save ourselves, and would have a right to claim the glory. But as salvation is not in what we do, we are constrained to give all the glory to God, and count ourselves unprofitable servants. And we here submit another fact: that God's laws or precepts are of two kinds, which, for the sake of being better understood, we denominate moral and positive. God's appointments, or the conditions on which he has made his blessings depend under every covenant, have contained both moral and positive precepts. And it is a fact that when God made any blessing depend on conditions with which the people were to comply, he never placed a moral precept as the last and connecting link that connected them with the promise, but always a positive one. But it will be asked, What is moral law, and what is positive law? and wherein do they differ from each other? We will now endeavor to answer these questions.

Moral precepts are such as grow out of our relationships to our fellow beings, and are such as contain something morally good within them; such as, that when we comply with them, good will result from it to some one or more of our fellow beings. Moral precepts have between them and their results, the relation of cause and effect. Moral precepts are such as these: "Thou shalt not kill; thou shalt not steal; thou shalt not bear false witness." Such as these also: "Husbands, love your wives: wives, obey your husbands: children, obey your parents: fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Now, we can readily see that all these precepts are good in themselves, and that they grow out of our relations to each other. And we can as readily see that when we observe them, that good will result to some one or more of our fellow beings, and that if we transgress them, some one or more of our fellow beings will be injured. If we keep the first class mentioned—thou shalt not kill, steal, or bear false witness—its tendency is to promote the welfare and happiness of all around us. But if we violate them, injury will result. If we kill, not only the one killed is injured, but all his friends and relatives are injured to the extent that their happiness and welfare was connected with him. So of all the rest. And if we observe the second class mentioned—husbands, love your wives: wives, obey your husbands—we can readily see that if the husband loves his wife he will treat her kindly, and her happiness will be promoted. But if he does not love her, he will not give her that attention that he should, and she is injured. And if she does not obey him, it produces similar results. And so of all the rest of this class. Any precept that, when observed, will promote the happiness of those we are connected with, or that when violated will injure them, is a moral precept.

Positive laws or precepts are such as grow out of our relations to God, and such as do not contain the relation of cause and effect; such as when kept or violated do not benefit or injure others; such as that we cannot see anything good that would result from the observance of them, or any evil that would result from violating them. And indeed there is neither good nor evil in

them when disconnected with the authority and promises of God. But they are intimately connected with the authority and promises of God, and that gives to them the greatest possible importance; so that we cannot say that they are not necessary, or that it is not essential that we observe them, without setting aside the authority of God, and forfeiting our right to his promises. Positive law embraces all forms, ordinances and ceremonies under the law of Moses. The command to keep all the Sabbaths, the weekly Sabbath, the yearly Sabbath, and the year of jubilee; the command to observe all feasts required in the law, the feast of the passover, the feast of weeks, and the feast of tabernacles; the command to offer all the various offerings under the law, were positive laws. Under Christianity, the requirement to confess Christ with the mouth, and to be baptized, are positive precepts to the sinner. To pray, to observe the Lord's day, to assemble on the first day of the week, to take the Lord's supper, are all positive precepts to the disciples. Now, we can readily see that to observe any one of the above catalogue could not benefit any one else, nor to reject them injure any one else. There can be no reason found for obeying a positive precept only the authority of God. We cannot see any good that would result from it to induce us to obey it. Therefore positive precepts are the only true tests of our loyalty to God. Nothing but strong and unwavering faith in God and true reverence for his authority, will influence persons to obey a command that they can see no other reason for, only his authority. But this is a sufficient reason for all men and women of strong faith. All they desire to know is, that the Lord has commanded it, and that it is applicable to them, and they will obey it whether they see any reason for it or not. Moral precepts cannot be such a test of our loyalty to God, for persons might be induced to obey them from the good that would result to themselves, without any reference to the authority of God.

We wish now to make an application of the connection of Scripture at the beginning of this sermon to the above facts and premises. And first, there was mental action. Naaman had strong enough faith in the word of the little maid to determine to go to the prophet; his faith and his decision were mental actions. But it required physical action to go, and physical action to obey the prophet. So he arose and went; but when he came to the house of the prophet, and he sent his servant to tell him to go and wash in Jordan seven times, he had no faith in it, and became angry, and determined not to do it. Here his mind acted again in determining not to do it, and his body acted again when he turned and went away in a rage. And he went away a leper just as he came. He was, so far, not benefitted by coming. But when his servants said, Father, if the prophet had bid thee do some great thing, wouldst thou not have done it?—this touched the proper cord of his heart; for he knew that if the prophet had told him to do some great thing, he would have done it. He had come prepared to make a very great sacrifice, if the prophet required it. He brought a vast amount of money along. He had ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. One talent of silver was worth sixteen hundred dollars of our money. And when his servant said, How much rather, when he saith unto thee, wash and be clean? he reconsidered the matter, and determined to obey the prophet. Here his mind acted again, and he went down and dipped himself seven times in Jordan according to the saying of the man of God, and his flesh came again like the flesh of a little child, and he was clean. What the prophet commanded him to do was physical action, and it was positive law, and connected him with the promise that he should be clean. But the question comes up, Was the virtue or power that *cleansed him* in the water, or in the act of dipping in the water? It certainly was not in either of them, but it was the God of Israel that cleansed him. He was conscious of this, and so he returned to the prophet, and said, Behold, I know that there is no God in all the earth but in Israel, and he determined not to worship any other God. Thus we see that it was not what he did that cleansed him. These were only the conditions upon which God promised to cleanse him, and if he had not complied with them, God would not have cleansed him. And although it is clear that the power was not in what he did that cleansed him, yet so far as his being cleansed was concerned, it is the same thing as if it was; for God would not have cleansed him at all if he had not done them. But if he had believed that what he did cleansed him, he would have claimed all the glory of his cleansing; or if he had believed the virtue was in the water, he would have given the glory to the water. But as it was, he gave all the glory to the God of Israel.

We will now present the conditions of salvation from sin under the new covenant as taught by Christ and the apostles. According to the teaching of Christ, all had to believe on the Son of God, for he said, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth in him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John iii: 16–19. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John iii: 36. These are enough to show that none can be saved under the gospel dispensation unless they believe on the Son of God. This was the labor of the apostles in all their preaching to sinners, and in all they wrote concerning the life, death, resurrection, and ascension of Christ. And Christ made it a condition of salvation when he said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi: 16. And the apostle said, "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. xi: 6. This is enough to settle the question, that faith in the Son of God is a condition of salvation, without which the sinner cannot be saved at all. The Savior made repentance a condition of salvation, without which the sinner cannot be saved, when he said, "Except ye repent, ye shall all likewise perish." Luke xiii: 3–5. Also when he said, "That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke xxiv: 47. The apostle made repentance a condition of salvation, when he said to believers, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Act ii: 38. Also when he said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts iii: 19. The Savior made confession a condition of salvation when he said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. x: 32. The apostle also made confession a condition of salvation, when he said, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. x: 9. The Savior made baptism a condition of salvation, when he said, "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii: 20. And when he said, "He that believeth and is baptized shall be saved: but he that believeth not shall be condemned." Mark xvi: 16, Revised Version. The apostle made baptism a condition of pardon, when he said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts ii: 38. Ananias made it a condition of pardon, when he said to Saul, "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts xxii: 16.

That the above are all conditions of salvation, without which the sinner cannot be saved, cannot be denied by any one who believes the New Testament. And in these conditions, faith and the godly sorrow that works repentance are acts of the mind, and confession and baptism are acts of the body. So we have in these conditions both mental and physical action. Faith and repentance are moral precepts, while confession and baptism are positive precepts. And according to our premises, God never places a mental act as the last and connecting link that connects one with the promise; nor does he ever place a moral precept as the last and connecting link that connects with the promise. This is true to the letter in these conditions. The mental acts and moral precepts are first; the physical acts and positive precepts are last, and connect with the promise of remission of sins and the gift of the Holy Spirit. And whenever baptism and any one of the other conditions are connected together, baptism is always last. When Christ said, He that believeth and is baptized shall be saved, *believe* is first, *baptism* last. When repentance and baptism are placed together, *repentance* is first, *baptism* last, as when Peter said, Repent and be baptized every one of you. When confession and baptism are placed together, *confession* is first, and *baptism* last, as in the case of the Ethiopian eunuch. And permit me here to say that whenever any blessing is made to depend on a given number of conditions, the receiving of that blessing is always made to depend on the performance of the last act, or complying with the last condition. In Naaman's case his cleansing was made to depend on his dipping himself seven times in Jordan, and more directly upon the seventh dipping than any other. It is true that he could not dip the seventh time till he had dipped six times. But he could have dipped six times and stopped, and not have dipped the seventh time at all. And if he had done this, he would have stopped short of the promise; for nothing but the seventh dipping could bring him to the promise. So in his case the whole depended on the performance of the last act. And in the conditions of pardon under the gospel dispensation, as we have clearly shown, baptism is the last and connecting link that connects the penitent believer with the promise of remission of sins And until some one proves from the Bible that Naaman was cleansed before he dipped the seventh time, I must contend that the sinner cannot be pardoned until he is baptized; for baptism stands in the place in the conditions of salvation under the gospel dispensation, that the seventh dipping did in Naaman's case. And we might illustrate and confirm this by a number of other cases recorded in the Bible. But we will present only one more.

In the sixth chapter of Joshua we have the account of the taking of Jericho by Israel. And that they might get into the city, it was necessary that the walls around it should be broken down. And in order that this might be done, the Lord commanded the children of Israel to compass the city about, the priests bearing the ark and blowing trumpets of rams' horns for seven days, and the seventh day that they should compass it seven times, and then the trumpets were to give a long sound, and the people were to shout with a great shout, and the walls should fall down flat. Now the shout of the people in this case was the connecting link that connected them with the promise that the the walls should fall down, and the importance of the whole turned on the shout of the people. For, notwithstanding they obeyed all that the Lord commanded, for seven days the walls stood in all their strength until the people gave the shout. Then the walls fell down flat to the ground and Israel took the city. And in the conditions of salvation from sin, under the reign of Christ, baptism stands in the very place that the shout of the people did in throwing down the walls of Jericho. And it is as easy to prove that the walls did fall before the people shouted as it is to prove that sinners are saved, under the reign of Christ, before baptism. Yet baptism is reasoned away and pronounced non-essential. Just so, Naaman reasoned when required to dip seven times in Jordan, saying Abana and Pharpar, rivers of Damascus, are better than all the waters of Israel; may I not wash in them and be clean? and he turned and went away in a rage. But he remained a leper until he went and dipped seven times in Jordan, according to the saying of the man of God.

And we greatly fear that all who reason baptism away will remain unsaved, until like Naaman, their minds are changed, and they go, and are buried with Christian baptism according to the sayings of the men of God, under th

reign of Christ. Indeed we cannot see how it can be otherwise; men and women seem much more inclined to reason away positive laws than moral precepts: and why is it so? is it because moral precepts are of more importance and of higher authority than positive precepts? Moral precepts cannot be of higher authority, for both came from the same God. But are they of more importance? I cannot see how they can be, for moral precepts grow out of our relation to each other, and positive law grows out of our relation to God; and is not our relation to God our highest relation? But, in order to more fully determine the importance of obeying all of God's commands, and the danger of tampering with them, we will examine a few cases of obedience and the results that followed, and a few cases of disobedience and the results that followed. The command of God to Abraham, to offer his son Isaac a burnt offering, was a positive command, and one for which Abraham could see no reason only the authority of God. Everything else was against obedience to that command. It was indeed a severe test of his loyalty to God. The strongest ties of nature say not to obey. But the great strength of his faith and the strong sense of duty prevailed, and he determined to obey. He took his son and went to the place and built an altar, and laid the wood in order, and bound his son and laid him upon the wood, and took the knife to slay him. And had his hand not been stayed by a voice from heaven, Isaac would have been, in a moment, a bleeding victim.

But this was enough. God accepted it as obedience, and said to him, "by myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing, I will bless thee, and in multiplying, I will multiply thy seed as the stars of heaven, and as the sand that is upon the seashore, and thy seed shall possess the gate of his enemy. And in thy seed shall all nations of the earth be blessed, because thou hast obeyed my voice." See Gen. 22 chapter. And the children of Israel were cured of the bite of fiery serpents, in obedience to a positive law. See Num. xxi: 9. A man that was born blind was restored to sight when he obeyed a positive precept. John 9th chapter. Adam was separated from God, the tree of life and the garden of Eden, and damned to a life of sorrow and labor, and finally to death, together with all his posterity, for disobeying a positive command. See Gen. 2nd and 3rd chapters. Nadab and Abihu were burned to death by fire from heaven, for offering strange fire before the Lord, which was a violation of positive law. Lev. x: 1. Saul lost his kingdom for refusing to obey a positive law. I. Sam. 15th chapter. Uzza was struck dead for taking hold of the Ark of God, which was positively forbidden to all except the priests. II. Sam. vi: 6. From these, we see the danger of tampering with God's positive laws. And death was the penalty for the violation of many of God's moral precepts; such as murder, stealing, adultery and many others. But as moral precepts grow out of our relations to each other, God did not inflict the penalty with his own hand as he did for the violation of positive law, which grows out of our relations to him, but required the judges to inflict the penalty for the violation of moral law.

And permit me to ask all alien sinners that are disposed to reject confession or baptism as non-essentials, to remember the fate of Nadab and Abihu, of Saul and Uzza, before you decide to reject them. And let me say to all disciples, who are forsaking the assembling of themselves together, or are neglecting prayer, thanksgiving and the Lord's supper, to remember the fate of these men, and also the fate of the fifty thousand three score and ten men that were smitten for looking into the ark, when the Philistines had sent it back. I. Sam. vi: 19. And in conclusion let me say, that there is no safety for the fallen sons and daughters of men, only for them to obey all God's commandments, both moral and positive, to the best of their ability; for in keeping them there is absolute safety from all enemies. For though they die in the conflict, the Lord will raise them from the dead and crown them with glory, honor and immortality beyond the reach of sorrow, pain and death. And that we may all reach an eternal home, is my prayer. J. L. SEWELL.

WEST TENNESSEE NOTES.

MEETINGS.

As far as my knowledge extends our preaching brethren throughout the land, are now doing their best for the conversion of sinners. Bros. Farrow and Cooke did a week's good preaching at Milan, had a fine hearing and but one addition. I was there one or two days. I went thence to Adamsville, where I met with Bro and sister Larimore, engaged in a meeting which resulted in seven added to the Lord. From Adamsville I went to Bro. R. Beck's, there I mounted Charley and went to Kendrick Bros., and found them full of work for the Master. I preached at Oak Hill, Miss. on the third Lord's day in July; that is Bro. A. R. Kendrick's regular day for preaching at that place. On Monday night following I preached at Hamburg, formed many new acquaintances and was made happy by the good people. Thence, I went to Savannah, and there I met Brother and sister Larimore preaching away, that is, one of them did the preaching and the other the singing. There was good preaching done to a large and attentive audience, and but one obeyed the gospel of Christ. From Savannah I went to Refuge, where Bros. Meeks and Prince were engaged in a meeting. The meeting closed on the fifth Lord's day, with twelve added; three from the Baptists, eight by confession, one united on commendation.

The brethren in West Tennessee will please report the result of their meetings, and all other news items that would be of interest to the brethren. Bro. Larimore is with us this morning, and will begin his meeting at Bell's to-day.

H. C. B.

QUERY.

"Was Saul converted when the light shone around about him, or three days later when Ananias went to him?"

On his way to Damascus on a cruel errand he is blinded by a supernatural light, and his heart is humbled and changed by the remonstrance of Christ. He started to Damascus a cruel persecutor. He enters the city a penitent enquirer Ananias, commanded of God, tells him what he must do as a disciple of Christ.—*Alabama Baptist.*

Bro. Booth: Is the answer given in the *Alabama Baptist* to the above query correct? If you think it is not, we would be pleased to receive an answer from your pen.—[Mary P. McGee, Collierville, Ala.

The answer the *Baptist* has given is not relevant to the query. The querist wants to know which of the times was Saul converted,—when the light shone around about him, or three days later, when Ananias went to him? Not "what he must do as a disciple of Christ." If Ananias told Saul what he must do as a disciple of Christ, then Saul was made a disciple before he knew what he must do to be saved, for when he saw the light he was a very wicked man, and asked the Lord what he must do, and he was told to go to Damascus, and there it should be told him. Saul, like all men in the gospel age, had to obey the gospel to be saved. He did not do all the gospel requires when the light shone around about him. Jesus says, "He that believeth and is baptized shall be saved." Saul was not baptized when the light shone around about him, and not until three days after when Ananias appeared to him. Peter in keeping with the commission the Savior gave the apostles, taught the Pentecostians that they must "repent and be baptized every one in the name of Jesus Christ, for the remission of sins." We must remember that "remission of sins" in the mouth of Peter on the day of Pentecost, is the same as the word "saved" in the mouth of Christ in the commission. Conclusion: Saul was not converted, that is saved, made a Christian, a disciple of Christ, when the light shone around about him, but three days after when Ananias appeared unto him, and told him what he must do to be saved. H. C. B.

QUERY.

Dear Bro. Booth: I see the *Christian-at-Work* and the GOSPEL ADVOCATE have consolidated. We hope the arrangement you brethren have made will result in furtherance of the gospel of Christ. As an evidence of my approval, you will please find enclosed in this letter $2 00 for the ADVOCATE. We have had no preaching this year by our brethren. The sectarian guns are thundering from the high places. I attended the debate at Sherman's Mills, last month; conduct good, attendance estimated to be from 500 to 700 You will please explain Rom. x: 17. Does the word referred to mean the Bible, or does it mean the same that it does in John i: 1. Please answer in ADVOCATE.—[W. J. Sweet, Claybrook, Tenn.

The verse reads as follows: "So then, faith cometh by hearing, and hearing by the word of God." The term "word" in John i: 1, refers to Christ, and in the word of God refers to the doctrine of God preached, the gospel of Christ; the latter is the report of the former.

H. C. B,

CHURCH ORDINANCES AND FEET WASHING.

Dear Carroll Kendrick: I have read your article on feet washing, in the *Christian-at-Work*, and would add this, viz:

1. The second part of the great commission required the apostles to teach the baptized, the disciples, "all things whatsoever the Master had given them in charge." Matt. xxviii: 20. This was as much, and clearly, their duty, as to preach the gospel and baptize believers. And they claim to have been faithful in this. See Acts xx: 20–27. "I kept back nothing," "I have not shunned to declare unto you all the counsel of God." Hence, the holy Scriptures "thoroughly furnish the man of God to all good work," and no man shall "add to them."

2. The Savior required many things of his personal disciples, as keeping the law of Moses, taking nothing with them on their journeys, washing each other's feet, etc. And we determine which, if any of these, or what he desired them to teach us to do, by seeing what they did teach us to do. Thus they taught the whole counsel of God. Now, if they did not teach feet washing, as a church ordinance; if they did not teach us to observe the Sabbath, or other parts of the law of Moses, then the Master did not intend they should do so, and we are not bound to do these things, and no power on earth can bind these things on us now, or anything they did not teach. The case stands this way: The apostles taught the disciples all their Christian duties, all the counsel of God. But the apostles did not teach the washing of feet as a church ordinance, or the observance of the Sabbath, etc., Therefore the Master did not desire them to teach these things, and they are not duties, not bound on us on the earth or in the heavens.

So they did not teach instrumental music in the worship, or long pilgrimages to Rome, or auricular confession. Therefore, none of these things are of God, or can be bound on us. But the apostle did teach the weekly meeting of the saints, breaking the loaf, exhortation, prayer, abounding in good works, etc. Hence, all these things *are* binding on us, and no earthly power can release us from these bonds. We must do them, or be guilty. C. KENDRICK.

Dear Bro. Booth: Sorry to lose *Christian-at-Work*, but have no blame against you. I know something of an overtasked preacher's life. I with all the subscribers I sent you are also pleased with the GOSPEL ADVOCATE. Having been subscribers to it, I am willing, as I have done, to still do all I can for the GOSPEL ADVOCATE, and hope it may increase continually. Hope you may reap a large harvest in the Lord's vineyard.

Molino, Miss. T. A. J. WADE.

BRO. HARDING ON CO-OPERATION—AGAIN.

I. Bro. Harding says: "While I believe it is the duty of every Christian to tell the gospel story, as he has opportunity and ability, I readily enough agree that all are not required to devote their whole time to preaching. But the questions arise: What is the duty of those who are intended for this work? To whom are they to look for their support? Who sends them out? Of course they will look to those that send them, to those they serve, for their maintenance. I claim that the Lord sends out the preacher, that he tells him what to preach and that he promises him a support while he is engaged in serving him."

I infer from this language that Bro. H. is under the impression that the Lord will support the preacher in a *miraculous way, without human instrumentality.* In his last article, I quote: "Yet Jesus in some incomprehensible way had been with each of them, supplying every want, enabling them to meet every emergency." *Was with them in some incomprehensible way.* If He had supported them through human instrumentality, it would not have been in "*some incomprehensible way*," therefore they were not supported through human instrumentality, and if not, they were supported by a miracle. Bro. H. argues preachers are supported in the same way now. Hence, according to his theory, they are supported *by a miracle* at present. Does any sane man believe it? Do you believe it, Bro. Harding? If so, why do you rob God of the glory by receiving money of the brethren? Why don't you go and preach the gospel in a heathen land, and wait for the Lord to send you manna *directly* from heaven? You certainly would be in a grand and glorious work, that of winning souls to Jesus Christ. You evidently would be doing good, and trusting, according to your version of the matter. How long would you continue thus?

Bro. Harding makes much ado of his faith, and charges us with a lack of faith. Poor human nature is always prone to charge others with its sins. I can safely turn to the accuser, and say, "Thou art the man!" Bro. H. professes faith so strong that he presumes to find blessings where God never prom sed them. He *thinks* God will do something *when and where* he has not promised it. In short, he has such strong faith, that he *honestly thinks* God will do what He has not promised to do! Now, this is not faith, but unbelief!! When God said to Abraham, "Depart into a land that I will shew thee, and I will bless thee, make of thee a great nation," etc, had he gone into France or Germany, instead of Canaan, whither God directed him—though he might certainly have thought the promise would have been fulfilled—there would have been no faith about his proceedings; and we are sure there would have been no blessing. So Bro. H.'s theory expects blessings where the Lord has never promised them.

Bro. H. claims that the "one who labored cheerfully and readily with the poor, trusting the brethren for a support," put his trust in the wrong party. What do you mean by this? Do you mean again the Lord will work a miracle for his support? Do you mean to teach that the brethren have nothing to do with supporting him? Paul did not so teach. "Let him that is taught in the word communicate unto him that teacheth in *all good things.*" Gal. vi: 6. "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." Romans xv: 27. He had confidence in the brethren, he trusted them to do their duty without human pledges, just as Bro. Harding does. I hear Bro. H. reply: I trust the Lord to put it into the hearts of the brethren to support me; for he must admit that his support comes through the brethren. Now, how much more faith has Bro. H. in the Lord than the preacher who desires the brethren to support him, while he devotes all his time proclaiming the gospel in destitute places? Bro. H. trusts the Lord to put it into the hearts of the brethren to minister unto him in carnal things, *without* any pledges from them, the other trusts the Lord to put it into their hearts to supply his necessities, having made pledges. Don't they both trust the Lord to do the very same work? The difference does not relate to the Lord, but to the brethren. Bro. H. trusts the brethren (not the Lord) more than the other man. He "*puts his trust in the wrong party.*" The Savior says to Bro. H., "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Bro. H., will you leave your home and family, travel over the hills and valleys of Maury county; preach the gospel all the time, and refuse to receive any compensation from any man? Do you say you could not live? This would prove your support came through the brethren. Do you claim that the question is whether a man shall go without pledges, or shall go with pledges from the brethren? If so, you admit just what I have claimed, that the difference between us relates simply to trusting the brethren. But Bro. H., if consistent, *must* refuse a support from the brethren. Listen to him, "If it would be fair for the brethren to support those whom they send, is it not right for Jesus to furnish those whom he sends?" If this language teaches anything, what does it teach?

1. That the brethren send the preacher independent of Jesus.

2. That Jesus, independent of the brethren, sends the preacher.

3. That the brethren, independent of Jesus, support those whom they send.

4. That Jesus, independent of the brethren, supports those whom He sends.

Hence, Bro. H., to be consistent must not only refuse to have a contract with the brethren, but also to receive *one cent* through them. He was not consistent with this at Huntsville, Alabama, when he would receive money only through the brethren. O, consistency, thou art a jewel!

II. "Who sends them out?" Bro. Harding claims most emphatically that Jesus sends the preacher, and that the opinion that the church sends the preacher is all wrong. Now, from what we have already seen, and from his reasoning on the commission, the Savior sends the preacher independent of the church. Then, would it not be wrong for the church to have anything to do with sending the preacher? Is it not wrong for the church to send the evangelist to preach the gospel in the destitute places of earth? Is it not wrong for the church to send the glad tidings of salvation round the globe—filling the nations of earth with gladness? I do not understand the Scriptures so to teach. I maintain that it is the duty of the church to send the preacher to the destitute places, to plant new congregations, to water them that they may grow strong in the Lord and in the power of His might. And if the church sends the preacher, the church must support him; and if it be the duty of the church to send and support him; to the church he will look for his support. This does not prevent the evangelist from looking to the Lord, as the giver of every good and perfect gift; *indirectly* the Lord gives the evangelist everything he receives, but it is all given *directly* by the church, or by friends. The Lord blesses the brethren with land, genial sunshine, refreshing showers and fruitful seasons, thus enabling the brethren to give the evangelist all good gifts. In as much as the gifts are first given to the brethren, then they give to the evangelist, I conclude the evangelist looks *directly* to the brethren for his support, while indirectly he looks to the Lord for it. But Bro. H. says the church does not send the preacher; hence, he should not look to it for his maintenance.

I will now show that the church does send the preacher, that he is her servant, that he is working for and performing her mission on earth, and that, hence, she is under the greatest obligations to support him while thus preaching. The command, "go preach" is still given to some one. Directly it was given to the apostles, but they are dead. Who is now commanded to go and preach, etc.? If it is simply public proclaimers, what is the church to do? I hold that the church is commanded to go and preach from the following Scriptures: Dan. ii: 31–45. In these remarkable words it is declared that the kingdom which means the church, is to break other kingdoms, break the iron, brass, etc., and become great in the earth. But how is the church to subdue other kingdoms? I answer, by the preaching of the cross. Bear in mind, the church or kingdom is to do this work; hence, the church or kingdom is to do the preaching. Matt. xiii: 47–49. This teaches us that the [illegible] him to dom is to gather the people into it as a net gathers the fishes. But how is the church to gather the people into its fold? By preaching the gospel to them. Therefore, it is the duty of the church to preach the gospel of Christ. Rev. i: 20. The church is the golden candlestick to hold the light of God's word before the people, so that they may come to Christ; but this is done by preaching the word, hence it is the duty of the church to preach. I. Timothy iii: 15: Here we learn that the church is the pillar and ground of the truth—*not the preacher, but the church.* Hence, the promulgation of truth is to be done by the church. How does the church preach the gospel? She does the work by sending her messengers to the destitute to proclaim the glad tidings of salvation to a dying race. She sends him, supports him, and he is her servant, doing her bidding; therefore she is under lasting obligations to support him. When she fails to do this, she robs the laborer of his hire, and God is displeased with her conduct.

See the following examples of the church sending preachers. Acts xi: 22: The Jerusalem church sent Barnabas to preach. Acts xi: 29–30. The Antioch church sent a temporal blessing to the brethren in Judea by Paul and Barnabas. Acts 13: 1–3: The Antioch church sent Barnabas and Paul to preach the gospel. Acts xvi: 1–3: The churches at Derbe and Lystra sent Timothy with Paul on an evangelizing tour. II. Cor. viii: 16–19: In these verses we are told that a plurality of churches chose a preacher and sent him to do her work. From all these Scriptures, we conclude that it is the work of the church to preach the gospel; that she directly sends the evangelist to do her preaching, while the Lord indirectly sends him; that she *directly* supports him, while the Lord supports him *indirectly.*

Our case is made out. We have found a plurality of churches sending a preacher, just as we were trying to get the churches in Maury to do. Doubtless Bro. H. will claim their liberality was not promised beforehand. While it might not have been in these cases, is it wrong for the church to promise her bounty beforehand? Certainly not, for the church at Corinth promised a contribution a year beforehand for the poor saints at Jerusalem. II. Cor. viii: 10. The sixth verse of the same chapter reads: "Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also." Doddridge thus paraphrases the verse: "*So he would also* complete this instance of grace and liberality *among you*, and finish what yet remains to be done, as to collecting the intended contributions." "It appears, however, from other texts in the epistle, that the contribution was not yet collected, or paid; for brethren were sent from St. Paul to Corinth, to make up their bounty." II. ix: 5. ——— Since churches sent out preachers in the days of Paul, and made up contributions beforehand for supporting the needy, we certainly should do the same things now.

J. C. McQUIDDY.

Columbia, Tenn., August 1, 1883.

CHILDREN'S LETTER.

Dear Uncle Minor: As I have not seen any letters from you to the little folks in a long time, I thought I would write you a little letter. I live away down in Texas I do not think any of the little folks here have ever written you. I am ten years old. I have one sister six years old. I go to Sunday-school, and get my lessons well; I have memorized over one hundred verses, besides questions, catechism and golden text. The two first questions of our lesson were in Acts. My lessons are now in the book of Joshua, and it is very interesting. We have a good suprintendent. My Pa has gone to Illinois and Kentucky, to visit his brothers and sisters. He has not seen them in nearly thirty years. Mamma takes the GOSPEL ADVOCATE; says it is the best religious paper she ever read. You must excuse mistakes, for I never have gone to a day shool but five months. I hope the good ADVOCATE editors will put this in print, so you can get it. I would love to hear from you again, as you can tell us so much about things that we have never learned.

Your neice,

LILLIE M. McWHORTER.

Stewart's Creek, Denton Co., Texas.

CHURCH NEWS.

I closed a meeting at New Hope this. [illegible] venty additions; [illegible] m, six of whom [illegible] ree Baptists and four by letter.—[T. M. Foster, Roswell, Georgia, August 3, 1883.

Bro. W. J. Hudspeth and the writer have just closed a week's meeting at Hazen, resulting in an organization numbering twenty-six; three from the Baptists, one from the world, the remainder were disciples who had moved into that vicinity from different qu, rters.—[J. C. Mason, Okalona, August 3, 1883.

At the protracted meeting at Gum Spring, Lincoln County, Tenn., which closed last Lord's day, there were five additions. The meeting continued eight days; usually the congregations were large and attentive. Bros. Dixon, Williams, and myself, did the preaching.—[T. C. Little, Fayetteville, July 31, 1883.

I closed a protracted meeting at Mt. Moriah, Marshall County, yesterday, the result of which is two (2) valuable additions, by confession and baptism. Bro. W. B. Lauderdale was with us for several days and did some excellent preaching. A good impression was made upon the community, and others are investigating the subject of salvation as presented by us.—[D. M. Breaker, Thyatira, Miss., July 30, 1883.

On last Saturday night, I began my meeting at Water Valley, and continued one week. Bro. T. E. Tatum was with me at this place and gave us much aid in the meeting. Bro. Tatum is a good, humble, quiet young man. During the meeting four came over and joined with us, upon the Lord's side, to work for Jesus. Some of the people about Water Valley had never heard any of our brethren preach until they heard some of my feeble efforts last fall. The house at this place is called a Union house, but the people are far from being united upon the truth. Our brethren have the privilege of meeting in the house once a month. While we were trying to preach the truth, old heads, which did not agree with us, would frown as if to say, "What you are saying is too bitter to ever be sweetened so we can take it."—[F. C. Sowell.

I began a meeting on Wolf Creek, Lawrence County, Tenn., Saturday morning before the third Lord's day in July. The prospects were good for a good meeting, Bro. Willie McQuiddy, of Tullahoma, Tenn., being present to help me. We preached till Monday morning. Had three additions. The Mormons had been preaching there a great deal. Some of our brethren, and the friends of the Mormons, wanted the points of difference between us discussed. Four Mormon elders were sent for, but when they came we could not get them to any reasonable understanding; they seemed to be afraid to take any position. However, their friends got them to affirm one proposition; "that the Holy Spirit is given now by laying on of hands," hence, follows miracles, prophesying, signs, etc. Bro. McQuiddy answered his argument, and showed the absurdity of it; gained so complete a victory, that on the next day the Mormons failed to come. The brethren should keep Bro. McQuiddy preaching, he is useful. I went from Wolf Creek to Murphy's Chapel, Lauderdale County, Ala., in a Methodist neighborhood; but, behold, when I got there I received a note requesting me to not preach in their house. I went to Bro. Henson's, near by, and began preaching; preached sixteen discourses, five were added to the faithful number. Much prejudice removed the brethren think. I went from here to Chestnut Grove, Wayne County, Tenn., to a Baptist neighborhood. I preached here nine discourses, twelve were added, much prejudice removed. I magnify this tour as the best of tours. I gained one Baptist preacher, a nice man that I think will do much good for our Master. Two sons of a Methodist preacher confessed Christ, were buried in baptism. (Took the example of Paul, Acts ii: 20.) They have gone straightway to preaching Christ, I am under the impression that one or both will make their mark in the world. The youngest just seventeen years of age, is well posted in the Scriptures and history.—[H. H. Turner, Florence, Ala.

The Art of Tossing Fish.

A humorously illustrated article in the August *Century* describes "The Oldest Club in America," which in Philadelphia is known as the "State in Schuylkill." Once a year it gives a dinner in its wooden castle by the river, the dinner being cooked and served by the members according to ancient usages. A nearly lost art of their kitchen is defined by the writer, Robert Adams, Jr., as follows: "Above and around the fire-place hang the old-fashioned gridirons and frying-pans; the latter, which have handles six feet long, are no longer in use. These belong to the 'tossing' days. Before the fishing was destroyed, one or two members would sleep at the Castle the night before Gala Day, and would be up at daybreak to catch the early tide and return with dozens of white perch for the day's repast. These, being duly inspected and cleaned by the Coroner, would be assigned to some citizen to cook. To insure a successful toss, great care was used in placing the perch in the pan; the largest were placed at the outer rim, the heads meeting where the handle joins the pan. The next in size succeeded, and so on until the pan was full. When the fish were thoroughly cooked on one side, the cook would announce the fact, and everybody would gather around to see the toss. Loosening the fish by a lateral movement of the pan, with a further movement only to be learned by practice, the cook would toss and turn the entire pan of fish, replacing them in the pan with the cooked side up and each fish relatively in its original position. Owing to the destruction of the fishing, the toss is now nearly a lost art."

We never read that Joshua's hand was weary with wielding the sword, but Moses' hand was weary with holding the rod. The more spiritual the duty, the more apt we are to tire for it.—*Spurgeon.*

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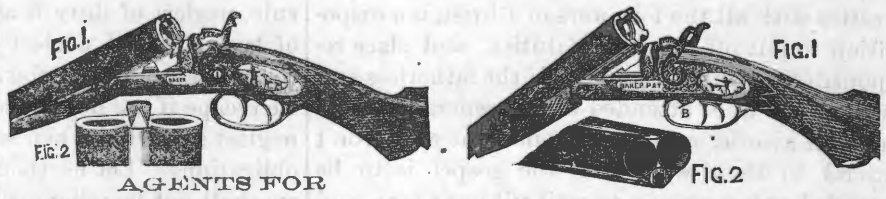

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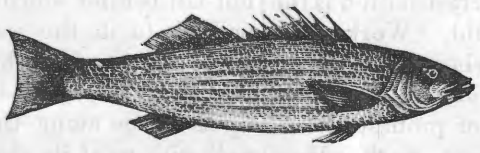

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THE GOSPEL ADVOCATE.

NASHVILLE, TENNESSEE, AUGUST 15, 1883.

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HEAR HIS VOICE TO-DAY.

The word of God says, "While it is said to-day if ye will hear his voice, harden not your hearts, as in the provocation." Heb. iii : 15. This language was addressed to Christians by the apostle, in connection with the example of the Jews who sinned and were overthrown in the wilderness. The language, therefore, is applicable to the children of God, and was intended for their good. While in its principles it is also applicable to alien sinners regarding their obedience to the gospel, it was addressed especially to the Lord's people, and was intended not only for those to whom it was addressed, but equally so for us, and for all, to the close of time. One of the greatest difficulties with all the followers of Christ, is a disposition to put off immediate duties, and place responsibilities further away. If the fatherless and widows are to be attended to, we generally prefer to wait awhile, and see if some one else won't attend to their wants. If the gospel is to be sounded out, we prefer to wait till next year, and then we think we will give. If we are in debt, we want a little more time, and put off pay day as long as we can, though the debt is growing larger every day. When the Lord's day morning comes, too many are ready to say, I will rest to-day, and next Lord's day I will go.

In all these things the above declaration is appropriate. We should hear *to-day;* to-morrow with us may never come. "Procrastination is the thief of time." The Savior said, "Work while it is day; the night cometh when no man can work." The experience and observation of us all teaches us the importance of prompt attention to present duties and present work. How many, in a dying hour, when all opportunities are forever gone, have said, "Oh! that I had done more service to God while I was in health." It is very easy to put off the duties of to-day till to-morrow. But when the morrow comes we are almost sure to wish most heartily we had done those duties the day before. It is much pleasanter to do what comes before us to-day, than to have it to do to-morrow, full of regrets that we had not done these things the day before. Every day brings its own duties, and it is hard, and often impossible, to do the duties of two days in one. Hence, when we put off the duties of to-day till to-morrow, it often becomes an irreparable loss of time. The loss of to-day may often prove the loss of months, or even years. Those Christians who let their finances run behind by deferring payment to-day, and thus continue from year to year, always behind, and always pressed on account of it, have a very hard time. But those who live within their income, and always pay up to-day, have a comfortable, easy time of it. Those who are always behind have a hard time of it in many ways. They have to pay more for everything they buy, and generally high interest besides. Those who credit them are sure to have good interest on their money, and then frequently they are forced to sell property at a sacrifice to make payments, and thus they lose largely on both sides. And besides, when they get money they have to turn round and pay it out for something already consumed, instead of having the pleasure of buying what they want. Such are at a disadvantange every way. The man who keeps his finances up, and pays the cash to-day, has the advantage every way over him who does not. He can buy cheaper, buy where he pleases, and pay for it, and that ends it. Or if he prefers, he can use his money some other way. He can put some of it out for the Lord and his cause. But when a man spends his money before he gets it, he then puts himself in bondage to another. His money is not his own when he gets it, and he is in honor bound to hand over at once to another. The man who attempts to run his finances thus, has a miserable drag of it all the time, and generally fails entirely sooner or later. It is only a matter of time. While the man who lives all the time within his income, and saves even a very small sum every year, is constantly growing and strengthening financially.

So it is in our Christian characters and responsibilities. If we just float along and do not make a strong and prayerful effort each day to discharge in full the duties of that day, we shall fall further and still further behind in these duties, till after while we shall be religious bankrupts. As a rule, neglect of duty is as bad as direct violation of law. Indeed neglect of duty is itself violation of law. Hence the apostle asks, "how shall we escape if we neglect so great salvation." We neglect salvation when we neglect its duties and obligations. Let us then strive to so live that we shall not be religiously in debt. Let us hear the word of God each day, and strive to do it; so as never to have the work of two days to do in one. Many disciples neglect the assembly of the saints on the first day of the week for months at a time, so that when they do go, if it were possible to perform at once the duties of the neglected days, they would have to do the work of a dozen or twenty days in one. No one can do this and not fall behind spiritually. It is altogether impossible to do the work of so long a period at once. Let us then hear and heed the voice of God every day, and keep our spiritual finances up as we go along through life, and all will be well with us at its close. It is terrible to be a spiritual bankrupt at the close of life. It is bad enough to be bankrupt literally. And our country is full of men to-day who if they were called upon to-day to pay all they owe, they would be bankrupted at once. And so no doubt there are many men regarded members of the church to-day, that should they be called upon to-morrow to give up their account, would fall utterly behind the standard that the Lord has given, and like the Jews, who, when they came to the borders of the promised land, were rejected, so these, when they come to the very gates of heaven as they suppose, will be rejected, and [illegible] down to eternal ruin. Esau despised an [illegible] birthright at the only time possible for [illegible] secure it. And at the time he hoped to come into possession, he found he had bankrupted himself, and there was no escape, no time left him then to amend or alter the matter. So many who are floating along in the habitual neglect of duty, will find just at the time they expect to inherit, that they are simply ready to be rejected, and cast out. All this may be avoided by taking heed to the above warning, to hear his voice to-day, and work while it is called to-day. The night cometh when no man can work. Time once gone can never be recalled, and opportunities once wasted do not return. *Now* is the time to work.

E. G. S.

A BAD BLUNDER.

A correspondent in the *American Baptist Reflector* says: "The Lord never laid but one foundation, and never built but one church, and no other foundation can be laid than that which is laid. The Baptist church is 'built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.'" The Lord built the church that was built upon the above foundation, but he never built a Baptist church on any foundation, nor any other way. He said, "On this rock I will build my church," but he never said a word about building a Baptist church, and there is no such institution known in the New Testament. The "Church of God" was built upon the one foundation, and the Lord did it. But men have built the Baptist church, and uninspired men at that. No such an expression is found in all the oracles of God as *a* Baptist Church, nor *the* Baptist church. What strange blunders men do sometimes make.

E G. S.

AN OBJECT WORTHY OF HELP.

Bro. Brayboy made an appeal for help in the last number of the ADVOCATE, that ought to be responded to promptly, fully and heartily. The appeal is for seventy-five dollars to build a meeting house in Montgomery, Ala., for the negroes. Some sister gave the lot, Bro. Brayboy has secured the material, and now asks the modest sum of seventy-five dollars to erect the building. Montgomery is the center of a large negro population. They are ignorant of the truth. There are not many white brethren in the section to help. Bro. Brayboy, we learn, is a self-sacrificing, earnest Christian, who by his deportment commands the respect of all who know him. The readers of the ADVOCATE will remember, that a year or so since, some small sums were contributed to help him in his work of preaching. Bro. Barnes told us his heart was so set on this meeting house in Montgomery, and the establishment of a church of Christ among his race there, that he said he would make out to live in some way, and consecrate every dollar that had been sent him, to this work. Earnestness and devotion like this should meet with prompt help. Every dollar he asks ought to be sent him in a week, and if twice the amount was sent it would be well invested. Who will promptly respond to this appeal? Send to us or to him.

D. L.

He who is godly is both a diamond and a lodestone—a diamond for the sparkling of his grace, and a lodestone for his attractive virtue in drawing others to the love of God's precepts. A good man benefits others more than himself.—*T. Watson.*

TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T POE, LONGVIEW, TEXAS TO WHOM ALL CORRESPONDENCE RELATING TO THIS DEPARTMENT MUST BE ADDRESSED.

ON THE WING.

Wednesday night before the 5th Lord's day in July, I left home for Centralia, Trinity County, where I arrived Friday evening, and preached until Monday night. Twelve were added to the church; eleven by confession and baptism, and one from the Baptists. One other made the confession, but we were informed, was too sick to be baptized next morning. The Baptists had just closed a week's meeting at Centralia, with three preachers and a mourner's bench to help, but had only four accessions.

We found the people earnest seekers after truth —kind and hospitable. Many of the Baptist and Methodist friends asked us to visit them, and break bread with them. The brethren did what they could towards supporting us in the work,—at least they said they did all they could, and this is all we ask. Bro. W. C. Tullos paid me $12.50 himself, besides subscribing for the paper, and advancing money for two others. He is a noble man, and we regretted he was sick most of the time, and could not attend the meeting all the time.

We smelled whiskey pretty strong in one or two business houses in Centralia, but did not see it. It is to be hoped that none of our Christian brethren are engaged in the sale of the accursed stuff, nor in its use.

Brethren Ben and Aaron Speer accompanied us on this trip from Lovelady. Brother and sister Wright came from Huntsville, and joined us at Lovelady also. And all together, we had a jolly crowd, and a good time working together once more in a meeting. Brother and sister Wright have been with me many times, while sister Wright acted as leader of song for me. Brethren Speers are both good singers too, and aided much, leading the music for me, in the meeting. This country greatly needs preaching. The people have been under the galling yoke of sectarianism until they are sick of it, and accept the truth readily. It is so all over east Texas. Oh! for laborers in this field. We think that any good preacher of the gospel, who will go to work, and work earnestly in east Texas, will be sustained. We were glad to find brother Harry Hamilton at home as we passed to our appointment. We called and spent an hour or two very agreeably, with him and his family. He is doing a large amount of acceptable preaching, but as we suggested to him, we think he scatters his work too much. A farmer who would plant a crop, and desert his farm as soon as the crop begins to grow, would be considered a poor farmer. We think a preacher who begins a work in any community, and then deserts it for other fields, before developing talent in the church to take care of it, is just as far wrong as the man who would desert his young crop. Our business, as preachers, is to do *faithfully* whatever work stands *next to us.*

We arrived home Wednesday morning, and found our loved ones well. Two days rest, and we are off to another appointment.

Bro. Ben Speer left an appointment at Centralia for the first Lord's day in September. He is a solid and devoted workman, and will do great good, if he will preach every Lord's day. We hope he will; we need thousands of just such men in the field.

HOIST YOUR COLORS.

Throw your colors to the breeze; let the banner of Prince Immanuel wave out bold and free. If you are a Christian, don't be ashamed of it. Remember, that now we need brave and fearless men; we want no cowards in times like the present. We are beset with foes, without and within. Sectarianism grows bold, because it is popular. Infidelity is making a desperate attack, while Roman Catholicism, with its hypocritical, and its pharasaical exterior, is winning its hundreds through schools, hospitals, etc. All these are the enemy of the church. Many of our brethren have already become yoked with one or the other of these, and are our enemies to-day. Let us look to the surroundings then. There is danger ahead. Wake up, soldiers of the cross, and let your battle cry be heard. With shield and sword move to the front. Let the war cry ring out long and loud, and let us give forth no uncertain sound. Do you say the world will hate us? Will sectarians fall out with us? Of course they will. But what of that? This is only one more strong evidence that we are right. Our Captain said, "If they have hated me, they will also hate you." "Marvel not, if the world hate you." The fact is, we have courted the sects. But now, we *must* defend the truth or we are lost. Then throw out your colors, march to the front, and fight the good fight of faith, that you may lay hold on eternal life.

WHAT KILLED HIM?

A man went into a small town, near here, on last Saturday; he had with him, his little eight year old boy. As soon as he got to town, he went into a whiskey shop, bought himself a drink of whiskey and a glass of beer for the boy. Soon afterwards, he repeated the same thing, and continued to do so during the day, until the boy said "papa, I won't drink any more, you'll make me drunk." But towards night both were drunk, we learn. They went home and during the night the man came for a doctor, saying his boy was dying. He was dead when the sun rose on Sunday morning; only a few hours from the time he drank his last glass of beer, given him by "papa." What killed the boy?

Of all the disgusting habits we ever saw, "dipping snuff" is one of them. Sallow-faced, narrow and flat chested women, with husky voice and short breath, denote coming consumption. The first symptoms; pain in the chest or side, dry cough, feverish symptoms, general nervous prostration, and irritable temper, denote its approach. The cells in the lungs are by this time, largely filled with snuff, and will soon do the work. A cold will bring pneumonia, or consumption, and death will follow. Then we may say "the Lord gave and snuff took away." Christian sisters, quit it!

Sister Williams, of Larissa, Cherokee County, came thirteen miles, in a wagon, to our meeting at Troupe on first Lord's day. She heard one sermon, broke bread with us, and returned in the evening. Thus, in company with a son and daughter, she traveled twenty-six miles to break bread, in memory of the Lord's death. We felt weary with overwork, but when we saw this, we took fresh courage and pressed on in the work. And so, we will labor on, and wait for rest, till Jesus comes.

We learn the brethren at Mineola are building a church house. We rejoice to hear this, for surely it is needed there.

OUR BIBLE CLASS.

We desire to set aside one column for Bible questions and answers. Let all who have Bible questions they wish solved, send them to us, and we will place them in this column, and briefly answer as best we can; and if we can't, we will say so. Come, now, let all the boys and girls, and especially young Christians, send on their queries. Who will join uncle John's Bible class? Address your queries to John T. Poe, Longview, Texas.

I baptized *three* more yesterday, first Lord's day in August, at Troupe Texas. The little church there is fully alive; they now number twenty-two, and have almost enough money made up to build a house of worship. So much for being locked out of sectarian houses. The leaven is working, and we shall have many others there yet.

Preaching brethren, who take wine, and argue there is no harm in it, will soon find the harm, in the loss of their influence, and their shame and disgrace. To a man who must, and will have it, it is only a question of time until his public disgrace comes. Avoid the appearance of evil.

Bro. W. C. Holloway, of Longview, has been authorized by the church to preach the gospel, and he is doing so. He will make an acceptable and successful preacher.

Some men seem to think themselves infallible in all things, and yet are caught in error, sometimes occasionally.

Dear Bro. Poe: Bro. A. Clark preached for us five days, began on the 13th of July; had five immersions; just got into a good meeting and had to go to another appointment. We were very sorry to stop the meeting. Bro. Jackson would have continued it, but took sick. Bro. Jackson held a good meeting at Roanoke, in this county a few days since, with five immersions, and left the people searching after the truth. He is now holding one at Argle, six miles south of this place. We are trying to get this county to employ an evangelist to preach in the destitute places. I am trying to work for the ADVOCATE all I can. ALEX. T. ODENEAL.

Denton, Texas, August 5, 1883.

SAVINGS FOR OLD AGE.

No one denies that it is wise to make provision for old age, but we are not all agreed as to the kind of provision it is best to lay in. Certainly we shall want a little money, for a destitute old man is, indeed a sorry sight; yes, save money, by all means. But an old man just needs that particular kind of strength which young men are most apt to waste. Many a foolish young fellow will throw away on a holiday a certain amount of nervous energy which he will never feel the want of until he is seventy, and then how much he will want it! It is curious, but true, that a bottle of champagne at twenty will intensify the rheumatism of three-score. It is a fact that overtasking the eyes at fourteen may necessitate the aid of spectacles at forty instead of sixty. We advise young readers to be saving of health for their old age, for the maxim holds in regard to health as to money—"Waste not, want not." It is the greatest mistake to suppose that violation of the laws of health can escape its penalty. Nature forgives no sin, no error; she lets off the offender for fifty years sometimes, but she catches him at last, and inflicts the punishment just when, just where, and just how he feels it most. Save up for old age, but save knowledge; save the recollection of good and noble deeds, innocent pleasures, and pure thoughts; save friends, save love. Save rich stores of that kind of wealth which time cannot diminish nor death take away.—*Anon.*

"THEY WON'T COME."

Who is it that won't come? Why, the people won't come, they won't come to our church; our members won't come. This is a complaint heard on all sides. We find brethren resorting to all kinds of expedients, to get an attendance of saint and sinner. I was talking to a brother sometime ago, who lives in one of our county towns; he gave me a sad and deplorable looking picture in his town. Why, said he, our services are too long; preachers preach too long, they weary the patience of the people. Here everything seems to be spiritually out of joint. We need an organ—a choir, and indeed all that is nice and attractive in the way of modern improvements in worship. We need something to attract, please and hold the people. I said to him: my brother, did Jesus use such means to get a crowd? Who will say it? No, my brother, you are mistaken, you don't need these things.

Suppose, my brother, some of these dark nights, you build a great fire out there on the square, would not all the bugs, gnats, flies and nocturnal insects come to it? Certainly, you may get them to come by lighting a lamp or candle. Do you go and build a bonfire in our church, wipe off the glass of those old dim, smoky and dusty lanterns of human form, that have neither oil nor wick in them, make a light in them, somebody will be sure to want to walk along the road in the light of your lamp, somebody will come to your church to see the fire burn, they will want to warm by it—sure to—to read by its light. 'Tis such a good place for a man to read concerning his future destiny; there they will find those who are desirous to talk about heavenly things, the "everlasting inheritance."

Suppose, my brother, that an angel was to appear on a cloud above this town, and tell the people of this place and vicinity, that Jesus Christ, the Savior of man, would preach out at the toll-gate, one mile from town, at 11 o'clock next Sunday; would not everybody go? The strong and the weak, the rich and the poor, white and black, infidel and Christian; they would ride, walk, crawl and be carried. Why would they go? Would Jesus need any modern improvements to fascinate, to please, to draw a crowd? Would Jesus need any organ? No! No!! Far be the thought of associating such thing with his name, life or work. It would scandalize him, people would "think little of him." Infidels would sneer at him if they went out there and found him backed up by a choir, and organ, and all the modern improvements. It would look too much like an Italian monkey-master with his organ, seeking a crowd of ignoramuses to gape and bawl at him. Why would they go? It would be the life that he lived, the light that shone from his lamp. The poor, the widow and orphans, the sick and sorrowing, would remember his work while he was on earth. They would remember some word of comfort that he gave to those who were in distress.

What reader of the gospels that cannot look back to the hills, valleys and plains, which Jesus has traversed with his disciples, and feel that those scenes have been endeared by his presence? Who is it that is conversant with the life of Jesus, but may see him surrounded by his apostles, one leading the way to some hovel of wretchedness, where the poor dwell. How they gaze upon him—how they linger with enraptured ear upon the rich word of heavenly wisdom and eloquence as he discourses, as he passes on and enters the abode of wretchedness and death. What, condescension! The king elect of the universe upon whose word hang unnumbered worlds of splendor, with all their myriads of intelligences. He has gone to the weak, the feeble, the lowly; and for the first time in all their life of wretchedness, a heavenly feast is spread before them rich enough to entice a king, or raise shouts of joy in a beggar's heart. They love to see him, they love to hear him. Why? His life—his work possessed charms that were irresistible. Go, my brother, and do likewise, let his word dwell in you, like his life, let the same light burn in your earthly tabernacle, that shone in his; then you will not need an organ, a choir, nor any modern appliance, to make them come. They will come to you, to where that light burns in you that was in Jesus. You need not fear; light up all the lamps in your church. The "people," "*the crowd*," will be better pleased to sit in that spiritual temple of God, if you have it well lighted, all of your lamps trimmed and burning. Don't depend on the sexton (*i. e.*, preacher) to light up for you, organ, choir or "modern improvements;" but go to work yourself, carry the fire in your own soul; don't wait for a poor sexton to fumble in the dark for a wet match; tell him you will help him to light up, warm up and keep up, "they will come then." Don't expect people to come and sit in the cold and dark house. No, they never will, they will catch their death. It will make them infidels. Then let us go to work; *let us go.*

A. ALSUP, JR.

Wilford, Wilson County, Tenn.

BURRITT COLLEGE.

The fall session of this institution, for 1883, opened July 30, with as favorable prospects as usual. More than one hundred students are now in attendance. Others are here, ready to enter, and it is probable that they will be coming for a month yet. Although we are in the midst of summer, the air is cool and pleasant. The recent rains have lowered the temperature till the nights and mornings are very cool. Students from the valleys, where the air is hot and oppressive, are delighted with the pleasant breezes and rare atmosphere of the Cumberland plateau. Their meals are taken with a relish, such as only those can appreciate who have tried the mountain water and air, and the cool nights are passed in refreshing sleep.

The faculty of the college remains the same that it was last session with one exception,—Miss Mitchell, of Acworth, Ga., takes the place of Mrs. Bailey, in instrumental music. All the departments of the college are attended by a number sufficient to render the session interesting and profitable. The friends of the institution are invited to visit it whenever they can do so, and see what is actually being done toward the development of the physical, mental, and moral faculties of the youth entrusted to the care and instruction of the college.

The ability of president A. T. Seitz, to discipline a school and elicit from his pupils earnest efforts for their improvement, is always recognized by those acquainted with the workings of the college. Altogether the prospects for the session now begun, are as encouraging as have been those of any session in the recent past.

Fraternally,

A. D.

Spencer, Tenn., August 2, 1883.

THE SECRET OF LIFE.

This is the secret of life—to believe that God is your Father, schooling and training you from your cradle to your grave; and then to please and obey him in all things; lifting up daily your hands and thankful heart, entreating him to purge the eyes of your soul, and give you the true wisdom, which is to see all things as they really are, and as God himself sees them. He will teach you more and more to see in all which happens to you, all which goes on around you, his fatherly love, his patient mercy, his providential care for all his creatures. He will reward you by making you more and more a partaker of his Holy Spirit and of truth, by which seeing everything as it really is, you will at last—if not in this life, still in the life to come—grow to see God himself, who made all things according to his own eternal mind, that they may be a pattern of his unspeakable glory, and beyond that, who needs to see? For to know God, and to see God, is eternal life itself.—*Kingsley.*

Christ gives peace by healing the diseases of the soul. Instead of the wretched device of attempting to satisfy restless and unholy cravings, he expels them and brings in the new sources of joy. The world's false peace begins in delusion, goes on in sin, and ends in perdition. Christ's peace begins in pardoning grace, goes on in quiet trust, and ends in glory.—*T. L. Cuyler.*

Happiness depends not so much on the means and opportunities as on the capacity of using them. And this depends so much on experience and self-control that the probability of happiness in old age is as great, to say the least, as it is in youth.—*Edward Wigglesworth.*

Obituaries.

The angel of death came to our home on the 22nd of July, 1883, and bore away our darling little Beulah to the home of the pure and blest. She was born December 1st, 1881, and though her days with us were brief, yet long enough to bind our wounded hearts to her with the strong ties of love and affection. We longed to have her stay with us, but such was not the Lord's will. The Lord's will be done.

White's Bend, Tenn. JOHN AND EMMA BENTON.

The angel of death has for the first time visited Bro. B. C. Young's family. George Samuel Young was born July 4th, 1883, and departed this life, July 30th, 1883. We sorrow not as those who have no hope, for we know that the little babe has gone to enjoy the company of its elder brother, (Jesus, the righteous,) for he said, "Suffer little children to come unto me, for of such is the kingdom of heaven."

Asleep in Jesus! blessed sleep,
From which none ever wake to weep.

Cobb, Tenn. S. C. GRIGG.

It is my sad duty to report the death of sister Eva L. Brents, wife of Bro. A. C. Brents, who died at her home in Shelbyville, Tenn, on the 8th day of May, 1883. Sister Brents, whose maiden name was Young, was born at Simpson's Mills, White County, Tenn., May 26th 1859. When fourteen years of age, obeyed the gospel, being baptized by Bro. Kuykendall. Was married to Bro. Brents in March, 1878, and from then until her death was a resident of Bedford county. She was buried at Fayetteville, the funeral services being conducted by Bro. T. C. Little and myself. It was my privilege to know Sister Brents well, and a better type of the humble, devoted Christian and true woman, I have never known. Her afflictions were long and painful, yet she bore them patiently. Farewell, faithful one, until the resurrection of the just.

Flat Creek, Tenn. J. D. FLOYD.

Died, at Hickman, Ky., July 23rd, 1883, of convulsions, superinduced by malarial fever, little Willie May Donnell, aged 6 years, 5 months, and 11 days. Willie was the daughter of Samuel and Sallie J. Donnell. She was the only girl and the youngest child of six children, four of whom still survive, with her mother, but her father and a little brother have heretofore passed away to the land of rest. 'Tis said, "Death loves a shining mark," and in this instance the proverb seems verified, for Willie was a bright, beautiful child, and gave promise of a desirable disposition and intellect. She was buried at Chapel Hill church, in Humphreys county, Tenn., on the 24th, at 5 o'clock P. M, where her little body will rest in peace till the judgment, when she will be gathered with all the glorified ones to the house of God, where parting and sighing will be no more. May we all meet her there.

Box Station, Tenn. W. D. WARREN.

Departed this life, July 23rd, 1883, little Deffie Gray, daughter of William and Amanda Gray. Little Deffie was about four years old. We thank God for sending this little gift into this household. We thank God for the light which she kindled here, and which burned with so pure a flame, and taught so sweet a lesson, and we thank God that when little Deffie was to go to a better place, it walked so few steps for so few hours through pain. Men who look on the dark side shake their heads and say, "Oh, how sudden," but I say, since it was to go, God be thanked that it was permitted to pass through so brief a period of suffering, only a few days of pain; thank Him that there were no long weeks or months of gradual decay, and then a final extinction; that out of the fullness of health it dropped into the fullness of heaven, in heaven today a child of beauty. Blessed be God for such mercy in the ministration of sickness, and of departure. Amanda, weep not; in your bereavement, there is cause for rejoicing, for sure it is that you and Deffie shall meet again, never to be separated. Peaceful be thy silent slumber forever.

Death's but a path that must be trod,
If one would ever pass to God.

Sunny Lane, Butler Co., Ky. GRANVILLE GRAY.

Died suddenly, of heart disease, at his home in Aberdeen, Miss., July 18th, 1883, David Jamison, aged 65 years, 4 months, and 2 days. If a man's daily walk through life be a true index of his character, as it certainly is, then was David Jamison one of the purest and best men of earth. For about thirty-three years he had been a member of the Christian church in Aberdeen, having obeyed the gospel there, and helped to organize the church of which he was one of the main pillars to the day of his death. During all this time his seat was never vacant in the Lord's house on the Lord's day, if he was able to fill it, and for years he has conducted the Lord's day service, besides superintending the Sunday-school. For more than thirty years it has been my privilege to know him intimately, both in seasons of prosperity, and in seasons of adversity; yet I always found him the same earnest, devoted disciple of the meek and lowly Jesus. Indeed, in all the relations of life, I do not think I have ever known a more faithful character than that of David Jamison. As he lived in the Lord, he has gone to realize the blessedness of those who die in the Lord. He sweetly rests from his toilsome labors, and his works do follow him. He leaves a wife, three daughters, and four sons, to tread life's thorny way without his wise and loving counsel. May the Lord sustain them all in this sore bereavement, and may the sons be led to walk in the footsteps of their pious father, and thus become the stay and comfort of their mother and sisters, as well as pillars in the church of the living God.

B. F. MANIRE.

The things which we enjoy are passing, and we are passing who enjoy them.—*Archbishop Leighton.*

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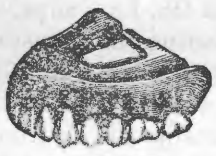

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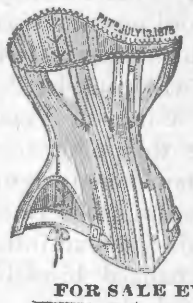

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BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

PARDON FOR THE ERRING CHRISTIAN.

A brother who has been studying the question, "What must the Christian, who has sinned, do to obtain pardon?" writes to me desiring help in the investigation of the scriptural doctrine on the subject. The subject is one worthy of the most thoughtful consideration. The law of pardon for the erring Christian, however, is much more easily understood than practiced. To know is one thing; to do, quite a different and much more difficult one. May the Lord help us to understand and obey. The following steps, it appears from the teaching of the Bible, lie between the unforgiven disciple and peace; viz., (1) sorrow, (2) repentance, (3) confession, (4) restoration, (5) the forgiveness of others, and (6) prayer. I have endeavored to give these steps in the natural order; let us consider them as they occur.

1. *Sorrow.* "Godly sorrow worketh repentance unto salvation." 2 Cor. vii: 10. All agree that there is no pardon without sorrow; while a man does evil, delighting in it, being in no wise sorry for it, he is lost. But while this is true, there is no merit in sorrow *per se;* it is useful only when it leads to repentance; when it fails to do this, it matters not how deep and terrible, how poignant and soul-stirring it may be, it avails nothing. There is no efficacy, therefore, in protracted mourning and weeping, in doing penance, as though the heavenly Father delights in the anguish of his creatures, or in afflicting ourselves in any wise. When godly sorrow has produced repentance it has accomplished its work.

2. *Repentance.* Repentance is a change of mind, as the meaning of the Greek word used in the Holy Scriptures clearly indicates. It is expressed in the "I will arise and go to my father" of the Prodigal Son. It invariably leads to a change of life, and is useful only because it does lead to this change. Unfortunately, in our Common Version the word repent is used to represent two Greek words which differ materially in meaning. If the reader will consider 2 Cor. 7: 8–10, and compare the Common Version with the Revised, he will see this difference brought out. The one word (metamelomai) signifies a change of judgment, while the other (metanoeo) indicates a change of principle and intention. Judas did the former and hanged himself, going to his own place; David did the latter and was saved.

3. *Confession.* "Confess your sins one to another, and pray one for another, that ye may be healed." James v: 16. "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i: 9. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. xxviii: 13. From these passages it is clear that we must confess our sins, if we would obtain forgiveness. To whom shall we confess? Clearly, to God and to one another. To confess to God, seems to me quite easy, as he is perfect, and as he already knows our sinfulness; but to confess to our brethren is harder. When a man who has defrauded his neighbor penitently makes known his sin, he performs one of the grandest and most heroic acts it is possible for a fallen creature to do. It often requires a display of greater courage than was ever shown upon the battle field thus to act. But the question arises, to how many, and to whom of our brethren shall we confess? It is evident that in restroring gains obtained by fraud, we must confess to him whom we have defrauded; that in correcting a slanderous report which we have circulated, we must confess to those to whom we have told the story; to express the matter briefly, we must strive faithfully and to the extent of our ability to rectify the wrong which we have done. James presents also another thought, namely, that we are to confess our sins *that we may pray for one another*, that we may be healed. I conclude, therefore, that it would be wise to confess to those to whom we have reason to believe God listens most considerately and attentively; that is, to the most faithful and earnest Christians whom we know. Perhaps this matter of confession is as much neglected as any other one of the items; indeed it appears to me to be even more neglected.

4. *Restoration.* It has been a law from the beginning, based upon the eternal and immutable principle of right, that he who obtains anything by fraud shall restore it. Under Judaism he was required to add to the thing one fifth its value for interest. Zaccheus did much better than this, restoring fourfold when he had wrongfully exacted aught of any man. Under the Christian dispensation, our duty is expressed under the general rule, "All things whatsoever ye would that men should do unto you, even so do ye also unto them." If a man should have anything of mine, I would like for him to bring it to me, and deliver it up; so therefore must I do to others, if I would have God be merciful to me. Very, very few do as they should in this matter. Although the world is full of cheating and defrauding, lying and stealing, I have heard of two cases only in which Christians restored that which they had wrongfully obtained; one of them happened in Brooklyn, N. Y., the man restoring eight thousand dollars; the other occurred under my own ministry and observation. Where there should have been, doubtless, hundreds of thousands of cases, only two have been heard of. A sad commentary on the rectitude of man!

5. *The forgiveness of others.* A minister once in leading our prayers quoted from the Lord's prayer, (as it is called,) changing it thus; "Forgive us our sins, and *give* us *grace*, to forgive those who have sinned against us." This version of prayer pleased me wonderfully. I had always found much dissatisfaction in praying, "forgive me even as I forgive others," for I did not want to be forgiven just that way. It appeared much nicer to say, "forgive me, and give me grace to forgive." But upon further reflection it becomes evident that it would be better to follow the Savior rather than this brother, especially as he adds, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." It is sometimes said that as God forgives only when he is asked to do so, therefore we are under no obligation to pardon except when the offender comes to us penitently seeking our forgiveness. But the cases are not parallel. God does no wrong, and those who sin against him are his subjects, the creatures of his hand. Moreover our forgiveness differs from God's: he remits the penalty, and treats the forgiven one kindly; whereas, we can only give the kind treatment, as vengeance is not ours. That we are to be kind and do good to those who have wronged us, is certain, since Jesus has said, "Love your enemies, and pray for them that persecute you." While we cannot entertain the same feelings of love and tenderness towards our enemies that we do towards our friends, while we cannot delight in associating with those as with these, nevertheless we can be as scrupulously kind, and as promptly ready to do them good. If we ourselves are saved, it will be through the mercy of God; we should, therefore, never forget that he has said, "Blessed are the merciful; for they shall obtain mercy." Every time that we show mercy, we have our assurance increased that he will be merciful to us.

6. *Prayer.* When a man has taken the preceding steps, he is then in a position from which he can pray to the Father acceptably. He should, therefore, ask in full assurance of faith; and he should ask but once, for the Father certainly hears him, and promptly grants his request. There are some things which we are not certain that God will grant to us, for we cannot be sure that they would do us good; about other things there is no room for doubt, as Jesus has told us to ask for them. With absolute confidence we can pray (after we have come upon praying ground) for wisdom, pardon, deliverance from the Evil One, for our daily bread, for the extension of the kingdom, and that his will may be done, as in heaven, so on earth. As the Master tells us to ask for these things, he will surely grant them. He will give us also everything else that is good, and cause everything in the universe to work together for our welfare. Rich and glorious are the promises of God! Precious indeed should they be to the Christian! May we never forfeit the right to ask in full confidence that we will receive.

THE WINSTON MEETING.

At this date, August 4th, I am engaged in conducting a series of meetings at Winston, Estill County, Ky. After returning from Canada, I came into this section to enjoy the cool, bracing breezes from the mountains and the river, and to rest awhile among the many friends and relatives of myself and wife in this section; but being pressed by the brethren, (and by our desires,) we began a meeting on the next day after our arrival. Nine days have passed, and there have been nine confessions, one of the converts being my son Leon. We went to the stream about a mile and a half away, at the same hour of the night, though it was quite dark, on account of the overhanging clouds, and baptized him. Since then the others, seeing that it is more convenient and better, as well as more scriptural, have also gone promptly at the same hour of the night, where they have confessed. I like this much better. Surely no one under my control should ever postpone obedience to this command a single day. The weather here is cool and delightful, fully as pleasant as it was in Canada. We have meetings at night only.

When the Heavenly Father says: "Son, give me thine heart," it is not that he wants the mere countenance with its ever changeful facial disguises of the real state within—not merely a few handsful of toil, nor feet willingly blistered in grateful errands for him. But he desires that central force that sends out in swift circulation the current of thought and feeling to the whole system—the heart, where all the affections and longing desires are first made up, and where they fondly dwell, being at home; where the sense impressions of the faculties report themselves for an estimate of their value to an effect upon the subject: where one's own honesty and truest convictions lie exposed to the constant inspection of his own soul, in that "heart of hearts," where is the secret love for his most adored and idolatrous shrine: and back into the quiet inner sanctuary — the "holy of holies," to which no other being, save its Creator, has the real key and password.

For his good works no man will be saved, but if there be no good works it is a sure sign that there is no genuine faith and no real religion.

MR. NICHOLS' UNTRUTHFULNESS.

I have the following postal from Bro. Abernathy:

Bro. Kidwill: J. H. Nichols, of the M. E. Church, says that you are the C. in his "Grub-Ax," and says the conversation actually occurred. Is it so? He stated in a public discussion with me, that you said were you going to have your children sprinkled. Please answer through the ADVOCATE. I and Nichols had a debate of five days, brought about by the "Grub-Ax." He made some very broad assertions in regard to you and about your being convinced of your error. Please answer soon. Your brother,

H. C. ABERNATHY.

I never had such a conversation or dialogue, as the one reported in the "Grub-Ax," with John H. Nichols, nor did he overhear me in such dialogue with any other man. If Mr. Nichols stated that I was the C. in his "Grub-Ax," as C. is convinced in the dialogue, and expresses his determination to have his children baptized, his first falsehood must be supported by the second, viz: that I said that I was going to have my children sprinkled. If he made this statement he knew it to be utterly false when he made it. I am not an old man, though my youngest living child is twenty-two years of age, too old to submit to the popish ceremony of *infant* sprinkling. On pages thirty and thirty-one of "Grub-Ax," C. is made to confess that a comment made by M., on the commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," disturbed his mind. M. said, "This passage does not say baptize men, women or children; and yet it says just the same about baptizing children that it does about baptizing men and women. The command is baptize nations, and nations are composed of men, women and children." What wonderful logic! Hear, O earth! Children are a part of all nations. Therefore children are proper subjects for baptism. Give ear, O ye heavens! Drunkards, thieves and robbers, are parts of all nations. Therefore drunkards, thieves and robbers, are proper subjects for baptism. No wonder the mind of poor C. was "*disturbed*" and overwhelmed by such logic. I do not think the *Grub-Ax*, or its kindred tract, "Right of a Sinner to Pray," by the same author, needs or merits any notice from either the press or pulpit. Their bitterness of spirit, and palpable perversion and misrepresentation of our teaching, is a very complete refutation of them. If a man is a Methodist, let him preach Methodism; but when he shows more of the spirit of party, than he does of the spirit of Christ, let all good men shun him as an enemy to the cross of Christ. I do not believe it to be right to hold an entire church responsible for the bitterness of spirit manifested by one man.

Mr. Nichols was on the Carthage circuit two or three years, with Carthage as his home. He preached regularly at Carthage and at Dixon's Spring. We had perhaps half a dozen members within three or four miles of Dixon's Spring. I began preaching for them regularly. Mr. Nichols made violent war on something he was pleased to call Campbellism. He preached his sermon on the "Right of a Sinner to Pray," and published it in tract form. I tried to preach Jesus, and let him have the contention and strife to himself. We have planted a congregation at Dixon's Spring, have additions almost every month, filled, I trust, with the spirit of Christ, and with love and peace. I do not think there has been an addition to the Methodist church at that place in five years; if so, I have not heard of it. I also preached at Carthage often; sometimes alone, sometimes in company with other preaching brethren. A congregation has been planted, and a good house built and paid for, at that place. The world is dying for the bread of life. Let us not turn aside to vain jangling; we cannot afford it. If any one wants a manly discussion of vital points of interest, conducted in the spirit of Christ, meet him. If any one would dishonor the cause of Christ by coming with the spirit and in the style of political harangue, avoid him if you can; if you must meet him, let it be in the wilderness, with fasting, away from the gaze of a world ready to scoff at the religion of Jesus

J. M. KIDWILL.

ITEMS, PERSONALS, ETC.

The veteran Caskey has been holding another debate in Texas. This time it was with a Baptist, Price by name.

Bro. Henry Zellner, of Owen's Station, Tenn., was quite sick last week. We are truly glad to say that he is much improved.

This number is very much crowded, but we do not suppose anything is lost thereby, as one of J. L. S.'s sermons appears.

J. L. Sewell was preaching at McGregor, Texas, with nine or ten confessions, at last report, and a congregation set in order with forty-two members.

A church in Charleston, S. C., rents its steeple to the highest bidder, owners of tugboats hiring it as a tower of observation to sight incoming vessels.

It is reported that the leprosy prevails to an alarming extent among the Norwegians in the northwest portions of Wisconsin and eastern Minnesota.

Bro. W. J. Loos has returned from Lynville, Tenn., where he had a fine meeting. Good audiences, and much prejudice removed. There were two additions.

A meeting will be commenced at Mars Hill, Giles county, Tenn., Saturday before the third Sunday in this month, by Bros. T. J. Shaw and W. H. Dixon.

Bro. Wilmeth, of the *Christian Preacher*, was presented with a fine suit of clothes, while in Galveston, Texas, recently. Bro. R. A. Milam, the friend of the preacher and of every good work, was the donor.

The *Christian-at-Work* says: "The Christian Church at Beloit, Wis., has secured Rev. Jennie Thompson, the evangelist, as a regular pastor, and she entered upon the duties of her new charge on July 1." What next?—*Christian Herald.*

The co-editor of the *A. C. Review* in the last number plants some heavy and telling blows just where they will do the most good, in reproof of sin in many forms and many places. He can wield a pen second to none in power when the spirit moves him.

This number contains a new advertisement of the "New Home" Sewing Machine. We do not know what more could be desired in any machine than is to be found in this. It is noiseless, durable, and is reasonable in price. Call on Mr. F. H. Stickley, the affable and enterprising agent, No. 155 Union Street, Nashville, Tennessee. Buy one, and you can't help but like it.

Bro. Brayboy writes from Montgomery, Ala., August 3rd, 1883:

"One good brother, of Brentwood, Tenn., has, in answer to our appeal in the GOSPEL ADVOCATE of July 25th, sent us one dollar, the receipt of which I hereby acknowledge. Hope others will soon follow, as the workmen are pushing us for their wages."

The churches at Hopkinsville and Concord, Ky., have raised and sent by Bro. R. C. Cave, the amount of $28.35 for the Smithson family. H. G. Lipscomb, who has charge of the fund, states that if about thirty more churches will take the matter in hand, and raise the same amount, the object can be accomplished. This surely can and will be done. Four brethren at Lynnville, Tenn., send two dollars in addition to above.

We take the following from the Nashville *American*, August, 9th:

"We learn from Mrs. R. H. Neal, who has just returned from a visit to Dover, Tenn., that her mother, Mrs. J. H. Gatlin, of that place, formerly of Edgefield, has greatly improved, under the treatment of Dr. J. W. Maddin, of the nervous excitement under which she has been laboring for the past seven or eight months, and, no doubt, will soon be well."

General News.

The telegraphers' strike has not yet been adjusted.——A mine of gold discovered in Greenville county, S. C., is yielding ore that is estimated to be worth $70 per ton.——A tomato canner in Austin, Texas, is putting up 4,000 cans a day, giving employment to seventy hands, mostly boys and girls.——In spite of the cholera fright, people are still going to Europe. Four hundred cabin passengers sailed from New York Saturday, Aug. 4. ——During July the Louisville and Nashville road carried to Cincinnati 92,618 barrels of potatoes, shipped principally from Tennessee and Alabama.——On the Ohio River road, which is building, two colored men touched off a blast and ran, followed by a hundred other colored laborers. The Italian laborers, of whom there were two hundred, did not understand the warning, and the shower of broken pieces of rock which fell among them killed two and badly hurt three others. The Italians blamed the negroes, and charged upon them in a body with picks and stilettos. The negroes drew razors, but soon retreated, with several wounded, to the nearest town.——Charley Ford, now under arrest in Kansas City, admits that he assisted in the Blue Cut train robbery, but claims that he had joined the gang solely to secure their confidence and effect the capture of Jesse James. He asserts that he negotiated with Governor Crittenden for the capture of Jesse six weeks before the Blue Cut escapade. Pending the consideration of more serious charges he has been fined $200 for carrying a revolver.——It is said that British capital to the amount of $30,000,000 went into Wyoming and Texas last year.——A fine white woodchuck was captured on a North Shrewsbury farm on Sunday, July 22d, and was the wonder of the town. They are quite rare.——Marshall M. Perkins has been arrested at Boston for hanging around the post-office pretending to be a clerk, and inducing silly people to give him the money they wanted to send in registered letters. He told them that "under a new rule" they would get no receipt. Lots of folks believed him.——Lowell has had the boldest attempt at highway robbery yet. Two men threw their arms around Rev. Mr. Court while he stood talking with two parishioners at 10 o'clock at night, and tried to steal his watch, but failed. They escaped.——Los Angeles (Cal) recently shipped 1,125,000 oranges in a single day.——San Francisco has a long list of abnormally rich men. There are more millionaire fortunes in San Francisco than in any other American city, and more than in any European city of corresponding population, unless it may be Amsterdam or Frankfort.——The average life of a telegraph operator is said to be twenty-four years. Constant use of the right hand at the wires produces in many a sort of paralysis or stiffening of the muscles, so that in time they are unable to hold a pen properly. Constant occupation and long hours tend to make an operator a sort of human machine.

FOREIGN.——It was rumored in Paris last week that a powerful insurrection was about to occur for the purpose of re-establishing a monarchy. ——The number of persons killed by the earthquake at Ischia is now estimated at eight thousand. The odor arising is so terrible that the search for bodies of victims had to be abandoned. Several slight shocks have occurred since the first. ——The cholera in Egypt seems to be on a decline. The total number of deaths in various places on Saturday foots up 1,598, making a total since the commencement of the epidemic of near 18,000.——The British minister at Morocco will make an appeal to the Sultan of Morocco to consider whether it is not time to place his empire on a par with other civilized powers by abolishing slavery.——W. E. Stevens, the U. S. Consul at Smyrna, in a communication with the National Board of Health, says: "Facts have come to light tending to show that the disease which is decimating the population of Damietta, Egypt, is not Asiatic cholera, but a milignant local distemper, caused by a filthy condition of the town and unclean habits of its lower classes, whose principal food is fish, caught from water polluted and poisoned by being used as a receptacle for the carcasses of diseased animals, etc." Several reasons which will challenge attention are given for this view.

Home Reading.

WHAT SHALL WE DO WITH OUR BOYS?

Not a surprising question from one who expects to find time to raise boys and do nothing else. For six or seven years, as the boy frolics in the nursery, and on the play-ground, with his sisters, in picturesque jackets and pants, it is comparatively easy to get along with him. But by and by the soft hands grow rough, the pockets swell with nails, sticks and old knives, the knees wear out in "marble time," skates are polished with handkerchiefs, which are found in rusty wads in overcoat pockets, and kite-tails are manufactured with bran-new strips of ruffling. Then, too, he keeps your heart in your mouth, as he responds to your call from the top of a fruit-tree, or leaps from a roof, or slides down the banisters.

While his sisters are behaving like ladies, with dolls and books and toys, he grows noisy and rude every day. His childish beauty is usurped by a weather-beaten, freckled face, seldom clean, and surmounted by a head of hair that always "needs cutting," or has just been "cut too short." His wrists and ankles will make unsightly exhibitions of themselves, unless a father's purse can meet a frequent tailor's bill. His voice grows harsh, and manners ungainly; he will brag of "licking big boys," and blush like a peach when asked to sit down to the table with a guest. Unless he can pound, whittle, wrestle, and kick, he is miserable.

What shall we do with him? Send him to school, and there's the long vacation! Give him the barn to play in, and ten chances to one that he will break his neck from the hay-mow, or set the latter on fire, learning to smoke! He can't fish and hunt all the time; neither make gardens or pile wood all day. He must have home and love and fireside. The more energetic, robust, and active the boy becomes, the more annoying to all about him He is in his sister's way. It puzzles his father, busy with money-making, to manage him. He is angry at the antics and follies of which he himself was guilty at the same age, and is both ashamed and proud of his boy.

The Devil improves this time to entice the boy to places where he will have a hearty welcome, and full play for his energies. He has books of obscenity and reckless adventure, which he is taught to hide in chest or secret drawers, or out in the barn; companions and vicious amusements, suited to every nature, where none shall remind him that he is "always in the way;" where his awkward movements and boisterous manners pass unrebuked, or are greeted with coarse laughter.

At home, he is unwittingly taught to deceive his father, by constant scolding and the fear of punishment. He is afraid to own to his father when he has transgressed, because there is no patient forgiveness, and loving "God help you, my boy," awaiting his confession. Before he is old enough for business, temptation has planted seed for a harvest of misery, for astonished friends, who wonder where "our Charley," that used to be so good and lovable, has learned so much wikedness.

The divine Father foresaw all this, when he placed mankind in families, and gave the ungainly lads into the hands of a mother, filling her with a love with which he compares his own infinite love. This unfathomable heart has God prepared for a sacred resting place for the dear boys. Hers will not be weaned by his waywardness, or heedlessness, or later sins. She delights in his rugged growth. She can go with her undiminished love, and the sweet grace of her motherhood, into that secret chamber where none other but the holy Christ could enter. She is the only one to speak the gentle word of apology to the father and friends for the boy ways,—the vigorous outgrowth of early follies. She may teach him, with lips like an angel's, the sacred mysteries of his physical nature, that his body is the temple of God, and therefore holy.

When he takes advantage of her wondrous love, and acts the boor, she passes it by, knowing that the remembrance of her unspeakable tenderness and forbearance will bring him back to her side. Ah! with prayer, watching and patience, the wise mother can defy the world for her boy. Of all earthly undertakings, none pays better than the brooding of an awkward boy.

"What shall be done with him?" Why, bear with him and brood him, as none but a mother can. His destiny is in your hands. Take an interest in his boyish affairs. Win his confidence, and then respect it! Go to his bed-side at night, with a kiss and a blessing. Don't mind if the baby and younger children do call lustily for "mamma," your boy needs you most. Tuck him in and chat with him; above all, sometimes kneel and pray with him. If you don't know how, learn. Never mind if your heart does fly and leap into your mouth. Kneel at his bedside, and though he should pretend slumber, he will tell his wife of it, years after!

When your boy sees that you are less offended with his rudeness than grieved with his want of integrity,—that you are proud of him, and in true sympathy with him,—he will make his mother's great heart of love a sure resting-place. He will never go far astray, because he cannot forget whose idol and pride he was, when he was in every one else's way, and who was patient with him when every one else blamed.

If the mothers of our land must fill the professions, engage in politics, or live in social life, God help our boys! They are friendless indeed. They have lost the only earthly beings capable of steering their bark safely through the quicksands, rocks, and shoals that lie between the dim shores of boyhood and a virtuous and beautiful manhood.—*Mrs. Helen H. S. Thompson in S. S. Times.*

SOARING ON HORSEBACK.

Over thirty years ago, Paris gathered in the Champ de Mars to see M. Poitevin ascend to the clouds on horseback. A high wind made the inflation of the balloon difficult. It took fifty men to hold it. A beautiful white pony was led out, well bred, saddled and bridled. He was to be suspended by strong, wide linen cloth to which leather straps were fastened, and so was to dangle from the balloon. In the costume of a jockey, Poitevin mounted his horse, and gave the order to "let go." The horse was at first much frightened, but as soon as the balloon got him fairly off from the ground, he remained quite motionless, as if his legs were paralyzed. The spectators were much moved, and some fainted, but the rider saluted them with cap and whip as much at ease as if taking a canter in the Champs Elysees. When well on his way, he had occasion to climb his rope ladder to let off more gas, so as to ascend more rapidly. It was noticed that he left his pony without tying, and when he came back, though the animal was not where he left him, the balloonist knew just where to look for him. The height became too great for pony; the blood flowed copiously from his mouth. Pegasus had to come down a peg or two. Still he kept his appetite; when brushing along the tops of trees, he cropped off the leaves; and when trying to alight, which took considerable time, he eagerly bit off the ears as they scurried along over and through the cornfields. They finally recovered *terra firma* at Grisi, where great honors were paid them. M. Poitevin rode his horse into the great hall where the population assembled to congratulate them. Then he rode back to Paris.—*Watchman.*

BOYS AND GIRLS, SIT ERECT.

One of the worst habits young people form is that of leaning forward too much while at work or study. It is much less tiresome and more healthy to sit or stand erect The round-shouldered, hollow-chested, and almost deformed persons one meets every day could have avoided all the bad results from which they now suffer had they always kept the body erect, the chest full, and shoulders thrown back. A simple rule is, that if the head is not thrown forward, but is held erect, the shoulders will drop back to their natural position, giving the lungs full play. The injury done by carelessness in this respect is by compressing the lungs, preventing their full and natural action, resulting in lung diseases, usually consumption. Sit erect, boys and girls, and look the world in the face.—*Mining and Scientific Press.*

CATS AND DOGS.

Why do cats run up the tree for safety, and why does not the dog try to follow them into the branches, instead of contenting himself with futile barking below? Here we find ourselves met by two points, the first being that the structure is different, and the second, that the instinct coincides with the structure. Up to a certain point, their structure is almost identical, but after that point they begin to diverge. Both are, in the wild state, carnivorous animals, and both live on prey which they procure by their own efforts. But the mode in which they do so is widely different. The dog pursues his prey in the daytime, and runs it down by fair chase. None of the cats do this, but almost invariably hunt at night. Therefore their eyes are not made like those of the dog. When Ponto has barked himself hoarse after the cats in the tree, we will call him, and make him look us in the face. The "pupils" of his honest brown eyes are quite circular, like those of the human being. Suppose we look at them again after dusk, we shall find that they are much larger than they appear in daylight, but they are still circular. Having induced Ponto to go back to his own premises, and coaxed the cats from their refuge, we will examine their eyes, as we did those of the dog. The pupil of the eye will be seen to be little more than a narrow slit. Toward dusk, if we look at pussy's eyes, we shall see that the slit has greatly widened. At midnight the pupils will be as circular as those of the dog, only very much larger in proportion to the size of the animals. This change is caused by the effect of the light upon the mechanism of the eye, and it is invariable in cats all over the world. The Chinese have long known and utilized this phenomenon. As we all know, they are fond of cats, both as for pets and for the table—in which latter taste they are perfectly right, for jugged cat is quite as good as jugged hare, and very few persons would discover the imposition if one were exchanged for the other. If, then, a Chinese wishes to tell the time on a cloudy day, when the sun cannot guide him, he takes up the nearest cat, looks at its eyes, and from the width of the pupil can form a very good idea of the time.—*J. G. Wood, in Good Words.*

THE TWO GOATS.

Toby had a brown and white goat, of which he was very fond. He had a little cart also, and used to drive out with his goat. Tommy was Toby's playmate, and lived not far away. He liked very much to ride after Toby's goat

Tommy's birthday came in December, and what do you think his papa gave him for a present? Why, another little goat; only this one was all white, and had black horns. It was called Snowball. Tommy was very happy, and thought he would go at once and make a call on Toby. There was snow upon the ground, and so Tommy put Snowball to his little red sled. He set out in fine style. Oh, how proud he was of his handsome team!

As Tommy turned the corner, he saw Toby coming in his goat-cart. Toby shouted with surprise when he saw Tommy's goat. The boys hurried to meet each other. The path was wide, and Tommy tried to turn out and make room for Toby. But Snowball would not turn. He wanted to have his own way. Tommy pulled first one rein and then the other. It was of no use. Snowball went straight ahead.

"You must turn out, Toby," shouted Tommy.

"I can't," answered Toby, "my goat won't mind me!"

In fact, both goats wanted to do as they pleased. They began to run, with their horns pointed out ahead.

"Whoa! whoa! whoa!" shouted the two boys. It was no use; the goats would not obey.

Bump, they went against each other with all their might. Over went the sled. Over went the cart. Toby and Tommy tumbled headlong into the snow; but, after all nobody was hurt.

It is a bad thing for goats and boys always to have their own way.—*The Nursery.*

Ah, how rare it is to find a soul still enough to hear God speak! The slightest murmur of our vain desires or of a love fixed upon self, confounds all words of the Spirit of God.—*Fenelon.*

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Miscellaneous.

Blessed is the man whom eternal truth teacheth, not by obscure figures and transient sounds, but by direct and full communications.—*Thomas a Kempis.*

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Men are guided less by conscience than by glory, and yet the shortest way to glory is to be guided by conscience.—*Henry Home.*

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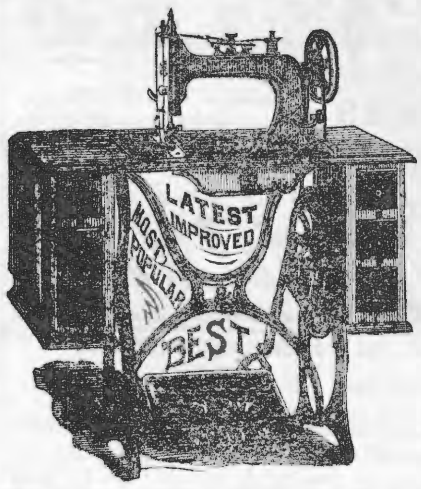

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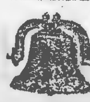

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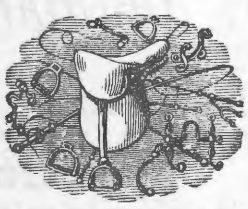

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EDITORS:

D. LIPSCOMB, E. G. SEWELL.

Until the End.

To do God's will—that's all
That need concern us: not to carp or ask
The meaning of it; but to ply our task
Whatever may befall;
Accepting good or ill as He shall send
And wait until the end.

What if a spire of grass
Should dare assert itself against His power,
A question wherefore He withheld the shower
Or let the tempest pass
To shred its stem and pour its juices out,
Or shrivel it with drought?

Each atom God hath made
Yields to His primal law obedience true,
Whether it be a star, a drop of dew,
Forest of ferny blade.
Should one resist, the world would feel the spell:
"Behold! a miracle!"

If Nature thus can bow,
With acquiescence absolute, profound
Before the mysteries that gird her round,
Never disallow
The pressure of the Hand above her, why
Should not this conscious *I*?

Wherefore is man so loth,
Without presumptuous quest into the cause
Of this or that in God's inviolate laws,
To trust, as Nature doth,
Content, although he may not comprehend,
To wait until the end! —*Selected.*

A DIALOGUE OVERHEARD BY GRUBBER BETWEEN TWO MINISTERS.

SETTING UP THE KINGDOM.

C. Now, Brother Methodist, I have come to remain with you until we settle this question of infant baptism, and I want it settled by the Bible. You teach that the Christian Church is a continuation of the Jewish Church, or kingdom. Now, if that is so, who occupied that throne while Christ was on earth?

M. Jesus Christ.

C. There, now! I thought so! Didn't you know that Christ was not a king until Pentecost; that he went to heaven and took his seat on his throne, and sent the Holy Ghost at Pentecost to tell Peter that he was on his throne, and that it was time for him to set up the kingdom? Christ never was a king until Pentecost.

M. What book is that you have under your arm?

C. It is the New Testament. You Methodists are such folks to dodge, I brought it along to set you right and keep you right.

M. Please turn to Matt. ii–2, and read, will you?

C. Yes, sir: "Saying, Where is he that is born King of the Jews?"

M. How is that? Those "*wise men*" say Jesus was born a king, and you say he was not a king till Pentecost. There must be a mistake somewhere.

C. He certainly could not have been a king before his kingdom was established, and it was not established until Pentecost.

M. You and those wise men for that. Please hand me your Testament. Now, let us see. When Jesus was on trial, Pilate asked him, "Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John xviii: 37.) Here Jesus acknowledged that he was a king born to that end, and Pilate believed it, for he "wrote a title, and put it on the cross * * * Jesus of Nazareth, the King of the Jews." (John xix: 19.) And Pilate could not be induced to change this title.

C. I thought I had read in the Bible that Christ was made a king at Pentecost.

M. Mr. Brents' "Gospel Plan of Salvation" reads that way, but Christ's plan does not.

C. Then, if Christ was a king, what throne did he occupy, and over whom did he rule?

M. I will let Isaiah and the apostles answer. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." (Isa ix: 7.) "And the Lord shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever." (Luke i: 32–33.) We see from these passages, (1) that the throne of David was the only throne promised, and the only one given to Jesus; (2) that of the increase of his government and peace there shall be *no end* upon the throne of David, and upon his kingdom; (3) that he should reign over the house of Jacob, or Israel, *forever*. Did David ever sit upon the throne of that new kingdom which you say was set up at Pentecost?

C. Pshaw! You have missed the whole thing. Give me one verse from Acts, and I will accept that.

M. Very well. "Therefore being a prophet, and knowing that God had sworn with an oath to him (David), that of the fruit of his loins, according to the flesh, he would raise up *Christ* to sit on his throne." (Acts ii: 30.) So, you see, on the very day of Pentecost it was stated that Christ should sit on the throne of David. Now, if the Jewish Church was just about to be done away, and a new Church just going to be organized, this would have been the *time* and *place* for Peter to have made some mention of it, would it not?

C. Well, *it may seem so to you.* Who were the apostles to rule over? Had they the right to rule anybody?

M. Yes. From Washington to Garfield, our Presidents have had subordinate officers; and from David to Christ, all who sat upon the throne of God's kingdom had their subordinate officers. The apostles were Christ's subordinate officers. They had no authority to rule in the Church, except as it was given them by Christ. We will consider the position of the apostles in the Church under the following head, viz:

WHO WERE THE APOSTLES APPOINTED TO JUDGE?

C. Now, Brother Methodist, be very careful to confine yourself to the Bible on this point, for it is very important that we should know whether they were to rule in the new Church or in the old Jewish Church.

M. I am not willing to advance an idea that cannot be fully sustained by the Bible.

C. Tell me, then, who the apostles were appointed to judge or rule.

M. The twelve tribes of Israel.

C. Astonishing! Don't you know that the new Church which was organized at Pentecost has no connection whatever with the twelve tribes? How could the apostles rule in an organization that was done away at Pentecost?

M. I will let Jesus answer. "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke xxii: 29–30.) Is that satisfactory?

C. I will study that passage some, for the apostles must have ruled over the new Church, I think.

M When you study it, please note the following points: (1) It is the words of Jesus just after he had instituted his Supper; (2) Jesus placed his table in the twelve tribes, for the passage reads, "That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes;" (3) the twelve tribes sprung from the house of Jacob; and (4) I have showed you that Christ reigned over the house of Jacob. (Luke i: 33.) Seeing that the Lord placed his table in the twelve tribes, and you say the new Church has no connection with the twelve tribes, I should like to know who placed the table which you call the Lord's table in that "new Church."

C. You think, then, that Christ and his apostles did not establish a new Church, but continued the Jewish Church under the name of the twelve tribes.

M. That is my belief. Will you accept it?

C. I will not, unless you give me some proof from the Acts of the Apostles.

M. Very well. When Paul spoke in his defense before Festus and Agrippa, he said: "Unto which promise our twelve tribes instantly serving God day and night hope to come. For which hope's sake, King Agrippa, I am accused of the Jews." (Acts xxvi: 7.) Observe the following points: (1) Paul claimed no other hope than the hope of the twelve tribes; (2) he uttered this language twenty-six years after Pentecost; (3) if there was a new Church established at Pentecost, it seems that Paul did not belong to it, or he would have had the hope of the "new Church," and not of the twelve tribes. Do you wish any further proof?

C. Yes, sir; as this is a vital question, I want all the proof I can get. Can you give me any thing from the Epistles?

M. Certainly. "James, a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." (James i: 1.) From this you see that James dedicated his Epistle to the twelve tribes, and not to a "new Church." Now, remember that James wrote this Epistle several years after Pentecost, but he does not seem to have heard of that "new Church." Did any inspired apostle ever address a letter to the "new Church?"

C. I do not remember that they did; but we will be all right when we get to heaven. God knows his true Church.

M. Let us see if we can find any mention made of the "new Church" in connection with heaven. In speaking of the heavenly Jerusalem, St. John said it "had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." (Rev. xxi: 12.) Now, if God established a "new Church" at Pentecost, and did away with the Church in the twelve tribes, as you teach, does it not look strange that he did not have its name written somewhere about the heavenly Jerusalem?

C. I do not understand that. I am getting worried with this matter, anyhow, and I wish to dismiss this twelve tribe business, and talk with you on the subject under the title of kingdom. I know I can sustain my theory under that head.

M. I will take great pleasure in talking to you about the kingdom, but I wish to add another thought to this "twelve tribe business," as you call it. Let us enter into the "new Jerusalem," and see if there has been any arrangement made there for the "new Church." "On either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." (Rev. xxii: 2.) There, you see, is fruit representing each of the twelve tribes, but none to represent the "new Church." Now, I will sum up some of the points I have made. (1) If there was a "new Church" established at Pentecost, Christ did not rule it, for he ruled the house of Jacob, or the twelve tribes; (2) the apostles had no care over it, for they were appointed "judges of the twelve tribes;" (3) the Lord did not give it any table, for he put his table in the twelve tribes; (4) God did not appoint any apostle to write an epistle to it; (5) its name is not written on any one of the gates of the new Jerusalem, but the names of the twelve tribes are written there; (6) there is nothing in heaven to represent it; (7) there is no mention made of it in the Bible.—*Theological Grub-Ax.*

Were a man, where a few dollars were at stake, to select only the extracts of testimony that could be distorted into a seeming approval of one side, and exclude the whole bulk of well jointed testimony that pointed directly in the opposite direction, and insist on the decision being made

on that, he would be considered a very unfair man, and it would be taken as a confession of the weakness of his cause. This is just what Mr. Nichols has done in this case, where the truth of God and the interest of human souls are at stake.

He quotes the query of the wise men at the birth of Jesus—"Where is he that is born king of the Jews?"—to show he was a reigning king from his birth. Does it prove it? When we say a child is born king of England, or a king is born to the English people, do we mean that the child is a reigning monarch over his kingdom from his birth? When we say a child is born a millionaire, do we mean that he is in possession of his riches from his birth? The Scripture says, "This day a Savior to us is born," but was he an active Savior when in his mother's arms? He died to save us. "Without the shedding of blood there is no remission." Certainly he was not a perfected or completed Savior until his death. "For to this end Christ both died, and rose, and revived, that he might be the Lord both of the dead and living." King and Lord as here used mean the same thing, and it shows plainly he was not an actual king or Lord until his death and resurrection. These Scriptures mean that he was born to be a king—a Savior.

When he told Pilate, "for this end was I born," he meant certainly this was the end to be accomplished by his birth into this world, not that he was in possession of the end and purpose of his birth at his birth. It is certainly true that Christ was not in possession of the earthly throne of David at his birth, or at any time during his life.

Another Scripture, "Tell ye the daughter of Zion, behold thy King cometh unto thee, meek and sitting upon an ass, and a colt the foal of an ass. This was the last journey of the Savior to Jerusalem. The daughter of Zion was his inheritance over which he was to rule. On this journey, toward his death, he says tell her "her king cometh," to her, and this quoted to prove that he was in possession of his crown, a ruling king from his birth! It shows plainly that the daughter of Zion did not know him, and he announced that he was then coming through his death, his crucifixion, his struggle with the powers of death and hell in the grave, to his crown, won in the struggle in the grave with the evil one. Christ the Lord won his crown in the battle with death and with him that hath the power of death—the devil—in the grave.

Our author makes Christ say, the end for which Christ came into this world, for which he was born, for which he lived, suffered, died, struggled in the grave, and for which he arose, was in his possession at his birth. All after that then was mere acting a part.

He quotes a number of passages to prove that Jesus sat on the throne of David—the literal, temporal throne on which he sat—else the Scriptures are against him, instead of in his favor. If David's throne in earthly Israel, here is used as the type of Christ's throne over spiritual Israel, it is fatal to his position. His position is the church of God under Christ is the same veritable fleshly church of the house of Jacob, entered by fleshly birth, to which Moses gave the law, over which David ruled on the earthly throne. If he admits that, fleshly Israel was a type of spiritual Israel, that Moses the law giver was typical with the law giver of the spiritual kingdom, that David the king over fleshly Israel was a type of David's son the king over spiritual Israel, that David's throne over fleshly Israel was typical of the Son of God over spiritual Israel, then it follows that the fleshly birth that introduced into fleshly Israel was the type of the birth of the Spirit that introduced into the spiritual kingdom of God; and hence, as the fleshly has given place to the spiritual, as the type has given place to the antitype, as the shadow has given place to the substance, so fleshly birth now gives no rights in the spiritual kingdom of God, but only those born of the Spirit have rights in the spiritual kingdom of God. Any theory, except that the literal throne of David was re-established, and that Christ sat on it, will overturn the theory of our author.

Then did Christ at any time sit on the literal throne of David? Did he rule the children of fleshly Israel when here on earth? A homeless wanderer, persecuted by the children of Jacob, without where to lay his head while on earth, then dying on the cross through their persecutions, he was as far from sitting on the earthly throne of David and ruling over literal Israel, as ever a child of mortality could be. Has he ever ruled the children of fleshly Israel, the children of the covenant, of which circumcision was the token since his death and resurrection? If these prophecies refer to the literal throne of David, they have all failed, and their authors were false prophets. That is what our friend's theory and construction of these Scriptures do for the prophets of God.

In the letter to the Hebrews it is plainly stated that these earthly fleshly ordinances of Moses were but types and shadows of the heavenly ordinances. These were but patterns, earthly patterns, of the heavenly or spiritual kingdom. Paul tells us the law of Moses, by virtue of which the Jewish people were regarded as the people of God, was a school master to prepare them for, and bring them to Christ. But when we through faith are brought to Christ, we are no longer under the school master. He tells us that Judaism and Christianity or the covenants out of which these grow, and by which they exist are comparable to Hagar and Sarah and their offspring. Hagar typified Judaism; Sarah, Christianity. The child of one was of the flesh, the other of promise. He says, We Christians, as Isaac was, are the children of promise, of the free woman. The Jews were like Ishmael, born of the flesh, and were in bondage. Paul says the Scripture said, "Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman." Gal. iv: 30. That is earthly Israel, born according to the flesh, and unto which fleshly birth gave entrance, was cast out from the favor of God, and spiritual Israel, entered not by a fleshly, but a spiritual birth, shall be his children.

We might add many Scriptures. Our object at present is to show the absurdities. Those added to the church on the day of Pentecost were all Jews. If the Jewish church and the church of Christ are the same, how could they be added to the church? Paul was a true Jew. He profited in the Jews' religion above his fellows. He kept a pure conscience in that religion; yet in that church he was like that other one born of the flesh—a persecutor of the children of promise. Paul, a Jew of the Jews, must be added to the church of Christ; yet the Jewish church and the church of Christ are the same.

The whole of the Savior's public ministry was a doing away of the Jewish law, a displacement of the principles of Judaism, an introduction of the principles of his kingdom of Christ, followed by a doing away with the whole Judaic economy, priesthood, order of worship, its fleshly birthright and temporal inheritance, for the spiritual, eternal, universal kingdom of God. In this spiritual kingdom a birth of flesh gives no rights, because that which is born of the flesh is flesh and fleshly, and that which is born of the Spirit is Spirit and spiritual, and introduces into the spiritual kingdom of God.

This must suffice until we show what all these Scriptures do mean, and that they harmonize with those Scriptures that plainly declare his kingdom was yet to be built, was yet to come, when he was here on earth; that the apostles, members of the Jewish kingdom, did receive a kingdom that could not be shaken in contrast with the Jewish type that was shaken and did pass away.

D. L.

"TAKE HEED WHAT YE HEAR."

Such was the admonition of the Savior to his disciples, in connection with the parable of the sower. At the time the Savior was on earth, the masses of the Jewish people opposed him, and would not hear his words. They also had their teachers, their Scribes and Pharisees, that not only opposed Christ and his teaching, but they perverted the teaching of Moses, and made void the law of Moses in many respects, by teaching for doctrines the commandments of men. These false teachers were busy all the time trying to make as many disciples as possible, and to thus hinder the work of Christ, by drawing away the followers of Christ after them. Hence the admonition, "Take heed what you hear." That is, be sure you hear and heed the word of God, and not the words of men This admonition is as important now as it was then. There are many teachers that pervert the gospel of Christ to-day, and teach for doctrines the commandments of men. There are many who say that sprinkling or pouring a little water on people, is scriptural baptism, and thousands believe it and act upon it. This is something God never said, and those who accept it follow the doctrines of men in so doing, not God. Men say that the Spirit of God operates directly upon the sinner in conversion, and thousands believe it, and cannot be induced to accept the plain word of the Lord, the gospel of Christ, on account of it. In this again they are following men, not God, for he never said such a thing. Men also say of baptism, it is an outward sign of inward grace, and that sinners must be pardoned before they are ready to be baptized. This God never said, nor anything like it. Men say that religion is something to be got, while God says, "Pure religion and undefiled before God and the Father, is to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world," which is just the opposite of what men say. Again, men say that Christ died and rose again, to reconcile his Father to us, while Paul says that God was in Christ, reconciling the world unto himself. These are but a few examples out of many that might be given in which the commands of God are made void by the doctrines and commandments of men.

There never was a time, therefore, when the command, "Take heed what ye hear," was more important than now. The people all have the word of God, and have the opportunity to know just what the Lord says, if they will. And if they neglect or refuse to do it, the Lord will hold them responsible for it. The trouble with the masses of the people is, that they take for granted that what their favorite teachers say, is right, and never examine the word of God for themselves at all. And thus they allow their teachers to capture them, and lead them into error at will. Let all, therefore, take heed what they hear.

E. G. S.

Queries.

Will you please answer the following questions: Can an elder resign his eldership? If so, how, and for what reasons? If he is satisfied of his inefficiency is it not his duty to request the congregation he is attempting to serve, to release him? Should not a congregation rid themselves (officially) of an elder, when they are convinced that from want of ability and other causes, he is inefficient.—[W. H. Killebrew, St. Bethlehem, Tenn.

An elder or bishop in the Scriptural use of the term, is only such while he does the work of an overseer. He who desires the bishopric, desires a good work. When he ceases to do the work, he certainly ceases to fill the office. If he has been appointed to do a work that he is not competent to do, by virtue of a lack of taste for the work or of inability from any cause, it is proper to so state to his brethren. They are generally better judges than he of his competency, and in these matters we should submit to our brethren. If they agree with him, and no one else is doing the work, it is proper to designate some one else to do it. This is all the resigning or electing needed. The trouble in these matters arises from too great haste to organize, as it is called, churches. The apostles left churches two years, to give them time to develop the talent and activity of the different members, and then sent an evangelist to see how they were doing, and to supply the things that were wanting or lacking in their work. The things that were being done were not interfered with; only the things neglected were provided for, and the elders were placed each in the work he had shown himself fitted for.

What course should the church pursue when they can't get the elders to meet with them on the first day of the week? I take the position that it is an offense against God and the church for the members to fail to meet on the first day of the week to commemorate the Lord's death. —[J. F. Pursley, South Pittsburg, Tenn.

God's elders never act thus. They are elected of men in violation of divine direction, and are not true elders. Let some one else who has faith in God, and loves his Son, lead the congregation in worship, and do the work of an overseer, and all pray for these brethren that neglect to assemble themselves together as the manner of some is, and admonish them in the Lord, lest they sin wilfully, and there remain no more sacrifice for sins.

I have heard much talk about the redemption price, the price paid, etc. I. Cor. vi: 20: "For ye are bought with a price; therefore glorify God in your body and in your spirit which are God's." I. Cor. vii: 23: "Ye are bought with a price: be not ye the servants of men." Now who was the price paid to, God, man or the devil?—[J. M. Lemmons.

Man had broken the law of God; had set at naught his authority; had defied him before the universe; had, himself, gone so far in sin and rebellion, that he could not change without help from a higher source. Had, at the same time, so set at naught, the authority of God, that God could not accept and recognize him as a child, without by the example encouraging sin and rebellion in the universe. Christ, the Son of God, seeing man's helpless condition interposed, took upon himself so much of the penalty as would enable God to be just while justifying the sinner, and would so reach the heart of man and strengthen its better impulses, as to enable it to turn toward God, and prompt man to seek reconciliation with God in Christ Jesus. In him God and man meet, "God was in Christ reconciling the world unto himself, not imputing their trespasses to them, and hath committed unto us the word of reconciliation." Read the preceding verses, and we will see it was the terror of the Lord, that they were seeking to avoid. But the terror of the Lord, his vengeance, is executed through the evil one, the devil. God uses the devil as his executor of wrath and vengeance. Through the sinful course of man, the devil became a part of the government of God in the universe. He is the agent to execute wrath upon the disobedient. It is only as God's minister of wrath, he is allowed to exist. The price or penalty was paid to the violated law, and so to God whose law had been broken.

Where does the soul of man stay until the ultimate judgment, both saint and sinner? What is the soul of man? in other words, what does it take to constitute the soul?—[John T. Carley.

We have never found a verse in the Bible intended to teach anything on either subject. They are untaught questions that gender strife. The Holy Spirit commands Christians to avoid such "foolish and unlearned questions, knowing that they do gender strife." II. Tim. ii: 23. Men who create division and strife on such questions are heretics, and Christians are commanded to avoid them.

According to your understanding of the Scriptures, would you entertain any scruples against serving in the capacity of postmaster? Please answer through the ADVOCATE.—[Henry Hendon, Oak Level, Ala.

The postmaster takes an oath to support the earthly human government. I do not believe any Christian should do this. D. L.

NOTES FOR THE CHILDREN.

"In silence I must take my seat,
And give God thanks before I eat;
Must for my food in patience wait,
Till I am asked to hand my plate;
I must not scold, nor whine, nor pout,
Nor move my chair nor plate about;
I must not speak a useless word,
For children must be seen, not heard;
I must not talk about my food,
Nor fret, if I don't think it good;
I must not say, "The bread is old,
The tea is hot, the coffee cold;"
My mouth with food I must not crowd,
Nor while I'm eating speak aloud;
The table cloth I must not spoil,
Nor with my food my fingers soil;
When told to rise, then I must put
My chair away with noiseless foot;
And lift my heart to God above,
In praise for all his wondrous love."

I learned this little piece of rhyme when a boy, and it has been of service to me all my life. So, dear children, commit it to memory; it will do you good.

But I want to tell you about a few things I have seen since I last wrote you. In the great city of Chicago, I met with many little children at Sunday-school. I told them about our boys and girls in the South; how we worshipped the same God they did, and were studying the same precious word to find out his will. I learned we had several good schools in the city, and, in fact, as I pass through the Northern cities and towns, I find we have a good many small churches and Sunday-schools. But in most places it is not popular to attend the Christian church, as we are not considered orthodox. Get some one to tell you the meaning of this word. The dear Savior and early Christians were not popular, and if our names are cast out as evil, we ought not to care, as we are in good company. I also visited many farmers in the country, and got acquainted with their families. Always glad to meet with children at home; this is the best place to find out whether they are good or not. When they dress up to go to church or Sunday-school, of course they are going to be good children, but when at home is the place to find out real character.

I spent a few days at Lake Chatauqua, very pleasantly. I gave you a description of this little lake last summer. It is as beautiful as ever, and just now all the hotels are crowded with visitors from all parts of the world. Many of them are here to get Dr. Vincent and others, to learn them how to teach and work in the Sunday-school; but most of them are pleasure seekers. I notice a great many little boys and girls who, no doubt, were spending the summer with their parents. This will all do, possibly, for rich people who have more money than they can spend at home. The best place on earth for a good boy or girl is at home. At these fashionable watering places, a great many bad people gather to commit crime and wickedness. So you are in less danger at home than anywhere else. If you live in town, be contented to spend your leisure hours with your neighbors, getting up all the fun you please, if it is innocent. But the country boys and girls, they are blessed. What a good time they can have, after they have been faithful at their work; they can every now and then get time to go rabbit-hunting, or fishing, and the girls can have such a nice time jumping the rope, swinging, romping around in the green yard or orchard, or, if they have little brothers who can go with them, to hie away in the fields and over the rocky bluffs to gather sweet wild flowers. Oh! the country is the place to find good boys and girls, full of life and love. I always pity the dear children who are crowded in large cities, and cannot enjoy the sweet, fresh air of the country.

Lately I have been in a great many large manufactories where they were making pitchers, plates, cups and saucers, lamps, axes, shovels, reapers, plows, coal oil, shoes, and almost everything you use. Where the work is light, boys and girls find employment at small wages. Especially is this so in the shoe factory I visited, in Corning, N. Y. I felt sorry for many little fellows who looked pale and sickly, as though they needed rest and country air. Those of you who have loving parents and good homes ought to be very good children; when you remember the thousands of little orphans who have no home and have to work so hard for their food and clothing, and have no rest.

I am now in Pittsburg, Pa., and I would like to tell you of many large factories I have seen, but cannot now. This is a large iron manufacturing city. There is so much coal burnt in the furnaces that the city is full of smoke nearly all the time, the houses are black, and while the people are generally white, those who work in the mines and foundries look like they might be negroes.

I hope to see many of you next fall and winter, and tell you more of the things I have seen and heard. And now good-by, may God bless you.

UNCLE MINOR.

DOGMA.—To decry dogma in the interest of character is like despising food as if it interfered with health. Food is not health. The human body is built just so as to turn food into health and strength. And truth is not holiness. The human soul is made to turn, by the subtle chemistry of its digestive experience, truth into goodness. And this, I think, is just what the Christian, as he goes on, finds himself doing under God's grace. Before the young Christian lie the doctrines of his faith—God's being, God's care, Christ's incarnation, Christ's atonement, immortality. What has the old Christian, with his long experience, done with them? He holds them no longer crudely, as things to be believed merely. He has taken them home into his nature. He has transmitted them into forms of life.

How sudden and unexpected the shot, the axe-stroke, or the blow from a falling tree that may shatter a limb, sever a cord, or fracture the brain, causing one hitherto strong and athletic to go through the remainder of life a helpless cripple or invalid. One moment of time has done a work which long years can never undo. So friendship may receive fatal wounds. There are words and deeds which can so wound a great love as to kill the very root of it in the soul, so that, although kind feeling, a memory of the once absorbing passion, a tender pity, perhaps, remains; no miracle of God could place again the fallen idol on the pedestal it once occupied in that worshipful, trustful heart. To possess the confidence and esteem of a friend is a boon so precious to win and hold, let us beware of losing such through indiscretion.

AWAY UP IN WEST TENNESSEE.

At Greenville I joined my wife and little ones. Monday morning early, took the train north bound, and at Calera, Ethel and little Mary and Frank changed cars for Coosa Station, where mamma and grandmamma were to be met in a few hours. The boy and I soon stopped off at Birmingham. At once I began to look for disciples, and made arrangements for meeting. We were very kindly entertained by Dr. S. P. Bengamy, an old acquaintance. He showed us the magic city of the South. It widens, it spreads, it deepens and grows higher some. It is an iron town.

Aboard the train again, and in a little while the squeaking porter called out, in his railroad lingo, "Harteselle!" If I had not known what he was going to say, I would have been under the necessity of asking what he called out. On the steps of the coach I met Prof J. W. Henry, one of the students who were with us at Strata, next Cloudy, and then Amandus, both having also been our school boys. Last came the Dr. himself, looking as cheery as ever, and far more fleshy. Soon we were seated at a good dinner, which Sister Amanda had kept warm for us. It may surprise you, but it is true, that the mother of the aforementioned boys was herself once a student at our school, away back in the "sweet long ago," before the war cloud darkened on us and poured out its torrent of evils upon us. Hartselle is a nice little town, but nothing so adorns it as the little church just built there by our brethren. That is a mistake; the people of God who worship in a house should possess more attraction than the house, and they should, by their actions and words, draw forth more praises. I preached for these people one night, and was much pleased. Cannot say how they liked it.

The next day late in the evening I reached Carter's Creek Station, and was met by Wm. Anderson. Soon we reached his comfortable home, sat down at his table, and talked of things new and old. How we grow old! How the little ones that gather rapidly in our homes tell by their growth that—

"Time is winging us away
To our eternal homes."

At nightfall I met many brethren at old Beech Grove. Recollections crowded into memory as one familiar face after another passed in review. Some had gone on to the sleep of death; we shall soon follow. I called to see Sister James Alexander. A visit to this sister would be incomplete without offering her a little comfort and cheer, as she draws none from the beauties and varied tints of this gaudy world. I have no idea how valuable is sight. Were I blind, then would I understand its blessing, especially had I once seen. At this house one of the most stirring events of my preacher life occurred. I would to God that I could always work with the same spirit of earnestness, prayer, tears and patience, that I did here once, as I exhorted, besought, and urged the noble-hearted James Alexander to return to the Shepherd and Bishop of his soul. He did, thank God. I have rehearsed the matter publicly and privately many times. The winsome world has bewitched him again. One that loves him, and that would love to talk, reason and implore, calls upon him to remember his God. A good dinner at Bro. John Alexander's, and away we go.

When we stepped off the train at Nashville, I saw Bro. Sewell looking about as if seeking some one. I happened to be the man. Bro. Sewell's home is always much the same. Sister Sewell just the same. It seems to be a home for all, and all seem to be at home. Some places are merely stopping places, wayside stations, or places to stay. But home has its own points of identity. There is an ease about it that cushioned chairs, plush, mohair, pictures and Brussels carpets cannot of themselves give. It is the people who live in them that makes the home, whether it be the "lowly thatched cottage," or the mansion on the corner. If you wish to see brethren, strange and well known, while in Nashville, go to the ADVOCATE office. While there I was fortunate in meeting Bro. John G. Houston, who has carried for years a spirit of resentment towards me, for an article I wrote about the reception I met at the church in Nashville. I love to meet with those whom I have injured, or those who think that they have been wronged by me. I would hate myself for cowardice in the face of an offended one. It is a privilege to right a wrong. It should afford pleasure to offer an explanation.

I certainly did not intend the article in the ADVOCATE to offend the brethren in Nashville. If I did, I am guilty of having a bad spirit. If I wrote it for their good, and made misstatements, then I did wrong. If I told the truth, and they were wrong, they are the ones who should amend. The question is, whether I had the right to notice the indiscretions of the Nashville church and make mention of them. If I did not have the right to criticise their wrongs, I am not at liberty to discover any wrongs of any one; and what is the preacher's office and duty? "Reprove, rebuke, exhort, with all long-suffering and doctrine," is the instruction given to a preacher. But he should be certain to exercise long-suffering. Any way I am glad to have met the brother, and talked the matter over. I trust he is satisfied. If I wound the feelings of any one, I want all to know they can tell me of it with the assurance that I will hear their complaint.

Here I met Bro. Lin Cave. Bros. Lipscomb, Cave, and the writer dined with the Sewell family, sister Emma Dodd excepted. She was visiting in the country. The time was only too short; all that we had was talked away. I spent the night with Bro. Chisholm and his interesting family, five miles away in the country. Twenty acres is a very good sized vineyard. Oh, that I were now among the brother's vines for awhile. I would discuss and dissect grapes.

Early next morning we were on the road. At the depot we were joined by Bro. Lipscomb, who was bound for Hollow Rock. I had just time to shake the hand of Sister Lipscomb, who had come with Bro. Lipscomb to the depot, and made short work of the matter by promising to stop over on my return, if I could. In the evening I reached Union City, and was met by Bro. Dallas Rogers, and taken to his cosy little home. This brother obeyed the gospel while I preached at Leiper's Fork, several years ago, and it was he who wrote for me to visit the church at this place. I had letters also from Bro. J. R. Hughes. I was here, and wherefore had I come? I have seen many cities, but none like Union City. It is inhabited largely by those who own factories, and those who work in them. The church is made up principally of working men. This certainly gives it practical cast. They have nice homes generally, and intelligent families. There is much less display exhibited here than is often seen in much smaller towns. Bros. Roulhac and Shelton both live here. They are intelligent preachers and sound. They have the confidence of the brethren and the world. In fact, either one would do well in Union City, did the other not live there. In fact, this church is over blessed with talent. Bro. Osborne lives here, and he is not a man to be passed over without notice. I expect more light than the sun furnishes would be necessary to find a man who would say aught against him. But now, strange to say, with all this goodness and ability, the church was not doing well. I have not mentioned Bro. Wyatt, whose praise is in all the regions around. This brother was teaching somewhere in Kentucky, but was with us during the meeting, and calls this his home. What was the matter? Paul told Timothy to be an example of the believers in word, in conduct, in charity, in spirit, in faith, in purity. This is difficult to do, and I know it from personal experience; still if we fail, we should "try again," for the conquest is worth the trials of the conflict. No class, of those who try, fail oftener than preachers. They have more responsibility, and are weak. Because a man through weakness does one wrong, it does not imply that his heart is bad. We are too apt to condemn others for one wrong, and pass our many digressions by without a censure. This is not wise. Partyism, sectarianism, strife, envy, and all the evil consequences of the same, are just as bad in our brethren as in others, and a little worse; for we have taken the high ground that divisions and strife among brethren are carnal, sensual, and of necessity evil and sinful. Thou that sayest, Do not steal, dost thou steal? Thou that sayest, Do not divide, dost thou the same? There were two parties here, at least it was so reported to me by the house of Chloe, and I believe it; but I do not write this for the benefit of the brethren at Union City. I preached to them over a week, and all these things were discussed and re-discussed. I write these things to benefit others.

A preacher is a very small thing to fall out about; still I have known Christians to get mad about still less ones. I found one man once in a most fearful state of rage. He was mad with another man. "What did he do to you, that made you so mad?" I asked earnestly. "Oh, it was not what he did to me." "What did he say to you?" "It was not what he said, either." "Well, what was it?" I inquired, still more interested. "Oh, it was the way in which he cocked up that old flopped hat of his." Men are full grown children, with much of the childishness retained. I repeat, a preacher is a small thing when grown to his full stature. The noisiest man, and the one most noised about, is not always the "biggest" preacher. The greatest man is he who forgets himself, and becomes servant of all. If we, poor preachers, could only remember this and labor to do good, our reputation would take care of itself. Honor, praise, character, are like a stream; they will flow out and on, if the fountain is only raised high enough. When a preacher finds that he is about to be the fruitful source of contention and strife, he must show his wisdom. He must cry aloud to weak men-worshippers, "Let no man glory in man!" God's estimate of man is very low. "The wisdom of this world is foolishness with God.' "He taketh the wise in their own craftiness." "The Lord knoweth the thoughts of the wise, that they are vain." Would that I could remember this when I am puffed with admiration of myself. Oh, that I could cease to deceive myself, and when I seem to be wise in this world, become a fool, that I may be wise. How true that those are the wisest who make the least display of their knowledge! I knew a man once who forced his former employer to terms by removing one nut. It was a small thing, but the great machinery would not move without it. Nothing is greater on earth than a church—it is Christ's body. A little discord, a little contention, a little envy, a little strife, can stop to a dead stand-still the influence of a whole congregation. When we are fussing, why is it we do not look around us and measure the height, depth and breadth of the mischief we are doing? When God purchased us at the price of his blood, he bought our influence as well as our bodies. We cheat the Lord when we give it to the devil. I have not seen many churches composed of better material than that at Union City. I have not seen any preachers with better reputations than the two who make their homes at this place. The strangest part of it is, that a dissension should grow out of such soil. I learn a lesson from this, too. "Watch!" Again I say, "Watch!" We ought not to let our own righteousness throw us off our guard. We should not be blinded by our own success (ofttimes I have been).

"In times of peace prepare for war." I have noticed that many brethren take pleasure in mortifying one preacher by praising another in his presence I have discovered some who would say, "Oh, Bro. Son-of-thunder is my preacher." It is easy thus to build up party spirit. He who goes on in this way does not know what Christianity is, but he is nothing more than a partisan. The poor preacher is moved to envy by such leveling as this, instead of being away above such littleness. It is said to mortify, and it will be great punishment to the perpetrator to know that he has lost his labor and nobody hurt by it. I know it is difficult to despise an insult, and pay no attention to it. The church at Union City has had a fair name, and can have again, but they must be one to regain it. I love the dear brethren there because they loved the truth, though every word was hurting them. I was sorry to leave them, for I thought we were right at the place where our labors would have been crowned with the manifest fruits. But I was due in Alabama, and must hasten back.

Bro. Roulhac is a man who has done much good service, ofttimes without money or price. He was a successful lawyer, but gave it up for a higher calling, and he seems to rejoice in his vocation. Bro. Shelton is a young man, earnest, forcible, and a power in the hands of his Master. If there have ever been any unpleasant feelings between these brethren, there were none at the close of the meeting. So they expressed

themselves. The grave of Jesus is deep enough to bury all our sourness, animosities and hatreds. "The blood of Christ cleanseth us from all sin." Let us drink deep at the fountain. I filled up many pages of the book of memory with the names of brethren and sisters who were very kind to me and my little boy. Union City is about five miles from the Kentucky line, fifteen from Missouri, thirty from Illinois, forty from Arkansas, fourteen from the Mississippi river. Twenty miles from this place is the noted Reelfoot lake, the land of which sank during the shake or earthquake of 1812. My grandfather moved out to Tennessee about that time, became dissatisfied, and turned his course southward to the land of rest. The lake is filled with trees standing, showing that the report is correct. It is about forty miles long, and ten wide, at some places. There are three furniture factories in Union City, ten wagon factories, and several other industries, which give employment to a great number of hands. Obion county has sixty saw mills in it, and the most of the lumber is marketed at this place. Several told me that they had seen as many as one hundred and fifty wagons, loaded with lumber, on the streets at a time, and this hauling continues during the winter months. I think now I shall visit this place again.

J. M. BARNES.

Sensational Literature.

The papers have told us of frequent arrests of young boys on their way West, bold and bloody deeds in their fancy, and a walking arsenal without, the end of their journey being the extermination of Indians, robbing of trains, and a freebooting life in general. Without an exception, their inspiration for such a life was the cheap, trashy boys' weekly papers, the life of the James brothers, or such vile stuff. These cases are arousing some attention from the teachers and guardians of children. —At Cleveland the managers of the public library have banished the novels of Evans, Southworth and Holmes; and it will be a reason of rejoicing when similar institutions throughout the country follow this lead, and clean their shelves of all such sensational stuff, which is ruin to mind and soul of every young person who becomes absorbed in them.—*Cynosure.*

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Revenge is an act of passion; vengeance of justice; injuries are revenged; crimes are avenged.—*Johnson.*

Wise Sayings.

A man who puts aside his religion because he is going into society resembles a person taking off his shoes because he is about to walk upon thorns.

Nothing is surer than that the soul will win what it wants. If it desires God, it will gain him. The principle of constancy in heavenly as in earthly affairs is greater than the greatest mood.—*E. S. Phelps.*

Old age is the time for the "patience of hope" to bear its richest fruits; and a pleasant thing it is to see this and other graces in full bloom, while the powers of nature are falling into decay.—*A. Fuller.*

Spiritual work is not spiritual food, and you cannot substitute it for the Bread of Life. The husbandman wants no starved laborers in his vineyard, and their famished condition is a poor attraction to lead others to the Savior.—*Dr. A. E. Kittredge.*

The body is a tool of the spirit, and, if we keep it in imperfect condition, how shall either soul or intellect do good work with it? Happiness and usefulness are not indeed impossible without physical health, but they are of very difficult attainment, and of very unreliable quality.

Scolding.

Why do Christian parents sometimes scold? For two reasons, as it seems to us. First, from lack of self-control; secondly, from habit. Children are often terribly trying, and loud, angry tones seem a safety valve for our stirred tempers. Besides, we feel that gentleness alone can never safely steer the family bark over life's troublous sea. Force, firmness, decision, sternness, even severity, are often necessary. A suitable degree of these is not incompatible with gentleness. The gentleness that makes one great comes from subdued strength. This lovely fruit of the Spirit proves an element of power. The "soft answer" often costs the answerer dearly. Sweetness of spirit is the outgrowth of self control. Serenity of soul, whatever be the constitutional characteristics, comes most frequently from long self-discipline and prayerful struggle.

The "room at the top" idea is a good one when rightly considered; but many a young man permits it to mislead, and hence do him an injury. The recent graduates have all been told of it, and have started off with the belief fixed in their minds that their lives will only be successful if they attain to it. But not many of them will, and seeing it so they will be disappointed and soured in places where they must constantly be reminded of their failures.—*United Presbyterian.*

Dr. Johnson, in giving advice to an intimate friend, said: "Accustom your children always to tell the truth, without varying in any circumstance." A lady who was present protested that this was too much to expect. "For instance, in repeating another's words, relating what happened, etc., little variations will occur a thousand times a day, unless one is perpetually watching," she said. "Then, madam, you ought to *be* perpetually watching," replied the Doctor.

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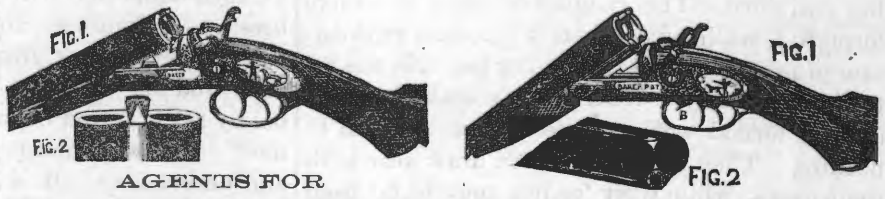

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THE GOSPEL ADVOCATE.

NASHVILLE, TENNESSEE, AUGUST 22, 1883.

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WHO MAY ENJOY THE PROMISES OF THE GOSPEL?

There is but one class of people on earth that has a full right to the consolations afforded by the religion of Christ. "The whole world as such lieth in wickedness," (under the wicked one,) and the mission of Christ into the world was to bring men back from the service and dominion of the wicked one, and bring them under God's dominion, and place them in harmony with the will of God; to place them where the will of God must be the daily rule of life. And to every one that will do this, the hope and comfort of the gospel belongs in all their fullness. These comforts do not belong to every professor of religion, but only to those that actually do the will of the Father. The Savior teaches plainly in the Sermon on the Mount, that only those who do the will of his Father shall enter into his kingdom. Only those, therefore, have promises from God of his blessings, who turn away from sin, and from a sinful life. No mere form of religion will accomplish this without a full surrender of the whole heart, with all its purposes and aims. And on the other hand, no sort of heart work will answer the purpose without a formal compliance with the forms of religion which God has ordained. The religion of some is a mere formality, while with others it is a mere enthusiasm of heart without involving the life, the actions of the body. With such as these, baptism and the formal work of the church amount to nothing. They think they can draw near with their hearts, while their bodies may be far from him. Hence the common saying, "If the heart is right, all is right." Others there are who may be very regular in the bodily or outward performances of religion, who have no soul, no vital force or power, connected with it. So far as we as a people are concerned, this latter is a great danger. We argue so much for the forms of religion in contrast with mere enthusiasm, that under these circumstances we are liable to go to the other extreme, and have a cold formality without that warm, living devotion of heart, that is needed to give power and influence to our lives, and consolation to our souls. A mere cold formality gives no comfort to the heart, and gives out no lively influence to others. The true and full consolations of the religion of Christ are found where both these principles are found in full exercise. They are found in a heart glowing with an earnest, lively devotion to God that will impress itself upon all with whom we stand associated in life; a heart that not only thinks of the goodness and mercy of God, but talks of his love and tenderness till those around him are impressed with his devotional heart. And those who have this sort of a heart within them are the most cheerful people this world holds, about the forms of religion. They are careful to attend to all the ordinances the Lord has appointed for the observance of his people. And these are the people who have full right to lay hold of every promise to the faithful, and to rejoice always with fullness of joy.

Christ says, "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." John xiv: 21. He that hath my commandments and keepeth them. Here is the secret of the whole matter, "Fear God and keep his commandments, for this is the whole duty of man." This involves both a heart-work and a life-work. When the heart is full of true love to Christ, it is never satisfied outside of doing his will, which is to keep his commandments. And when this is done, it secures to us in a true and paternal sense, the love of God toward us, his children. It also secures to us the love of Christ, as a friend and elder brother. "And I will love him, and will manifest myself to him." These indeed are precious promises. To have the love and special care of God and of Christ, are the most consoling thoughts the child of God can have as pertaining to this life. To be sure of the presence, love, and watch care of the Heavenly Father, and of Christ our Savior, is fraught with more that is truly consoling to the heart than all things else besides. And it is just as certain that Christ will manifest himself to those who do as stated in the above passage, as that the Bible is true. But manifest himself how? In the fulfillment of all he has promised his people in this life. There is a security afforded to the child of God as pertaining to this life that belongs to no one else on this earth. The eyes of the Lord are over him, and his ears are open to his prayers. When such a one as this prays for his daily bread, using to the extent of his ability the means that God has ordained for him to use to obtain it, he is as certain to obtain it as that the Bible is true. Such a Christian as this need not fear. "Perfect love casteth out fear." To such a one God will open the way for usefulness and happiness, and he may fully confide himself to the many great and precious promises that God has made to his children. He may boldly say, "If God be for me, who can be against me?" God will never abandon such to chance and uncertainty. It is also promised by the Savior that he and his Father will take up their abode with those that love him and keep his words. What a precious thought, that God and Christ dwell with those who love and serve them. Even the very hairs of our heads are numbered. God will never leave nor forsake his loving and faithful people.

The true child of God would not take the world for such promises as these, as pertaining to this life. They give him such assurance of security as all the world beside could not give. And then, what shall we say of the hopes, the joys and consolations, of the world to come. Every one knows the continuance of this life is a very great uncertainty, and that we may depart out of it at any time. But the thought of death brings no dread, as to its consequences to the faithful ones. They are ready to say, "Blessed are the dead, who die in the Lord." Such are well assured that God will be with them in death, as well as in life, and that there is nothing for them to lose that can do them permanent injury, whether in life, or in death. The mercy of God was with Lazarus while he lived, and the angels were with him when he died, and bore his departed spirit to Abraham's bosom. An inspired apostle said, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God; an house not made with hands, eternal in the heavens." The faithful child of God can appropriate this to the fullest extent. What then has such a one to fear? Whether in life or in death, God is with him, and through the endless years of eternity he shall dwell with God in the house not made with hands, eternal in the heavens. All these precious consolations are inheritance to the full, of the earnest faithful child of God. But no other class of human beings are entitled to these precious promises, nor the consolations arising therefrom.

E. G. S.

ELDER ERRETT'S COURSE.

The *Standard* of August 4th contains an exceedingly bitter and denunciatory article in reference to myself; the most so, I think, of anything I ever saw in a religious press. There is but little notice of my main charges and proof against him; but a falsification and distortion of my language on minor and incidental matters, to make it appear I have slandered him and the Society. He frequently indulges in such expressions as "slanderer," "this wholesale slander." He compares me and the trustees to Herod and Pilate, and himself, of course, as the gentle, blessed, persecuted Jesus. He concludes by the announcement that he will give no more attention to me, which means he will not admit a reply. We have not felt the necessity of hurry or even a care at all to respond to it, because, first, personal denunciations of myself always give me little trouble; second, every sensible man knows that such paroxysms of wrath and bitterness come only when conscious of failure to sustain himself—the degree of bitterness is the measure of conscious failure. But I gave Elder Errett all the space he asked to defend himself against charges I published, made by others. Now he makes charges against me, and refuses to let me be heard in my defence. This is worse than his turning against his promises to Campbell, to the society, and to his life-long convictions.

We have written privately, protesting against his course. He has not had time to reply. While the matter has assumed a personality and bitterness that we dislike to put in the ADVOCATE, we shall show the baselessness of his charges. In what manner, will depend upon what he may or may not reply. We have found no occasion to indulge in harsh words, being fully satisfied with the facts. We shall find no occasion for them in the future; the facts will fully serve our purpose.

D. L.

Rev. L. B. Fish, and Dr. Strickland were converted when they were 3 years old.—*Missionary Baptist.*

If converted, should they not have been baptized? Are not all converted persons, in Baptist style, entitled to baptism at once? How much would they have lacked of infant baptism? We believe deep and lasting religious impressions may be made on little children quite early, and if we are not mistaken in Mr. Strickland's identity, we know he was blessed with zealous and earnest parents, who tried to teach their children from infancy the fear of the Lord. But to say a three-year old child can appreciate the sinfulness of sin, the lost condition of humanity, and the redemption there is in Christ Jesus, is to attribute a sense of responsibility to it not often found. To call the religious impressions of infancy conversion, is to lower the standard of conversion.

D. L.

TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS TO WHOM ALL CORRESPONDENCE RELATING TO THIS DEPARTMENT MUST BE ADDRESSED.

ON THE WING.

Our meeting at Terrell began on Saturday night before the second Lord's day in August, and closed Tuesday night following. We were greatly hindered by rain and mud. But notwithstanding this, our audiences were good, especially the last night. *Three* were added to the church; *two* by confession and immersion, and *one* from the Baptists. I was gone on this occasion four days. I held the meeting for the brethren in Terrell at a great sacrifice, (at their earnest solicitation) but they came up nobly to my support, and showed they were willing to bear a part of my sacrifices for the gospel. They paid me, by way of helping me on in the good work, eight dollars and fifty ($8.50) cents. After deducting the expense of travel to and from Terrell, I had the handsome sum of three ($3.00) dollars in cash left. There is hope for the cause while brethren pour out of their substance this way. I accepted the *whole amount* as a *fruit of their love* to Christ, and His cause.

Terrell church has been fearfully burdened with internal troubles. They are not all settled, and the church will never prosper until proper discipline shall be exercised. While there are some who are still faithful, and trying as best they can to bridge over the difficulties, and to build up the cause there, others are cold, and indifferent; while some, we learned, had gone back to the world and to Satan. It will take a long time to work, and live down the troubles which have afflicted this church. Even now, there are some things festering in the body, which must give great trouble yet.

The outlook for Terrell, as a prosperous town, is good. The State is now founding a branch lunatic asylum here. Besides, this has, and is, becoming quite a manufacturing point. A cotton factory, compress, oil mill, tan yard, etc, are already established here, and there is a fine country all round to sustain it. We think Terrell a good place for business.

We are indebted to brother G. H. Jackson for valuable services, in assisting us to get a good list of subscribers for the ADVOCATE. He is a young brother, full of zeal for the good cause.

There are several young men in the church at Terrell who only need to be trained, to make them useful in the great work of salvation. A few of the brethren and most of the sisters still labor on in hope of reviving the work there, and we hope and pray they may not grow weary. But while this is so, there are many who have become entirely careless, and indifferent, while others growl and grumble like sore headed bears. Of all things, deliver us from sour, chronic grumblers in a church. When a man or woman develops this evil, we think they are a great damage to the church, they pull down continually and build up nothing. Christians should be cheerful.

We got twenty subscribers for the ADVOCATE in Terrell, and shall preach to them weekly for one year, through that medium. We left Bro. Jackson as our agent there, and hope he may succeed in getting several more, until he shall make Terrell the banner town in the State.

Bro. C. McPherson is with me, looking happy over results of his work in the orphan interest. So far, the brethren are responding liberally, he says.

Bro. D. Pennington writes me from San Antonio, that the outlook for the cause in that city is good. He says, however, that his support is short, and he fears he will soon have to abandon the field at that place, for lack of support. Brethren, shall he back out and retreat from his position, just as he begins to conquer a victory? Come, now, let us sustain him awhile there. Where are all those who offered help for this field or mission, to support Bro. Surber there? Won't you send us five or ten dollars now to sustain Bro. Pennington there awhile? Let's try him there for awhile yet. Send what help you can. Bro. P. says, with the most rigid economy he cannot live there on the amount he has been paid. Now, let us raise his pay a little bit, and make him happy and useful. Who will respond?

Bro. Jim Harris has had much to do in getting the branch lunatic asylum established at Terrell. He says he intends to have two or three cells fitted up specially nice, for himself and one or two friends. He has sold all his cows, and it may not be long before he will need his. He is getting very lonesome now.

We join Bro. Clark in the expression that we are not adapted to working up dead churches. In fact, we have no time. Nor is this the duty of the evangelist. It is the duty of the elders, with the law of Christ in their hands, to settle all their difficulties, and revive the church.

Dear Bro. Poe: It has occurred to my mind that a re-examination of Church organization, by some of the brethren well qualified to do the work, would result beneficially to the cause of Christ. My object in writing is not to undertake this work, for I realize my inability: but to offer suggestions that will, I hope, call out brethren that can do so. I will, by way of introduction, state that I have been preaching some ten years—and for several years before I was sent out as an evangelist, I was one of the elders of the old Leona congregation. I worked both as an elder and an evangelist without having had hands laid on me. The church simply, through their elders, sent me out to do the work of an evangelist. Now, it is readily granted that if the laying on of hands is a necessary pre-requisite to the work of an elder and an evangelist, that I, in both instances, was disqualified for the work. Many occupy a similar position to mine. That we may be governed in every department of the work of the body of Christ, it becomes necessary to take heed to the mind of Christ, the head of the body. When I was quite young in the work of the Master, I read an examination of these questions by Bros. McGarvey and T. Fanning. Bro. Fanning died while the examination was in progress, and an abrupt conclusion resulted. I wish to say, in all candor, that to my mind Bro. Fanning's positions have never been refuted. In this paper I will recall some of his positions:

1. The Church of God is composed of all Christians.

2. There is one body, and in this one body God placed his Son as the head, and *set, ordained*, or *placed* in the body all the members as it hath pleased him.

3. Organization is the exclusive work of the Father.

4. The mother or model church was *planted, organized, set up, built*, and acknowledged of God and by men at Jerusalem on the day of Pentecost, when the three thousand gladly received the word, were baptized, and were placed together (Prosetetheisan.) From the hour of their birth they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

5. From the moment of birth into the kingdom of Christ, as members of the body of Christ, each is a living stone, an active agent, instrument or organ, for active labor the balance of life. That Christians "Are God's workmanship created in Christ Jesus in order to good works, which God hath before ordained that we should walk in them."

6. "As we have many members in one body, and all members have not the same office or work, so we, being many, are one body in Christ, and every one members, one of another." Differing in gifts, he encouraged the brethren to employ all their talent. He that taught was to teach according to his ability; or ministry, let him wait on his ministering; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth with diligence; he that showeth mercy with cheerfulness, etc. This was committed to the members of the church, and conclusively shows that each member is an active agent in the work of the body.

7. The Apostles, as the embassadors of Christ, were the only ones ever clothed with the authority of law in the church, for the church, or over the church. They alone were God's appointed and infallible teachers and legislators.

8. Any number of persons who have put on the yoke of Christ, and are humbly walking in the ordinances of the Lord, are a perfect exhibition of the family of God.

9. The members of this family are ordained specially of God to their work, for which each is best qualified. That the Holy Spirit makes not only the overseers or Bishops of the churches, but particularly calls, sets and leads all classes into their legitimate work. In other words, God makes it the duty of the seniors or elders to occupy the place of shepherds of the flock. They are the overseers, bishops and rulers in the house of God. The young men are also divinely assigned the work to which they are called. The aged women are commissioned from above, ordained and set, as the proper teachers of the young women.

10. In the true scriptural sense every work in the church is *official*, and every member a *high official* with a commission from heaven. Paul says, "We have many members in our body, but all the members have not the same office." The word here for office is practice, and the apostle intended merely to say, we have many members in the body, but each performs best the work for which his measure qualifies him. If, then, any service is official, all must be so.

11. The members of the church in ancient times were known as apostles, prophets, pastors, leaders, shepherds, bishops, evangelists, elders, deacons, and ministers. These names were *incidental*, and characteristic of labor and never were conferred as official designations, that all elections and ceremonies employed to *make* officers in the church, are self-assumed, and devoid of Scriptural authority.

12. The making of elders, deacons and evangelists, by the imposition of hands, is unscriptural.

These suggestions are sufficient for one paper, and will, I trust, call out brethren in the defense of the popular custom of ordaining to official duty. Brethren, write in love. If I am wrong, I wish to return to the old paths. I want no *hobby*, but wish to be guided by the word of God into the haven of eternal rest. May the time soon come when we will all speak the same thing, when there will be no divisions among us, when we will be perfectly joined together in the same mind and in the same judgment.

Austin, Texas. JOHN S. DURST.

In my last I wrote that I would begin a meeting near Garden Valley, in Smith county, Friday night before the fifth Lord's day in July. I spoke six times to large and attentive audiences. Nearly the whole community are Baptists and Methodists. We had but three brethren near there, in each of whose families was sickness, which caused us to close sooner than we desired. We had but two additions, both from the Methodists, (an intelligent man and his wife.) By their request we set in order, as well as we could, a little congregation, with only five members; but they are good material, four intelligent men, all heads of families, and one lady. I have just learned that Bro. Jno. W. Harris has had fourteen additions, at High school-house, in Van Zandt county; that Bro. Jno. R. Fletcher immersed four persons into Christ yesterday, at a new school-house four miles from here, in this county, (Wood.) Sickness prevented me from being there. I am very feeble and my family nearly all sick. W. LYLES.

Mineola, Texas August, 13, 1883.

LAND AND PARK DEBATE.

It was our good fortune to attend a public debate between Bro. E. A. Land, of Perry county, and the Rev. J. C. Park, of the Baptist church, which was held at Sherman's Mills, Henderson county, Tenn., beginning July the 23rd, and continued six days. Proposition first: I, E. A. Land, am a member of the visible kingdom or church of Christ. Park denies The next proposition: Park affirmed that he was a member of the visible kingdom or church of Christ. Land denies.

Although the weather was exceedingly warm the congregation was large. It was by comparison that Bro. Land showed that the church of which he is a member is the New Testament church. It is useless for me to say that he sustained his proposition admirably. He started two converging lines: one prophetic and the other historic. He began with a prophecy six hundred years before Christ: "In the days of these kings the God of heaven shall set up a kingdom" He ran this line to the day of the Savior's ascension. Here he showed that the prophetic line stopped with the instructions to the apostles to tarry in Jerusalam. He then began with a history some thirty years after: "And hath translated us into the kingdom of his dear Son." He ran this line back to Pentecost, in Jerusalem. Here he found this church existing for the first time, and for the first time additions to it He then began with the gospel terms of membership in that church. He showed that from that time forward men and women were required to hear the gospel, believe it, repent, confess Christ, and be baptized in his name. He maintained that the church, of which he is a member, teaches and practices the same thing. He showed also that the church in its organization consisted of a membership with elders and deacons in each individual congregation, and that they worshiped on every first day of the week, studying God's word, praying, breaking bread and contributing. He further showed that there was a possibility of the members falling away and being lost. He maintained that the church of which he was a member, believed and practiced the same thing, and was therefore identical with the church of the New Testament. Bro. Land is a strong, earnest, and fair debater, and well did he do his work. The brethren were entirely satisfied with Bro. Land's defence of our teaching. I do not think the Baptists were satisfied with their advocate; if they were, I can only say they are easily satisfied. I think I have sense enough to perceive virtues in an opponent if he possesses them, and candor to acknowledge them. The Baptists, generally, say that Park was not able to discuss the question with Bro. Land. And some say that they have not a man in the two Associations, of which Park was their representative, that was able to meet Bro. Land in public discussion. Mr. Park's affirmations and replies can be imagined by the readers of the ADVOCATE, as well as if I were to write them.

He attempted to prove his proposition, and to show that Bro. Land's position was not true, from the fact that since the days of John the Baptist the kingdom of heaven was preached, and that men pressed into it, and that Christ preached his own gospel and acknowledged himself a king while on earth, therefore had a kingdom or church before Pentecost. Further, that the law of pardon was faith, and not baptism; and that Bro. Land's position was not right, because he changed the order of repentance and faith. He insisted that repentance always came before saving faith, and that baptism was not in order to the remission of sins. He insisted that faith worked by love, and racked all round through the epistles to show that they that loved God were the children of God, and that his children could not fall away; that they that believe on the Son have eternal life. The Scriptures which Bro. Land presented were unanswerable, either by Mr. Park or others. No one who has confidence in God's word can resist the evidence, if he would properly weigh it, and do himself justice in the sight of God. Toward the Baptists who are constantly stumbling at the contradictory theories of their leaders, we entertain not the least unkindness, and we do most humbly pray God that all sincere persons may be led to examine by the light of the Spirit the manner of entering into the kingdom of the Savior If discussions could always be conducted in the spirit of the Master, all good men could heartily rejoice at the results.

Of course this is not intended to be anything like a full report of the discussion, but simply a notice. The same disputants have also agreed to meet at the same place on Monday after the second Lord's day in September, to discuss two other propositions, which are as follows: Man is justified by faith before baptism. Park affirms. Baptism, when preceded by faith and repentance, is for the remission of sins. Land affirms.

W. B. LESLIE.

CHURCH NEWS.

A meeting was held at this place, commencing Saturday before the third Lord's day in July; five discourses delivered by Bro. Vandiver, and four by Bro. Sweeney, thirteen added to the church by confession and baptism and one from the Methodists; five took membership, who had been baptized by Bro. Turner. The cause of our Master is increasing fast in north Alabama. Bro. Vandiver organized a church in a destitute place, with six members, at Poplar Springs, near the State line ferry on Tennessee river, delivered three discourses, seven additions. The work commenced on Saturday before the fourth Lord's day in July.—P. J. Vandiver, Gravely Springs, Lauderdale Co., Alabama.

Held a meeting at Bethlehem last week. Four additions. Bro. Harsh preaches for Bethlehem once a month. This was his meeting, and I presume he would have been there but for sickness. I was only to help him, Bro. H. has done much in this congregation. The brethren love him for his work's sake. Besides having Bro. H. once a month, Bethlehem helps to sustain the county evangelist, and will continue to do so next year. We are truly rejoiced that congregations are seeing the responsibility of sounding out the truth. We are beginning to realize that our evangelist is an indispensable necessity. Let the good work go on. This has been a year of sowing. The reaping time will come. God promises the increase. *It will come.*—[E. A. Elam, Lebanon, August 13, 1883.

You, no doubt, will be surprised to hear from those who live so near the setting sun. We are in the midst of a fine meeting being carried on by Bro. A. Crenshaw; he is a son of our beloved old Bro. W. T. Crenshaw whose labors as evangelist, were so highly prized in the State of Kentucky about the close of the war. Bro. A. is a tower of strength, intellectually as well as physcially, he weighs one hundre and ninety pounds, and is a man of one book and one paper, the ADVOCATE, which I had not seen for some time, Bro. A. carries a few numbers along in his preaching tours. Our meeting is one of great interest, and many are making the good confession. Our house is large and the people throng it to overflowing, and we want to say that congregations who love the organ and the festival, need not send for our brother. Finally, brethren, pray for us that the word of the Lord may have free course and be glorified.—[James Curley, Fredonia, Wilson County, Kansas, August 11, 1883.

I returned from Landersville on yesterday afternoon, after having preached there and at Mt. Hope for ten days previous. Bro. J. T. Wood began the meeting on Saturday before the fifth Lord's day ult., and continued alone until Lord's day at night, when we joined him, and after that, we continued preaching alternately at Landersville until Friday, when he left us alone to do the work, which we closed yesterday morning at the water at Mt. Hope. There were seventeen additions, four from the Baptists, three from the Methodists, the others having formed no church connection before. The church was very much revived, and much previous misrepresentation and prejudice silenced and allayed, *so the brethren say.* The week before we were at Valhermoso Springs, preached from Saturday night until the next Friday night, preaching twice per day; result, one from the Baptists. The meeting is to begin at Cedar Plains on next Lord's day, (the second), and here (Hartselle) on the third. I heard from Bro. J. M. Barnes yesterday, he is at Birmingham.—[A. C. Henry, Hartselle, Ala., August 8, 1883.

Obituaries.

It becomes my painful duty to announce the death of my appreciated mother, Betsy Stephens,—my mother in the flesh, and sister in the Lord. My dear mother fell aseep in Christ on the 27th of June, after an illness of twenty days, of derangement of the bowels. She was near eighty-four years of age; was born in Pendleton district, S. C., July 7th, 1799; was married to Joshua Stephens in the year 1818; was the mother of twelve children—five boys and seven girls. Six of the girls are yet living; one son only, who gives this account. She joined the Primitive Baptist Church when young, and lived up to her duty the best she knew until the year 1876. She had moved to South Alabama, where she heard the gospel in its purity; there she united with the church of Christ, after hearing three discourses from Bro. Landrum. She was a kind mother to her children, most devoted to them, and always ready to aid the sick in their distress. She lived a true Christian up to death. She came out from among the last relatives she had and built on the Bible alone. Her children are all Baptists, except myself. I enlisted the same year in that good cause. I am thirty-eight years of age, and the youngest child. While my mother is gone, I am left to mourn her loss, with my wife and ten children. I am proud to know that I was permitted to have her at my poor home, and to give her such things as the Lord had prospered us with. She had been one of my family for the last seventeen years. She now sleeps in the graveyard at New Bethel church, Cleburne county, Alabama. While we weep, we do not weep as those that have no hope. She was willing to leave this unfriendly world, with the hope of joining the heavenly family above, where parting will be no more. May we all live so as to meet her in that bright world above.

J. C. STEPHENS.

Esom Hill, Ga.

By request of the deceased, I pen the following lines: Sister Nannie Carter was born June 17th, 1850; was married to D. R. Carter, Sept. 16th, 1868. She was for six years a zealous member of the Old Presbyterian church. But after becoming a Bible reader she became dissatisfied; first, with her baptism, and then with other matters peculiar to that people. She then corresponded with her favorite preacher of that denomination concerning what she ought to do. He advised her to do what she thought right in the matter. So she continued to read the Bible, relying on her own understanding of its teaching. The result of this was that in the fall of 1877, at a meeting held at Rock Hill church, she confessed the Savior, and was buried with him by baptism into death, and arose and walked in newness of life. She seemed to fully realize that being in Christ she was a new creature; that old things were passed away, and all things were new. It is justly due to say of her, that her life from that time was spent in humble and faithful service to the God whom she loved. We miss her much in the church, but we know where she will be missed most. None will miss her like her husband. To him we would say, Be faithful, and all will be well in the end. After suffering long from that dread disease, consumption. Sister Nannie passed away on the 5th of July, 1883. She was perfectly resigned to the Lord's will, but expressed her desire to go. She selected her own burial robe from samples sent her, and, it is said, she did so with as much composure as she ever selected a dress for any occasion. One who was present witnesses of her: "Nannie met death with more resignation, and with a greater amount of satisfaction as to her certainty of finally reaching that place where troubles are not known, than any person I have ever seen called to the test," and was perfectly rational to the last. She talked freely about her prospects of happiness in the future, but in all this she did not forget her friends, neither did she forget the unconverted. Among the last words we ever heard from her was an earnest prayer for the unsaved. She died as she had lived, "in the Lord," and now is resting in the promise of the Lord, "Blessed are the dead which die in the Lord; they rest from their labors and their works do follow them."

B. C. YOUNG.

Murfreesboro, Tenn

By request of him who loved her most, I undertake the painful duty of writing an obituary notice of our dear sister Nancy Honor Allen, wife of Bro. James Allen. On the night of the 12th of June, her spirit took its flight from earth, and the day following her frail body was carried to the graveyard near Leiper's Fork, for interment, and after appropriate services by Bro. Cayce at the grave, by kind friends and gentle hands her mortal remains were lowered down into that cold vault, where she will have to remain until the resurrection morn. She was born May 15th, 18 5; daughter of William S. and Alcy Gooch. She had been married about seventeen years. She suffered the ravages of that remorseless malady, consumption, with much patience. In early life she confessed her Savior. She was a dutiful daughter, an earnest and devoted Christian, a patient, loving wife and mother, and one of the most faithful friends and neighbors. She leaves on this side the tomb a kind husband and seven children, besides many relatives and friends, to mourn her loss; but there is no one who feels her loss so keenly as her husband, with whom we most sincerely sympathize. But thanks be to God, we know that he does not sorrow as others who have no hope; for he believes that even so them also which sleep in Jesus will God bring with him. Cheering thought; how it sustains the heart in time of distress.

O husband, while you're weeping here,
Her hand a golden harp is stringing;
And with a voice serene and clear,
Her ransomed soul without a tear,
Her Savior's praise is singing.

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KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

A COMFORTABLE DOCTRINE.

"The brethren in Texas know that the churches that pay their preachers best will always have the best preachers, because every preacher knows the more money he has, the more good he can do."—*John T. Hawkins in Old Path Guide.*

For quite a good while it has been evident that preachers, even the preachers of the reformation, as a rule, go where they can get the most money for their preaching; but I was not prepared to find that even one of them would boldly, in the public prints, approve of such a course. It appeared to me so clearly wrong, so evidently selfish and unchristian, that I did not see how any man, professing to have the spirit of Christ, could advocate such a course. Bro. Hawkins, however, comes to the front, approving of the custom, and explaining why it is so. He gives us to understand that the best preachers always go where they can get the most "filthy lucre" for their preaching, not because they care for the lucre, (perish the thought!), but because "every preacher knows the more money he has the more good he can do." These men are full of a burning desire to do good; the zeal of the Lord's house is eating them up; hence they listen with eager ears for "calls to preach," and promptly and resolutely respond to that call that is backed by the greatest number of ducats; for, as Bro. H. explains, the more money they have the more good they can do.

A year or two ago, a sectarian minister, of Louisville, received a call to go to St. Louis; he therefore announced to his congregation that the Lord had called him to labor in another field; he was much attached to the congregation; he would leave it with regret, but duty impelled. The congregation was desirous of retaining him, as he is a very talented man, and, knowing perhaps that preachers are filled with an overruling desire to do good, and that the more filthy lucre they have, the more good they can do, they began to stir about in order to see what could be done in the way of increasing his salary. In a short time it was announced to the Rev. Dr. that if he would remain, his stipend would be increased by the addition to it of five hundred dollars per annum. He promised to reconsider the matter; and, "after much prayerful reflection," withdrew the offer of his resignation. He had decided to remain. It seems that he was persuaded that the clinking of the dollar is the voice of God. He had felt that it was his duty to go to St. Louis, but after the increase of his salary, he became satisfied that he ought to remain.

This case was several times mentioned to me in a sneering way by those who have but little respect for the professed followers of Jesus of Nazareth, and I felt humiliated and disgraced every time. It did not once occur to me that I should defend him; that I should claim he was moved by an overpowering sense of duty to sacrifice himself thus; that I should insist he cared nothing for the additional sum of money; he wanted to do good, simply that and nothing more.

Let us now briefly consider this doctrine of Bro. Hawkins' and the results of it, and some of the Scriptures bearing upon it. (1) All preachers desiring "pastoral positions" should go where they can get the most money. (2) All evangelists, (of course,for they want to do good too), should go where they can get the most money. But some objector is ready to say, no doubt, what about the poor? how are they to have the gospel preached to them? Never mind about the poor. Let them work, and save their money, and get rich; then they can have the gospel preached to them. Besides, there will always be some common preachers, who cannot obtain much money for their services, that the poor can get. Then, moreover, the missionary societies in some of the States, send out at least five or six men for a part of their time, and what time they are not engaged in collecting their salaries, and attending conventions, they can preach to the poor. What right have people to be poor anyhow? Why don't they get rich, so that they can support the preachers, and enable them to do good?

As Christ wants us to do all the good we can, it is strange he did not tell us to go where we can get the most money. But, then, perhaps, he knew most of us would do it anyhow, without being told, and it is not worth while to waste one's breath. There are some passages hard to be reconciled with this doctrine of preaching to the rich, in consideration of large sums of filthy lucre; but then we are not to suppose that we can understand everything. When John sent to inquire of Jesus, "Art thou he that cometh, or look we for another?" Jesus answered, "Go your way and tell John the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised up, *and the poor have the good tidings preached to them.* Yes, the Savior preached to the poor. In furnishing proofs to John that he is the Messiah he gives this fact as the last and greatest of them; with it he caps the climax of his argument. But then we are not to be expected to do everything that he did; he fasted forty days and forty nights; surely no one expects that of us; this thing of taking Jesus as our model may be pressed to an extreme, it seems.

Then the apostle Paul seems not to have understood this doctrine. Indeed he seems to have been under the impression that he should cultivate the spirit of his Master in this matter, and that he should imitate his example. But then it is thought that the Scriptures are not inspired in all their parts, and some of the more liberal and advanced divines (?) have already satisfied themselves that Moses and the other writers of the Bible, are not inspired when they write of astronomical and geological questions; indeed, it is claimed that they are not expected to be correct in speaking about any scientific question. Might it not be wisely and safely assumed that Paul is not inspired when he speaks concerning financial matters? It would relieve us of the necessity of harmonizing certain of his sayings and doings with the comfortable doctrine, favored by Bro Hawkins, that we should always preach where we can get the most money. Indeed, it is certain that Paul's teaching and practice cannot be reconciled to this doctrine; and if we would maintain it, we must conclude that he was most grievously and unfortunately mistaken in this matter; and consequently that he could not have been inspired on the question of finance. Consider the following:

Writing about A. D., '59, he says, "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and we toil, working with our hands." Clearly, he did not make it a rule to go where he could get the most money, or he would not have gotten into such straits as that, for he was a man of fine learning and magnificent ability. He did not know that the more money a man gets for his preaching, the more good he can do; for had he known it, surely he would have acted differently.

About A D. '60, he writes: "I coveted no man's silver, or gold, or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. In all things I gave you an example, how that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive."

In writing to the Thessalonians he says, "Neither did we eat any man's bread for naught; but wrought with labor and travail night and day, that we might not be chargeable to any of you; not because we have not power, but to make ourselves an ensample unto you to follow us." In speaking to the same people he says, "Laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." It seems that the apostle went so far as to indoctrinate his companions and fellow-preachers with the same ideas, for to the Corinthians he says, A. D. '60, "Behold, this is the third time I am ready to come to you; and I will not be a burden to you: for I seek not yours but you: for the children ought not to lay up for the parents, but the parents for the children. And I will most gladly spend and be spent for your souls. * * * Did I take advantage of you by any one of them whom I have sent unto you? I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not by the same Spirit? walked we not in the same steps?"

From these passages it is evident that Paul had not come into the light of the modern doctrine "Preach where you can get the most money. Teach the churches to give to you, and to give to you liberally. Give them to understand that the one that pays the best will secure the best preaching. Let them know that a preacher has as much right to make money as anybody else, and that therefore you must have it—that you must have it in abundance, or else that you will not preach for them at all; that you will go where you can be amply rewarded." Thus, doubtless, he would have spoken to Timothy and Titus, had he understood and believed as do many of the preachers of these last days. But he had not reached this higher plane; he had not enjoyed the advantages of our brighter light.

But, dear reader, I must profess to you that Paul's spirit still seems to me to be the more Christ-like, the more self-sacrificing. Nor can I see how those who advocate the go-where-the-money-is plan, can read many passages of the word of God without realizing that the Spirit which moves them is condemned by the Lord. Such passages for instance as these:

Speaking of the Israelites, Micah says, "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money." The Lord therefore speaks bitterly against them.

"Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" inquires James.

But, says Jeremiah, "From the least of them even unto the greatest of them, every one is given to covetousness; and from the prophet even unto the priest, every one dealeth falsely."

Dear brethren, let us be cautious lest we deceive ourselves, and bring upon us the condemnation of God by our covetousness; for it is, perhaps, the most insidious of all sins, and is therefore one of the most dangerous to the child of God.

ITEMS, PERSONALS, ETC.

Read carefully the advertisement of Mars Hill College, in this number.

We have eleven dollars more to report, for Brayboy, and let us hope this is only the beginning.

Please consider the claims of South Harpeth Academy, of which Bro. J. W. Beasley is principal, as school time approaches. See advertisement.

We were glad of the opportunity to make the acquaintance of Bro. W. K. Homan, of Texas, who spent a day in our city, en route to Washington.

Two negroes have been arrested in Lebanon, Tenn., who, by their own confession, are the murderers of Bro. Bennett. Their trial will occur soon.

Bros. Cayce and R. Lin Cave are conducting a meeting at Berea church, Williamson Co., Tenn. One added up to the 17th. The meeting is still in progress.

There were three additions to the congregation at Thompson's Station, Tenn., up to the 17th inst. G. Lipscomb left the meeting to be continued by brothers Anderson and Cayce.

Bro. R. F. Powers, of this county, complimented the better halves of both our editors with baskets of delicious grapes, of three varieties,—purple-black, red, and white; for which, many thanks.

The *smallest* transaction we have read of is that of a church which called a revivalist to hold a meeting for them, and they liked him so well that they voted him $150, which was *deducted* from their regular pastor's salary.

Married, June 28th, 1883, at the residence of the bride's father, H. A. Goodall, near Tucker's Cross Roads, Wilson County, Tenn., by P. W. Harsh, Dr. G. H. Waters to Miss Mattie Goodall. May God's blessings attend them.

According to the bishop of Safford, England, the amount needed to carry on the business of the government of the church in Rome is 7,000,000 frances, or about $1,400,000, the greater part of which amount is supplied by Peter's Pence.

A party of men armed with rifles walked into a church in the western part of Arkansas on a recent Sunday, stopped the sermon, made the preacher read a paper threatening the lives of several men in the congregation and then departed. The sermon was then resumed.

We have almost concluded that the churches will finally be persuaded to give up those "financial speculations" called festivals. There is now a furious war going on against them. Let him who gives to missions, etc., by filling himself with ice-cream and lemonade, prepare, "on the first day of the week, to lay by him in store as God has prospered him."—*Biblical Recorder.*

We enjoyed the presence and conversation of Bro. T. B. Larimore, on Friday last, during his day's sojourn in Nashville. He has the following appointment to fill before he returns to Mars Hill: Old Lasea, August 19; Lewisburg, Tenn., September 1; McMinnville, Tenn., September 15; spending about two weeks at each place.

Bro. McQuiddy writes a note fully endorsing our article on Functions of Conscience, and stating that the churches of Christ in Maury County, had raised two hundred dollars to send the gospel to the destitute places. We are glad to learn this and only add there are single congregations in the county that ought to do as much. But if they will grow in the grace of giving, they may, after a while, approximate the standard of manhood in Christ. D. L.

Bro. S. B. Talley, an old friend of the ADVOCATE, from Bellwood, Tenn., was in the city last week, in the interest of the patent single-tree invented by Bro. Wm. Cummins, of McMinnville, Tenn. It is an article that should be used by every man who drives a horse regarded as dangerous.

Owing to some unavoidable delays, our buildings will not be quite ready for occupancy by the first Monday in September. The school, however, will open at that time, as before announced. Arrangements will be made with friends, near by, to board all pupils until the building for boarding is completed. It will not require more than two weeks, at most, to have everything ready. The school opens first Monday in September, and we wish all present at the beginning.

W. LIPSCOMB.

TIMELY TOPICS.

Like Banquo's Ghost, the temperance question will not down at the bidding of the rum friends. Their brazen effrontery, and unequaled despotism is rapidly showing the people what manner of men they are. They have injured men for centuries, and now, the more respectable, and intelligent people of the country, seeks relief, they grow insulting. In this case, forbearance ceases to be longer a virtue. The signs are very hopeful, and we look with confidence for the grand consummation of victory.

In this reformatory movement, we essentially take the same stand. In the progress from ignorance to knowledge; from foolishness to wisdom; from sin to righteousness; from weakness to strength; we differ one from the other as to certain questions. Each of us studies the same Book, we pray fervently for light, we strive for mastery of knowledge. Do these differences unchristianise us? Because I do not see a thing as you see it, am I a heretic, and you a saint? or *vice versa?* Am I to judge you; to call you hard names, to act as an ignorant and despotic pope, and say "get out?" If I do, I show myself to be both a tyrant and an ignoramus. We should differ as brethren. We should cease to issue bulls of excommunication against our brethren. Let us lay to our hearts the sterling and manly words of father Abraham to Lot, "Let there be no strife, I pray thee, between me and thee, * * * for we be brethren." Gen. xiii: 8. And those still more burning words, "Love one another with pure hearts, fervently.

We should be very careful in our conversations, writings and preachings, to speak the truth at all times, and should be equally careful to always cultivate a good spirit toward others. Croaking and grumbling only reveal us to men, as unseemly monsters, fretting out our own madness. Let us appear what we propose to be, Christian men.

We are often constrained to look for failures and their causes, and to point out remedies. The remedy for our failures, as Christians, is not far to seek. "He is an ever present help in time of need." Christ, yesterday, to-day and forever, is the great Physician; and if we go to him in faith at all times, we need not explore human philosophy for assistance. In our church troubles and work, he can and will do more for us than ten thousand earthly sages. "Without Him we can do nothing." Has our work seemingly failed in city or country? If so, it is because we have failed in devotion to Him; in a full and free consecration to our work. Oh, let us draw near to Him. J. W. CALDWELL.

Two ministers, meeting in a country store a young man recently married, asked him to treat to cigars, which he did, and the ministers sat down for a quiet smoke. Just then a half-drunken man entered, watched them a few minutes and exclaimed, "Here's a pretty example, two dominies puffing their cigars in a public store!" "I know it is a bad habit, and I've often wished I could give it up," apologized one minister. "You have my sympathy. I've some bad habits myself," replied the drunkard.—*A. C. Review.*

General News.

The prospects are unusually fine for a heavy corn crop in Tennessee, as reported from almost every section.——The striking telegraph operators seem to be getting the worst of the fight, and it is thought the strike will soon be at an end.——Atlanta, Ga., is counting upon the receipt of 150,000 bales of cotton this season, and wants 200,000.——The masonry of the Washington monument is now 370 feet in height, and the iron work 20 feet higher. It is thought that 400 feet will be reached this year.——A cave of unknown proportions, containing a lake and a water-fall one hundred and fifty feet high, has been discovered, it is said, at the base of Lookout Mountain, below Chattanooga.——A stage-coach has been attacked by robbers near Riverside, Arizona. The express agent and both the horses were shot dead, and one of the passengers was wounded. A money package was secured containing $3,200.——A new Indian policy is on foot, for which Gen. Sheridan is responsible. Its main features are the abolishment of all reservations and Indian agencies, and the establishment of the Indians on homesteads.——According to an expert in steam-engineering, there is something beyond calculation in the speed of steamers. Two boats may be built simultaneously from the same model, with every effort to make them precise duplicates as to shape and machinery, and yet one will prove faster than the other.——Postmaster-Gen. Gresham says the reduction in postage in October will leave the department with a deficit which will in due time be covered by increase of business.——There was sold in Key West, Florida, in one day recently, $9,319 worth of sponge.——President Arthur and party have reached Wyoming Territory in their Western journey, and have there been enjoying camp life. hunting and fishing in the wilds, etc. They are making the journey to the Yellowstone Park across country in open wagons and on horseback.——A large amount of war material, consisting of arms and ammunition, has been shipped from this country to China. The total value of the exportation is estimated at $5,000,000.

FOREIGN.—Twenty thousand Chinese are to be imported into Brazil, it is said, with the object of cultivating tea and coffee there.——A movement is on foot in London for sending two hundred thousand persons to Canada and other British colonies. Ten thousand are to be sent to Canada next Spring. Farms will be provided for them by the government, which will take mortgages upon them as security for payment.——The only American sufferer by the earthquake at Ischia was a Miss Van Allen, who is but slightly hurt. Several Englishmen perished.——The English physicians who have been sent to Egypt to attend cholera patients, confirm a previous report that the present disease is not what is known as Asiatic cholera.——The British Government received a telegram from the Governor of Natal last week, stating that King Cetewayo, reported to have been killed by the Zulu insurgents, is still alive and in the reserved territory. A trustworthy witness said he had seen him alive since his reported death. The latest report is that the King is now on his way to Pietermaritzburg.——Lawlessness is increasing in Mexico, and Cortina is at the head of a band of three hundred revolutionists. It is believed probable that the Northern States of Mexico will be in a state of revolution before the year is out. The complaint seems to be against the manifest usurpation of power by the General Government at the City of Mexico.

DEBATE.

I am authorized to say, through the ADVOCATE, that there will be a debate at Rose school-house, (Martin's Mills,) Wayne County, Tenn., commencing on Saturday before the first Lord's day in September, between Elder A. Minton, of the Church of Christ, and Rev. Dr. Paine, of the Hardside Baptists. Look for the result hereafter.

H. H. TURNER.

Whitten's Stand, Wayne County, Tenn.

This world is the school-house of our childhood where our Father is seeking to educate us for the duties and joys of an eternal manhood and womanhood in heaven.—*Advice.*

Home Reading.

NOT A FAILURE.

"Her life began so brilliantly," said my friend, "it is a pity that it has turned out such a failure."

We were speaking of one who in her girlhood gave exceptional promise of scholarship and literary culture. Her powers were uncommon, and were equalled by her ambition. Stimulated by admiring parents and teachers, and filled with a genuine love of knowledge, she studied so incessantly that her health broke down, and there came a period of enforced repose.

Rallying, the same course of severe effort produced the same result, and the studies had to be laid aside. The lamp burned brightly, but the vase was fragile and so the flame was obscured. It could never become a beacon sending its rays far and wide through mirk and gloom. But it could and did burn steadily on with a mild, pure radiance, shedding its cheerful lustre over the home circle.

Contented to abide in lowly ministries, the gifted girl, finding that she could not spend days and nights over Greek and Latin, determined to become that rare thing, a perfect housekeeper. She learned patiently and thoroughly the various secrets of housework; those occult processes by which neat, beautiful and well ordered homes are kept going as if by magic.

Reading the other day about Solomon's temple, and the great blocks of hewn stone and massive beams of cedar, which were prepared and brought to it, all ready for use, so that the grand edifice was reared in dignified quietude, without noise or confusion, I thought how like to this is the work which must take place in the household, if things are to be carried forward in order. Nobody builds a beautiful home temple without pains and care, and we must do our polishing and our hewing out of sight, if we would be successful architects.

The young girl I am speaking of, I will call her Lillie, learned to brew, to bake, to sweep, to dust, to sew, to manage servants and to entertain guests, every one of these occupations being in a manner uncongenial to her, since she was by nature shy, retiring, and a bit of a recluse. The variety and exercise necessary to homely housekeeping did not tax her strength, as did intense devotion to books, yet she continued frail, and was sometimes laid aside for months.

I suppose nobody learns how to sympathize with the sick in any other way than by bearing pain and suffering. Our Lillie became a tender visitor in shadowed homes. She would come with her soft step, her gentle words, her sweet face and her unerring tact into a sick room, and when she left it the patient felt encouraged. So, there was one work she did for the Master, not the less precious that it was a very unobtrusive one.

She taught class after class in the Sunday-school; and as the years went by, and the girls and boys who had been under her instruction grew up, they remembered her counsels and prized her continued friendship. They sought her for advice, told her their perplexities, and were influenced by her in their maturity, as they had been guided in their childhood.

Lillie's brothers and sisters married and went here and there to their new homes. Neither love nor marriage were appointed for her, and she staid on with her parents through their declining years, always their comfort and gradually their main dependence. She retained, as it seems to me some single women do, in a marvellous way, the simplicity of her child-heart through all her years; and now that her hair is sprinkled with silver, and her footfall is less firm than of old, she is still everything that a daughter can be to the aged ones who lean on her.

Lillie has never written a poem, nor painted a picture, nor made a discovery in science, nor dazzled a drawing-room. She has spent her life humbly, in a shady place, but she has made the shadows sweet with the perfume of Christ's love, and the world has been the better for her. Such a life is anything but a failure.—*Congregationalist.*

CAPTAIN PHIL'S COMPANY.

I wonder how many of you boys and girls have been soldiers? You all have seen them marching along some Fourth-of-July, and I know the boys have wished they were soldiers too, all dressed up in beautiful blue suits with gilt braid.

I am going to tell you about Captain Phil's Company. Phil was always wanting to see soldiers drill, and when his sister was practicing for her "broom drill," he used to beg that he might go and see the fun. So in that he learned how to form and drill a company. He was always in the country at a boarding-house, where there were only two other children—Millie and Lucius. Phil wanted to make soldiers of them right away. But where were they to find guns? If they had been in the city, they could have bought some toy guns, but country stores, although they had everything, from a load of hay to a shoe string, don't have a variety of toys. Captain Phil could not be daunted by so little a thing, and one day found some sticks that had fallen out of the balusters, and thought they would be splendid guns. So he called his company together; only two of them, a little girl and a little boy, and commenced to drill them. You have heard almost all of the orders, "Shoulder arms," and "Load, aim, fire," and the rest of them. They practiced day after day, till they were almost perfect in obeying the commands. Both Mollie and Lucius were made officers, and then there were no privates. But a good many children from the country, seeing how nicely they drilled, and what fun it was, begged Captain Phil to take them in too. Of course, he was very glad to enlarge his company. I think it made him a little lazy, for you know the first thing a soldier must learn is to obey his officers. They were so ready to do anything for their captain that he used to sit in his chair and send them all over the house for him.

One day they had a great secret. All in the company knew it but Phil. They planned to get up a picnic for him, and kept it for a surprise. You know how you all feel when you have a secret to keep. Well, they felt just so, very important. There was a lovely lake near the house, and they planned to get up two boat loads and row up the lake a few miles and then land and have dinner. Money had to be collected, and everyone was waylaid to contribute a mite. Of course, all the ladies and gentlemen in the house were willing to give something, and the day before the picnic they had $1.69. The burden of a secret was too great for one little boy, and he "let the cat out of the bag," and told the captain about it. Phil was very much pleased that they had taken so much trouble for him, and readily promised to go.

The day for the picnic was warm and pleasant, and they set out in great spirits, with a big basket of luncheon in each boat. They landed in a pretty grove, and had a nice romp before dinner time. Two of the mothers were with the party, and they spread the feast. Captain Phil called them to order and tried to make them march in true soldierly style to the dinner, but they were all so hungry that they disobeyed his orders for the first and last time, and ran in great confusion to their luncheon. At the close Captain Phil made a speech, thanking them for giving him such a nice day, and after cheering him they set out for home, a very happy party.

So you see, you do not always need expensive toys to keep you happy, and one certain rule is, if you want to have a good time, make the most of your surroundings, and do all in your power to promote the happiness of others.—*S. S. Times.*

BIG FISH SWALLOW LITTLE FISH.—A Rockdale (Texas) man set a line bait with a small perch at sundown. Late in the evening he found he had a four-pound cat fish, but thought he would let him run. The next morning, upon going to the line, he discovered a huge cat-fish in place of the smaller one, and landed him. It turned out that the big fish, which weighed forty-three pounds, had swallowed the small one.

We would laugh at a man who should suppose his field of grain to be cut simply because he had whetted his scythe. No less absurd is it for a man to think he can do his duty by merely praying.—*Morning Star.*

BANK BEAVERS.

"Camps in the Rockies," by Ballie-Grohman, adds something to our knowledge of the beaver. The dam-beaver, it is known, build houses of a conical shape where several winter together. But there is an entirely different kind of dwelling-house—excavated caverns on the banks of large rivers, occupied never by more than one family, and often the home of a solitary bachelor. The entrance is through long channels, four feet under water and perhaps eight feet in length, the nest being above the water and perfectly dry. In winter, when the streams are frozen and far lower than at other seasons, the entrance-hole is frequently above the water. Then, by squeezing through a two-foot passage, the solitary old male is surprised in a corner of his winter retreat, the helpless victim of his relentless pursuer. Indian lore gives the beavers pre-eminent intelligence. But Cuvier thought that he proved that they had nothing higher than animal instinct, because one whom he shut up in a cage used the willow, earth, and pebbles, which the philosopher furnished to build a perfectly needless hut in his prison. May it not be that this listless captive sought this relief from his miserable inactivity, as a shut-up boy builds his block-houses on the parlor floor? Certainly, the Missouri railroad experience tells the other way. When a culvert had been made to drain a beaver-pond, the beavers built a dam to cut off this outflow; and, when that was torn down by the workmen, they built another wall quite out of reach of the long poles of the railroad folk. And this family actually pursued this intelligent task while express trains were thundering along over their patient toil. Again, an English engineer of long experience, assured this traveler that, when an English company had bought a tract, their enterprise seemed to be defeated, because the whole district seemed to be floating peat, of which no substantial dam could be made. The very engineer was about to advise an abandonment of their enterprise when the beavers showed him how to accomplish the impossible. As he rode homeward, he was shown by the Indians where the beavers had done what man thought he could not do; they had dammed effectually a rapid stream with nothing but peat-blocks by first building out into the water with an unusually heavy mass of matter, then heaping upon it loads of mere peat. The engineer took the hint; and, building his mud wall a hundred and thirty feet wide, his work stood the test, and the company was saved from ruin. So much for beaver intelligence.—*Selected.*

AUTUMN LEAVES.

In a few days the earliest hints of autumn will be seen in a red leaf here or there, a significant reminder that the ripeness of midsummer has arrived. By-and-by, maples, elms, and oaks will don their glory robes.

Sparingly introduced, autumn leaves have a lovely decorative use which is all their own. Too many of them in an apartment vulgarize it and spoil each other, besides gathering dust and holding it. A few leaves or vines, perfectly pressed and daintily disposed, are very charming with their whisper of out-door breeze and sunshine.

No better way of pressing either ferns or autumn leaves has been discovered than the simple device of laying them smoothly, as soon after getting them as possible, between the leaves of an old book, or between newspapers. A heavy weight should be laid on them, and the papers should be changed every three or four days.

"When thoroughly pressed," says an authority on the subject, "they should be wiped over, using for the purpose a piece of soft cloth, with a mixture consisting of three ounces of spirits of turpentine, two ounces of boiled linseed-oil, and half an ounce of white varnish. Ironing, either with or without melted wax, changes the color and makes them very brittle."—*Selected.*

HOW HORSES LISTEN.—When a horse, for example, wishes to listen to a sound supposed to be in front, the ears are thrown forward to catch the sound more easily. If a noise is heard from behind, the ears are thrown back; while, if there is any doubt about the sound, whether in front or in the rear, the one is directed forward, the other backward, that the sound may be heard at any rate.

D. HARTER'S IRON TONIC.

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Miscellaneous.

The precept, "Know yourself," was not solely intended to obviate the pride af makind, but likewise that we might understand our own worth. —*Cicero.*

Young or middle aged men suffering from nervous debility, loss of memory, premature old age, as the result of bad habits, should send three stamps for Part VII of Dime Series pamphlets. Address World's Dispensary Medical Association, Buffalo, N. Y.

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The Reunion

At the reunion of the survivors of the battle of Wilson Creek, held at Springfield, Mo., recently, many of the veterans, both "blue and gray," called at the residence of the widely kuown Mrs. Dr. Augusta Smith, and paid their respects to that lady. Many of them had been her patients, and they were glad to meet the woman, whose skill had restored them and their wives and daughters to health. The greeting on both sides was cordial. Many who were not veterans took the occasion of the reunion to visit the famous "woman doctor." They visited her laboratory, office, parlors, and rested under the beautiful shade trees that surround her residence. Mrs. Dr. Smith fills a warm place in the hearts of thousands who have been restored to heaith by her great skill. Send for her pamphlet and question list. Enclose stamp, and address Mrs. Dr. Augusta Smith, Springfield, Mo., and you will receive a prompt reply.

Taciturn people always inspire respect. It is difficult to believe that one has no secret to keep but that of his own insignificance.

To Consumptives.

Reader, can you believe that the Creator afflicts one third of mankind with a disease for which there is no remedy? Dr. R. V. Pierce's "Golden Medical Discovery" has cured hundreds of cases of consumption, and men are living to-day—healthy, robust men—whom physicians pronounced incurable, because one lung was almost gone. Send two stamps for Dr. Pierce's pamphlet on Consumption and Kindred Affections. Address World's Dispensary Medical Association, Buffalo, N. Y.

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Low Middling	9
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GINSENG	1 50 to 1 65
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PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1¾
FEATHERS—Choice	55 to 60
BUTTER	10 to 15
CHICKENS—Hens	20
Young Chickens	01 to 16
EGGS	10
HIDES—Dry Flint	15 to 16
Dry Salted	11 to 13
Green Salted	7½ to 8
WOOL—Tub Washed	32 to 34
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Unwashed Lamb's Wool	none.
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" " " in ear	50
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BACON—Clear Rib Sides	11¾
Shoulders	8
LARD—Buckets	13½
Tierces	12⅞
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COUNTRY MEAT—Shoulder	8½
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Hams	11½
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MOLASSES—New Orleans	45 to 58
Golden Syrup	54
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Common to good lugs	2 75 to 4 5
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2 The King's Servants.
3 Dairyman's Daughter.
4 Whiter than Snow; Little
5 Alone in London. [Dot.
6 Children of Cloverly.
7 Little Bessie; French Bessie.
8 The Giant-Killer.
9 Ursula's Girlhood.
10 Lost Gip; Little Meg's Chil
11 Newlyn House. [dren.
12 Tom Gillies.
13 What is her Name?
14 Willie's Money-Box.
15 Fern Glen.
16 Sunbeam Susette.
17 Rose, Robin and Little May.
18 Apron Strings.
19 Children of the Great King.
20 Nellie's Dark Days.
21 On the Way.
22 A Double Story.
23 Gutta Percha Willie.
24 My Brother and I.
25 Madie Grant.
26 Coming to the Light.
27 Deepdale End.
28 Winifred Bertram.
29 Life's Struggles.
30 Work and Wages.
31 Time Will Tell.
32 Adventures of Kwei.
33 Ethel Linton.
34 Rescued from Egypt.
35 Through the Needle's Eye.
36 Peter the Apprentice.
37 The Wood Carvers.
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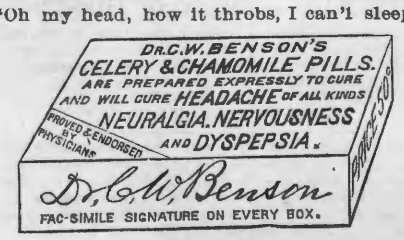

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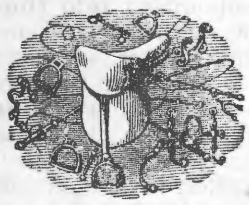

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No Life Vain.

Let me not deem that I was made in vain,
Or that my being was an accident,
Which fate, in working its sublime intent,
Not wished to be to hinder would not deign.
Each drop uncounted in a storm of rain
Hath its own mission, and is duly sent
'Mid myriad dimples on the shipless main,
The very shadow of an insect's wing,
For which the violet cared not while it staid,
Yet felt the lighter for its vanishing.
Proved that the sun was shining by its shade;
Then can a drop of the eternal spring,
Shadow of living lights, in vain be made?

—*Coleridge.*

A DIALOGUE OVERHEARD BY GRUBBER BETWEEN TWO MINISTERS.

KINGDOM OF GOD.

C. Now, Brother Methodist, I am going to prove by the Bible that the kingdom, or Church, of Christ was organized on the day of Pentecost.

M. I shall gladly hear you. But tell me, do you believe that God has a *visible* and an *invisible* kingdom in this world?

C. No. I know nothing of an invisible kingdom. You Methodists are always talking about something that nobody understands. Where did you get such an idea as that?

M. From the Bible.

C. Well, I would like to have chapter and verse.

M. Paul says the kingdom of God is "righteousness, and peace, and joy in the Holy Ghost." (Rom. xiv: 17.) Righteousness, peace, and joy in the Holy Ghost, are all invisible, and yet Paul gives them as the component parts of God's kingdom. Now, if all of the parts of God's kingdom are invisible, is not the kingdom invisible?

C. It would seem so; but I must have more proof before I can accept that doctrine.

M. Very well. Jesus said to his followers, "The kingdom of God is within you." (Luke xvii: 21.) Observe that he does not say "the kingdom of God shall be in you after it is established at Pentecost," but he said "is within you." Is that satisfactory?

C. W-e-l-l, you admit that there is a visible kingdom.

M. Certainly I do; and the visible kingdom has good and bad people in it, while the kingdom of grace, or spiritual kingdom, does not contain one bad person.

C. How do you know the visible kingdom has bad people in it?

M. By Christ's own language: "Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire." (Matt. xiii: 47–50.) Observe, (1) the kingdom is like the net; (2) the net caught good and bad; (3) good and bad people get into the visible kingdom; (4) the angels will sever the wicked from among the just, and cast them into the fire; (5) so we see that some who are in the visible kingdom will be cast into hell at the last day.

C. I am surprised that I never noticed that before. How do people get into these kingdoms—the visible and the invisible?

M. By water baptism, administered to the visible man, we are brought into the visible kingdom; by spiritual baptism, administered to the spiritual man, we are brought into the spiritual kingdom. So you see that a visible ordinance brings us into the visible kingdom, and an invisible ordinance brings us into the invisible kingdom.

C. You talk like there were two men in one man, one visible and the other invisible. Can you give me chapter and verse for that?

M. Yes, sir. "Though our outward man perish, yet the inward man is renewed day by day." (2 Cor. iv: 16.) You see, Paul speaks of two men—the body, or outward man, is visible; the soul, or inward man, is invisible.

C. That does seem to be so; but what does that have to do with setting up the kingdom, or infant baptism?

M. I wanted to show you that God had an invisible kingdom, which cannot be entered by any one except those who believe on the Lord Jesus Christ; and that he had a visible kingdom, into which all persons should be admitted in infancy. The net gathered *all* kinds—big, little, old, young, good and bad. Taking bad fish into the net did not make them good; nor does taking bad people into the visible kingdom of God make them good, but it gives them better opportunities for becoming good than they could have out of the kingdom.

C. How do you prove that we get into the "invisible" kingdom, as you call it, by the Holy Ghost?

M. By the language of Christ and his apostles.

C. Will you give me chapter and verse?

M. Certainly. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark xvi. 15–16.) It had been said of Jesus, "He shall baptize you with the Holy Ghost." Jesus, then, is the administrator of Holy Ghost baptism, and faith is the condition on which it is received; so "he that believeth and *is*"—in the act of believing—"baptized" with the Holy Ghost "shall be saved" from past sins.

C I always thought that meant water baptism. What leads you to believe it means Holy Ghost baptism?

M. The "signs that should follow them that believed" were the signs that followed Holy Ghost baptism; and Paul said, when speaking of the body of Christ, or the invisible kingdom, "For by one Spirit are we all baptized into one body." (1 Cor. xii: 13.) Again: "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. vi: 11.) You see from these passages that the Holy Ghost is applied to the spiritual, or *inward, man*, and *washes him, justifies him, sanctifies him*, and *baptizes him* into the visible kingdom.

C. Look here, brother, you have got my head to woolgathering, and you have dodged around and kept me from my point.—*Theological Grub-Ax.*

[The paragraph on the twelve tribes, to which this is a reply, was published in last week's ADVOCATE.]

The same question comes up in reference to the "twelve tribes" that existed in reference to the throne of David. When the Savior spake of the twelve tribes, did he mean the literal fleshly tribes that sprang from the sons of Jacob, or did he mean the spiritual house of God, typified by these twelve tribes? Did the apostles ever sit upon twelve thrones literal, and judge the twelve tribes of fleshly Israel? At what time were they on these thrones? Where were the thrones located?

The only sense in which these twelve apostles ever judged literal Israel, is, they preached the gospel of the kingdom, the law of Christ as distinguished from the Jewish law, made known Christ and his will, and by preaching it condemned the Jews for their rejection of that law. Condemning is frequently called judging. But neither did Christ ever rule over the literal house of Jacob, nor did the apostles ever rule the literal tribes of Israel.

Paul says, "The twelve tribes were constantly serving God day and night, hoping to come unto the promise of the resurrection from the dead; for which hope's sake I am accused of the Jews." But the Jews were persecuting him for this hope. Were the Jews distinct from the twelve tribes of literal Israel? One serving God day and night to come to this hope, the other persecuting him for it. Were they the same? Did James write to the twelve literal tribes, the children of the covenant, of which circumcision was the token? Had not the twelve literal tribes been broken off because of unbelief?

Are the twelve literal tribes in heaven? How did they get there? By crucifying Christ, and rejecting him? Remember if broken off and the Gentiles brought in, this language is typical, it breaks down the whole theory. If the twelve tribes of fleshly Israel are typical of spiritual Israel, then the fleshly birth, by which fleshly Israel is entered, is typical of the spiritual birth, by which spiritual Israel is entered, and the fleshly children in fleshly Israel typify the spiritual children in spiritual Israel. This destroys the idea of membership by fleshly birth. If one is type of the other, no part of the type can be dovetailed into the anti-type. Fleshly birth can put into a fleshly kingdom, and the fleshly kingdom may typify a spiritual kingdom; but they cannot be made parts one of the other any more than a shadow is part of the substance that creates the shadow. If this expression, "twelve tribes of Israel," refer to literal Israel, the prophecies are untrue.

KINGDOM OF GOD.

Our author starts out with the declaration that God has both a visible and invisible kingdom in this world. According to this God has two kingdoms,—one visible, the other invisible. Now, where do the Scriptures ever speak of two kingdoms of God here on earth at the same time? They speak of his kingdom always in the singular number. They speak of a kingdom here on earth. They speak of an everlasting kingdom, into which an entrance shall be administered abundantly to those who continue steadfast in the earthly kingdom. But no idea of two kingdoms here on earth, at one time, can be found in the Bible.

Then he says, "Righteousness, peace and joy in the Holy Ghost, are the component parts of this kingdom, and they are invisible." Both these ideas are new and directly contrary to the Bible. Righteousness is doing right. He that doeth righteousness (righteous deeds) is righteous. Are righteous deeds invisible? Is anything a man does—a visible physical man—invisible? How can this be? "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Christ was performing or fulfilling righteousness when he was baptized. Neither he nor the righteousness was invisible. Invisible righteousness means no righteousness. So of peace, and certainly joy of the Holy Ghost, after the Methodistic order, is neither invisible or inaudible.

But our author says that these impersonal qualities are the component parts of the kingdom of God. Where did he learn that? A kingdom is composed of a king and subjects. Christ is our king, a veritable person, and ye individuals (at Corinth) are members of the body or subjects of the kingdom. He says, "Ye are no more

strangers and foreigners, but fellow citizens with the saints, and of the household of God." The saints are the citizens of the kingdom, the members of the household of God. The kingdom is composed of the king and his subjects. Righteousness, peace and joy in the Holy Spirit, are ends to be gained, are qualities that must characterize the component members of this kingdom. These qualities are the characteristics of the kingdom, not the component parts of it.

Every member of the kingdom of God on earth is a material, tangible, flesh and blood human being. The head is out of sight, but the body, the members, the citizens of that kingdom on earth, are all visible. How a kingdom, of which every member on earth is visible, can be invisible, passes my comprehension. It has qualities, principles, characteristics, that are invisible, save as indicated in the laws and lives of its subjects. This is equally true of the United States Government, or the government of Great Britain. The kingdom of God on earth is no more invisible than either of these political governments.

He then makes two men of one man: one invisible, spiritual; the other visible, material. While man has both body and spirit, it takes both to make man. Either separated from the other ceases to be a man. So when we separate the invisible principle from the visible subjects, it ceases to be the kingdom of God. It takes the subjects practicing the principles or laws of the kingdom, and so producing its true characteristics, to make the kingdom of God. Christ said to the Jews, "The kingdom of God is within you, or among you," referring to himself, his teachings, and his disciples, as representing the provisional but unorganized kingdom of God.

Then again he represents two distinct ways of entering these two kingdoms: one water baptism, the other Spirit baptism. This division makes the two distinct and separate. And according to our author, water baptism is the only condition of membership in the kingdom or church of God on earth. No spirituality needed; no faith, no repentance, nothing but just water baptism. We were aware this was the old Romish doctrine; but that it should be affirmed by a Protestant in this age and country, is strange. He follows it out by the declaration that bad people ought to be in the church, it gives them better opportunities for becoming good. Christ clearly recognized that some bad people would get into the church, but it was contrary to his will; and he ordained such to be withdrawn from so soon as this badness in an incorrigible degree was manifested.

Our author says bad people have better advantages in the church for becoming good. The Holy Spirit did not think so, and commanded the evil doer should "be delivered to Satan (turned out of the church) for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus." 1 Cor. v: 5.

It will be noted, too, that this theory of our author breaks down the distinction between the church and the world, not by elevating, and purifying, and converting the world, but by bringing the whole world, unbelieving, unconverted, the bad, the fleshly, the sensual, the devilish, into the church of God. This is turning the church of God into a very synagogue of Satan. Christ said, "My house shall be called the house of prayer, but ye have made it a den of thieves." This is what Mr. Nichol openly proposes to do. Christ scourges all who do this out of his holy temple.

But I call attention to a palpable contradiction of his own theory. Under Judaism, children were born into the Jewish church or kingdom. The family was the church or kingdom. Every one born into the family of their flesh, was a member of the fleshly family. No process was needed to induct the children into the family. Circumcision was given as a token or mark of the relationship already existing. Mr. Nichols' theory is that the church of Jesus Christ is the same as the Jewish church, with the same door of entrance. Then fleshly birth places the child in the church. But here he announces that the child and all others enter the church through water baptism. Then children are not in the church before baptism, do not enter it as the Jewish child entered the Jewish church. Their entrance is made to depend upon the judgment or fidelity of the parent.

Mr. Nichols makes baptism in the commission, (Mark xvi: 16) Spirit baptism. Mr. Ditzler, to get clear of this passage, pronounces it spurious. One is about as fair and honest in his dealing with the word of God as the other. This is Mark's record of the same commission recorded by Matthew, "Go teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit." Here the same persons that preached were to baptize. Christ did not do the baptizing. Then it was not Holy Ghost baptism. The apostles did not understand it. It was Spirit baptism. They preached the gospel to the people on the day of Pentecost, and when they believed, commanded them to be baptized and they should receive the gift of the Holy Ghost. The reception of the Holy Ghost gave the power to exhibit those signs that were to follow those who believed and were baptized. There are other points in which the absurdity of Mr. N.'s views might be shown, but this is enough.

D. L.

Queries.

(1) For the benefit of myself and others, you will please tell us in what manner you think the loaf, representing the body of our dear Redeemer, should be prepared. Some are in the habit of making it leavened. I am of the opinion that it should be unleavened. If I am wrong, I wish to be corrected. If I am right, others should also be set right. (2) What do you think of Christians neglecting to meet on Lord's day for the purpose of remembering a crucified Savior, and attending the funeral of a Free Mason that is preached only a few miles from the meeting house? Is it not sufficient proof that they have more respect for the Masons and their lodge, than they have for Christ and His kingdom? Besides dishonoring Christ, it is setting a bad example before younger and weaker brethren. (3) If you consider it necessary, I would also be pleased, if you tell us what you think of Christians taking any part in secret societies, such as Good Templars, Free Masons, etc.—[H. R., Gadsden, Tenn.

(1) While nothing specific is said as to the character of bread, I would always use unleavened bread. There is no doubt about that. I always choose the way about which there is no doubt. (2) It is hardly worth while to answer these questions, because those who so act, are generally not such as would be advised by counsel. Certainly nothing not compulsory ought to make us neglect the weekly service of the Lord's house. Neglect not the assembling of yourselves together as the manner of some is, is the admonition of the Holy Spirit. He connects it with wilful sin. It is a step toward apostasy. (3) Christians that will give their whole hearts and lives to the Lord unreservedly, find no taste, or time, or means for any institutions of the class mentioned. If we had the faith in God we should have, we would believe and know that all the good that can be accomplished through these associations, can be much better accomplished through the church of Christ. All the good with none of the evil can be wrought out in God's temperance and charity association—the church of God.

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1 Thess. iv: 9: "But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another." Are we taught by the example of God so loving the world that he gave his only begotten, to redeem us? or by a supernatural gift of affections, as some claim? The Savior in Luke xxi: 9, in foretelling the troubles that would come upon the apostles, says: "In your patience possess ye your souls." Now I have a comment on the word "possess," that says the word "possess" is here to be taken in the sense of "gaining" or "saving," and quotes Matt. xxiv: 13, to illustrate; is that the correct rendering?—[Robt. C. Abernathy, Minor Hill, Tenn.

We think there is no allusion to supernatural gifts. The gifts were all intended to reveal so as to enable the gifted one to teach, or enable him to work wonders, to confirm the teaching as from God. We have no example of mere qualities of heart or character, being bestowed on any one. Doubtless God's love to men is proclaimed in the gospel, it taught them to love one another, but I presume that the necessity of brotherly love had been dwelled upon by the first inspired teachers, who taught them. The "revision" gives it "in your patience ye shall win your souls," which is the idea of your commentary. We have always had a different idea that we are not disposed to surrender. We have always thought it meant preserve your equanimity, self-control, self-possession. Bagster's lexicon to the Greek Testament translates the word in this sentence, "to get under control, to be winning the mastery over," which is about my idea.

Please explain Mark xiii: 24–30. Is not the generation that Christ spoke of in the thirtieth verse passed away? If so, how shall we reconcile it with the above six verses?—[A. W. Moss.

There are two explanations given of these verses. One is, the language speaking of the coming of the Savior is highly figurative, the sun moon and stars indicating the fall of certain nations, and that these things antedated the destruction of Jerusalem, of which he gathered his faithful children and delivered them from the attending ruin This took place with the generation then living. The other is, the term generation, though usually referring to the life-time of those living, sometimes refers to a family or nation of people, and that the prophecy referred to a future coming of Christ, and generation refers to the Jewish nation. The nation of the Jews should not pass away or cease to exist until these things were fulfilled. This latter always seemed far fetched and the meaning of the word strained. Some have been inclined to adopt the former explanation, though there are difficulties attending that.

D. L.

He that will not permit his wealth to do any good to others while he is alive, prevents it from doing any good to himself when he is dead; and by an egotism that is suicidal, and has a double edge, cuts himself off from the truest pleasure and the highest happiness hereafter.—*Colton.*

It is the double motive that makes the smallest doings perilous; that takes us out of the track of Providence concerning us, and puts us where we have no business to be. Single-heartedness, alone, goes safely even among trivial things.

KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

BRO. BRILL'S CRITICISM AND MY REPLY.

The following extract is from a letter written to Bro. Poe. As it appeared to belong properly to my department, he kindly sent it to me. The writer says:

I would like to offer a few thoughts on the article headed "Co-operation," by J. A. Harding, which appeared in the ADVOCATE of May 30th. Bro. Harding says, "We begin wrong by assuming that the evangelists could be secured who would do their duty faithfully, if only their support could be provided for; the reverse is the truth; that is, the support is already guaranteed, if only faithful men can be found, who will do the work of evangelists. The need is men, not money." If I understand the Scriptures, the apostles, when they started out under the last great commission, were provided with means; for, shortly after Pentecost, a great many of the disciples sold their possessions and laid the proceeds at the "Apostles' feet." And Paul says, (2 Cor. xi: 8,) "I robbed other churches, taking wages of them, to do you service." I believe in faith and trust; but as God works by means, circumstances alter cases. For instance, when an evangelist starts out in a well-to-do community, where there are a few scattered congregations, or even a few brethren, it may not take him long to build up a work that will support him. But if he is a poor man, what will his family live on while he does it? Now let the same man go into an entirely new field, where perhaps the sects hold the fort, and every experienced preacher knows how hard it is to get a footing, and build up a work that will support him. Now let him go into a poor country, comparatively a wilderness, where the people are very poor, and where they have been leavened somewhat with the doctrine of the Primitive Baptists, that the preacher is called by the Holy Ghost, and must not labor for money; and how long would it take him to build up a work that would support him? I would like to see Bro. Harding, or any other brother, come out here and try it for six months, or a year. It is like a poor man going into the woods to open up a farm; it takes hard work, chopping and grubbing, to clear the land, and hard living before he can grow a sufficient crop to support him. The same holds good in all other occupations. The poor man has hard work to build up a business of any kind that will sustain him, and it is seldom that he can start any sort of business without some aid from his neighbors and friends. The same holds good with the poor preacher; it is very hard for him to go into a new field of labor, and build up a work that will support him, without some aid. I have tried it. I started out full of faith and trust, without any promises of support, preached six months at some poor, out of the way places, and did not receive a nickel. I am afraid to tell the sacrifices I have made, and the hardships I have endured, for fear some might think I am bragging. I am laboring in the corners of five counties, preaching nearly every day, or night, twice on Sundays. I don't know of any other preacher, of our faith, east of Willis in Montgomery, San Jacinto, Liberty, or Chambers counties. Here is room for several evangelists, full of faith and trust. Let us have some help. All friends of missionary work help us. May the Lord of the heavens increase our faith and trust. Your brother in Christ,

JOHN F. BRILL.

While Bro. Brill's argument seems to be directed against my position, his experience unquestionably confirms the correctness of it. It seems that he has gone into a poor country, almost a wilderness, where the people are very poor, and where they are infected with the Primitive Baptist doctrine that it is sinful to give to the preacher, and he has been, and is to this day laboring in that field. His wants are all supplied, in some way, by the Heavenly Father, for he continues to preach a discourse per day during the six days, and two on Sunday. Here is a notable illustration of the truthfulness of the statement, that God supports those who trust him, and work for him. "But for six months I did not receive a nickel," says Bro. Brill. Well, perhaps he did not need a nickel. Had he really needed it, no doubt he would have received it; for David says, "No good thing will he withhold from them that walk uprightly;" and Paul, who with some is better authority, inquires, "If God is for us, who is against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" He makes these suggestive inquiries too, while discussing his own statement that "We know that to them that love God all things work together for good, even to them that are called according to his purpose." It was good, then, for Bro. Brill not to receive money during the six months to which he refers; or else, if a child of God, he would have received it. Just here I call attention to the fact, that at one time or another, I have quoted quite a number of passages of Scripture, in order to set forth the true doctrine on this subject; but to this writing no man has endeavored to show that a wrong conclusion has been drawn from them, (though it has been implied,) nor has any one, who differs from me, endeavored to set forth what he conceives to be the meaning of them. I give a list of them here, and invite the attention of those scribes who are so much troubled on the money question. Ps. xxxiv: 8–10, Ps. xxxvii: 3–5, Ps. lxxxiv: 11–12, Matt. vi: 33–34, Matt. vii: 7–11, Luke xii: 29–36, Rom. viii: 28–39. There are, I presume, not less than one thousand passages in the Holy Scriptures that clearly set forth this doctrine, viz., that God watches unceasingly over his faithful servants, warding off from them all that is evil, and granting to them all that is good. Indeed the historical books of the Old Testament seem to have been written for the purpose of setting forth and enforcing this teaching together with this additional fact, viz., that he afflicts, distresses and finally destroys the wicked and impenitent. The psalms and prophecies of the Bible are also full of the same doctrine. It won't do therefore for a man to say, "I have tried it, and it won't work." The teaching of the Lord is true. His plans will work. When there is a failure, the man would better look to himself to find the cause; for he may be sure that the reason of it is in himself, and not in the word of the Lord.

But let us go back to the case of Bro. Brill. He went out under the most unfavorable circumstances, to preach to exceedingly poor, and very prejudiced people. They received him into their houses, no doubt, and supplied him with food and lodging. True they did not give him any money, but then he got along without it; the money came from some other source, or else he did not need it. If he fared as preachers generally do, even under the most favorable circumstances, he was as well fed, as well clothed, and as well cared for generally, as was the average disciple of the district. He is working right on to this day. Let him hold out faithful unto death. "But," some one is ready to say, "he has to endure such heavy burdens, to make such great sacrifices!" Well if any man expects to live a Christian's life without making sacrifices, he is mistaken; for the Master says, "If any man would come after me, let him deny himself, and take up his cross, and follow me." But let him also know, that for every sacrifice he makes for Jesus, he will receive an hundred-fold even in this present life. (See Mark x: 28–30.)

Bro. Brill seems to think that the money laid at the apostles' feet was for their use while they went on missionary tours With regard to this, it is only necessary to remark (1) that this money was not for the apostles only, but for the whole church, which numbered, perhaps, more than ten thousand; and (2) when the church was dispersed, the members went abroad preaching the word, but the apostles remained at Jerusalem. (See Acts iv: 32–35, and Acts viii: 1.) He also quotes, "I robbed other churches, taking wages of them, to do you service." The word *opsonion* (wages) signifies, primarily, provisions, supplies. It comes from a word which means cooked provisions. It does not, nor does the English word, wages, necessarily imply a previous contract. When the verse following the one quoted is read, it is perceived that brethren from Macedonia, coming to Corinth while Paul was there, seeing his needs supplied them. (2 Cor. xi: 8–9.) That is all there is of it; though I have known a brother to quote this passage, seemingly most firmly believing that in it he had ample authority for a full-fledged missionary society, with its president, secretaries, official board, constitution, by-laws, and so on to the end of human contrivances.

Bro. Brill says he believes "in faith and trust; but as God works by means, circumstances alter cases." He then supposes three cases, in the first of which he thinks it would be hard for a poor preacher to build up a work that would support him, in the second it would be harder, and in the third it would be almost impossible. Where the disciples are few, even though prosperous, he thinks it would be hard; where there are no disciples, but where sectarianism "holds the fort," it would be harder; and where the people are very poor, and prejudiced against giving to the preacher, he thinks that it is scarcely possible for him to succeed at all. Well, that looks to me very much like trusting to the people, and to one's self, rather than to the Lord. I, too, believe that God works through means, but I do not therefore understand that his arm is shortened; or that his resources are limited. No, indeed! he can just as easily care for his child in one place as another. It is just as true of every word he ever spake, as it is of the law, that till heaven and earth pass away, one jot or one tittle shall in no wise fail till all be fulfilled. "What saith the Lord?" Let that be the question; and let that be true, too, no matter what any man, or any number of men, may say. God is true, and his word fails not.

Bro. Brill says, "I would like to see Bro. Harding, or any other brother, come out here and try it for six months, or a year." Western Texas is not the only field in which a man may work for weeks and months without receiving a cent from those among whom he labors I know Kentucky preachers who have had just such experiences as Bro. Brill. One of them went to a place where there were a few poor brethren, labored with them night and day for a month, spending money from his small stock in the interests of the meeting, and at the end, upon casting up accounts, found that he had not received enough to pay his traveling expenses. At another time, in looking over his memorandum book at the end of a meeting, he perceived that it had cost him, above all receipts, three or four weeks of time, and ten dollars in money. He says that it is not unusual for him to have such experiences. "But," some one is ready to say, "this preacher must have a good income from property, or else he has no family." No, he has a wife and several children, and no property, except some household furniture, and some books. But how does he live? When asked this question, he replies that he hardly knows. Occasionally he has not a nickel; frequently not as much as a dollar; but with the need, the money comes. He has been engaged thus for a number of years, laboring for the most part among the poor. This man's experience has greatly encouraged and comforted me.

I understand that Bro. Brill is a most excellent young man, and therefore the more confidently call his attention to the apostolic injunctions to be a "partaker of the afflictions of the gospel," and to "endure hardness, as a good soldier of Christ Jesus."

BRO. HARDING'S LAST ARTICLE ON CO-OPERATION.

I. Bro. Harding quotes many passages from the Old Testament to show that God, at present, bestows every needed temporal blessing upon His people. He refers to the Lord's throwing special favors around Joseph, Abraham, Isaac, Jacob and David. I admit freely that the Lord was with Joseph, that He blessed abundantly Abraham, Isaac, Jacob, etc., with temporal blessings. I will be kind enough to help Bro. Harding to a passage from David, he seems to have forgotten. "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Peter xxxvii: 25. The blessings under the Patriarchial and Jewish dispensations were *largely* temporal. But because they *were* especially blessed with temporal blessings, does it follow that we *are* especially crowned with temporal blessings? They *were* saved without the Lord's supper and baptism, does it follow that we *can* be saved without these? Because a thing *was* in the old dispensations, does it follow it *is* in the present dispensation? I respectfully suggest that the Scriptures so quoted *are misapplied*. We are not promised *temporal* blessings now, but spiritual, or, at least, our blessings are *mainly* spiritual.

I have heard one of our able and good preachers tell of an infidel who proposed to show him that Christianity was a humbug. The infidel reasoned as follows: "Sir, you know I am one of the most wicked men in the county. I curse and blaspheme God with nearly every breath I respire. Look over my farm. I have a luxuriant crop of wheat, corn, oats, tobacco and barley, in fact an abundant crop of everything that grows in this region. You see my neighbor's farm is just next to mine. It is admitted by all that he is one of the best men in the county. He is a devoted, pious, and God-fearing man. Look over *his* farm. Everything is burnt up. His crop is not worth scarcely anything. What made the difference? He has worked hard and prayed often all the year; but whenever I would have a refreshing shower on my farm, it would stop just on the border of his. I am blessed more abundantly in my wickedness, than he in his righteousness; therefore I claim your Christianity is a humbug." Hear Bro. H. quoting the Scriptures now to convince the infidel. "*Do good and trust.*" Ps. xxxvii: 3. "I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

It is *all* wrong. We are not promised *temporal* blessings because we are religious now, but spiritual. The Lord prospers the wicked in this world just the same as the righteous. "For He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. v: 45. Jesus Christ himself was poverty stricken. He was *so poor* that He had not where to lay His head. "The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *His* head." Matt. viii: 20. The apostles themselves were often brought to want. Paul labored with his own hands, to make a support. Bro. H., why did Paul cease from the work the Lord sent him to do, to make a support, when "*Jesus was with him in some incomprehensible way*, supplying *every want, enabling him to meet every emergency*, etc?" Bro. H. explains the language, "lo, I am with you always, even to the end of the world" by the expression, "The Lord was with Joseph." I maintain the Lord did not bless the apostles with *temporal* blessings, as he did Joseph, and in this, I am in harmony with the apostle Paul. "But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings, etc." 2. Cor. vi: 4–5. Perhaps, Bro. Harding would call these *fastings*, etc., all good things, when it comes to a support.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. xii: 29. Not rest to your bodies, not a support for your bodies, *but rest to your souls.* Paul realized fully that he had not secured every good thing for his body, but in the midst of all his afflictions, fastings, and distresses, he had *rest, peace, contentment* of soul. "Are they ministers of Christ? (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty *stripes* save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and day I have been in the deep; *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." 2 Cor. xi: 23–27. Joseph suffered no such fate as this. Bro. H. misapplies again. The Savior was with the apostles to give them spiritual blessings. Observation teaches us that the most righteous are not prospered most temporally. *We all know it.* Moreover, we know that the righteous man is generally the poorest in this world's goods. In the case of the rich man and Lazarus, the Savior does not teach that Lazarus, who trusted him, had every want supplied in this life, but contrariwise. Bro. Harding says the righteous man will have every want supplied in this life, or I understand him so to teach, while the Savior teaches he may be a beggar.

Whose teaching will you accept? Do you, Bro. H., say Lazarus was not a righteous man, or that the character does not represent the righteous man? Why then, was he, or the character he represented, saved? These arguments show clearly that we are not promised temporal blessings under the Christian dispensation, but spiritual. I notice, now, the Scriptures that Bro. H. holds, contradict this conclusion. "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark x: 29–30. Bro. H. remarks on these Scriptures: "I believe he means exactly what he says. I have gotten an hundred fold for every sacrifice I have made, and expect to continue thus to receive if I work as faithfully, lovingly and trustingly as I should." Thus, we understand Bro. H. to take the language literally.

Please show us your hundred mothers, fathers, wives, and thousand brethren, etc.!! This evidently shows that the language cannot be taken literally, as promising a hundred times as many mothers, sisters, etc. But, what does the language mean? It means, to my mind, that the loss, in leaving all, shall be a hundred times *compensated;* or that, in the possession of religion, we have a hundred times the *value* of all we forsake. This consists in the pardon of sins, in the goodness of God, in peace and contentment of soul, in support, in trials, and consolation in death and in raising up *friends, spiritual brethren, sisters, mothers, etc.*, in the place of those who are left. "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." Matt. vi: 33. "All these things"—that is "all things pertaining to life (spiritual) and godliness," shall be added. If it does not mean this, how will you harmonize the passage, with the fact, that the Christian man is generally the poorest man?

II. Bro. Harding has twice quoted, "Be ye free from the love of money," etc. All I have to say in reply to this, is, I have never advocated that a man should be in love with money.

III. Every passage of Scripture quoted by Bro. H., applies with equal force to all Christians. I have already proved that those quoted from the Old Testament are not applicable at all. I again *earnestly ask the authority for the special application.* Give me the passage of Holy Writ authorizing it, since you claim never to do anything without "*a thus saith the Lord.*" Will you give the verse in the Bible that requires the preacher to trust more than other Christians? Do not other Christians than the preacher serve the Lord in their daily vocations? Does the Lord treat all his servants with equal favor, or is he "a respecter of persons?" The answers to these questions are clear to all. If, then, the Lord supports the preacher *directly*, he will support all his servants *directly.*

But to the lawyer and the client again. "If the client were good and rich, and knew exactly what the lawyer's services were worth, that would be a very good answer to give him; for, being good, rich and wise, he would give the lawyer exactly what he ought to have." Bro. H. then says, "Christ, for whom the preacher works, is infinitely good," etc. Do you mean to teach that the Lord will give him a support, or that he will induce the brethren to do it? Evidently you must accept the latter. Then, are all the brethren infinitely rich, wise, and good? If the Lord induces them to do right by the preacher, he will induce them to do right by each other, (since all are Christians,) and the Lord is no respecter of persons. Hence, if the preacher should have no understanding with the brethren, in regard to what his labor is worth, the brethren should have no understanding with brethren as to what their labor is worth. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

Columbia, Tenn. J. C. McQuiddy.

LETTER FROM DR. BREAKER.

In view of the large amount of unavoidable exposure connected with work in my present field during the winter, I have tendered my resignation to the brethren of the co-operation, to take effect the last of October. My health is greatly improved, and one who was not informed of the fact would not be likely to suppose that I had rheumatism at all. Still, I do not think that I ought to incur the risk of constant exposure to cold and wet until I am fully restored. The fact is, I am almost constantly on the road. When winter comes it will be impossible to use a buggy, and I do not feel that I can undertake to ride so much on horseback. I shall, therefore, give up this work and seek employment in some other field where there is not so much traveling to do.

It is my purpose to start about the first of November for Chattanooga by private conveyance, unless I shall receive a call to some other place before that time; and if any churches between this point and that would like to have me visit them, or hold meetings, I will do so. Will be glad to hear from any brethren who may desire my services in this way *at once*, so that I may arrange. I have not determined my route, and will be governed, to some extent, by such invitations. That I may be distinctly understood, let me say that my going to Chattanooga is simply to visit a son, not to stay there. I have no plan for the future, beyond what I have indicated. Would like to secure a position in some town, or take charge of two or three churches close together in the country.

D. M. Breaker.

Coldwater, Miss., August 17, 1883.

SHE MARRIED A DRUNKARD.

In refusing a bill of divorce to a woman who had married and then deserted a drunkard, the Iowa Supreme Court said: "She chose a drunkard for a husband, and she ought to discharge the duties of a drunkard's wife. She does not show that her personal safety or even her well being required her to have him. She doubtless would have lived more comfortably in the society of a sober man, but she ought to have considered, and doubtless did consider, the discomforts of a drunken husband when she married the intestate. But she urges that he promised reformation before marriage. His failure to keep his promise did not justify her in deserting him. All the world knows that such promises made by a drunken man are always broken. In a few words, if she knowingly married a drunkard, she must be content to be a drunkard's wife."

When Alexander sent Phocion a hundred talents, he asked why he rather sent it to him than to any other of the Athenians. He answered, because he deemed him the only honest man in Athens; whereupon Phocion returned it to him again, entreating him to allow him to be honest still.

A good memory is the best monument. Others are subject to casualty or time, and we know that the Pyramids themselves, rotting with age, have forgotten the names of their founders.—*Fuller.*

The September Century.

Unusual variety and range in illustrations and reading matter and an out-of-door quality befitting the season are the distinctive qualities of the September *Century*. A fine portrait of Robert Burns is the frontispiece. It is after a daguerreotype owned by Mr. Edmund C. Stedman and made from a miniature which belonged to the sister of Burns. In the same number is a delightful account of "A Burns Pilgrimage," by H. H., who relates several anecdotes freshly gleaned in the poet's country.

A richly illustrated paper on "Cape Cod," by F. Mitchell, transforms that curious hook of sea-sand into a homely Yankee paradise, where the fields are green, the woods are filled with birds, the villages are quaint and prosperous, and the inhabitants are honest and witty. The article has a colonial flavor, which allies it to Dr. Edward Eggleston's illustrated historical paper, in the same number, on "Indian War in the Colonies." This is a careful paper of thrilling interest, based on much original research. Striking pictures also accompany Lieutenant Schwatka's account of "A Musk-Ox Hunt," which was an incident of his Arctic expedition in 1879. Of popular scientific interest are Ernest Ingersoll's account of "Professor Agassiz's Laboratory," at Newport, with a portrait of Alexander Agassiz; and "The Tragedies of the Nests," by John Burroughs, who describes in his inimitable manner the dangers that threaten the birds in the housekeeping season. Accompanying the latter is a full-page engraving by Elbridge Kingsley; the picture was drawn with the graver, like the striking engravings by the same hand, which were published in recent numbers of *The Century*.

A forcible argument to prove the future supremacy of New York over all the other great cities of the world is made by W. C. Conant, under the title, "Will New York be the Final World Metropolis?"

The second part of "The Breadwinners," the anonymous story which is exciting wide interest and curiosity, reveals its motive as a satire on labor unions or socialism.

The third and last part of Joel Chandler Harris's "Nights with Uncle Remus" is offered, in addition to two humorous short stories: "Our Story," by Frank R. Stockton, showing how marriage resulted from literary collaboration; and "Love in Old Cloathes," a modern New York love-story, in the quaint style and spelling of three hundred years ago, by H. C. Bunner.

The poetry of the number is by Charles de Kay, George Edgar Montgomery, Miss Josephine Pollard, and Miss Susan Marr Spalding; and the verses in "Bric-a-Brac" are contributed by James Whitcomb Riley, Frank D. Sherman, and others.

"Topics of the Time" treats of "The Temperance Outlook," "The Reticence of American Politicians," and "College-bred Statesmen." Among a variety of interesting subjects discussed in "Open Letters," besides Mr. Bunner's letter, mentioned above, are "The Massachusetts Experiment in Education," by Charles Barnard; "A Romantic Career" (that of Dr. Francis Lieber), by President Gilman of Johns Hopkins University; and the new scheme for "Standard Railway Time," by the inventor of the proposed system, W. F. Allen, editor of the "Official Railway Guide."

Olive Culture in America.

In the August *Century*, Mrs. Bianciardi's illustrated article, "Under the Olives," contains, besides an interesting account of the method of cultivating it in Europe, the following regarding olive culture as an American industry: "The olive has lately acquired for Americans a new and practical interest from the discovery that it can be easily and profitably grown in California. Residents of California have been accustomed to consider a small bottle of 'Mission oil' for their salad as a treasure; for it far surpasses in purity and sweetness any imported oil. But it is only within a few years that private owners of land in Southern California have seriously considered the question whether olive culture could be made a paying enterprise. So many possibilities cling to the broad lands and rich soil of the Golden State, that it is not wonderful if some of them have been overlooked. And, though experiments in olive-growing have been made on a small scale with good success during the last twenty years, popular interest is only now beginning to be awakened. In the first place, there was the drawback, peculiarly great to the American temperament, of the slowness of growth, and irregular productiveness of the olive in Europe. The old Tuscan saying is, 'Plant a vineyard for yourself, an orange grove for your children, and an olive orchard for your grandchildren.' As a people, we are not fond of looking far into the future; and besides, judging from ourselves, we are not at all sure that our grandchildren will wish to live where we do. But the olive is good enough to adapt itself to the rapidity of American demands. It matures much earlier than in Europe, and bears oftener and more plentifully. The system of propagation from cuttings, in our rich soil, robust trees; and there is no need to employ the slow process of raising them from seed. Five years is surely not long to wait for a fruit crop; and after that time, according to the best California authorities, the trees will yield a full, and in many cases an annual harvest. At a late meeting of the State Horticultural Society in San Francisco, it was stated that one olive farm yielded $2200 to the acre. These trees bore every year, and were situated on 'adobe' hill-sides, the bottom lands being found, as in Italy, less favorable to the fruit. The variety was the 'Mission olive,' which has not been identified with any of the varieties now cultivated in Europe. The olive was introduced into South America in 1560, by Antonio Ribera; but the California trees sprang from seeds sent from San Blas in Mexico by Don Joseph de Galvez with his expedition to rediscover the port of Monterey."

Disputes between true friends and true lovers are of no consequence. The only dangerous quarrels are those between people who do not quite understand each other.

Honor is like the eye which cannot suffer the least impurity without damage; it is a precious stone, the price of which is lessened by the least flaw.—*Bossuet.*

Love never reasons, but profusely gives—gives, like a thoughtless prodigal, its all, and trembles then lest it has done too little.

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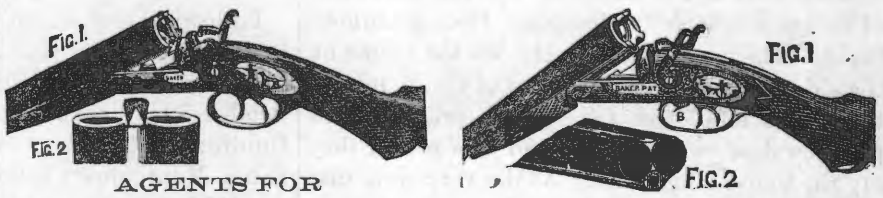

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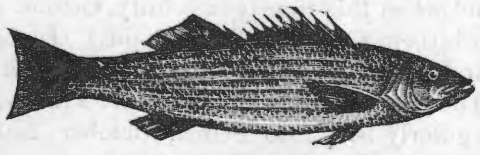

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NASHVILLE, TENNESSEE, AUGUST 29, 1883.

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PROSPERITY AND ADVERSITY.

When congregations are prosperous, having a good number of additions every year, and building up all the time, it is easy for them to keep up an interest among the members, and a good degree of spiritual life. The members are full of zeal, and are ready to meet regularly, keep the ordinances, sing the songs of Zion, attend to prayer, and all the work of the Lord's house. They are liberal with money; the poor are attended to, the preacher is paid, the house of worship is kept in order, and everything goes on smoothly and lively. But after while the material around them is all worked up, they have but few additions, and members already in are changing about, some moving off, some dying, and some going back to the world, and others becoming cold and indifferent, and the condition of things wonderfully changes. Then grumblers begin. They are ready to lay all the blame on the elders, the preacher, or some of the members; the elders employed the wrong preacher, the preacher does no good, and for this reason they say the Cause languishes. At the very time that every member ought to come up to the work most zealously, is the time many let go, and sit down on the work, and thus hinder others from doing what they otherwise would.

Congregations should keep their eyes open to these things, and try to provide for them in times of prosperity. No community can afford a continued harvest. The material gives out after while, and only the children of the members, and a few others, will come in. And when this time comes in a congregation, it affords them time and opportunity for educating and strengthening those that are already in. There is a time in families, when children are regularly born into them. But this time ceases after a while. But this fact by no means lessens the work of the family, or their obligations to work. The children must be educated, must be taught to work, must be trained to usefulness, so they may become self-sustaining. So it should be in congregations. When the time comes with a congregation that members cease to be born into it, they should by no means slacken their zeal and work. They should strive to educate and train up all the members, so they may make strong and vigorous workers. And in the meantime they should begin to enlarge their borders, should begin to sound out the word to neighborhoods around them, and in this way raise up and educate other congregations around them. In this sort of work they can find enough to keep them busy, and keep up their zeal, and an interest in the work, and in this way these cold, lifeless seasons so often witnessed in congregations might be avoided, and the cause be kept constantly growing. If members be kept busy in some good work, this work will keep up their zeal, will keep alive in them a disposition to work all the time, and almost constant prosperity might be kept up. It takes work to live spiritually as well as temporally, and nothing else can take its place. Eloquent preaching can never take the place of work, nor can anything else. Let the older members, or elders of every congregation, see to it that there shall be as much work as possible carried on by the members. The more work they do, the more life they will have, and the less reason will grumblers have for complaints.

E. G. S.

MEETING AT CAIRO, TENN.

This meeting began Saturday morning before the second Lord's day of August, and continued till the third Lord's day night. Interest good throughout the meeting, which resulted in twenty-five additions to the congregation, nearly all by baptism. This congregation has not been organized very many years, but has been growing rapidly. They have about one hundred and eighty members, and seem to be alive to the work. We visited that place some eight years ago we think it was, and they had no house, and but few members. They were, not long after that, shut out of other houses that they were permitted to occupy for a time, and they then went to work and put up a neat, good house, and have, in a few years, increased their numbers as above stated. We hope they will continue to grow in grace, and in the knowledge of the truth, and in the number of the saved. E. G. S.

PREACHING APPOINTMENTS.

Following is a list of appointments made by Bro. Barnes for E. G. S., on his trip to Alabama this fall: Highland Home, October 7th; Berea, October 8th; Tucker's School-house, October 9th; Dublin, Montgomery county, October 10th; Mt. Ethel, Montgomery county, October 11th; Liberty, Montgomery county, October 12th; Sandy Ridge, Lowndes county, October 13th; Strata, Montgomery county, October 14th; Saville, Crenshaw county, October 15th; Pleasant Point, Butler county, October 16th; Greenville, Butler county, October 17th; Providence, Lowndes county, October 18th; Mt. Willing, Lowndes county, October 19th; Cross Roads, Lowndes county, October 20th and 21st; Snow Hill, Wilcox county, October 22nd; Pleasant Grove, (near Pine Apple,) October 23rd; Antioch, Monroe county, October 24th; Fatama, October (25th at night) 26th; Pine Apple, October 27th and 28th; Selma, October 29th, at night; Birmingham, October 30th.

Religious life, and right instruction in religion is not investigation of obsolete and curious doctrines, but the application of spiritual principles to those questions and modes of action which concern present existence in the market, in the counting-room, the shop, the office, the street, as related to eternal life.

Prefer loss before unjust gain, for that brings grief but once, this forever.

"TICKETS, TICKETS!"

Cried the conductor on a railway train, who was dressed in blue uniform and brass buttons, indicative of his authority, "Show your tickets, gentlemen." And why? because he wants to know who paid their fare. "No free rides on this train; everybody must pay." And the poor fellow that has no ticket nor money is shoved off. Many times I have heard this cry, "Ticket, sir," and seen the poor cripple hobbling through the train among the passengers to beg money enough to pay his passage, and if not successful, put off. But sometimes people do not get to their destination, although they have paid their fare. Sometimes the train is wrecked, and many lives are lost, then again some are put off on account of bad conduct, and not unfrequently people get off through ignorance at the wrong station. Not long since as I was going from Buffalo, New York, to Elmira, I saw a poor drunken fellow give up his ticket to the conductor, as all the passengers do; but he was so drunk he got off the train at a way station some fifty miles before reaching his destination. He had paid his way, but did not get the benefit of it.

I remember, too, that we have one instance of this kind in the Bible, Jonah "paid his fare" to Tarshish, intending to run away from his duty. The Lord told him to go to Ninevah and preach to the people; but he was trying to get away from this hard work among those wicked people. How much money he paid we do not know, but it was a dead loss, for he never got to Tarshish. Poor old Jonah had not paid his full fare, as he had to go to the bottom of the sea. God sent a mighty gale which came near sinking the ship, and the frightened crew cast lots to see who was the great sinner. It fell on Jonah; So they pitched him overboard, and but for God's mercy he might have been devoured by sharks; but God provided a "great fish" to transport him to dry land. A dear voyage, for Jonah lost his money, lost his time, lost his credit, lost the approval of his conscience, lost the approval of God, and came near losing his life. All this was the fare this prophet had to pay for sinning.

Many who read this may not be guilty of the mistake of Jonah, but perhaps equally as great sins are lying at their doors. We all like *free rides*, but remember, we must have *a pass* or show our tickets that we have paid our full fare. How many young and old members of the church are paying nothing or doing nothing for the spread of the gospel. We like to have a good, comfortable house to worship in, we are fond of having an eloquent preacher to speak to us; but how many are paying for this privilege. We are *stealing* a *free ride*, and will be put off the train. The young are, especially, guilty of this sin. This journey we have to make to heaven is a different one if we are dead beats. The tickets will be called for sooner or later, at this or that end of the line. The heaven of everlasting life and rest is promised alone to those who are *faithful*; get on the right train and *stick to it*. We may get off at way stations expecting to have a good time in the pleasure gardens of sin, hoping to catch the *next train*, but it may be *too late*. So my advice is to get on the right *train* and *stick to it*.

God has done all he will ever do for us; purchased our tickets through Christ, and if we want to get to that happy country, we must put ourselves under the direction of our Leader, and follow Him. God has done his part, *we must do ours*, may the Lord help us.

V. M. METCALFE.

The tender words and loving deeds which are nearest to us are immortal seed, that will spring up in everlasting beauty, not only in our own lives, but in the lives of those born after us.—*Spurgeon.*

The following afar off comes before the denying. It is equally to be feared. Take warning, as the mariner does by every half-inch fall in the barometer. We are safe only near Jesus.

God hates oppression, and in the long run His providence, as well as precepts, may be seen to be designed to restrain the grasping selfishness of the greedy and strong.

TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T POE, LONGVIEW, TEXAS
TO WHOM ALL CORRESPONDENCE RELATING TO
THIS DEPARTMENT MUST BE ADDRESSED.

ON THE WING.

Left home Friday morning before the third Lord's day in August, in company with brother and sister B. F. Phillips, who gave me a seat in their wagon, to go to Bellvue, to hold a two days meeting. Our trip through the country was pleasant, notwithstanding the extreme hot weather. Bro. Phillips is a slow, but sure M. D. Preached Friday night, and until Lord's day night, to large and attentive audiences. The Methodists had tendered us the use of their house, as we had none there, and then, they gave us their attention also. The vast audiences, on this occasion, seemed to have come together to investigate and learn the truth, irrespective of sect or creed. They gave attention and entered into Scripture investigation with earnest zeal. Result of this meeting was *three* accessions to the good cause. We left *many* almost persuaded to be Christians, and during the meeting brushed away millions of prejudices and ill-feelings. The people had *heard* we were teaching terrible things, and when they came and heard for themselves, and found we taught the Bible simply, they went away saying this people have been misrepresented. *They are right.* A vast harvest will soon be gathered there. We have never seen a more hopeful outlook for any place.

We were earnestly, and heartily supported in this meeting, by the presence, and song, and prayers, of brethren who came from Longview, Peatown, and other points, ten to fifteen miles distant. They came in by wagon loads. Bro. McPherson had just closed a meeting at Peatown, with *sixteen* accessions, and the brethren who came from there to our meeting in Bellvue, came flushed with victory, and troops just from the field of victory, always fight well. Bro. McPherson greatly endeared himself to the Peatown brethren, and to all the people, during his meeting. We stopped our meeting at Bellvue, just when success began to crown our efforts. Only because the few local brethren there, seeing the good interest, wished the meeting to close lest *something should mar* the good impression. We felt disappointed indeed, and resolved that hereafter we will hold no more meetings where we are not allowed to gather up the trophies after we have whipped the fight, and virtually conquered a glorious victory.

A certain John—a Baptist—who preaches at this place, had informed the people, before our coming, of what we taught—rather, what we did *not* teach, and announced our meeting, as "Campbellite services to be held," etc. He told the people he was itching for a debate with that fellow Poe, etc., and from what we could gather, he is a regular Don Quixote, Sancho Panza, sort of a Campbellite eater, who fights best at a few miles distant. If he is badly hurting, and his brethren will endorse him as their man, and agree to stand by what he says and does, in debate, he can be accommodated. I have a few red hot shot simmering for his sort. So, all they have to do, is to let me know when I am wanted.

We spent an hour or two very pleasantly with a Methodist brother Johnson, from Kilgore, in attendance upon our meeting. He is investigating, and honestly seeking the truth. He had many things to ask, and in all his deportment, showed an earnest desire to *know* the truth. We love such men. Men who can lay prejudice aside, and search the Scriptures honestly, and for the truth's sake, hungering and thirsting after righteousness, he *shall* be filled. His daughter is convinced already, and we hope will ere long be baptized. She is a noble young lady, and will make an excellent Christian. Our Methodist friends not only lent us their house, but invited us to their homes, and treated us with all kindness. One good Methodist brother gave me two dollars, to help on in the good work of preaching the Bible. May the Lord bless him, and lead him in the way of *all* truth.

Our next meeting will be in Hope, Arkansas. Then to Troupe once more, and our summer campaign is over.

ENEMIES TO THE TRUTH.

We are informed that certain progressive, and favor seeking preachers, are doing all they can, in a sly and underhanded way, to put down the ADVOCATE, in Texas. We have long been aware of this. We know many who do not like it, because it points out their evil ways, and does it in unmistakable language. The ADVOCATE has never courted favor with any one, by compromising principle, or truth. It has stood firm amidst all the attacks made upon it, by friend or foe. Some, who have been plainly dealt with through its columns, have first got mad, and stopped the paper, and have afterwards repented and subscribed again. We have in mind now, one old brother, who, a few years ago, was selling whisky; apparently a rich man, his business flourished, and he was financially prosperous. The ADVOCATE had occasion, about that time, to deal with the liquor business in the church, and such as dealt in the stuff, were handled without gloves. About the same time a brother was supposed to be rich, went into bankruptcy. This, too, was treated severely by the ADVOCATE. It was termed a sin, and the wickedness of debt, and of bankruptcy pointed out; both these fell out with the paper, and have from that time been its enemies, while the statement of the paper has proven true, that such conduct could not prosper in the church. One of those men has long since passed to his account, leaving as an inheritance to his children, a blasted reputation, without the money he so much craved. The other, still an enemy to the ADVOCATE, is to-day homeless

This is why the ADVOCATE has enemies: Because, it dares to tell men of sin; because, in dealing with error, it gives no quarters We venture the assertion, that in nine cases out of ten, every enemy of the paper, has become so on account of the firm stand it has taken against some sin, of which he is guilty. This we know, that wherever the ADVOCATE is read in Texas, there we find solid and substantial Christians—brave soldiers of the cross.

QUERY.

If a church withdraws from a preaching brother, for good reasons, and that brother goes right on preaching, after being withdrawn from, and without being reconciled to his offended brethren, what ought to be done? FELIX.

The church that withdrew from him, ought to inform the brethren at large of the facts, giving the reason for same, etc. If a brother, who has been a preacher, does not *know* better, than to try to preach under such circumstances, he should be taught better. He has no right to try to teach others the way of the Lord, until he learns it himself. His mouth should be stopped. The church that permits such an imposition as this practiced upon the church at large, is no better than the shepherd who would turn a wolf loose in his own flock. Stop him, or publish him to the world, and so clear yourselves.

BAPTIZING ON A LOG.

We heard of a certain Methodist preacher, not a hundred miles from Longview, who had some converts not long ago, who were not willing to be sprinkled, but who wanted to be baptized. He consented at last, and went to the water. He, being of a fastidious turn, and wearing nice clothes, conceived a plan to keep himself and his clothes dry. He was not willing to do as they did in olden time, go "down both into the water," and baptize the subject. So, he walked out over the water, on a log, and when over the deepest place, the log broke, and in he went, heels over head. He then proceeded to do the baptizing standing in the water. Just such men as this preacher, bring reproach on the cause of Christ, and make a burlesque of what ought to be a solemn service. But while they teach it is a non-essential, perhaps it makes no difference as to *how* they do it.

BUILDING UP.

The church at Longview sent her preacher out for two months this summer, to evangelize in destitute parts of the country. Up to the present, his work foots up some thirty-five baptisms; several from the Baptists. Two congregations set in order, and he has four appointments yet before him, and to be heard from, ere his two months are out. Is not this much better, than selfishly keeping his services at home for the town people to sleep under during the hot monts? Let us labor to build up the country interest.

Lesson: Work and prayer will silence the Judahs, remove the rubbish, shame the idlers, overcome the enemies, build the walls, evangelize Texas, build the Orphan Home and school, rouse the Sunday-schools, build churches and save souls. Let us *work*. Let us *pray*. May God bless you.—*Texas Department in Old Path Guide.*

This is a lesson we wish the church could learn. Oh! for more workers. We want more visiting of the sick; more help for the poor; more sending out of glad tidings—the gospel—to destitute portions of the country. Oh! church of Christ, hear the Macedonian cry come up from every dark corner of our great State, "Send us the gospel." Wealthy city churches, hear it, and respond. Men are hungering and thirsting after righteousness, and know not what to do. Send them preachers. Leave the cities for awhile, and give attention to the dark corners—the rural districts. The people there, are not able to pay preachers to come to them, and the preachers, not being able to give their time and work for nothing, have passed by these poor, destitute places, and found homes, and fields of labor among the prosperous churches. Send them to the poor. Let it be said once more, "the poor have the gospel preached to them."

Bro. C. McPherson honored me with a call last week. He is out pleading for the Orphan Home. He says he meets good success everywhere. He went to Peatown, near here, to hold a few days meeting. Bro. Mc. is about the most agreeable, and pleasant Irishman we ever had about us.

Bro. Edgar Markwell, representing Kentucky Business and Classical College, called upon us a few days since. He is a genial, pleasant, Christian gentleman, and we wish him success. Sorry we did not hear him preach while here, but he hurried through.

Eastern Texas is wide awake in gospel work. From all portions of the Piney Woods district, come reports of good meetings. God speed the work.

Obituaries.

By special request of his mother, I write this notice of the death of Mr. William Phillips. He was born in Wilson county, Tenn., October 5th, 1859. His home was in Wilson county until February, 1880, when he moved to Robison, McLennan county, Texas. Texas was his home only two years, for August 17th, 1882, he died. Those who knew him best have much to say of his many good qualities. He was a good citizen, a warm friend, a kind neighbor, and an obedient son. He was highly respected by all, and occupied a warm position in the hearts of his relatives and friends. His early death leaves an aching void not only in the hearts of parents and other relatives, but there is a general sorrow for his loss among all his friends, both of Tennessee and Texas. His *chief* regret in dying, and the *deepest* grief of those who loved him, was his sad neglect of obedience to the gospel. Though honest, upright in all his dealings, moral, and a regular attendant at church, he had not obeyed the gospel. He spoke of this neglect when sick. We deeply sympathize with parents and sorrowing friends. In this deep grief and sore distress, we commend them to God, who promises grace to help in time of need. He is the deepest sympathizer, the greatest comforter. E. A. ELAM.

With the deepest feelings of bereavement have we to record the death of our dearly beloved brother, Dr. R. A. Leak, who fell asleep on the evening of July 3rd, 1883, after great suffering from that dreadful disease, flux. He had written to the writer, requesting him to hold a protracted meeting in Melrose, where he lived, and when I went, full of hope, concerning the prospect of the meeting, I found him confined to his bed, stricken down by a disease from which he never recovered. He was an excellent physician, and enjoyed the confidence of all who knew him. As a practitioner, he had no superior, and but few equals in Eastern Texas. He is greatly missed by the people of this community. He was born November 23rd, 1852, and obeyed the gospel in August, 1873, during a meeting held by Bro. T. E. Stirman—a meeting long to be remembered. He died as he had lived,—full of faith, hope, and love. It is hard to realize that he has gone, that I can see him no more on earth. But he is gone—to live forever in that better land, that bright abode, that blessed home, that blissful world, where death is unknown, where friends never part, where eyes never weep. The funeral services were conducted by Bro. Wm. Matthews, at the grave, and the very large concourse that assembled on the occasion attests the strong hold he had on the hearts of the people. He leaves a kind father, an afflicted and affectionate mother, three brothers, and a large circle of relatives and friends, to mourn his death. "Blessed are the dead who die in the Lord." Oh, may we all so live that we may meet him in the paradise of God. BY ONE WHO LOVED HIM.

Richard A. Hall was born April 28th, 1811, and died July 6th, 1883. Ah, how much is summed up in the interval between these two events—a long life, with all its joys and sorrows. And yet how short when ended, seeming as a tale that is told. For several years the life-tide seemed ebbing—the once strong man was growing weak as a little child; so that when, five days before he left us, he was thrown from a conveyance, occasioned by the horse getting frightened by the train, his poor, dear head so bruised, (causing concussion of the brain,) and his collar-bone broken, enfeebled nature sank beneath the shock, and now he is gone. At the age of thirty-six, he married T. C. Walsh, who still lives, the only link of their long companionship. Although they had no children, little fatherless ones enjoyed their love and care. I, for one, look back with tender gaze on the days of their loving watch-care. He and wife were Presbyterians many years; but they took their stand on the Bible alone, in February, 1871, were immersed by Bro. Hopson. Now that his life-labors are ended, may he receive the immortal crown of glory "that fadeth not away."

L. B. H.

CHURCH NEWS.

Our meeting of twelve discourses at this place, closed last Friday with twenty additions; fourteen by baptism, and six restored. Bro. A. Alsup has been preaching for us this year, and has had large and attentive audiences during the meetings. The cause is gaining ground rapidly here, and the members are active, earnest workers, meeting every Lord's day to partake of the emblems. We also have a Sunday-school in good working order, and a great deal of interest is being manifested generally.—[J. A. Morgan, Auburn, Cannon Co., Tenn., August 15, 1883.

Bro. Granville Lipscomb held a meeting for the Leiper's Fork congregation, embracing the fifth Lord's day in July, and the first in August, which resulted in six additions. The brethren do not accept this as the full result of the meeting, for they were much edified in the Lord; besides, we are satisfied, that the truth found a lodgment in the hearts of many of our friends, who, we trust, may be spared to render obedience to the same in the future. The brethren were more than gratified with the labors of Bro. Lipscomb, both in the pulpit and in the social circle; and hope that the fortuities of life may make it convenient for him to visit us again, in the not-far-distant future.—[Wm. J. Moss, Leiper's Fork, August 13th, 1883.

Bros. J. R. Bradley, W. H. Dixon, and E. S. B. Waldron held a meeting at the church at this place, embracing the first Lord's day in August, and continued one week. Much interest was manifested, and sixteen penitent believers were added to the church of Christ.—N. W. Fowler, Wilson Hill, Tenn.

I write you to let you know how we are getting along in this part of the Lord's vineyard. We have a bush arbor built where our church got burned down, New Bethel, and will commence a protracted meeting on Friday, the 17th inst. Bro. Landrum is our preacher, and a good one he is. He went to preach at Cross Plains, six miles below here, a short time ago, and the sectarians would not let him preach in their houses. But he preached in the grove in day time, and in private houses at night.—[W. H. Duke, Stock's Mills, Ala., August 16th, 1883.

I have been, since last Tuesday until Saturday, assisting Bro. J. C. Gibson in a meeting at Cedar Plains. The meeting closed on Saturday afternoon, with six confessions and baptisms,—four young men, and two young ladies. I am at work here now, preaching only at night. Will continue through the week until Friday night, if the circumstances will justify. Bro. Gibson is at Piney Grove, this county, and will be during the week. My meeting (assisted by Bro Wood) was begun on Saturday before the fifth Lord's day in July, at Landersville, and continued until the 7th of August, with seventeen added to the body. I go to Pleasant Grove, Lawrence county, next Saturday, and Saturday week from there to Russellville, Franklin county."—A. C. Henry, Hartselle, Ala., August 20th, 1883.

Our meeting has just closed at Union Hill, four miles southeast of this place. It was conducted by Bro. Wm. Crum, Jr., assisted by Bro. B. W. Lauderdale. The result is, thirty were added to the church, and one restored. Our little band numbered only seventeen at the commencing of the meeting. Bro. Lauderdale is an earnest defender of the faith once delivered to the saints; but doing so in a Christian spirit, he gains the confidence of the sects. Bro. Crum also is a good preacher, yet young in the cause. The church is greatly strengthened and built up, and we are satisfied the cause will prosper here. I think about ten of the above additions were from the Baptists and Methodists. The opposition is exerting itself considerably. The Methodists now have one of (what they call) their big guns, preaching here at this place, on infant baptism, and against what he calls Campbellism. He said yesterday in his sermon that he believed with all his heart that our doctrine was a dangerous doctrine. Yet none of those things move us.—[John C. Laws, Bethlehem, Miss., August 13, 1883.

Our protracted meeting at Antioch, Tate County, has just closed. Meeting conducted by Bro. D. M. Breaker. We had two sermons from Bro. Lee Jackson, who is the co-laborer with Bro. Breaker in this part of the country. Bro. Breaker is an earnest and zealous laborer. Meeting commenced the second Lord's day of this month, and closed the next Thursday night. The result of the meeting was one from the Baptists, three by confession and baptism. Our attendance was not as good as formerly, partly owing to other protracted meetings near by. The members did not give that attention they should have given; why, I can't tell, unless they lacked some of the leaven that swells the breast of every Christian. I will commence a protracted meeting near Harrison's Station, on the M. & T. R. R., at Jackson's Grove, formerly known as Old Union. Meeting will commence the fourth Lord's day of this month. This is a new church commenced two years ago. I think we number about twenty-six members. I preached there the first Lord's day of this month, had two added by baptism. Also, I will commence a meeting at Tillatoba, on the M. & T. R. R., on the second Lord's day of September. This is a place that we have not had much preaching since the war. We have six members there, and I think prospects good. I think there will be a Union house put up there some time this year.—[W. N. McCain, Coldwater Depot, Miss., August 17th, 1883.

Bro. T. B. Larimore's meeting began at Bell's Depot, Tenn., on the 4th of August, and closed on the 12th, resulting in twenty being added to the church,—six from the Baptist church, three by relation, and eleven by confession and baptism. He had a large and attentive congregation all the time. Much good was done that will perhaps be seen only in the future. Bro. Larimore made a fine impression in his favor, as well as in favor of the truth, upon all who attended the meeting. He is blessed with the ability of presenting the truth in a way that the people can understand and appreciate it. May the Lord bless him for the good of the people.—[H. C. Booth.

Our meeting at Mount Zion, Gibson County, began on Saturday night, the 11th, and closed last Thursday night, the 16th. Bro. J. R. Farrow did the preaching; he has been preaching for us monthly this year; he is an able proclaimer of the Bible; he is much beloved by all, (in the vicinity of Zion), both saint and sinner. It was with much regret, to some of us, that the meeting had to close so soon, but Bro. Farrow's failing strength made it necessary to close. We had fifteen confessions; eight males and several females, and there were several others almost resolved to be Christians We now number, at Mount Zion, seventy-five members; thirty-five males and forty females, and the prospects are good for many more in the near future. A great deal of prejudice has been removed; those who use to bitterly oppose us, now come and listen with attentive ears.—[J. H. Wommack, Bradford, Tenn., August 19th, 1883.

As it is encouraging to me to hear of the cause of Christ prospering in other fields, I will send you a report of my first protracted meeting this summer, which commenced on fifth Lord's day in July, and continued eight days, on Gilleand Mountain, five miles from my residence, where I have been preaching once a month for six months. The immediate result was thirteen additions to the little band that I organized in May last, and among the number are the best and most substantial citizens of the country. The meeting closed with a good interest manifested by most of the sects; for they say, "We never so heard it before; for instead of you preaching Campbellism, it is truth, for we can read all that you preach in our Bible." Of course there are some of them who still call the word of the Lord "Campbellism." I will commence another meeting tomorrow at Low Gap Springs, ten miles from home, where I have been preaching, and the third Lord's day in this month I will commence another, five miles from my residence. To the Lord be all the praise.—[T. I. Teagle, Clarksville, Ark., August 11th, 1883.

It gives me great pleasure to report to the readers of the GOSPEL ADVOCATE, a meeting just closed with our little congregation in Alma. We have been struggling for a number of years, seemingly, without any visible progress in the way of additions. Bro. Gillespie, State evangelist, of northern Arkansas, made us a visit in the spring, and was taken sick, and was unable to preach for us; but promised us to return and help us all he could. We concluded to have our protracted meeting embracing the fourth Lord's day in July; the time came, and Bro. Jones, our regular pastor, came down and began the meeting. Owing to an accident befalling Bro. Gillespie, he did not arrive until Tuesday night, in time to preach to a good house. He and Bro. Jones continuing until Monday night after the first Lord's day in August, the immediate result was seventeen added; fourteen by confession and baptism, and three by commendation; everything considered, we had a splendid meeting I am sure our "State Convention" will result in great good, and I am sure if the work is conducted as Bro. Gillespie explained, it is the Lord's plan, and when his means are used, we may look for grand results. Bro. Jones will soon move in with us and I am confident this country will be christianized. Bro. Gillespie departed for Fayetteville to attend a district meeting, which, we understand, is resulting in much good.—[T. J. Warfield, Alma, Arkansas, August 15th, 1883.

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SCIENCE AND THE BIBLE.

BY C. KENDRICK.

Ladies and Gentlemen: In coming before you this evening for the purpose of making an address on the subject of "Science and the Bible," I would not have you understand that I oppose science. Certainly not. Science has revolutionized the world to such a degree that the ancient philosopher would not recognize this as his world, were he called forth from his long silent slumber to assume the great duties and responsibilities of a new life. Science has built steamships by which the mightiest waves of the ocean may be conquered, the most terrific storms weathered. Science has laid a medium of communication between the old world and the new by which the death of Lord Beaconsfield was published by the Memphis *Appeal* (and other papers) before the town clocks struck the hour in which he died. Science has "grasped the lightning's fiery wing," and placed it under the control of man. Science has controlled nature's forces to such an extent that a baby only two years of age was able a few years ago to discharge the powder by which Hellgate was blown up. Science has invented a death-dealing machine which sends on their mission of destruction more than a thousand balls in a moment of time. Science has invented a glass bomb, which a few years ago shook to its very foundation the despotism of Europe.

When we contemplate the wonders of science, we are constrained to inquire if there is a limit to invention and discovery.

A few years ago, at a meeting of medical philosophers in Europe, a famous surgeon stated that the discovery of anæsthesia left nothing else to be discovered in the domain of surgery. Mr. Esmarch immediately stepped forward and unrolled his bloodless bandage, by which he performed the new and remarkable feat of amputating a limb without the loss of a drop of blood.

The telephone and other recent wonderful inventions teach us not to be surprised at any discovery that may be made. Before the twentieth census of the United States is taken, our successors on the stage of life may be flying through the air like birds, and eating hot biscuit, pies and cakes, made of saw-dust and poplar shavings.

Science has performed many wonders, but there is one thing it can never do; it cannot supply the place of the Bible, nor give us any better history of the origin of man, than that given by Moses in his history of the creation.

I am not going to make war on science and philosophy. While Brutus' hands were still stained with the blood of the conqueror of Pharsalia, he said, in apology for the deed, "It is not that I love Cæsar less, but because that I love Rome more." In the light of religion and morality this is no apology at all. But I may be pardoned for the similarity when I say I love not science and philosophy less, but truth and justice more. The most transcendent votaries to true science never designed to make it a code of morals, or by it to discover the origin of our being. The works of all the philosophers of classic Greece or pagan Rome, not to mention the lesser lights (?) of modern times, do not give us any satisfaction on this interesting, important and sublime subject—the origin of the world and of man. When weighed in the balance of sober reason, how insignificant are all such works compared to this one sentence from the inspired Hebrew penman, "In the beginning God created the heavens and the earth."

The grandest speculations of ancient and modern philosopers; the sublimest strains of Homer's Iliad; the gigantic political essays of Thucydides; the vast store-house of originality in the works of the immortal, "myriad-minded" Shakespeare; the most eloquent orations of Demosthenes or Cicero, of Burke or Robt. Toombs, have produced nothing equal to this in grandeur and sublimity. In my opinion it has never been excelled by any writer, ancient or modern, sacred or profane. Homer's Iliad is but a pandemonium of death-dealing fiends—made the more ferocious by the groans and cries of the wounded and dying—when compared to the Psalms of David or the Mosaical account of the creation. Some of the most profound philosophers of both ancient and modern times have spent the best years of their lives trying to give some plausible theory of the origin of man. Ask them if they have succeeded, and they will answer, *No!* All their works combined do not give us any more satisfaction than the dream of a distempered brain. They are all deficient in something; there is always a link needed to complete the chain of argument, like the "missing link" of Darwin. One clause in Genesis gives us more true light on the subject than all the so-called scientific facts of all the ancient and modern philosophers. The only satisfactory explanation of the origin of man that ever has been, or ever will be given, is this: "God created man in his own image."

It is proper to state in this investigation that we mean true science, and not science falsely so-called. Perhaps no term in ordinary use has been so misapplied as this one. Everything we read under the label of science is not science—much of it is not even sense. Socrates, himself a philosopher, said: "Philosophers are but a sober sort of madmen, busying themselves in things totally incomprehensible, or which, if they could comprehend, would be found not worth the trouble of discovery." We have but to glance at the history of science and philosophy to be convinced that this is to a great extent true.

The negro scientists of Congo believe all the world was made by angels, except their own country, which they believe God himself made, "that it might be supremely excellent." The Jasperian theology teaches us that the world is flat. But the first is not philosophy, nor is the last theology.

Paracelsus, who claimed to be the most scientific physician of his day, taught that coral worn around the neck would prevent fits, and the deleterious effects of poisons. A spider was regarded a positive cure for intermittent fever; pulverized moss from a human skull was a specific for headache. Other scientific (?) physicians taught that the flesh of a mouse applied to wounds made by arrows and darts would remove them, and heal the wounds. In this scientific and enlightened age, we regard all such, as "the quintessence of nonsense."

On the other hand, a young surgeon by the name of Jenner, saw a girl who was not afraid of small-pox because she milked cows; and from this accidental circumstance, he began a series of experiments which resulted in the discovery of vaccination, which has saved, perhaps, millions of the human race from the most loathsome of diseases. But where we find one grand scientific fact like this one, we find hundreds of wild and absurd philosophical theories.

Galileo dropped the balls from the leaning tower of Pisa, and by this means overthrew all the existing theories in regard to gravitation.

Before Leverrier, the French astronomer, "gave the Lyre of heaven another string," the scientific men of the age claimed that there could be but seven planets, because there were but seven orifices in the cranium. All this sounds very silly to us, but in all probability in the future, much that now passes current for science and philosophy, will be regarded as equally nonsensical.

The researches of Mr. Charles Darwin which led him to the conclusion that man is but an improved monkey, are manifestations of a gigantic intellect, and of untiring energy, notwithstanding the fact that he got the idea first from Hallam's "Literature of Europe." But Mr. Darwin's conclusions are almost as absurd as the arguments of those ancient philosophers. His theory was long since overthrown by the greatest scientific and religious writers. But it remained for "Wilford Hall" to utterly crush out of existence every foundation on which he based his conclusions. The scientist who now claims that Mr. Darwin has overthrown the Mosaic account of creation, while Mr. Hall remains unanswered, will render himself to say the least of it, supremely ridiculous.

A strong argument in favor of the truth of the Bible is the fact that it comes out victorious, like fine gold from the furnace, from each and every attack made by its vain, yet intelligent, scientific, yet ridiculous traducers.

Since Newton saw the apple fall, and from this accidental circumstance discovered or laid down the laws of gravitation, no one, until within the last few months, ever called in question his scientific and mathematical conclusions. But now I presume there are few who understand the calculus who will claim that all his calculations were correct.

One more example of the false conclusions to which scientists arrive, and I think the "doubting Thomas," if there be one, will agree with me that much of the science so called of this age is not science.

Until a few years ago no one ever called in question the wave-theory of sound. Now there is a prize of ten thousand dollars to the scientist who will sustain this theory against the attacks made by Wilford's "Problem of Human Life," not to mention the fact that the man who succeeds will render his name as undying as that of Newton, Kelper, or Copernicus. The great champions of this theory know that it is overthrown, otherwise they would not sulk, Indian like, in their wigwams.

Ladies and gentlemen, I would stultify myself and insult your intelligence were I to assert that there is danger of science subverting the word of God. There is no impending crisis. There was never a time in the world's history when the Bible was more read and studied than at this time. As science and civilization increase, in the same ratio is the increase of the influence of the word of God:

> "Like to the Pontic sea,
> Whose icy current and compulsive course
> Ne'er feels returning ebb,
> But keeps due on to the Propontic and the Hellespont."

It is true that France is to-day a nation of infidels; but the student of history will pardon me if I differ from him when I say that I believe had not Napoleon First been overthrown, France would to-day be a land of Bibles and religious liberty. But the star of that wonderful prodigy, after rising and shining for a time with magnificent splendor, went down, quenched in everlasting darkness. When the Prussians appeared on the field of Waterloo, "he committed himself and France to Ney, and saw his empire rest on a single charge." He whose voice had turned the tide of so many battles was overthrown, and France is still a nation of infidels. It would not astonish me at any time for another reign of terror to sweep over this proud nation.

I regard it unnecessary for me to undertake in this essay to notice all the attacks of small scientific men against the Bible. We have the most weighty testimony from scientists, such as Agassiz, Humbolt, LeComte and others, which demonstrates that there is nothing in geology, or in any other department of science, which sustains the attacks on the Bible, made by Darwin, Tyndall, Huxley, Spencer, and others. I presume the world has never produced a greater scientist than Prof. Agassiz. When living he could take the smallest scale of a fish and tell you of what species the fish was, its size, habits, and in what waters it might be found. As a geologist he had no superior. Now which shall we take, the Mosaic account of the creation, and the testimony of the greatest scientists and philosophers that it is true; or shall we take the testimony of such men as Darwin, Tyndall and Huxley, that the Bible is false?

We are told by another class of men, who grasp at anything in their blind and desperate zeal for something opposed to the Bible, that geology shows the world to have existed for millions of years, and therefore the Mosaic history is false. I beg leave to differ from them. Suppose the world is a billion years old, and that Niagara's dreadful cataract has been a million years cutting its way up to Goat Island; that does not disprove the Mosaic account of the creation. The Bible is not a book of mathematics or geology. It was not intended to teach us science, nor does it give us any satisfactory account of the world's age. True, we read that God, having finished the creation, "rested on the seventh day." But this does not prove that that day was of the same length of time as ours. With God, "one day is as a thousand years, and a thousand years as one day." Those who strive to overthrow the Bible by such arguments as this, only stultify themselves and expose their ignorance. All scholars know that many words in the Hebrew language have more than one definition. The word *yom* is sometimes translated *day*, sometimes *age*, *space*, *time*, *etc.*

In the first place geology does not show the world to be more than six thousand years old.

But if it did it is a matter of no consequence so far as the truth of the Bible is concerned. If these scientists, who arrogate to themselves so much wisdom, would only dip a little deeper into the Pierian spring, they would save themselves from some very silly mistakes. The sun and moon were not created until the fourth day, hence the period of time called "day," in the beginning of the first chapter of Genesis, could not have been measured by the rising and setting of the sun, as our days are. The inspired writer probably uses the word *yom* to indicate an indefinite space of time. The period of time may have been twenty-four hours, or it may have been a million years. We have no means of ascertaining with certainty, and if we had, it would be of no possible use to us.

I give the above so-called scientific objection to the Bible, and a refutation of it, because it is one of the strongest arguments relied on by the enemies of the Bible. I have neither time nor space to examine all their ridiculous absurdities and contradictions. Even Mr. Darwin entangles himself in a net of his own creation. He tells us in one place that man has speech because he has superior intellect. In another place he tells us that man's superior intellect is due to the gift of speech. Voltaire, after he had founded a new sect of philosophers, which were by no means remarkable for their researches and investigations, went to the French Capital at eighty-four years of age, "to seek glory and death." His whole life is a collection of remarkable contradictions and inconsistencies. It is said that "he was a free thinker in London, a cortisan in Versailles, a Christian in Voutz, an infidel in Berlin." But when death seized him, like all others of his class, he had nothing to hope for. The glory of earth had lost its charm for him when the cold, damp sweat of death was gathering on his brow. No wonder his courage wavered and perhaps failed him ere the spirit took its everlasting flight to the eternal world.

How different the life and death of Martin Luther, the great reformer, whose last words were: "Into thy hands, O Lord, I commend my spirit." How different are the last moments of infidels and traducers of the Bible, from those of such men as Cranmer, who thrust his right hand into the burning flames, saying it should first perish, because it had first offended. How different were the last moments of the martyr Sanders, who embraced the stake, saying, "Welcome cross of Christ, welcome eternal life." How different will be the last moments of many good and great men now living and fighting for the Bible, from the death-bed scene of Robt. Ingersoll, who must one day pass from earth, and be called into the presence of the great just Judge, whom he has so long and wickedly traduced! If we follow the Bible we can lose nothing, and I have no doubt that it will make less terrible to all who follow it, the bitter pangs of the hour of dissolution. We have seen already that infidelity offers no hope, beyond this life. As a dying infidel once said, "there is nothing to hold on to when death comes." When the cares and responsibilities of life are ended and death comes, (which the profound Horace said, "knocks with equal foot at the hovels of the poor, and the palaces of the kings,") who then would not rather be a faithful follower of the Bible, than to be a most profound philosopher like Socrates or Cicero, or scientist like Darwin, Tyndal or Huxley, or conqueror like Alexander, Hannibal, Cæsar or Bonaparte.

Young ladies and gentlemen, students of the Iuka Normal Institute, in your search after knowledge, forget not that the Bible is the foundation of all truth, and that true science and the Bible are in harmony with each other. Always remember there is no authority in science or philosophy except truth. Let the Bible be your standard, your guiding star, and it will, like the white plume of Murat, lead you to victory and success.

The above was an oration delivered by Bro. Dr. C. Kendrick, Jr., at the Iuka (Miss.) Normal Institute, at the commencement on the night of June 15th, 1883. H. C. B.

A man is rich enough when he has a *little more* than he has—and that is, never!

ITEMS, PERSONALS, ETC.

Bro. John F. Rowe has been holding meetings in Arkansas.

Two dollars more for Brayboy, from a brother at Pulaski, Tenn.

Bro. Elam has held a meeting at Bethel, Wilson county, Tenn., with nine additions.

A Vermont villager has his walk and front yard paved with headstones from a cemetery.

Bro. R. Clark chased and helped to capture a half-grown wildcat during his meeting at Caldwell, Texas.

We are glad to chronicle the fact that our beloved brother, Jas. E. Rice, of Clarksville, Tenn., has greatly improved in health.

Bro. J. M. Smith, of New Middleton, Tenn., has just returned from a visit to Texas. He is a nephew of Raccoon John Smith.

A young lady and gentleman of a romantic turn of mind were married while going through the famous Luray caverns in Virginia, last week.

Please do not ask us to send Popular Hymns with *shaped notes*. The book is not published with this system of notation, and is not likely to be.

Bro. Sam'l L. Dodd, of this city, has been in bad health lately, and by the advice of physicians has gone to Crisp Springs, Warren county, Tenn., for rest and recuperation.

W. E. Hall has been called to labor with the First Christian Church in St. Louis, and will begin in his new field, September 1st. Now we had come to think he was a fixture in Austin.

We are glad to note the prosperity of the *Atlantic Missionary*, as shown by the enlarged size, and also a supplement. It is a paper of good spirit, and abundantly deserves its success.

Many reports of successful meetings are coming in, and there are many additions which are not reported. Preachers are asked to send in accounts of their work, as "Church News" is read with interest.

Bro. D. B. Mizell writes from Jacksboro, Texas: "We have just finished a neat and substantial house of worship here at Jacksboro, and are visited monthly by Bro. H. D. Bantau, whom we all love very much."

Daniel F. Beatty, of Washington, New Jersey, the great organ builder and advertiser, was 35 years old on Tuesday last. Mr. Beatty is a fine-looking bachelor, worth well up toward a million dollars,—a good chance for some one.

Bro. J. S. Bell, of Bradfordsville, Ky., called at the ADVOCATE office, Saturday. He is holding a meeting at Gallatin, Tenn. Bro. Bell is an occasional contributor to the *A. C. Review*, took the ADVOCATE some years ago, and may be classed as "one of us" (old fogies.)

If you are about to commence a "big meeting," send to this office *at once* for about one dozen note edition, and two or three dozen word edition, of Popular Hymns. They will not only be useful in your meeting, but afterwards, in church and Sunday-school. See prices in advertising columns.

Judge Jeremiah S. Black, of Pennsylvania, the distinguished lawyer and former Secretary of State, died August 19th. The Departments of State and Justice were closed, flags were placed at half mast, and public buildings were draped in mourning, August 21st, the day of the funeral. Judge Black was a member of the Christian Church, and his funeral was preached by Bro. F. D. Power, pastor of the Washington Church.

General News.

A cyclone swept through Minnesota last week, causing a heavy loss of property, and some loss of life.——The yellow fever cannot be said to be making progress in the South, although new cases are reported from time to time. Pensacola, Florida, is suffering from the disease. Cases are also reported at Ocean Springs, Key West, and New Orleans, but not from official sources.——The telegraphers' strike has proved a failure. The strikers have been obliged to abandon their position of endurance, and many of the number are seeking the employment they have spurned for weeks. Those who have been taken back by the Western Union Telegraph Company have been forced to sign an agreement by which they renounce their allegiance to the Brotherhood, and promise never to join any association which shall attempt under any circumstances to dictate terms to the company either in regard to the hours of labor or the amount of pay. Apparently all have signed the agreement willingly, but some of them have since hinted that they considered the promise of no effect because it was extorted under compulsion. They all sign the contract, however, with a readiness which seems the expression of their belief that the struggle is ended.——It is expected that the New Orleans & Northeastern, which will extend the Cincinnati Southern into New Orleans, will be completed within ninety days. The trestle work twenty-seven miles in length across Lake Pontchartrain is half done, and the grading is nearly all completed.——At a refinery in Titusville, Penn., 4,000 barrels of crude oil pass through the process of purification every day. It is really cooked with chemicals in an immense iron tank, around and under which fires are built continually, after the manner of burning a brick kiln. A much larger establishment at the same place was burned a few years ago, at which time the whole hillside was a mass of flame, the fearful sublimity of which cannot be described.——A sad calamity occurred on Saturday night, August 4th, on Reevesville Circuit, South Carolina. The home of Joel Phillips was consumed by fire, and his three children were burned to death in the flames. The father was absent from home at work, and the mother had put the children into bed, and gone away to spend the evening at a neighbor's. On her return she found all burned up. The oldest child was only four years of age.

FOREIGN.—The Italian envoy at Tangiers, Morocco, lowered the flag on the consulate last week and thereby caused great excitement among the natives. The hostile act was attributed to the Sultan of Morocco not having yielded to the ultimatum of Italy, insisting upon full payment of the claims of Italian subjects The uneasiness of the inhabitants was increased by the presence of an Italian squadron in the Tangiers harbor. There was great relief in the town on the following day when a part of the fleet departed and the Italian flag was again hoisted.——The brig New Dominion, which sailed from Cape Breton for Yarmouth in 1872, and was never heard of afterward, has been found by a diver at work at Torbay Grove, near Halifax. It is supposed that she ran on an adjoining reef, and sank, with all on board, where she now lies.——Felicitos Mejia, a famous bull-fighter, was fatally hurt at a bull-fight in the City of Mexico. He was tossed into the air by a bull, which again caught him on his horns as he fell. The building was crowded at the time, and great excitement prevailed.——There have been alarming signs of another earthquake on the Island of Ischia, this time in the town of Serrara. The springs are drying up and smoke is issuing from fissures in the ground. The Minister of Public Works has issued an order for the immediate erection of huts for the accommodation of the people in case they are compelled to vacate their homes. The town of Casamicciola, notwithstanding these reports, is being rapidly rebuilt Already one hundred and fifty-four modern houses have been erected and occupied. It has been decided to name streets in the town after the King and Queen of Italy. At Ferio, another of the desolated towns, houses have been erected for the accommodation of fifty-two families.

Home Reading.

Our Girlie.

[The following lines, written on a postal card, passed through the mail recently.]

I thought I would tell
You the baby is well,
And just in front of me sitting;
With tiny bronze shoes
And little short clothes,
A-watching her grandmother knitting.

With forehead so fair,
And dark brown hair,
And lips like the roses of morning,
With eyes so bright,
With love-lit light,
And cheeks that hint of the dawning.

Her slender hand
Doth hold like a band
The heart of her gray old daddy;
But by-and-by
I fear, on the sly,
'Twill fall to some other laddie.

From the tip of her nose
To her wee, small toes,
So shapely, soft and pearly,
She can only seem
Like an angel's dream
Embodied in our little girlie.

Her cooing words,
Like the warble of birds,
Are wondrous soft and winning;
Her beautiful smile
I think would beguile
A demon back from sinning.

Her ears, like shells
From ocean's wells,
Just border the silken tresses;
Such is our baby,
The winsome baby,
The sweetest of all sweet Bessies.

On earth or in heaven
The hand that has given
Shall cover in sin or in sorrow;
And this angel waif,
As the angels safe,
Shall be ours in the endless to-morrow.

—*The Advance.*

THE BURDEN SHARED.

It was a drizzling, cold, autumn evening, when the grey sky and the stormy wind made it seem dark, although there should have been another good hour of light, for it was only six o'clock. At the door of one of the hundreds of small houses which are inhabited by the workmen in London, a clean, respectable-looking woman stood watching. Presently two little girls entered the narrow street, slowly walking in the chill rain. One of them looked hastily up as the woman called out:

"What makes you so late? Come in, Kate, to your supper, and let Carrie run home to hers!"

Kate came in with a slow step, and her little companion passed on down the street. In the little kitchen a snug fire burned, and on the hob was a big mug of hot tea A plate of bread and butter on the table stood temptingly ready for the little hungry ten-year-old school-girl.

Mrs. Mears bade her take off her damp cloak and sit down.

"You shouldn't loiter so coming from school! Father'll be in soon and Johnnie needs nursing—eat up your supper, and then take him on your lap by the fire."

Mrs. Mears was busy, and ran upstairs to finish cleaning a room before her husband, whose work was a long way from home, should get back.

Kate sat down by the big fire, and looked at her bread and butter. Four thick slices! How nice it looked, and she was so hungry. Then she divided the slices, saying softly to herself:

"Two for Carrie and two for me."

She ate her two slices very quickly, and then she turned her back on the plate, and looked fixedly on the fire. The mug of tea was next attended to, and a good saucerful poured out, for it was very hot. Kate drank the saucerful, and a little more, measuring with her finger until the tea descended to half-way up the mug. Johnnie was quiet in his cradle, mother was still scrubbing up-stairs; and Kate hastily threw on her cloak, and carrying beneath it her mug half full of tea, and her bread and butter, she went, as quickly as she could without spilling the tea, down the street. She stopped at the door of a house where a very wan, sad little face watched at the window. The face brightened, and soon appeared at the door.

"It's half mine, Carrie—I wish it was more, for you'd no dinner!" said Kate, unfolding her treasure. And she followed her school-fellow into a clean room where no fire burned, and where Carrie seemed to be alone.

"Drink the tea quickly, Carrie, for I must run home to mind Johnny," said Kate, as she watched with keen satisfaction the disappearance of her own two slices of bread and butter, and was, O, so glad she had turned her back on it at home!

That night, when Kate was asleep, Carrie's mother came. Mrs. Mears asked her in, and the tired workman made room by the fire for the pale, thin woman.

"I can't stay, thank you, but"—and the widow's voice faltered—"taint right as your little girl's meals should be shared with my poor girl!"

Mrs. Mears and her husband looked at each other and at the widow in astonishment.

You see, Mrs. Mears, it was like this: I was standin' in the wash'us, and they didn't know I was there, and your Kate ran in with some bread and butter, and some tea in a mug, and says she, "It's half mine, Carrie—I wish it was more, for you'd no dinner!" and my little girl was 'ungry, and I'd no food for her—and so she 'ad it! But I couldn't lie down in bed till I'd told you."

Tears were in Mrs. Mears' eyes, for although she knew the woman was poor, she had never thought of this! Mr. Mears spoke out manfully:

"I'm glad Kate could do that! Your husband worked many a year with me, and if I'd known times were so hard you should have had a little of my little."

Nothing was said to Kate till she was starting for school next day, when she lifted the lid of her basket, and saw two separate parcels.

"What's these, mother?"

"One's your dinner, and the other's Carrie's."

Then a blushing, grateful face looked up, and Kate whispered:

"Mother! I'm so glad! She had none yesterday, nothing to eat till—"

"You took her half your tea!" said the mother, quietly. "Always tell mother, dear, for I would never grudge a morsel of what we have to any hungry child."—*Selected.*

UNCLE SAM'S GOLD AND SILVER.

Uncle Sam has a money-house in Wall Street, New York, called the sub-treasury, which King Crœsus would have liked to visit. It contains at present, in gold and silver coin, about one hundred and five millions of dollars all neatly packed in bags, or stowed in bins, in vaults which are supposed to be burglar-proof.

In fact, they *are* buglar-proof; else, some gentlemen of the profession would have attempted them during the last forty years.

They are deep in the bowels of the earth, under a building the most massive and solid in America. The building was built as if for eternity, covering the whole basement with arches as strong as a stone quarry. Down in that marvelous understructure, Uncle Sam keeps the bulk of his gold. Doors beyond doors of solid steel protect it, these secured by locks that are wound up every night like so many clocks, which no key of man can open till they run down.

The silver vault is a spacious under-ground hall, forty seven feet long, twenty eight feet wide and twelve feet high, divided into bins of various sizes. Here are nine hundred tons of silver coin, with thirty-three millions of dollars.

The gold is all kept in bags, each of which contains five thousand dollars, and the bags are piled one upon the other in even columns twelve bags high. When the Sub-Treasury bill was before Congress, Henry Clay, Daniel Webster, and the Whigs generally saw in it the certain ruin of the Republic. Since the system was adopted, however, the sub-treasury has received and paid something more than a billion and a half of the public money without the loss of a dollar, and without disturbing the course of business.

A lady of great ability, Mrs. Lamb, editor of the "Magazine of American History," has been looking into the vaults and offices of the sub-treasury recently, and she gives us a pleasing sense of its excellent and easy working. The sub-treasurer, however, has anything but an easy time. In one day the office has paid eleven thousand pension checks, averaging twenty-six dollars each, and it is not uncommon for the treasurer to sign his name three thousand times in one morning to bond and gold certificates.

The Duc de Morny's definition of a polite man is hard to realize. "A polite man," said he, "is one who listens with interest to things he knows all about when they are told by a person who knows nothing about them."

ONLY LOOKED ON.

The music and the patriotic speeches were over with the day, but the boys gathered at evening around a bright bonfire in the streets, laughing and chattering, adding fresh fuel and stirring it to a brighter blaze. The cheerful light—and perhaps the warmth also, for it was a cool night—attracted one unlike the others of the group. A barefooted, ragged boy drew near and hovered on the outer edge of the company for a few minutes, but presently made his way nearer to the fire and stood beside it in evident enjoyment.

Then the largest, roughest boy in the crowd suddenly discovered him.

"Hello, Tatters! Where did you come from?"

The boy tried to draw back, but he was too late.

"Bare feet and such a cap as that? Well, you're too fine entirely. Don't you know that kind of a cap is better roasted?" and a quick blow sent the faded head-covering into the fire.

Its owner made a vain effort to recover it.

"That was mean, Jim," said one of the boys, faintly. The others said nothing and one or two laughed.

The forlorn stranger drew back, escaped from the group and sat down on a door-step at a little distance, drawing his ragged sleeves across his eyes to wipe away the tears of anger and grief. A pitying, indignant little face looked down upon him from an upper window, and a pair of childish eyes that had watched the scene grew tearful in sympathy, and then brightened with hope of comforting. Lily hurried away and was back in a few minutes with an outgrown cap of her brother's, a package of sandwiches and cookies that she had coaxed in the kitchen, and a bright silver dollar of her own. She put the other articles into the cap and fastened a string to it, and lowered it softly towards the boy on the steps, dropping the end of the string as it reached him.

"Why, Lily, what are you doing?" asked a voice as she drew back.

Lily shook back her bright hair and looked up at her brother.

"Doing what that speaker-man said this morning. He said, 'Let some of your blessings fall into the lap of those who haven't so much, and I did. It fell right straight into his lap, and I guess he didn't know whether it came from a window or from heaven, for he looked up real quick and queer and said, 'Thank you. Amen!' and then ran away.

Guy laughed, but Lily's face was reproachful.

"You were there by the bonfire all the time. O Guy, I don't see how you could do it."

"Why, I didn't knock his cap off," said Guy. "It was Jim Gregg; he's a rough fellow always. I didn't do anything or say anything; and the other fellows didn't either."

"That's just the trouble," said his aunt, gravely. "I, too, watched the whole thing from the window, Guy; and if I were going to talk to American boys on a day like this, I should care less about urging them to join this or that political party, than about warning them against belonging to the great party in this world—those who stand and look on. I believe they are responsible for the largest share of its evils. They do not help any good cause; they only look on and do nothing. They never hinder a wrong cause; they only watch it and say nothing. O Guy, did you ever think how our Lord's parable makes the final condemnation rest, not upon actual transgression but upon omission? 'I was a stranger, sick and in prison, and ye did it not to me.' They only looked on and did nothing."—*Ex.*

TIPSY GEESE.—A farmer's wife in Germany, making some cherry brandy, found the fruit unsound, and threw the whole into the yard. Her ten geese ate them all, and became dead drunk. She had forgotten about the cherries, and when she found her geese all in the gutter, she concluded they had been poisoned, and would not be good for food, but she picked all their feathers off for the market. What was her surprise and sorrow to find the geese as well as ever next morning, but cold and shivering! Let us hope she and the geese both learned a lesson, that cherry or any other brandy is apt to take the feathers off the backs of geese and the clothes off the backs of people.

D. HARTER'S IRON TONIC.

PURIFIES THE BLOOD

A combination of Protoxide of Iron, Peruvian Bark and Phosphorus in a palatable form. For Debility, Loss of Appetite, Prostration of Vital Powers it is indispensable.

REV. A. I. HOBBS Writes:—After a thorough trial of the IRON TONIC, I take pleasure in stating that I have been greatly benefited by its use. Ministers and Public Speakers will find it of the greatest value where a Tonic is necessary. I recommend it as a reliable remedial agent, possessing undoubted nutritive and restorative properties. *Louisville, Ky., Oct. 2, 1882.*

REV. J. L. TOWNER, Industry, Ill., says:—"I consider it a most excellent remedy for the debilitated vital forces.

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The certain way to be cheated is to fancy one's self more cunning than others.—*Charron.*

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The people whom we never contradict are those whom we either love most, or respect least.

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"My child is rosy cheeked and cured; *Samaritan Nervine* did it." Mr Wm. Schelpeper, Nichols, Iawa. $1.50 at Druggists.

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"Dr. Benson's Skin Cure has cured my Eczema." John A. Andrews, Ashton, Ill.

DR. DUNCAN'S VEGETABLE LIVER PILLS. Better than Blue Mass or Calomel. They are mild and Pleasant Try them.

'Tis a strange truth that only in the agony of parting do we look into the depths of love.—*George Eliot.*

Sick-Headache.

Mrs. J. C. Henderson, of C'eveland, Ohio, writes: "The use of two of Pierce's 'Pleasant Purgative Pellets' a day, for a week, has entirely cured me of sick-headache, from which I formerly suffered terribly, on an average, as once in ten days." Of all druggists.

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Dr R. V. Pierce, Buffalo, N. Y.: *Dear Sir*—I wish to state that my daughter, aged 18, was pronounced incurable and was fast failing as the doctors thought, with consumption. I obtained a half dozen bottles of your "Goiden Medical Discovery" for her and she commenced improveing at once, and is now strong and well.

Very truly yours,
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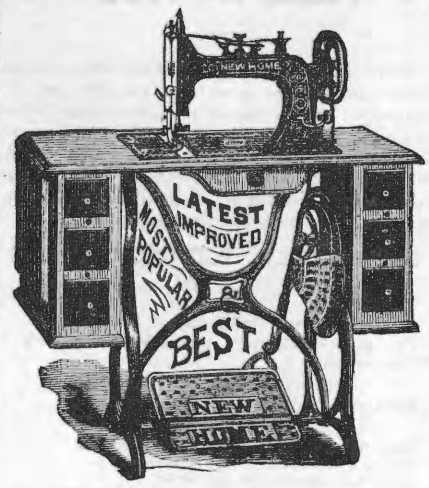

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Low Middling	9⅛
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GINSENG	1 50 to 1 65
BEESWAX—Choice	3
DRIED FRUIT—Apples	4
" " Peaches, halves	4
" quarters	3½
TALLOW	7½
POTATOES, Irish, per bbl	75 to 1 25
PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1¾
FEATHERS—Choice	55 to 60
BUTTER	12½ to 17
CHICKENS—Hens	20
Young Chickens	01 to 12½
EGGS	14
HIDES—Dry Flint	15 to 16
Dry Salted	11 to 13
Green Salted	7½ to 8
WOOL—Tub Washed	32 to 34
Unwashed, Clothing and Combing	18 to 22
Unwashed Lamb's Wool	none.
Burry One-third less	

FLOUR AND GRAIN.

FLOUR—Superfine	4 25
Extra	5 00
Choice Family	5 75
Fancy	6 25
Patent Process	6 75
BRAN—Loose Car loads, per ton	15 00
WHEAT—New	60 to 1 05
CORN—Sacked in Depot, white	54
New, from Wagon, shelled	44
" " " in ear	46
OATS—Sacked in Depot	47½
RYE—From wagon	60
BARLEY—from wagon	50
HAY—Mixed	14 00
Prime Timothy	15 00
Choice "	15 50

LIVE STOCK.

CATTLE—Best fat Steers, per 100 lb	4 25
Best Butchers	3 50
Ordinary thin Cattle	2 50 to 3 00
Sheep, Fat	2 50 to 2 75
" Stock	3 00 to 3 25
Lambs	3 75 to 4 00
Heavy Hogs	5 25
Light Hogs	4 00 to 5 00

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BACON—Clear Rib Sides	11¾
Shoulders	8
LARD—Buckets	13½
Tierces	12½
HAMS—"C. C. C."	13 to 13½
COUNTRY MEAT—Shoulder	8
Clear Sides	10
Hams	11
Lard, from wagon	11¾
BULK MEATS—Clear Rib Sides	10¾
Clear Sides	11¼
Shoulders	8½

WHOLESALE GROCERIES.

SUGAR—New Orleans (kettle) per bbl	7¼ to 8
Yellow Clarified	8⅛ to 9
White Clarified	9 to 9¼
Granulated	9¾ to 10
Crushed and powdered	10½
A Coffee	9¾ to 10
MOLASSES—New Orleans	45 to 58
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	8¾ to 9½
NAILS—10d	3 35
Horseshoes	5 00
SALT—Seven bushel barrels on cars	1 80
5½ bushel bbl	1 40
LEATHER—Oak Sole	35 to 40
Buffalo Slaughter	27 to 25
Hemlock	24 to 27
In Rough	20 to 24
SEEDS—Herd's Grass	1 00 to
Blue Grass	1 00 to 1 15
Clover	
Timothy	2 25 to 2 50
Orchard Grass	1 40 to 1 20
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Common to good lugs	2 75 to 4 50
Low leaf	5 00 to 6 00
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Good leaf	7 50 to 8 50
Fine leaf	

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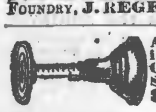

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NON-RESIDENT NOTICE.

(In Circuit Court, Sept. Rules, 1883.)

Laura S. Mill vs. Biney Miller.

In this cause it appearing to the Clerk from the allegations in the bill, that the defendant is a non-resident of the State, so that the ordinary process of law cannot be served upon him, order that publication be made in the GOSPEL ADVOCATE, a newspaper published in Nashville, Tennessee, once a week, for four consecutive week, requiring the said defendant, Biney Miller, to appear at the court-house, in the city of Nashville, on the third Monday in September next. Then and there to plead answer or demur to complainants bill, or the same will be taken for confessed and the cause set for hearing ex-parte

J. E. ALDRICH, Clerk,
By H. C. Hudson, D. C.

JNO. D. BRIEN, Sol.

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Every business house in the following list is known to us as being perfectly reliable, and responsible, and as our readers are compelled to have the various articles sold by these merchants, we think it is a favor to direct them to the best places to obtain them. We will be very greatly obliged if all who buy will state that they saw the advertisement in the

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Hogan & Hopkins, 2d Public Square.
Aldrich & Harris, 106 Union St.
John Holahan, 99 Union St.

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Paschall, Fall & Co., 57, 59 and 61 S Market St.
Dudley Bros. & Lipscomb, 84 and 86 Broad St.

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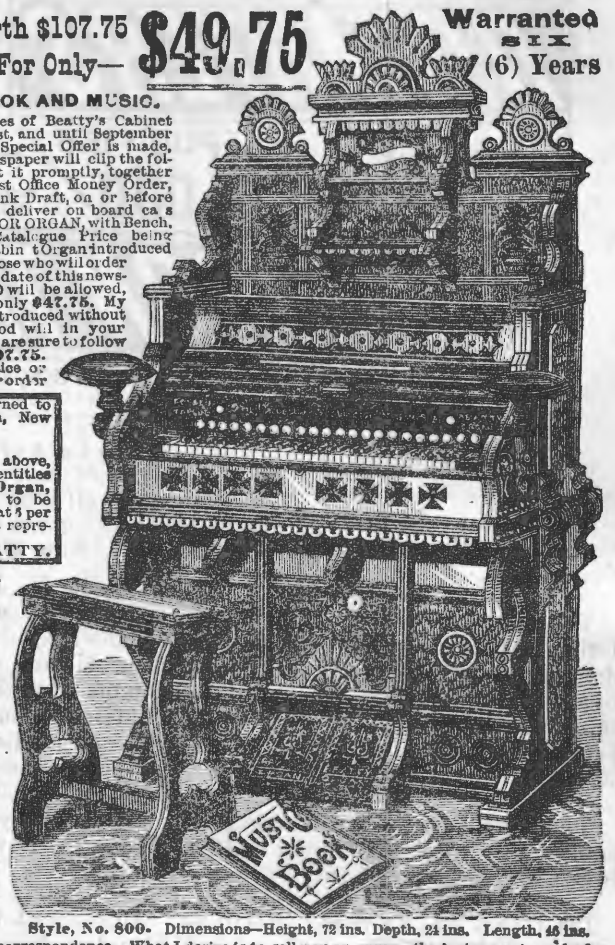

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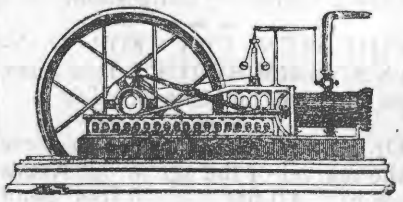

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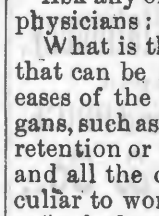

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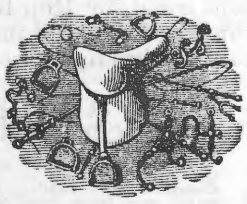

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VOLUME XXV., NUMBER 36. } NASHVILLE, TENNESSEE, SEPTEMBER 5, 1883. { $2.00 YEARLY IN ADVANCE. POSTAGE PREPAID.

EDITORS:

D. LIPSCOMB, E. G. SEWELL.

Emmaus.

O risen Christ unseen by carnal eyes,
Come thou, and fill our souls with glad surprise;
By thine inspiring presence be thou near,
By thine own self dispel our earthly fear.

Talk with us, Lord, until our hearts shall glow
With holy fire, as we thy word shall know;
O Savior, victor in the deadly strife,
Reveal thyself, thou risen Lord of life.

Walk with us, Lord, in condescending love,
Feed us with bread blest from thy heaven above;
Guide thou our steps across the earthly way,
Till eventide, that ends the changeful day.

Lead us with thee along the pastures green,
Where no night falls, no darkness dims the scene;
Through all the restful day from sorrow free,
Along the heavenly way lead us with thee.

—*Selected.*

WHAT ARE SPECULATIONS WORTH?

The religious world is full of all sorts of speculations, after which many are running, instead of adhering to the plain word of the Lord. These speculations come up in almost every possible and imaginable shape and form. And when men once take hold of a speculation, and become wedded to it, they think a great deal more of that speculation than they do of the word of God. And whenever it comes to the test, that their speculations or the word of God must go by the board, the rule is that the word of God is laid aside, while the speculations are clung to like dear life. Take for example the speculation that the Spirit of God in the conversion of the sinner works directly upon their hearts, to quicken the dead faculties of their souls, as some express it. Suppose this to be true, just as claimed, how far can this affect the responsibility of man? Just none at all. Because this, if done, is wholly the work of God, and not of man. But on the other hand, obedience to the word is the work of man, and without which he is forever doomed. He that hears the word and does it not, builds upon the sand, and his house will certainly fall, no matter what else may be done. And the great trouble is that those who believe and trust in the speculation, turn away from the word, and will not in any wise obey the word. When a man is once made to believe that the Spirit of God will enter directly into his heart to convert him, it is impossible to move him to obey the word and trust its promises. These people cannot be induced to repent and be baptized in the name of Jesus Christ for the remission of sins. They wait and still wait for the Spirit to come and do the work. And yet the one is the plain word of the Lord, while the other is a mere human speculation, without one word of authority for it in the word of God. To such as believe this speculation of the direct work of the Spirit upon the heart in conversion, you might read the words of the Spirit, "Repent and be baptized," till doom's day, and they would refuse it as Campbellism, or something of that sort, while they would cling like life itself to any ignoramus that will tell them that the Spirit will certainly work directly upon their hearts to convict and convert them. And yet every one that will think for a moment must know that the word of God *must* be obeyed, or we must be eternally condemned. All that will think at all ought to know that when they refuse the word, they will be condemned. But as to the direct work of the Spirit, if that is done at all, the Lord has that to do, and that obedience to the word will not hinder it. Therefore the man who obeys the word is safe, while the man that rejects the word, and refuses to obey it, will be irrecoverably lost, no matter what else may be done. So the man that simply depends upon the speculation is certain to fail, while the man who obeys the word is infallibly safe, no matter what else may be true. The speculation, therefore, is worth nothing, and will save no one, while the word of the Lord is worth everything, and will save to the uttermost all that obey it.

What a pity that so many people will be deluded out of their souls by a mere speculation, for which there is not one word of authority in all the Bible!

Then again, some claim that it is impossible for those once converted to God ever to turn back and be lost. This is pure speculation. But suppose even this were true; it is also true that he that continues to obey the word, and holds out faithfully in his service to God to the end of life, is perfectly certain to be saved. But on the other hand, if it turns out that only those who keep the word faithfully to the end can be saved, then those who trust to the speculation, and do not keep the word, will be forever lost. This speculation, therefore, is worth nothing to any man. Its only tendency is to delude and cheat men out of their souls. Why will men cling to these delusions, these speculations of men, and risk their eternal all upon them, when the plain word of God is in the reach of all, and all may obey and live? Truly the actions of some in this world are passing strange.

Others there are that are making a great ado about soul sleeping, or the utter unconsciousness of the souls of men from death to the resurrection. This again is speculation. The word of God does not say so. It is only what men think. But what is it worth? Suppose it to be true, as claimed, will this help to save any one? Will it cause any man to love God more, or to be in any sense a better or holier man? By no means. But just the reverse is true. Those that become infatuated with this delusion, lose their interest in the plain, practical word of God, and spend their time in advocating it, and thus miss the only chance there is for the salvation of their souls, which is to faithfully obey the word of God. These soul-sleepers, many of them, even reject the Lord's supper, and deny the existence at the present time of the kingdom of God on this earth. And besides, it is so much more cheering to believe what the Savior said about Abraham and Lazarus, in the joyful state in which they are mentioned, than to believe in soul-sleeping. Granting it to be true, and still it cannot possibly do any one any good to believe it. While on the other hand it will save all men to believe and obey the plain, practical word of God. Those who believe in, and obey the word of God, have every possible advantage over those who believe mere speculations of men They are much purer and happier in this life, and are perfectly certain of eternal life beyond the grave.

Universalism is another one of these speculations, and a very delusive one, at that. There is no one delusion likely, that is taking so many people away from the word of God, the only hope of a ruined world, as this. It encourages men to go on in any sort of sinful life, to practice any indulgence of the flesh that they may desire, without any fear of eternal condemnation. It virtually takes all fear of God from the eyes of the people, and turns them loose to do as they please. But without any argument to the contrary at present, suppose it to be true, and what can there be in it to benefit human society in believing it? Will it make men any better, more honest, more truthful, or holy? Every one that thinks is bound to know that the reverse will be true. Take away entirely the fear of future punishment from men, and the result to the masses would be fearful. But on the other hand, suppose that men never thought or heard of Universalism, but that they take the word of God and obey it; that they obey the gospel and become Christians, and then live the Christian life to its close. Everybody knows that this will make men better, purer, and holier; it will make them honest, truthful, and charitable; it will make husbands true and faithful to their wives; it will make wives virtuous and true; it will make parents true and faithful to their children, and children obedient and true to their parents; it will make all men in all relationships of life better; will make society purer and more enjoyable every way, to believe and obey the word of God as it is. And then suppose Universalism at the end should turn out to be true, will the man who faithfully obeyed the word of God through life lose anything by not having understood and believed it? Nothing, says every one, nothing at all; he is just as well off as he possibly could have been if he had believed it and confided in it all the days of his life. But suppose Universalism turns out to be false, and that nothing but humble and faithful obedience to the word of God will save men; then what becomes of the Universalist who has not obeyed the word? Will the word save him then? Nay, verily. Such will be undone forever. What then is Universalism worth? Simply nothing but to defraud men out of their souls. Why will men cling to such delusions at the peril of their souls? This much may be said of all the speculations that men ever have, or ever may invent. The true secret of most of these speculations is, that they are invented and advocated, just as an excuse for not obeying the word. Men want to live a fleshly life, and want an excuse for it. There is no safety to any living man except in a faithful submission of heart and life to the will of God. Everything that hinders from this, is ruinous to all that accept.

E. G. S.

If the church would have her face shine, she must go up into the mount and be alone with God. If she would have her courts of worship resound with eucharistic praises, she must open her eyes and see humanity lying lame at the temple gates, and heal it in the miraculous name of Jesus.—*Bishop Huntington.*

To know the pains of power, we must go to those who have it; to know its pleasures, we must go to those who are seeking it; the pains of power are real, its pleasures imaginary.—*C. C. Colton.*

It is good that we sometimes have trouble and crosses, for they make a man enter into himself, and consider that he ought not to put his trust in any earthly thing.—*Thomas a Kempis.*

THE FORM OF DOCTRINE.

SERMON XVIII.

"But God be thanked that ye were the servants of sin: but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." Rom. vi: 17.

Before calling attention to this passage of Scripture, we desire to make a few explanatory remarks. This passage is found in a letter to the disciples, and it is very important that we should rightly divide, and properly apply the Scriptures. The prime object of all the letters to disciples, is to teach Christian duty. But in those letters the writers often refer to what those disciples have done in becoming disciples. But when they do this, they always speak of it in the past tense, as something already done. But when they speak of Christian duty, they speak in the present and future tense, as something to be done now and hereafter. And when they refer back to their conversion, they generally speak of it in figurative language. In this, sixth chapter of the letter to the Romans, the apostle evidently refers to what the Romans had done in obeying the gospel, and speak of it as something past, something already done and completed. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore, we were buried with him by baptism into death." Again verse 5. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Again, "But you have obeyed from the heart that form of doctrine" The apostle speaks of it figuratively, and therefore uses words that they never used when they were preaching to the unconverted; such as baptized into Christ, baptized into his death, buried by baptism into death. Form of doctrine, planted together in the likeness of his death, none of which they used in their preaching to the unconverted. And by observing these things we can always tell when they are referring to the conversion of disciples, and when they are speaking of Christian duty. And we wish now to call the attention of the reader to the general contents of this chapter. By examining this, you will see that the apostle represents the Romans as having been the servants of sin before they obeyed the form of doctrine, but that they had died to sin, and been buried in baptism and raised up, to walk in newness of life.

So we see that death, burial and resurrection are spoken of in this chapter, and there is a fixed order in which these events must take place. First death, then burial, and lastly resurrection; and to change this order when applied to literal death, burial and resurrection, would be a violation of law, human and divine. To bury a person before he is dead, would be to commit murder, and that is a violation of law. But when a person is dead, then all law, human and divine, requires that he shall be buried, and to leave him unburied is a violation of law. But we leave these remarks here until the proper place in our sermon to apply them.

And we now call special attention to the text at the beginning of this sermon; notice the apostle does not say you have obeyed that doctrine which was delivered you, but he says you have obeyed that form of doctrine. The doctrine is one thing, and the form is another. The word form, as here used, means the image, pattern or likeness of anything, and is in this place the image or likeness of the doctrine mentioned by the apostle. In order to judge or tell whether a likeness is a good or true one, we must be acquainted with the substance, or that of which it is a form. And so in this we must know what the doctrine is, in order to understand the form of it. The question is, what is the doctrine? In answer we say, that if obedience to the form is required in order to be made free from sin, the doctrine is that by which salvation from sin was provided. But what is that? We will let the apostle answer. 1 Cor. i: 1–5: "Moreover brethren, I declare unto you the gospel, which I preached unto you, which, also, you have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures."

This is the doctrine of salvation from sin, and the only doctrine. For under the gospel dispensation there is no other sacrifice for sin, and no other blood that can cleanse from sin, but "the blood of Jesus Christ, his Son, cleanseth us from all sin." Christ died for our sins and shed his blood for the remission of our sins, and the only hope that sinners can have, that they will be saved from their sins, rests in the fact that Christ died for sin and his blood was shed for the remission of sin. But this is all we need as a sacrifice for sin. It is for all the world, and for all time. We have now found the doctrine, the form of which the Romans obeyed, and it is the literal death, burial and resurrection of Christ. And the form must truly represent this doctrine, that is, when obeyed, it must bring the person into the likeness of the death, burial and resurrection of Christ: not literally, but figuratively.

I have often thought that the idea of moulding is represented here, and if so, the doctrine, which is the death, burial and resurrection of Christ, is the mould. And as a mould imprints its own likeness on that cast into it, so every one that obeys this form of doctrine, is cast into this mould, and receives its impress, is made like it. But let us examine this form of doctrine and see if this is so. In salvation there are two parts; a divine part and a human part. But neither of these parts by itself will save. They must go together. And here we find the doctrine in the divine part, in what the Lord has done; but we must look for the form in the human part. For it was the Romans that obeyed the form. We must, therefore, examine what Christ and the apostles required the unconverted to do, in order that they might be made free from sin, and see if we can find the form in the commission that Christ gave to his disciples.

After he rose from the dead, he said, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." Mark xvi: 16. Here, to believe and be baptized are made conditions of salvation from sin. Again he said "That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke xxiv: 47. Here repentance is required in order to remission of sins; and the Savior also taught confession. "Whosoever shall confess me before men, him I will also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. x: 32. The Savior required the unconverted to believe the gospel, repent, confess him before men and be baptized, in order that they might be made free from sin. The apostles in their preaching to the unconverted required the same, and these are all that were required. So we will look for the form of doctrine in these. But where and how? We learn that when sinners believed the gospel, it made an impression on their hearts, they were pricked in their hearts. Acts ii: 37. Their hearts were changed from the love of sin, their affections called away from the love of sin and fixed on righteousness. The effect of repentance, is upon the life, to change the life from the practice of sin. Christ said, "The men of Ninevah repented at the preaching of Jonah." Matt. xii: 41. And in the third chapter of the Book of Jonah, we read that Jonah entered into Ninevah and cried, "Yet forty days and Ninevah shall be overthrown." So the people of Ninevah believed God and proclaimed a fast, and put on sackcloth from the greatest of them to the least of them. And the king passed a decree that all be clothed in sackcloth, and that they should cry mightily to God, and to turn every one of them from his evil way, and put away the violence that was in their hands." And the record says that God saw their works, that they turned from their evil ways, and God repented of the evil that he had said that he would do unto them, and he did it not. From this we see that when people repent, they turn from their evil ways.

Paul said, "godly sorrow works repentance to salvation not to be repented of," and in the case of the people of Ninevah, we have the sorrow manifested in their putting on sackcloth and sitting in ashes, and crying to God, which resulted in their turning from their evil ways, and that was what God accepted as their repentance, and upon which he spared the city. And in this form of doctrine the apostle sums up the effect of their faith and repentance upon their hearts and lives, and says that they were dead to sin, and asks "how shall we that are dead to sin live any longer therein?" Again he said, "Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." They were dead to the love and practice of sin, and in this we find the first item in the form of doctrine.

The first item in the doctrine is, that Christ died for us. The first item in the form is, that the believing penitent dies to sin. The second item in the doctrine is, that after he died he was buried; and the second item in the form is that after the sinner has died to sin, he is buried with Christ by baptism into death; and the third and last item in the doctrine is that after Christ had been buried, he was raised up by the glory of the Father; and the third and last item in the form is that after the believing penitent has been buried by baptism into death, he is raised up again to walk in newness of life. We have now found the whole form of doctrine, and how it was obeyed. And there is something beautiful and sublime in it. There is the most perfect agreement between the doctrine and the form in all their parts. The first item in the form is obeyed when the sinner believes and repents; the second and third when he is baptized. The burial and resurrection both take place in baptism, as Paul beautifully expresses it. Col. ii: 12: "Buried with him in baptism, wherein also ye are risen with him." From this, we see that a person in order to be scripturally baptized must be buried in the water and raised out of it again.

Here we wish to apply the remarks that we made in reference to the order in which the events of death, burial and resurrection must occur. First, death; secondly burial; and thirdly resurrection; and to change this order is a violation of law. And this is equally true in this figurative death, burial and resurrection, that we are considering. It is just as much a violation of the laws of Christ, the great king of Zion, to bury a person in baptism before he is dead to sin, as it is to bury a person alive literally. And we know that would be a violation of law. Christ does not authorize any to be baptized until they believe and repent. Then they are dead to sin, and it is the dead that are to be buried. But when persons have believed and repented till they are dead to sin, the law of Christ requires them to be baptized. And it is as much a violation of his law for them not to be baptized, as it is a violation of the laws of our land to leave a dead person unburied, to be devoured by the beasts of the field.

The form of doctrine is not obeyed until persons are baptized; nay, until they are buried in baptism and raised up again. Any thing that is called baptism that is not a burial and resurrection, is not the baptism taught and practiced by the apostles. And any one might as well undertake to prove that a dead person is buried when a handful of dirt is sprinkled or poured upon his head, as to prove that a person is scripturally baptized when a few drops of water are sprinkled on his head. Such can never constitute obedience to the form of doctrine; and if they never obey from the heart the form of doctrine, they can never be made free from sin and become the servants of righteousness. And from this investigation we learn that Christ, after he had provided salvation from sin by his own death, burial and resurrection, saw fit to appoint such conditions of salvation that when complied with, brings the person into the likeness of his death, burial and resurrection. And he has promised all that comply with them, and will serve him faithfully until death, that in the resurrection they shall be made like him in his glorified body. And surely no one would ask more than to be like their Savior.

But let us hear some of his promises. 1 John iii: 1: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. * * * Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him; for we shall

see him as he is." Now while the apostle did not seem to know what we would be in every respect, he seemed to know perfectly well that when Christ appeared his saints would be like him. But it may be asked in what respect will they be like him? Will it only be in spirit that they will be like him, or will they be like him in body also? Answer, "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body." Philippians iii: 20–21. This shows that our body, as well as our spirits, will be made like him. O, what a glorious thought! what a precious promise! Christ was put to death in the flesh, but quickened by the Spirit .1 Pet iii: 18: "And he rose to die no more; death hath no more dominion over him." Rom. vi: 9: And all his true followers will be raised in the same way. Rom. viii: 11: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." And as Christ, when quickened by the Spirit, rose to die no more, so all his people, when quickened by the same Spirit, will rise to die no more. In this respect then, they will be like him.

But it may be asked what kind of a body does Christ have now, and what kind of a body will his people have, when raised from the dead? We will let an apostle answer this. 1 Cor. xv: 35: "But some man will say, how are the dead raised up, and with what body do they come?" The apostle knowing that the followers of Christ, when looking forward to the resurrection, would be interested to know what kind of a body they would have; whether they would have the same kind of a body that they have here in every respect, or whether it would be different, submits the question and answers it. He first illustrates it, and in order to see the force of his illustrations, we must keep the question before our minds, that is, how are the dead raised up, and with what body do they come? The apostle says to the questioner, "Thou fool, that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain. It may chance of wheat or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body." Now the point in this illustration, I think, is this: as the seed that we sow must die or be decomposed in order to produce another body, and as the body produced is not like the grain that was sown, so the body of the Christian that comes forth from the grave will not be like the body that was deposited there. And I think this view is confirmed by what follows. He says, "All flesh is not the same flesh; but there is one kind of flesh of men, and another flesh of beasts, and another of fishes, and another of birds. And there are also celestial bodies, and bodies terrestrial. But the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. Now if so many things differ from each other in nature, we need not think it strange if the body raised from the grave differs from the body deposited there.

The apostle having now illustrated this question to prepare the mind to receive the full answer, proceeds to tell the particulars in which the body raised from the grave will differ from the body that was deposited there. Having referred to the fact that so many things in nature differ he says, "So also is the resurrection of the dead. It (the body) is sown in corruption, it (the body) is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." Here we have the full answer to the question, "how are the dead raised up, and with what body do they come?" The answer is, they come with a spiritual body, one that will never corrupt again, one that will never die, one that is strong and glorious, one that will never grow feeble with age; but remain in immortal youth and beauty forever. One that will be permitted to enter through the gates into the city, and walk her golden streets, and will have right to the tree of life, and will be counted worthy to stand among the angels and move in the society of the blood washed throng, and will be permitted to see the face of God and reign with him forever and ever. O! happy prospect, O! glorious hope, to be permitted to live in anticipation of such a glorious home.

But the question may be asked, will the saints that are living on the earth, at the coming of the Lord, be taken to heaven as they are? Paul says, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thess. iv: 16. Here the apostle says the living saints will be caught up in the clouds, and will be forever with the Lord, but does not say whether they will be changed or caught up as they lived in this world, with their bodies of flesh and blood But in 1 Cor. xv: 50–56, he says, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written. Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

The apostle is here speaking of the everlasting kingdom, and says that flesh and blood cannot inherit it. When our first parents sinned, they were separated from God, and all their posterity have lived away from God, as the prophet said "But your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear." Isa. lix: 2 And as the apostle said, "We are always confident, knowing that whilst we are at home in the body, we are absent from the Lord." 2 Cor. v: 6. No man in the flesh can see God. As long as he is in the flesh, he remains away from the Lord. But the apostle tells us the living saints will be changed in the same moment that the dead saints are raised; that they will be made incorruptible and immortal, and will be prepared for the presence of the Lord, and will be caught up in the clouds to meet the Lord in the air, and be forever with the Lord.

So all that obey the form of doctrine from the heart, and are made free from sin, and live the new life, are perfectly safe whether they die and go down into the grave, or live on earth till the Lord comes. And dear reader, let me ask, have you obeyed from your heart the form of doctrine, or are you still the servant of sin? If so, let me ask what is your wages, what does sin propose to give you for your service? The apostle says the "wages of sin is death." And it is not only death of the body, but it is the second death, which consists in being cast into the lake that burns with fire and brimstone. Is this worth laboring for? Can you afford to spend your life for such a reward? Surely not. Stop and think before it be too late. Be persuaded to obey the form of doctrine, and you will be made free from the tyrant of sin, and become the servant of God, and then have your fruit unto holiness, and the end will be everlasting life. This is worth laboring for. It is worth spending your life for, to have everlasting life, and an inheritance that is incorruptible, one that can never be defiled, and that will afford you perfect and uninterrupted happiness world without end.

J. L. SEWELL.

Harm is done by everything which tends to vulgarize religion. Religion is the highest and most solemn concern of man. Anything like an adequate conception of God will inspire a religious assembly and a preacher with awe. Everything that savors of levity or flippancy, in connection with this subject, ought to excite the deepest repugnance.—*Prof. G. P. Fisher.*

"YE CANNOT SERVE TWO MASTERS."

"Blessed are the pure in heart: for they shall see God." To see God, is to enjoy God. To enjoy God, is to enjoy the blessings which God has promised to them that love him. The blessings promised are peace and pardon in this life, and heaven, with all its glory and happiness, in the life to come. Observe, it is the pure in heart that shall enjoy these blessings. The impure in heart cannot receive them or enjoy them. The Savior said, "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and thieves do break through and steal, but lay up for yourselves treasures in heaven, where neither moth or rust doth corrupt, and where thieves do not break through nor steal." Paul says, "Set your affections upon things above, and not on things on earth." The reason for this is plain. The riches, charms, and pleasures of earth are corruptive and lead the heart away from purity, holiness and heaven, and consequently, away from lasting peace and happiness. If the heart is filled with love of earthly riches, fame and pleasure, the love of God cannot dwell in it. The heart that is set upon the sins and frivolities, the false charms and pleasures, of earth, is corrupt, impure, and must be purified from the love of these things before the possessor can receive or enjoy the promises of God. No one can enjoy a thing which he does not desire; and while the heart is filled with the love of earthly riches, fame and pleasures, there is no desire for, nor can there be any enjoyment of, the precious promises of God. It is as true now as ever, "No man can serve two masters; for either he will love the one, and hate the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." "Whosoever is the friend of the world, is the enemy of Christ."

But notwithstanding these plain declarations of the word of God, there are many claiming to be disciples of Christ, who are so heartily in love with the world that they cannot take a single dollar from their hoarded treasures of gold, silver and greenbacks to aid in spreading the gospel and converting the world, but are ever ready and willing to contribute of their time and means to the support of any worldly institution with which they may chance to be in love; such as Masonry, Odd-fellowism, Good Templarism, Democracy, Republicanism, Greenbackism, or any other worldly institution that suits their tastes or ideas. There are men, claiming to be Christians, who would give more to carry an election, than they would give to convert the world to Christ. Their hearts are filled with the love of worldly honor and fame, and the fear of the Lord is not before their eyes. There are others who, though unable to give much money to such enterprises, will spend time attending the meetings of such institutions, or political speaking, when they cannot afford to go to preaching or to any business meeting of the church. Certainly, there is something wrong here. Will the Master own such when He comes to make up His jewels? Can He say to such, "Well done good and faithful servant, enter thou into the joys of thy Lord?" Certainly not. Well may the apostle say, "Awake thou that sleepest, arise from the dead, and Christ shall give thee light." Lord help us to set our affections upon things above, where Christ sitteth at the right hand of God.

W. T. BREEDLOVE.

Woodlawn, Ark.

Leave consequences to God, but do right. Be genuine, real, sincere, true, upright, godlike. The world's maxim is, Trim your sails and yield to circumstances. But if you would do any good in your generation, you must be made of sterner stuff, and help make your times, rather than be made by them. You must not yield to customs, but, like the anvil, endure all blows, until the hammers break themselves. When misrepresented, use no crooked ways to clear yourself. Clouds do not last long. If in the course of duty you are tried by the distrust of friends, gird up your loins and say in your heart, "I was not driven to virtue by the encouragement of friends, nor will I be repelled from it by their coldness." Finally, be just and fear not; "corruption wins not more than honesty;" truth lives and reigns when falsehood dies and rots.—*Spurgeon.*

WEST TENNESSEE NOTES.

WORK IN MISSISSIPPI.

Dear Bro. Booth: I have just returned from a preaching tour in North Mississippi. I left home Monday, July 23rd. The first point I visited is Mt. Moriah, Marshall County. Here I had a happy reunion with the brethren and sisters, with whom I have labored several years. Bro. D. M. Breaker preaches for them now. I came to assist him in a protracted meeting. Here I met him for the first time; I found him a pleasant, Christian gentleman. He still suffers from rheumatism, and is considerably disabled thereby, but seems to be improving. I hope he will be enabled to visit Hot Springs this fall. I also enjoyed the acquaintance of sister Breaker, who travels with her husband and ministers to him in his sufferings. Brethren, do not forget that they are comparatively strangers in your midst, far from home and former friends. Make them feel at home in your home. Remember our Master has said, "in as much as you did it to the least of these, my disciples, you did it unto me." The meeting continued eight days. I preached eight discourses, and left the meeting in the hands of Bro. Breaker. Two were added by baptism, and the brethren comforted.

From this point, I went twenty-six miles east to Hickory Flat, an old village in Benton County. There is a membership here of about fifty. They have a new and good house not yet completed. This place is the old home of Bro. W. A. Crum, and the congregation was built up mostly by his labors. I conducted a meeting for them last year To meet again with those with whom I have labored in the Lord, is always pleasant to me. So it was here. I preached for them nine days, delivering eighteen discourses, save one. Bro. W. A. Crum was with me several days, and assisted in every way, save in preaching. He preached twice. The attendance and interest in the meeting was pretty good; not what it might have been, if the brethren were more zealous. Five were added by baptism, and I trust the brethren were edified. One of the baptized, is a son of Bro. Crum. He is quite young, and I trust he will find it in his heart to be a preacher of the gospel. He can, if he will. Bro. J. B. Armor is a solid pillar in the church in this place. He beats iron and talks Scripture every day to his customers. His faith is stronger than his great right arm, and his zeal is equal to his faith. He wields the hammer of truth as bravely as his hammer of steel. Alas, for the crooked things that come under either hammer, they are straightened out. His customers say, when they want an extra good job of work, they get the old man to talking on the Scriptures. Then the anvil rings, and the sparks fly lively; everything is lovely then. Never mind Bro. Armor, if you can't talk like Aaron, you can talk like Moses. Though he had a stammering tongue, he was, nevertheless, mighty in word and deed. So are you. Fight on, the victory and crown will come by-and-by, even though they seem to tarry. Bro. A. and all that he has, is entirely consecrated to the service of his Lord. Even a small body of such men would beat down the powers of darkness in any community. This is no fancy sketch. "Honor to whom honor is due."

From Hickory Flat, I went eight miles Southwest, to a school-house in the pine hills of Union County. Here is a congregation of seventeen members. Bro. Wm. Crum, a son of Bro. W. A. Crum, preaches to them monthly. He preceded me several days and began the meeting. When I joined him, there had been eight or ten additions, and the interest was fine. I preached eight discourses and left the meeting in his hands. When I left, there had been twenty-two additions. I doubt not, there were others. The brethren in that community have only to be faithful, to carry the cause over the head of all opposition. Bro. Crum has in him, the elements of a first-rate preacher. The brethren should see to it, that he has the means and opportunity to develop them. They will not be blameless if they do not; they have within their grasp every element of success now. If they fail to possess the land, the shame and the condemnation will rest upon them. Brethren, the victory is not yet won, but it is in your grasp; move forward and take it; lay not your armor by; every one to his post; let faithfulness be the watchword. Go forward! Make Bro. Crum your leader under Christ. See to it, that he is sustained in his praiseworthy efforts to labor in the ministry. Have *fellowship* with him in his labor. Remember, I tried to teach you what that means. May God bless you. I reached my home last Saturday evening; was absent from home twenty days. I traveled about one hundred and seventy-five miles; preached thirty-four discourses, and feel as well and vigorous as when I left home. The brethren paid me well for my labors. I found my family well, and all things well cared for. Truly, the Lord is good. Blessed be his name.

Drouth is afflicting the country as far South as I traveled—fifty miles. There has been little or no rain for seven weeks. The corn crop is well nigh a failure; and the cotton crop is greatly injured. A few miles North of the M. & C. R. R., rains have been abundant, and the crops good. B. W. LAUDERDALE.

Baily, Tenn, August 13, 1883.

JACKSON NOTES.

At the recent Sunday-school Convention held in this city, one school was represented to have been run for a year on one dollar.

Bro. Luckey, of Paris, was with us on the 5th, and conducted the Lord's day service. We learn that he preached three or more discourses, which were well received in the vicinity of Medina. Bro. Luckey says that he only preaches, when the people can do no better.

There are one thousand two hundred and fifty-nine Sunday-school scholars, of all denominations, with one hundred and sixty-one teachers, in Madison County, whose missionary contribution aggregates $14 00 per annum.

Bro. A. P. Holtsford left for Memphis on the 19th inst. We have only five working male members left, and about double that number of sisters; but few more than we had to begin with sixteen years ago. Pray for us.

J. R. WILKINSON.

Dear Bro. Booth: Commencing July 21st, I preached nine discourses about five miles from Hopkins' Crossing, in Tippah County, Miss. Great interest was manifested in the meeting; nine persons obeyed the gospel. The brethren at that place meet weekly. I next went into a community about five miles south of Pocahontas, Tenn. I have preached occasionally for the people there during the past year. A few years ago there was quite a large church at Pocahontas; but a storm destroyed their house, some of the members died, some moved away, some began to fiddle and dance, some to swear and get drunk, and the rest to do nothing. I preached sixteen discourses, the meeting was well attended, two were baptized; one from the Baptists, and thirty-one enrolled their names, making a sacred pledge to live for Christ in the future. There are other names which added to this list, will make about forty or forty-five. When I asked a brother how many of this number we might consider as reclaimed, he answered "*every one.*" I have promised to assist in holding two more meetings before my school opens W. H. WINDES.

Saulsbury, Tenn., August 8, 1883.

QUERY.

Bro. Booth: Will you please explain in the ADVOCATE, 2 Cor. v: 21? "For he hath made him to be sin for us, who knew no sin." I do not understand how Christ was made to be sin.

Bell's Depot, Tenn. M.

Geo. Campbell, Doddridge and McKnight render it, "Made him to be a sin-offering for us, who knew no sin." Hosea iv: 8, says: "They eat up the sin of my people, and they set their hearts on their iniquity." That is, they eat up the sin offering of my people. Heb. ix: 28: "So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin (sin offering) unto salvation." We cannot see how Christ could literally be sin, since "sin is the transgression of law."

FOLLOWING JESUS.

There has never been a time in the history of the world that God's people have been left without a guide. It has never been the purpose of God that they should walk alone. Not only in Eden when man entered this world fresh from the hand of his Creator did he walk and commune with God, but for thousands of years afterward, the hand of God was over his servants and guiding them in the way they should go. When Abraham was called to leave his own country and go out into a strange land, God himself promised to be with him and guide him. Thus Abraham gained strength to go forward in the discharge of his duty. When Moses led the children of Israel out of bondage God was with him. The pillar of cloud as well as the voice of Jehovah guided them by day and by night. It was their business to keep their eyes fixed steadily and constantly on that cloud, and as long as they did this and obeyed Him who made the cloud to stand still or go forward, they had nothing to fear. It was only when they refused to do these things that the anger of the Lord was kindled against them and many of them were destroyed. Hence the necessity of a guide is seen not only in the fact that one has been supplied, but also in the requirement to follow the one provided for us.

Now turn these facts if you please to the Lord Jesus Christ. Look at him as the great leader of his people. Has he the power to lead? We do not doubt it. Has he the wisdom to lead safely and infallibly? We do not call it in question. He is infinite in power and possesses all knowledge. He stands out before us as never man stood before or since. He was not only human, but divine. He was God as well as man; hence he linked together heaven and earth in one vast and eternal chain. He was made flesh and dwelt among men, being tempted and tried in all points like those whom he came to save, yet he was without sin. Hence, he knew man, and could fully sympathize with him. Who could make a more perfect leader? To whom could we look for better advice? The great trouble with the world to-day is, that they are not following Jesus. This they should do. He bids them, take up the cross and follow him. He asks all who are weary and heavy laden to come to him and he promises them rest to their souls. Then, let us all follow Jesus.—*Christian Herald.*

RIGHT-MINDED PEOPLE.

All right-minded people, says Grindon, thank God every day for His greater gifts and bounties; it is doubtful if any of us remember to thank Him as steadily for the simple and *common* things of nature, which we seem to ourselves to feel as our *right*, or at all events as so much a part of the very idea of the world as to become our lawful inheritance, and thus not needing to be considered as objects of gratefulness. A thankful spirit recognizes the goodness of God in the weakest as well as the strongest of things; and to my mind it seems that while I am thankful to Him for the lustre of the evening sky, for food and raiment, for the bestowal of friends, for the sustenance of hope and faith, for the prolongation of life—though the heart may have sorrowful tombstones in it—still I fall short and forget if I am not thankful, too, for the sweet shape and hue and odor of that seaside thistle, since it possesses not only an immaculate beauty of its own, but, associated as it is with the sound of the waves and with events long since past, becomes a keynote forever to some of the sweetest experiences of by-gone life. All things deserve such thankfulness, the commonest as well as the grandest, for the common ones are the heritage of the poor, given them "without money and without price," so that it is but simplest philanthropy to be glad for the presence of what all can enjoy without cost.—*Ex.*

God never accepts a good inclination instead of a good action, where that action may be done; nay, so much the contrary, that if a good inclination be not seconded by a good action, the want of that action is made so much the more criminal and inexcusable.—*South.*

To do so no more is the truest repentance.—*Luther.*

The Secret of a Happy Life.

A tired mother, who had been occupied all day with an active and very troublesome boy, as she sat down in the evening and thought of the numberless details into which her strength had gone, said: "After all, it is a day toward the making of a man." There was a world of truth in this brief and pointed summing up of a day's work. Nothing is so hard to overcome as the illusion of time and distance; thousands of lives are wasted because they are never freed from it, and thousands of other and faithful lives are saddened because they, too, are under its spell. The woman under the pressure of daily and nightly cares, who feels no inspiration from them, but continually dreams of greater services and nobler occupations in some other place and at some other time, is surely missing the secret of the deepest living, and is thirsting with the water of life flowing freshly about her. The man who chafes under his present burden, and scorns his place and work as small and mean compared with the thing he would do, is every day widening the breach between his ideal and his possible achievement. The masters of life—women of rich, ample nature, ripening in all strengths and graces with the years, men full of simple, teachable spirit, gathering sweetness and power as they advance—have learned to reverence the present moment and the present duty, and are convinced to the very bottom of their souls that the only road to great achievements lies through the faithful doing of the thing that lies next them. There is no magic or enchantment in life, no luck or fortune in its final possessions; it is simple sequence of cause and effect, simple and undeviating working out of the law that whatsoever a man soweth that shall he also reap.—*Christian Union.*

A Cautious Commissary.

Unless he has actually seen them, no one can form any adequate idea of the vast numbers of white covered wagons which followed our armies, carrying food, forage, and ammunition; nor can any one, who has not ac ually witnessed a panic among the drivers of these wagons, form any conception of the terror into which they were sometimes thrown. The drivers of the ammunition wagons were especially anxious to keep well out of range of shells; and no wonder, for if a shot were to fall among a lot of wagons laden with percussion shell, the result may perhaps be imagined. It was not strange, therefore, that the driver of an ammunition wagon, with six mules in front of him and several tons of death and destruction behind him, felt somewhat nervous when he heard the whir of the shells over the tops of the pines.

In looking for my regiment, I passed one of these trains. The commissary was dealing out forage to his men, who were standing around him in a circle, each holding open a bag for his oats, which the commissary was alternately dealing out to them with a bucket—a bucketful to this man, then to the next, and so on around the circle. It was clear, however, that he was more concerned about the shells than interested in the oats, for he ducked his head almost every time he poured a bucketful into a bag.

While I was looking at them, Page, a Michigan boy, orderly to our brigadier-general, came up on his horse in search of our division train, for he wanted oats for his horses. Stopping a moment to contemplate the scene I was admiring, he said to me in a low tone:

"You just keep an eye on my horse, will you? and I'll show you how I get my oats."

It was well known that Page could get oats when nobody else could. Though the wagon trains were miles and miles in the rear, and had not been seen for a week, Page was determined his horses should not go to bed supperless. Oats for the general's horse Page would have by hook or by crook.

"You see that commissary yonder," said Page, as he dismounted and threw a bag over his arm. "He's a coward, he is—more interested in the shells than anything else. Don't know whether he's dealing out oats to the right man or not. Just keep an eye on my horse, will you?"

Pushing his way into the circle of teamsters, who were too much engaged in watching for shells to notice the presence of a stranger, Page opened his bag while Mr. Commissary, ducking his head at every crack of the cannon, poured in four buckets of oats, whereupon Page shouldered his prize, and returning, mounted his horse, with a laugh, and a wink at me.—*From "Recollections of a Drummer-boy," by Harry M. Kieffer, in the August St. Nicholas.*

God Wipes Away all Tears.

There is not a tear that drops in all these cities but God hears it—God knows it. He sees the empty cradle. He sees the desolated heart, and I hear him saying, "This is the way I thresh the wheat; this is the way I scour my jewels. Cast thy burden on my arm, and I will sustain thee All those tears I am gathering in my bottle." But we say: "Why keep in heaven the tears of earth? Why that great lachrymatory on the throne of God?" Well, I do not know that the tears will always stay there. I do not know but that after a while some angel passing along will look at that great lachrymatory of heaven and find it empty. What sprite of hell hath broken into the gates and robbed that place of its jewels? This is the secret: Those were sanctified sorrows, and those tears have been changed into pearls, and now they adorn the coronets and the robes of the ransomed.—*Dr. Talmage, in the Sunday Magazine.*

Many of the best leaders of the world do not seem to lead at all. Their opinions gradually possess other minds and diffuse themselves through society, leavening as they go the lump that is entirely unconscious of their existence.

Error is worse than ignorance, for ignorance is a blank sheet on which we may write, but error is a sheet scribbled on, from which we must first erase. The Africans say, "Error is truth led astray."

Many are ambitious of saying grand things—that is, of being grandiloquent. Eloquence is speaking out, a quality few esteem and fewer aim at.—*Hare.*

If you wish to improve you may use an old saw for a prayer: "God, send me a friend that may tell me my faults; if not, an enemy, and to be sure he will."

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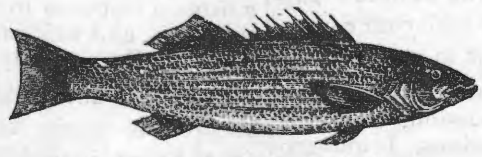

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THE GOSPEL ADVOCATE.

NASHVILLE, TENN., SEPTEMBER 5, 1883.

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CAN'T BE JUST OR FAIR.

We stated two weeks since we had written Elder Errett, protesting against his course in making charges and cutting me off from a hearing. Instead of answering the letter, he published it, and gives another column of abuse. The same was done two weeks previous, notwithstanding on August 4th he announced, "We are now done with David Lipscomb," "Until he repents and retracts, no further notice will be taken in these columns of anything he may say." When we responded to his call for proof and charges, and asked for the publication of it as we presented it, he wrote the following note:

Bro. Lipscomb: It is asking altogether too much of me to publish so lengthy an article unless you are ready to publish in your columns my reply to you. If you agree to do this, I will publish yours in full. Please let me know soon.

Truly yours, ISAAC ERRETT.

I did not retain a copy of my response, but it was to the effect that, "I had no other thought than to publish your reply. You could write such as I would not publish, but I do not anticipate it."

In view of the fact that there is no rule among papers known to me for the conduct of such discussions, and they degenerate into an endless repetition of personal abuse, each desiring the last word; wishing to avoid this, I proposed "we adopt the rule which civil courts have found promotive of the ends of justice. I suggest you can have space in the ADVOCATE, not greater than I have occupied, then I shall have space in the *Standard* for a limited rejoinder, not more than half the length of yours. If I introduce any new matter in my rejoinder, I give space for a rejoinder to it from you. I make this proposition as my understanding of what is customary in courts of justice. I am willing to follow this order, or I am willing for you to take your course, and I will try to be just and fair to you."

He responded, "While in justice I think myself entitled to close the discussion, as is the usual rule in religious discussions, I am too strong in my cause to higgle over the point. If you introduce no new matter in your reply to me, I shall not demand of you to republish what I say in reply, but leave it to your sense of justice. You will find my reply in this week's *Standard*. It is longer than your article. * * * But you can take as many more words over your proper limits as will make us even, if you wish to, in what you may have to say next."

Yours truly, ISAAC ERRETT.

I will state the arrangement proposed by me, counting Fillmore and Errett's first articles, I supposed, without counting, would make us about equal space. He agreed to it; agreed I should take the additional words to make us even; yet left an opening for him to make, as he has done, a violent attack on me in his own paper, to which I could get no chance to reply. He now charges me with violating the agreement by publishing not a "limited rejoinder," when I did not occupy as much space as the agreement entitled me to.

My first article, counting by lines and columns, contained 2,808 words. His reply contains 4,224. This would give 1,404 words to get even with him, and then 2,112 words, the half of his, for reply. That is, I was entitled to 3,516 words in reply, whereas I used only 2,984, falling short over five hundred words of what I was entitled to. Yet he gives as a reason for violating the agreement, I did not confine myself to a limited rejoinder This is a specimen of his fairness and misrepresentation, to which he allows no reply. He says I introduced new matter. I conditioned for this, and only introduced the statement of H. S. Bosworth, of Cincinnati, as to the secret understanding concerning the Fillmore bid. To this he was at liberty to reply. When he wrote that note he was so confident of his course, he did not care for the last word; still he thought it prudent to leave a gap to slip out, if pressed too closely. Now he violates his agreement, and publishes in reply of his own and Russell's, at different times, more than all I have written together, and allows no reply. Evidently he lost confidence in his cause when he saw the testimony, and his courage oozed out most wonderfully. He now fails utterly to reply to the facts I have presented, and endeavors to divert attention, and brow-beat by bitter abuse. We will see how that succeeds.

We wrote, "Do I understand you, in your last article, that you intend to give me no hearing to defend myself against the charges you make against me, after I have given you all the space asked, to defend yourself against my charges? Your last article deals very lightly with a defense of yourself, but is chiefly taken up with charges against me, every one of which (for which there is the least showing) is based upon a perversion and falsification of my language, as you can easily see, if you will get cool and look at my language. To deny me the right of responding to these charges before your readers, is an act of perfidy, worse than any with which I have charged you. If you desire to drop the matter out of the papers, I am willing to join you in publishing the whole matter in a pamphlet, asking no more space than you occupy, and we will furnish it to all our readers. I will embrace in this Russell Errett's last article. To retreat now and give me no hearing, is what no honorable man can afford. You and I both claim to be Christians—Christian teachers. If what you say of me is true, I am not fit for membership in a church, or for association with decent people. If what I say of you is true, you ought to repent of your course. I hold myself accountable for any scriptural tribunal for what I write or do as editor, as well as what I say or do in any other capacity. I have written a response to your last, but concluded to write this, and wait until I have time to hear from you. Respectfully, DAVID LIPSCOMB.

Instead of answering this privately, he violates his promise made August 4th; violates professional honor in publishing a private letter (for which we care naught); publishes it, declines all of our propositions, and abuses us for over a column. The length of his article, with one from Russell Errett, (which we desire to publish as conclusive of the truth of our charges,) alone has prevented our publishing and replying to it. The two contain more than all we have written on the subject. We will next week publish in the form of a supplement the conclusion of the whole matter. D. L.

MEETING AT CATHEY'S CREEK, TENN.

The above meeting began on the fourth Lord's day of August, and continued until Thursday night, when we were compelled to leave, on account of the appointment made at Bethel, Ky. But we left young brother Godwin to preach Friday, and Friday night. The meeting was largely attended, from beginning to the time we left. We never saw people seem to be more interested in preaching, listening with the most profound attention, and interest increasing regularly on, as long as we remained, and we hope to hear that it continued on to the close. When we left on Thursday night there had been seventeen additions by confession and baptism, two from the Baptists, two from the Methodists, who had been immersed, and four reclaimed, making in all twenty-five. We regretted to leave so soon, but were compelled to do so, or miss an appointment elsewhere.

This is one of the oldest, if not the oldest, congregations in the county, and perhaps the largest in numbers. There is a very large number of young people there, and we do hope they will raise up a few young preachers. They certainly have young men enough among them to do so. The young brother Godwin we left to continue the meeting, is from Boston congregation, of Williamson county, Tenn., and has been attending Bro. Larimore's school, and expects to return again. He has been preaching recently in Perry county, this State, with very good success, and we hope will make a faithful, useful man. Bro. John M. Morton lives about three miles from this congregation, who has in past years done much preaching throughout this section of country, and we hope he will go to work in earnest again, and that he may be instrumental in doing great good in the cause of primitive Christianity, and in the edification of Christians. He is certainly competent to do so. He had a discussion near where he lives with a Mormon preacher a year or two since, giving Mormonism a blow from which it will not soon recover. We hope the brethren at Cathey's Creek will take great pains to train up the large number of young members that they have among them, and get them interested in the weekly meetings. If they would secure the services of some good music teacher for a while, and get them interested in singing, it would be both interesting and beneficial. The cause of truth has but little opposition in that community, and they have it in their power to do great good.

They have one preacher in their congregation, brother T. J. Brooks, who has been preaching round on the outskirts of the neighborhood in school-houses, and we doubt not this work was at the foundation of some of the additions that we had during the meeting. We hope he will do more and more of this sort of work, and that the brethren will assist and encourage him in so doing. Bro. Brooks has proved himself to be a true and useful man, and he deserves encouragement, which we hope the brethren will continue to give, and that they will increase more and more in such work, until that congregation shall be the mother of many others. E. G. S.

Every solitary kind action that is done the world over, is working briskly in its own sphere to restore the balance between right and wrong. Kindness has converted more sinners than either zeal, eloquence, or learning; and these three never converted any one, unless they were kind also. The continual sense which a kind heart has of its own need of kindness, keeps it humble. Perhaps an act of kindness never dies, but extends the invisible undulations of its influence over the breadth of centuries.—*F. W. Faber.*

TEXAS WORK AND WORKERS.

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ON THE WING.

I left home Saturday before the fourth Lord's day in August, to hold a meeting at Hope, Ark. Am at this writing in Hope, and prospects for a successful meeting good. The cause of Christ is looking up in Arkansas. Glorious meetings are reported from all quarters. Bro. W. J. Hudspeth, a noble young preacher of Arkansas, is with me in this meeting. He comes flushed with victory, having just closed a meeting seven miles from Hope, with twenty-one accessions. Several of the brethren there are in attendance here. Bro. H. A. Smith, of the *Messenger*, is also with us, and is doing noble service in singing. He is a good preacher, and sings well, and an untiring worker. He is bound to make life a success. If you should ever meet him, he will probably try to sell you a good book.

The brethren in Hope have built a neat and comfortable church house since I was here last year, and have it fitted with handsome chandeliers, comfortable seats, and a neat stand, instead of *pulpit*.

We hope for success in this meeting. Hearing good, and some interest manifested. Those we baptized here one year ago, are alive and at work. They are still zealous in the Master's cause.

As usual, the Methodists are running a protracted meeting just at the time we are. We have never failed to find a protracted meeting in progress when we attempted to hold one. Why is this thus?

FOR THE BIBLE CLASS.

How many of our readers ever noticed that the last half of the second chapter of Jude is printed backwards?

What death did Christ fear, and what was the cup he prayed might pass from him? Heb. v. 7.

Through how many persons did the tradition of the creation have to pass to get this side of the flood?

SHOULD DISCIPLINE BE BY THE ELDERS?

Dear Bro. Poe: Does the Bible teach that church discipline is to be enforced by the elders only? Please answer in G. A. May the Lord bless you abundantly.—[W. W. Vick, Circleville, Texas

Bro. Vick's query on this subject leads us to say that the elders are placed in the body to rule. We think that qualified elders alone are the judges of matters of discipline. They should hear, decide, and settle all matters of church discipline. They are to act for the church as a father acts for his children. In doing this, they only execute the law of Christ. They can do no more.

Dear Bro. Poe: I have just closed a seven days' debate at this place. My opponent was a Cumberland Presbyterian preacher of high standing. The attendance was from five to seven hundred. The attention was the best I have ever seen in any public assembly. On the evening that the debate closed, the immense crowd sat for four hours without intermission, and listened with the greatest interest. The brethren of New Hope church put this work on me; but the work was made easy and pleasant by their united action and hearty support. We do not claim victory or success by what the brethren say; but the united voice of Baptists, and men of "no creeds," say that we met every issue with the word of God. The setting up of the church, the action and design of baptism, were the questions.—[W. H. Wright, Bedford, Texas.

LAYING ON OF HANDS.

In this article it is my purpose to offer a few suggestions in reference to the "Laying on of Hands." I begin with the question, Is the practice of setting apart a person to the work by prayer, fasting and the imposition of hands, found in the Scriptures? Again, is there a word in the Scriptures that means to ordain in the sense of investiture of authority to perform any work? Again, is there any evidence that by this course the seven were made deacons, evangelists, pastors, or other officials? We find that at Antioch, after Paul and Barnabas had labored about ten years in the proclamation of the gospel, that the seniors "fasted, prayed and laid their hands on them, and sent them away." Acts xiii: 3. Now had they been laboring authoritatively up to this time as evangelists? Can any say they had not? If not, what additional qualification was at this time conferred? My impression has been, the only object had in view was to "commend them to the work" to which the Holy Spirit had called them—*i. e.*, to go to Asia Minor as preachers of the gospel of the Son of God. Is there any such idea in this passage as *making officers*?

Recently I rode out six or seven miles from Austin to hear a brother preach whom I had never seen. When I arrived, and was introduced to him, he insisted that I should preach; said he was not a preacher, was only an elder, to talk to and admonish the brethren, (and this too at a place where he had not his membership,) and was there simply in the capacity of an elder to exhort to good works. I call up this, to show the influence that this subject of ordination by the imposition of hands to invest with authority, is having upon the brethren. This brother believed that no one should preach, unless he had been set apart to the work by prayer, fasting, and the imposition of hands.

This brings to mind an incident I remember to have read, years ago. An aspiring youth said to an aged brother, "I want to preach the gospel." He answered, "It is your privilege, if you have the ability, and the consent of the brethren, and a desire to honor your Maker." "But," said he, "I want to be ordained to preach, by prayer, fasting, and hands laid on my head." He answered, "Gospel preachers are not made in this way."

This young man wanted to thus be initiated into the *preacher's office*. He went elsewhere and *had it performed*.

But to the question, How are preachers made? It has been my impression that the children of God step by step rise to useful work in the congregations. "By speaking the truth in love, we grow up into him in all things, even in Christ, from whom the whole body fitly joined and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. iv: 15–16. We know of no machinery by which infants can be instantly transformed into persons of age, experience and wisdom. Are not evangelists scripturally made by being taught and raised up in the body of Christ, and educated by the influence and instruction of the church, and in time become useful and efficient members of the body? Do not persons become elders, qualified to take the oversight of the congregations, by the same process? Right here another question follows. How must the churches give their servants to the work for which they are qualified? Bro. Fanning contended that "laying on of hands" should be rendered, "extended unto them hands." It occurs to my mind that this rendering carries with it weight. When Paul and Barnabas, well tried and faithful ministers of the word, were sent unto Asia Minor, the teachers and seniors fasted and prayed, and extended their hands unto them, and sent them away. It seems to me that there is significance in this rendering. I can see none whatever in the other.

Bro. Fanning's words are as follows: "The members of the church should be separated for every department of labor. The fasting and prayer are becoming and full of meaning; and while we hesitate as to laying on of hands on the head, the ancient custom of extending hands unto each other, is not only full of meaning, but is also the token of all solemn covenants between friends, and especially between the people of God."

This was the act by which the early Christians expressed their hearty sanction to the cause of each other, and thus they bade each other God speed. Each one must prove himself an efficient laborer. Hence Paul's admonition to Timothy, "Lay hands suddenly on no one," *i. e.*, "extend hands speedily to no one, *i. e.*, see that all placed in very responsible positions are fully competent for the labor. Prove them by their works and to be slow in encouraging any one upon doubtful report." These thoughts will suffice for this paper.

Austin, Texas. JOHN S. DURST.

Bro. Poe: Saturday morning before the third Lord's day in August, I boarded the west-bound train of the great Texas & Pacific railway, for Eagle Ford, the first station beyond Dallas City, where we were met by Bro. J. W. Good, and conveyed to his hospitable mansion on Grapevine Prairie, near Sowers village. I began preaching there at night to a good audience. On Lord's day morning the house was full. Bro. W. H. Wright, of Bedford, Tarrant county, came in the evening and preached at night. I preached only at night during the week, and closed the fourth Lord's day night with the largest audience I had during the meeting. There were seven added,—five by baptism, one of them from the Missionary Baptist society, and two young men restored. The brethren considered the meeting a success, (although the number added is small,) as was demonstrated by paying me liberally (nearly $40) for my time and labor. I never was paid half as much before for the amount of labor. Considering that money is scarce at present, their action should put to shame many congregations of Christians.

I think it proper to say a word about

THE WRIGHT–BAKER DEBATE,

Which had just been concluded at Bedford, some eight miles west of where our meeting was. The brethren were rejoiced and strengthened by it, and more than satisfied, as was proven by making up a purse of sixty dollars in cash, and presenting it to Bro. Wright.

I think it should be mentioned also that

BEDFORD CHRISTIAN ACADEMY

Will be opened there in September, by brethren J. H. Smithers and Prof. Heinbaugh, the latter formerly a distinguished educator of our grand old Tennessee.

I arrived at home, Monday, August 27th. Found all well and much improved in health. Thank God, and the brethren at Sowers.

Mineola, Texas. W. LYLES.

Dear Bro. Poe: Our meeting in San Augustine county resulted in thirty-two additions. Bro. Ware deserves a great deal of credit for his firmness and devotion to the cause of truth. The meeting was held near his home. While I had to do the preaching, Bro. Ware and other brethren assisted in other ways. I am engaged in a protracted effort here. Two added up to date.—D. A. Leak, Melrose, Texas.

New Advertisements.

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CHURCH NEWS.

The church at Damascus commenced a meeting the eleventh inst, and closed the nineteenth, with fourteen additions; ten by confession and baptism, two from the Baptists, and two took membership. The preaching was done by Bro. B. B. Sanders and G. W. Archer. Bro. Sanders preached the first three discourses, and Bro. A. did the rest of the preaching. Both these brethren won a place in the hearts of the brethren and community. The preaching was excellent.—[J. M. Lindsey, Corona, Lee County, Miss., August 19, 1883.

As I presume you have received no report from this section, in regard to the result of our meeting at Holly Hill, I will give you the result thereto. Our meeting commenced Saturday before the first Lord's day in August, 1883, closed Friday morning following. Bro. John Johnson, preacher in charge; result, eight additions, seven from the world, one from the Methodists. God blessed our meeting, crowning it with success. May our cause still continue to flourish because our faith is built upon the "rock that is higher than I."—[James O. Lewis, Alberton, Henderson County, Tenn., August 16, 1883.

Brethren S. T. Sewell and W. S. Morton held a meeting with us at Shoal Bluff, including the first Lord's day in this month, (August), commencing on Saturday and ending on Friday following. Preached fourteen discourses, which resulted as follows: Added to the fold of Christ, twenty-two by confession and immersion; four took membership, and one restored. The brethren set forth the gospel in such a plain and simple manner, that the people were like the Corinthians in the days of Paul, they heard, believed, and were baptized. The audience increased daily. manifesting a deep interest. Could the meeting have been continued a few days longer, I think there would have been several more added to the cause of Christ. Give God the glory.—[William Smith.

I have just closed a series of meetings of six days in Limestone County, Ala., resulting in thirty-one additions; ten from the Baptists, four from the Methodists; balance from the other part of the world. One Baptist preacher made the good confession, and goes on his way preaching the gospel in its purity. We organized a congregation of fifty-one members, we preached in the woods; had no house. We left too soon in the midst of a good interest, would have had a grand success if I could have stayed longer, but had to leave to meet an appointment in the edge of Marshall county. We left the few scattering members that we gathered together greatly encouraged, and the new ones full of zeal; they are going to build a house right away. I preached at a neighbor's house on Thursday night before starting to the above meeting and had four additions; three from the Methodists, one by confession. Still they come.—[H. C. Abernathy, Minor Hill, Tenn., August 23, 1883.

The fifth Lord's day in July Bro. F. M. Davis and I met to have a protracted meeting on Lick Creek at Beasley's Chapel, (Bro. Davis gave the house the name in honor of old Bro. Beasley, who is now dead, while we were there), while we were there we had much rain, small congregations and little interest; and for these reasons, we closed Wednesday night. Thursday I met Bro. Tatum at Elmwood. While there I preached two discourses to encourage those who came into Christ during my meeting last summer. One reclaimed at this place. We hope his efforts will be stronger for doing good than they were before. The first week in this month I aided Bro. Tatum in a meeting at Dunlap. At this place three were added. From Dunlap, I went to Pennington's Peak, remained there almost a week. At this place five were added. During this meeting the smallest man in Tennessee united with us upon the Bible. His age is thirty-three years, height forty-four inches, weight forty-four pounds, name R. B. Hogwood. Bro. Hogwood has a good mind and converses finely.—[F. C. Sowell.

I wish to make a report through the GOSPEL ADVOCATE for the satisfaction of the brethren. As I reported last spring that I had received forty-five dollars last fall from the brethren in Middle Tennessee, I wish to state to those concerned, that as I failed to get enough to employ a preacher all the time, the brethren here employed me a part of my time, and that I have been preaching with some success in destitute places. I closed a meeting of ten days in the edge of Alabama last Monday night, with seventeen additions; thirteen by immersion, three from the Baptists, one came back that had strayed off. Bro. Herren assisted in the last named meeting. —[C. Jones, Gordon Springs, Whitfield County, Ga., August 24, 1883.

As I have not written you anything for some time, I have concluded to send you a report of my last three meetings. I began a meeting at Liberty school-house, in the northern part of Sumner county, on Saturday night before the fourth Lord's day in July, and closed on Friday following with eleven additions; two from the Presbyterians, one from the Methodists, seven from the world, and one restored. At this place we had one brother and two sisters, they being his wife and daughter. We have now a congregation of thirteen, which agreed to go to work at once. I began a meeting at Smyrna, Warren County, Tenn., on Saturday before the first Lord's day in August, and closed on Friday following with twenty-nine additions; one from the Baptists, one restored, and twenty-seven from the world. At Philadelphia, Warren County, on second Lord's day in August, and closed on Friday following with five added; two by relation and three by baptism. On third Lord's day I preached at Antioch, Warren County, and one man made the good confession and was baptized the same day. The brethren at these places seem much encouraged.—L. R. Sewell, Gallatin, Tenn., August 24, 1883.

I will give you a report of my meeting at Low Gap Springs, in this county, commencing the second Lord's day in this month. The immediate result of the meeting was five confessions and baptisms. We have no congregation at this place. We had a Methodist preacher, who attended the meeting. In conversation with me on the subject of baptism, he said that no man could take the original Greek and show any action of baptism at all. On Tuesday, at eleven o'clock, I stated to the audience that I was going to talk on the action of baptism at four o'clock; also, I stated that there was a brother present, who said that no man can take the Greek and show any action of baptism, and he preaches and practices baptism, and I said I would like to know how he knew what baptism is, when no man can tell that there is any such thing as baptism. I also requested that this Methodist brother should be there, and when I read the Scriptures on the subject of baptism, he should give us a better rendering of the Scriptures than we had; for I claimed that the Scriptures as we have them, are correct. I stated that I was going to show that baptism was a burial and a resurrection, and he, as a Christian, was bound to show me the error of my way, for God would hold him responsible for withholding the truth from me and this audience to whom I was preaching; for if what I was preaching was not the truth it was a lie; therefore, if they believed a lie, they would be condemned, because they did not receive the love of the truth. He said that water baptism was only to show that we had been baptized with the Holy Spirit. I asked him if he had been baptized with the Holy Spirit. He said that he had. I then said to him and the audience that the like gift always produced the like effect. Therefore he was able, like the apostles, to speak in all of the different dialects under heaven, and I made a special request of him to be on hand at four o'clock. So he was on hand, but when he was called upon to show that the word of the Lord was not correct, he said that he would not try to change it from the way I read it. The immediate result was, when the invitation was given, two Methodists came forward and made the good confession, and were buried in baptism. To the Lord be all the praise.—[T. I. Teagle, Clarksville, Johnson County, Ark., August 22, 1883.

Obituaries.

We are called on to record the death of Bro. John P. Thompson. Bro. Thompson was born September 19th, 1853. He confessed the Savior, and was baptized by brother J. L. Sewell, at Antioch, Rutherford county, Tenn, sometime in 1871. Bro. Thompson lived a devoted Christian life until death, which occurred July 3rd, 1883. He leaves a wife and three little children to mourn his loss, and to battle with the troubles of this life. He leaves a large circle of friends and kinsmen to mourn his loss. He died with bright prospects as to his final rest. May our heavenly Father hear the cry of his little and helpless ones.

A. ALSUP, JR.

It becomes my painful duty, as one who loved her, to record the death of sister Mary E. Derryberry, who fell asleep in Jesus, August 2nd, 1883, aged 38 years, 9 months, and 8 days. She was married, April 22nd, 1868, to C. W. Derryberry, with whom she lived happily until last winter, when she was afflicted with hoarseness, which terminated in consumption. She bore her affliction with meekness, talking frequently of death, and expressing a willingness to go at the Master's call. She leaves a husband, five children, one brother, and many friends and relatives to mourn her loss. May the hand of Him who doeth all things well, be the shield and hiding-place of the bereaved, and may they look forward with bright anticipation to the happy reunion of the finally faithful.

Lasea, Tenn. KATIE DERRYBERRY.

Lizzie Brown, the sweet little babe of Bro. W. A. Howard and Sister O. A. Howard, was born October 13th, 1881, and was taken across the dark river of death by the death angel, August 13th, 1883. This tells us one more tender bud has been clipped by the power of God, and has been transplanted in the garden of sweet rest, where it will forever bloom in perfection. It is true the tie which bound dear little Lizzie Brown to her parents had become very strongly fixed; therefore the wound was very hard to endure. The dear parents can have their little one here no more with them, but they can meet it on the other shore, where the sad word farewell shall not be known, if they continue to walk in the path of holiness. How grand and sublime it is when we think of heaven with its rich blessings, and can say, none but the pure in heart shall be there.

F. C. SOWELL.

Elisha said, "If the righteous obey, and serve the Lord, they shall spend their days in prosperity, and their years in pleasures." This was verified in the life of Bro. Daniel Merritt Hodges, who was born February 10th, 1809, and obeyed the gospel in 1847, under the preaching of the lamented Tolbert Fanning, at Moulton, Lawrence county, Ala., (about the time of the Fanning and McMillan debate. He died May 27th, 1883, being 74 years, 3 months, and 13 days old. He was born in South Carolina, (Greenville district,) and moved to Morgan county, Ala., when about 22 years of age. He was a tanner by trade, and by close attention to his work, by honest industry alone, he gathered about him three good fortunes, two of which he gave up to the last mite to pay the debts of friends for whom he had endorsed. Each time he began with nothing and accumulated a fortune, not by stinginess and hard living (for the comfort of his home was proverbial,) but by honest industry and prudent economy. Paul says, * * * "Let him (the Christian) labor with his own hands, at that which is good that he may have to give to him that needeth." It was our pleasure on the 5th Lord's day in July to hold up the example of this good man to a large audience, and call their attention especially to the above Scripture, and call for one instance in a life of fifty-two years in North Alabama, where he had received a dollar without giving a dollar's worth in return. If the world was peopled with such men, legislators, judges, sheriffs and jailors, would have to go to work or perish, and lawyers would be a thing of the past, living only in history and song. Brother Hodges leaves a wife and several children (all grown except two or three) to mourn his loss. Some of the children, I am sorry to have to say, are with no scriptural ground of hope to ever live with him again. May God be merciful and bless them, and grant them space yet for repentance and the acceptance of the truth.

A. C. HENRY.

HELP THROUGH HINDRANCE.

Sometimes, when we are very anxious indeed to go forward in some desired direction, it seems as if every thing combines to hinder us. There are unexpected difficulties. Certain things which must be done are postponed by troublesome interruptions, or we are laid aside by illness, or distracted by cares and fears. Let us remember that often our best help comes through our apparent hindrances. Let us be very sure that God knows what is best for us in the common every-day affairs of life, even as in the critical and uncommon days which we set apart as the memorable ones. There is room for the exercise of that sweet Christian grace, patience, in the conduct of our lives at home, and in our intercourse with our families and friends. Let us be content to have our favorite pursuits interfered with, and our agreeable duties pushed aside by those we find less pleasant, if so the ordering that is better than ours shall ordain.—*M. E. S., in Christian Intelligencer.*

As water runs down from the swelling hills, and flows together in the lowly vale, so grace flows not but into humble hearts.—*Augustine.*

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BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

TEMPORAL BLESSINGS.

With the view of answering the last article of Bro. McQuiddy, published in the ADVOCATE of August 15th, and of setting forth more fully what appears to me to be the Scriptural doctrine concerning God's care for his faithful followers, I design to consider several questions pertaining to temporal blessings. The subject has been much neglected, and therefore it behooves us to study diligently with an unbiased desire to know the truth. God's promises concerning temporal matters are just as true, just as certain to be fulfilled, as are those concerning spiritual things. He is just as much a God of truth when he speaks concerning food and raiment, as when he talks about the salvation of the soul. He is just as certain to keep his word in the one case as in the other. The only questions, or at least all important ones, concerning the matter, are (1) What does he promise? and, (2) Upon what conditions does he promise? We turn to the word of God for answers. Let us not fail to look with the resolute determination to believe the records, and to regulate our lives according to their teaching. What does God promise to give us for our welfare in this life? In reply to this, I cite first, 1 Tim. iv: 8, "For bodily exercise (physical labor) is profitable for little; but godliness is profitable for all things, having promise of the life that now is, and of that which is to come. Faithful is the saying, and worthy of all acceptance. For to this end we both labor and suffer reproach, because we have hoped in the living God, who is the Savior of all men, especially of believers." The apostle then adds, "These things command and teach." From this extract it is clear that there is profit in manual labor. The man who is industrious, and economical will have food and raiment in abundance at least as long as he is able to work. But godliness is superior to "bodily exercise" in that it is profitable for all things, having promise of the life that now is, and of that which is to come. And then, lest some one should accept this as the rule, but fear the exceptional cases, Paul emphasizes by saying, "Faithful is the saying and worthy of all acceptance." He then reminds us that God is the Savior of all men, but especially of believers.

When the apostle says that godliness has promise of all things, that it is profitable for this life and for that to come, he simply gives us another expression of the doctrine that all things work together for good to those that love God. By reading Matt. vi: 25–34, we see that the Savior specifies food and raiment as among the blessings that he will give. There is no record that any Christian while in the discharge of duty has starved to death. Such a case could not happen without making Jesus a liar. He has said, "Seek ye his kingdom and his righteousness; and all these things shall be added to you;" and when a man fulfills his part of the contract by entering into the kingdom, and by doing right eousness, the power of God and the resources of the universe are pledged to him. It is not possible, therefore, that he should fail to receive any of these things that he may need. In this connection read Matt. vii: 7–12. In this passage, Jesus, while speaking about food,—bread and fishes,—most vigorously declares that God is much readier to give good things to them that ask him, than we are to give good gifts to our children.

Now I call the attention of the reader to an extract from Bro. McQuiddy's article. He says: "Bro. Harding professes faith so strong that he presumes to find blessings where God never promised them. He *thinks* God will do something *when* and *where* he has not promised it. In short, he has such strong faith that he *honestly thinks* God will do what he has not promised to do!" I don't like this loose sort of writing. I would like for Bro. McQuiddy to tell what it is that I expect God to do, that he has not promised to do. I have said, there is no want to them that fear the Lord (see Ps. xxxiv: 9;) I have exhorted, "trust in the Lord and do good; and verily thou shalt be fed," (see Ps. xxxvii: 3;) I have said, "No good thing will he withhold from them that walk uprightly," (Ps. lxxxiv: 11); "Lay not up for yourselves treasures upon earth, but lay up treasures in heaven; for where your treasure is, there will your heart be," (See Matt. vi: 19); I have said, you do not need to lay up treasures upon earth, for if you will seek his kingdom and his righteousness, he will give you all that you need, (See Matt. vi: 33); I have even gone so far as to say, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not," (See Luke xii: 33,) for all things work together for good to those that love God, (Rom. viii: 28), and they that seek the Lord shall not want any good thing, (See Ps. xxxiv: 10). All these things I have said, and many more like them, but I am not conscious of having presumed "to find blessings where God has never promised them;" for in writing upon this question, I have confined myself to what is promised to the Christian, to the devout servant of the Lord; and it is certain that I have not found any blessing that is not promised to him; for God promises him all of them; he says he will not withhold from him anything that is good, but will have everything co-operate for his welfare.

Bro. McQuiddy wants to know if Abraham would have obtained the blessing had he disobeyed the Lord by going into France instead of Canaan. Then he says, "So Bro. Harding's theory expects blessings where the Lord has never promised them." Have I told anybody that he might expect these blessings while living in disobedience? The commission says, "Go, preach," and Paul directs the young preacher to give attendance to reading, to exhortation, to teaching; to meditate upon these things; to give himself wholly to them, that his profiting may appear to all. He tells him to preach the word; to reprove, rebuke, exhort with all long suffering and teaching. Now I have said that the Christian who does these things in loving obedience will be blessed with all he needs for time and eternity. Do not the Scriptures maintain me in this doctrine?

Concerning the question, to whom shall we look? I have one question to ask Bro. McQuiddy. Were a builder to contract to build him a house, and were this builder to put a lot of hands at the work, to whom would he look for the fulfillment of the contract? to the hands or to the builder? Jesus has contracted to supply him who seeks the kingdom of God and his righteousness with all that he needs, hence we should look to him and not to the servants by whom he sends his gifts, by whom he does the work. As to the matter of miracles, I will have something to say about that in another article.

He that will lose his friend for a jest deserves to die a beggar by the bargain.—*Fulton.*

CHURCH NEWS.

On third Lord's day of August, Bro. A. Music, of Ky., and I preached at Fall Hill school-house; had six additions; three from the world and three from the Baptists.—[S. P. Metcalfe, Holston, Washington County, Va., August 28, 1883.

Bro. John P. Tuck and myself had a fine meeting at Pleasant Valley, Obion County, Ky. Twelve were added up to the time of my leaving. J. P. T. continued the meeting. I will be with the church at Big Springs, Jackson County, Tenn., the first Lord's day in September.—[J. Harding, Bowling Green, Ky., August 20, 1883.

I have just returned from Pleasant Grove, Lawrence County. Began on Lord's day, continued four days, preaching twice per day; result, eighteen added to the body at that place. I go to morrow to Mt. Hope, and thence to Russellville. Shall be gone one week, or perhaps more.—[A. C. Henry, Hartselle, Ala., August 31st, 1883.

Our meeting at Berea closed Friday night; had five added by confession and baptism, and one prodigal restored; congregations usually large, and attention good. Bro. Cave is an earnest, effective preacher. We all learned to love him much; hope to have him with us again soon; will meet me at South Harpeth on Saturday before the third Lord's day in September, or on Lord's day morning.—[E. B. Cayce, August 27.

We closed our protracted meeting with the church at Union, two weeks ago, with twenty-five additions; and commenced immediately with the church at Salem, and up to date we have had fifty-five confessions. Please speak a word to the brethren in behalf of the Montgomery church, that work is pressing very much.—[H. J. Brayboy.

As it is convenient, I will drop you a few lines. Brother C. W. Sewell, of Falls Co., has been preaching for us this year. He has had about twelve additions by letter and baptism. He expected to hold a protracted meeting last week, but as he was just recovering from a spell of pneumonia, he was not able. The church has been greatly strengthened by his labors. My health has been so very poor from a severe lung attack, eighteen months ago, that I have been forced to give up preaching. Now that my health is somewhat improved, I hope ere long to be able to do some work for the Master.—[T. F. Driskill, Thornton, Texas, August 25, 1883.

Our protracted meeting began at Mars Hill on Saturday before the third Lord's day in August, by fasting, prayer and the laying on of hands, to set in order the things which were wanting; such as deacons, elders and preachers. The meeting continued six days with five added to the Church of the living God. Two restored. The meeting was conducted by Elders T. J. Shaw and W. H. Dixon, two true and tried veterans of the cross. The meeting closed with good interest, church revived; an abundance of good seed sown, and deeply planted into the hearts of the people by overwhelming Bible argument. We congratulated Bro. Dixon in manifesting so much sound judgment in procuring the services of "a walking Bible" (T. J. Shaw.) His fatherly counsel will long be remembered by the church at Mars Hill. May the Lord save us is the prayer of your humble brother.—[G. H. Harris, Bunker Hill, Tenn.

On Saturday night before the second Lord's day in August, Bros. J. R. Hill and S. A. Hastin began a protracted meeting at Union Hill, Carroll County, Tenn., and closed Friday night, with eight additions; one from the Methodists and one by relation. One respectable gentleman confessed faith in Christ at the water, and soon went on his way rejoicing with his good wife and friends. The rest were young ladies. May they ever live faithful to the cause they have espoused. Previous to this meeting there had been four added; two by relation, and two intelligent young ladies had the courage to come forward, and con-

fess faith in Christ, and were buried with him in baptism; thus setting a noble example that the gospel can be obeyed at any time, as well as at a protracted meeting. May others follow this noble example. We now number fifty-four. Bro. Hill is our preacher; he is a workman that needeth not to be ashamed.—[M. E. Hastin, Bilbrey, Tenn., August 25, 1883.

Our meeting, held at Leiper's Fork, Tenn., by Bro. M. Keeble, of Murfreesboro, Tenn., resulted in one from the world. Bro. M. is an excellent advocate for the cause of the Master; one that is able to divide truth from error. We pray earnestly to the Lord that he may send forth more laborers into his vineyard that they may warn sinners to flee the wrath to come.—[Major Boyd, Leiper's Fork, Tenn., August 20, 1883.

The meeting at Bradyville commenced on Saturday, the 4th of August, and continued day and night until Sunday, the 12th. The interest was very fine throughout the meeting. Bro. G. W. Gilbert, M. V. Jackson and myself did the preaching. The result was, thirteen confessed the Savior and were buried with him in baptism. Several of the scattered brethren enrolled their names with the brethren at Bradyville. So the church there was augmented, not less than twenty or twenty-five, perhaps more. They have a good house, and I think have it entirely paid for, and we see no reason why they may not do a good work. We left them in fine spirits.—[B. C. Young, Murfreesboro, August, 16, 1883.

Bro. J. W. Shepherd, of the Bible College, of Kentucky, is now conducting a very successful, and deeply interesting meeting, six miles West of Madison. He commenced the meeting on Wednesday, the 22nd; had preached six sermons with twenty-four additions, up to last night. The meeting will continue this week. The Baptists had just closed a two weeks meeting a short time before Bro. S. commenced his, with *one* convert. Bro. Shepherd will return to Lexington next week to his studies. The age of those who have come into the church during this meeting, is from sixteen to sixty. Several heads of families, and in some cases whole families, all good material. Bro. Granville Lipscomb was with us the last days of July; preached four very able and instructive discourses, and kindly promised to come to see us again this year.—A. F. Mc., Huntsville, Ala., August 28, 1883.

DON'T BE IN A HURRY.

Inasmuch as we have a Republican canonised, a saint— in the person of Garfield, because he forsook the active service of the church, and gained earthly glory and renown, it is desirable to have a Democratic one. The opportunity is now offered in the death of Judge Black, of Pennsylvania. He was never a preacher, never turned from this active service, never got to be President, but still has long maintained a position of honor, in the service of the world, and has been a professed Christian, how zealous and faithful, I know not. He delivered an address at the unveiling of the statue of A. Campbell some years ago, and wrote a strong response to Ingersoll's attack on the Christian religion. We know of no other service with his great talent he has rendered to the Christian religion. Still his honorable position in the political world entitles him in the estimation of many to special notice as a Christian. Our suggestion is, as Garfield was canonised so soon after his death, that subsequent developments have rendered those who did the work somewhat uneasy, a little more caution he had in reference to Judge Black. Wait until all the reports are in, then there will be less danger.

D. L.

We mock ourselves a hundred times a day when we deride our neighbor, and detest in others the defects which are more manifest in us, and admire them with a marvelous inadvertency and impudence.

ITEMS, PERSONALS, ETC.

Bro. Elam had six additions at Bellwood, Wilson county, last week.

There was one addition to the Church street congregation, Sunday, August 26th, under the preaching of R. Lin Cave.

Bro. H. C. Booth, our West Tennessee editor, has been quite sick, which accounts for the scarcity of news in that department.

Bro. R. E. McKnight, of Lebanon, Missouri, was in our office last week, having just returned from Maury county, Tenn., whither he went on a sad errand—to bury his father.

We have two dollars and fifty cents more for Brayboy, from sister S. H. Johnson, of Allensville, Ky., who has also sent $13.50 to the Smithson family.

We read with great pleasure the sketch by Bro. Lauderdale, in this issue, of Bro. J. B. Armor, of Hickory Flat, Miss., the village blacksmith, whom we have long known through correspondence as a "square man."

The faithful evangelist, J. M. Kidwill, brightened our sanctum, on Friday last, en route to New Hermon, Bedford county. Bro. Kidwill works on J. A. Harding's plan, seldom knowing what he is to receive, but says he has always been well supported.

We are glad to observe the increasing business of so deserving a firm as Manlove & Co., of our city, who are to remove shortly to elegant and commodious quarters in the new Wilson building, on Summer street. Be sure to go and see them when you buy carpets, oil cloths, etc.

Bro. H. S. Howell, editor of *The Star*, Dallas, Texas, who has been making a visit to Tennessee, is entitled to great credit for the position and intelligence he has attained, and should be upheld and encouraged, as he is doing all the good he can for his people.

Dr. R. H. Baker, of Watertown, Tenn., has been visiting the Louisville exposition; was delighted with the trip, all except the railroad collision, in which his train was wrecked, and the engineer, fireman, and another man were killed. It was almost a miracle that the passengers escaped so well.

An English newspaper recently had two advertisements on one page, one announcing a performance of "Macbeth" by the learned Scotch divine, Geo. McDonald, and his family, the other stating he would preach at a certain chapel the next Sunday. He was carrying too far the principle of being "all things to all men."

It is said Mr. Spurgeon told his congregation a few Sundays ago, that his sermons were no longer telegraphed to America, and said, "We are not sorry, for the sermons which we saw in the American papers may have been ours, but they were so battered and disfigured that we would not have owned them. In the process of transmission the eggs were broken, and the very life of them was crushed."

We commend to the attention of certain religious editors not unknown to fame, the following anecdote of Newman Hall, the author of a celebrated tract, "Come to Jesus." Being once restive under severe criticism, he wrote a bitter reply. He read it to his friend, Dr. Binney, of London, who asked him if he had fixed upon a title. "No. I have not," replied Dr. Hall; "perhaps you can assist me in the matter." Then Dr. Binney said slowly and deliberately: "While you were reading some of those hard hits it occurred to me that this would be a good title, "Go to the Devil," by the author of "Come to Jesus."—*Christian Evangelist.*

General News.

Webster Gillett, of Flushing, L. I., has invented an electrical apparatus by means of which he believes conversation can be carried on across the Atlantic.——The five Chinamen whose queues were shaved off when committed to the New Jersey Penitentiary, will sue the State for damages, claiming that the queue is an element of the Chinese religion, and the Constitution of the United States protects them in their religious beliefs.——The publication of the names of pensioners will cost the Goverment $57,000. It will probably result in the detection of several thousand who are recieving pensions fraudulently, but this saving will be offset by a still greater number of claims for increase. Justice, however, will be served.——It transpires that shipments of war material have been made at intervals to China from San Francisco for the last eighteen months. There have been 25,000 Springfield rifles forwarded, 250,000 cartridges and 800 bales of cotton duck, suitable for tents.——Two maiden sisters, Lottie and Emily Litterfield, who had known prosperous days, attempted to escape from a third-story window of the Infirmary at Zanesville by making a rope out of a sheet. They both fell. Lottie was killed and Emily fatally hurt.——A convict named Hare was boxed up by some of his associates in the Columbus Penitentiary with some harness that was awaiting shipment, and the box was taken from the prison and loaded in a freight car. He broke out of the box, but before he could get out of the car a searching party made him a prisoner again.——William H. Vanderbilt, on his departure recently from the Glen House, N. H., left a check for $3,000 to be divided among the student waiters at the hotel, who are endeavoring to earn something toward the expense of a college education.——In place of the usual Summer sea-serpent story, comes an equally mysterious account of a startling occurrence witnessed from the coast of New Jersey on Friday August 24th. A trustworthy physician of Newark, N. J., with wife, children and coachman, beheld a schooner, flying a piratical black flag, approach the coast hotly pursued by a steamer. The schooner seemed filled with men and labored heavily in the sea, and then suddenly without warning sank between two huge waves. The steamer went to the spot where the schooner sank, remained there half an hour and then put out to sea. Nothing more is known and no intelligence of the mysterious wreck has been received.——Hunnewell, Kansas, has been in a ferment for some time over an attempt by the cowboys to run the town. Threats, street scuffles, shooting of pistols and arrests, have marked the riotous proceedings. The authorities at last obtained the supremacy, but the cowboys are still ugly and threaten to make trouble. The town is an important cattle station, and is near the Indian Territory border.

FOREIGN.—M. Gratien, an æronaut of Paris, while preparing for an ascension was suddenly jerked into the air by the balloon, which had broken loose, and carried at a great height for four miles, his only support being a cord that had wrapped itself around two fingers of his right hand. The cord cut through the flesh, causing excruciating agony. When the balloon finally landed it was in a bramble patch, and Gratien was dragged some distance through the thorny brush. His clothes were torn off, and his body badly scratched.——The French have captured two forts at the mouth of the Hue River. Seven hundred Annamites were killed during the engagement, while the French casualties amounted only to a few men slightly wounded. The Annamite court is alarmed over the success of this movement.——The French have had another victory in Tonquin. They captured 150 cannon and $50,000 in Annamite currency.——Bismarck's organ says France alone threatens the peace of Europe.——The article in Bismarck's *North German Gazette*, intimating that France is threatening the peace of Europe continues to attract wide attention. The London *Times* characterizes the language used as that of vulgar menace, and an outrage upon decency and courtesy. The Paris journals insist that no cause has been given Germany for such an offense.——The English Government has granted a pension of £250 a year to Matthew Arnold.

Home Reading.

Robin and I.

Sweet, sweet, it fell through the evening dew,
A song that was old from a singer new.

A dear little Robin with scarlet vest,
Was bidding good night to the sun in the West.

Sweet, sweet, was the strain of the cheery bird,
As its quivering cadence the glad air stirred.

He seemed to say, so that all might hear,
"O the world is bright, and my mate is dear"

"And I love to fly on a fearless wing,
And I love, I love to sing, to sing."

Yes, my robin, and so do I,
With a song that is fain to reach the sky.

The world is bright, and my home is fair,
And the love of my Father is everywhere.

And so I have never complaint to make,
As from morn to even my way I take.

But ever and only this word to say,
"Thank God for the gift of another day."

When you and I, little bird, are done
With all our singing beneath the sun,

There will yet be others our notes to raise,
And fill the earth with the Maker's praise.

AUNT PENELOPE'S CAKE.

Teddy was sitting on the back door-step trying to make up his mind whether to play Daniel in the lion's den, with Bose for lion, or Robinson Crusoe, with Timmy Jones for his man Friday.

He was wondering, too, if the days here at Aunt Penelope's were not, at least, twice as long as they were at home.

What would he not give to see papa, mamma, Nell and Margie, to say nothing of Dick and Tom?

The thought of them was too much for him, and though he would never have owned it, his blue eyes completely overflowed.

"Hannah," said Aunt Penelope, coming into the kitchen, "you may stone some raisins and cut up some citron. I think I'll make some loaf-cake this morning."

Teddy rubbed his eyes briskly with his jacket-sleeve, and listened eagerly.

"Mr. Kent is coming to tea. You may make custards and biscuits, and some time in the course of the day you may bring up that jar of strawberry preserves"—

Teddy's face fairly shone. If he had a weakness, it was strawberry preserves and loaf-cake. As for Hannah's custards, they were not equalled anywhere by anybody.

It wasn't so bad having to stay at Aunt Penelope's, after all. At any rate, he would wait until to-morrow to see the folks at home.

"I declare!" said good Aunt Penelope, an hour later, going to the pantry, "I never saw a handsomer loaf of cake in my life, though I do say it, as shouldn't."

As for Teddy, who, having at length decided upon playing Daniel, was busily engaged in digging a den, his mouth fairly watered at the delicious odor wafted out to him.

"It'll be an awful long time till night," he sighed. "It most seems as though I couldn't wait."

"O Miss Pentelope do come *quick!*" cried Timmy Jones, rushing into the yard just then. "The baby's took with a fit, and mother's off washing!"

Miss Penelope left her cake by the open window, picked up her sun-bonnet and ran, calling to Hannah to follow.

For a few minutes Teddy continued his excavations. Presently he paused.

"I should like," he said to himself, "to know if that cake *looks* as good as it smells."

So accordingly he stood on tip-toe, turned the slats and peeped in.

It certainly did look very delicious, though he could not really get a good view of it.

Somehow he lost all his interest in Daniel.

"I'd like to see how it looks near to," he said, after another short pause. "And I'm very thirsty for some milk."

"I wish—I had a little piece, just a little teenty tonty piece, 'cause I'm homesick! There'll be plenty left. And maybe Aunt Penelope was going to give me a piece when Timmy came for her. She'll be real disappointed if I don't have it." He sighed, full of sympathy,—for Aunt Penelope, of course.

"Why, Hannah Jane Smith! did you put away my cake?" asked Aunt Penelope.

"No, ma'am, I didn't touch it; haven't even seen it sence you took it out of the oven."

"But I left it by the window. I was just going to put it in the cake-box when Timmy came. Where can it be?"

"Tramps!" said Hannah, in a horror-stricken tone. "It's a mercy we were not here, as they might have murdered us. And they've taken some milk, too," she added, spying the empty glass.

"Dinner's ready and on the table," said Hannah.

"Where's Teddy," asked Aunt Penelope.

"I'm sure I've not set my eyes on him since breakfast."

"Where can the child be!" said Aunt Penelope, now thoroughly alarmed.

They called and called, they hunted the house, barn and neighborhood all over, they looked down the well and up the barn ridge-pole, and in every other imaginable and unimaginable place; but no Teddy was to be found.

"It will break his mother's heart," sighed Aunt Penelope.

Hannah was on her way up garret for another search, when noticing the store-room door open she stopped and looked in. There in the further corner on a pile of comfortables was Teddy.

"You needn't bother 'bout me," he said briskly. "I was tired and my head ached. You better go down and eat your dinner without waiting for me 'cause I aint a bit hungry."

"Miss White," called Hannah, "I've found him. and its my belief he's goin' to be sick. He looks fevery, and says he don't want his dinner, and its serious when boys of his age don't want that."

Aunt Penelope came up with all possible haste.

"Dear, dear me, what can it be! I didn't know there was scarlet fever or anything about here, except baby Jones' fits, and those ain't catching."

"You needn't bother a bit about me," said Teddy, very earnestly. "My mother don't when I'm sick, she just lets me cuperate, she says."

But Aunt Penelope preferred to know about it.

"Teddy," she exclaimed, as she took his rather grimy and very sickly hand to find his pulse, "Teddy, what have you been eating?"

Teddy looked up at the ceiling, down at his copper toes, over in the corner, every where but at Aunt Penelope.

"Teddy," she almost gasped, "*did* you eat my cake?"

"I—you said it was beautiful, and—I wanted to see—I fought—you know—you'd want me—to have some 'cause I was so homesick—and I kept a thinking—and—it went pretty fast before I knowed it," sobbed Teddy. "But I didn't eat it all," he added, taking from the depth of his pocket a very small, very crumbled piece of cake.

Aunt Penelope turned round and looked at Hannah, and Hannah looked speechless at Aunt Penelope.

"A loaf of cake! He'll die," said Aunt Penelope.

They took him down stairs, soaked his feet in boiling water—as Teddy affirmed—gave him ipecac, castor oil and tea of every kind of herb in the house, while waiting for the doctor.

But he did not die, though mamma said afterwards, laughing until the tears ran down her cheeks, that it was not Teddy's nor Aunt Penelope's fault.

He certainly did not "cuperate" much from that sickness, and from that day to this Teddy has never once tasted a bit of loaf cake, indeed he objects to the very sight of it.—*Youth's Companion.*

RIGHT-HANDEDNESS —It has been observed that "right-handedness" extends far down in the scale of creation. Parrots take hold of their food in their right foot by preference, and insects like wasps, beetles, and spiders, use the right anterior foot most frequently.—*Ex.*

To be nameless in worthy deeds exceeds an infamous history. The Canaanitish woman lives more happily without a name than Herodias with one; and who would not rather have been the penitent thief than Pilate?—*Sir Thomas Browne.*

A friend cannot be known in prosperity, and an enemy cannot be hid in adversity.

A BED OF NEEDLES.

Mr. Donald Mitchell had a dear little daughter. She was as brown as a gypsy. Her bright eyes were full of fun. Her name was Veda. When she began to write it, she said she was just half of a W.

Veda's papa bought a place in the country. He had lived in the city all his life. The country seemed like a beautiful new world to him.

One day he went into the woods in the wagon, and took Veda with him. The housekeeper gave them some lunch in a basket.

It was a long way to the woods. Veda was not tired at all. The birds sang, the sun shone, and even the trees seemed happy. After Veda was weary of playing in the woods her papa made her a bed.

He gathered "pine-needles," or "besoms," and made a soft cushion. He spread Old Roan's blanket on them. Old Roan was the name of the horse.

Veda soon fell fast asleep. Her papa took out a book and began to read. Then he felt sleepy too. He put his head down by little Veda's on the pine-needles. He had put a load of wood on the wagon, and he was tired.

They slept and slept. Old Roan looked at them. Still they slept on. Soon the sun began to go down. The woods grew dark and still. Veda and her papa slept on. "This will not do," Old Roan seemed to say. "I must go home and get my supper."

Old Roan picked her way out carefully. She had been there many times. The wheels did not make any noise at first. When the road turned, Old Roan turned. Suddenly a great noise was heard. Something went crash, crash, bang! Veda's papa sprang up, and Veda opened her eyes. Roan had grown hungry and started for home. The wheel struck a stump, and the load fell down, breaking one of the wheels. What could they do? Only wait until help came. James would come for them. The stars came out one by one, and the moon rose, before James came.

When he reached the woods he whistled. Mr. Mitchell answered it. When James saw Old Roan looking at the broken wagon with a pitiful face, he laughed aloud. Veda was fast asleep again on her bed of needles. Her father took her in his arms, and they all rode home in the carriage which James brought.

All the next day Veda talked about her sweet, strange bed. She did not like to have the pine needles used for bedding for the horses. James told her that his mother kindled fires with them. Sometimes he put them on the strawberry-bed.

"Oh dear, "said Veda," I want them all for my bed!"

There will be enough for all, for the pine trees drop their leaves every year.—*Kate Tannat Woods, in the Nursery.*

A WORD TO THE BOYS.

Ashamed of work, boys?—good, hard, honest work? Then I am ashamed of you—ashamed that you know so little about great men.

Open your old Roman History now, and read of Cincinnatus. On the day on which they wanted to make him Dictator, where did they find him? In the field plowing.

What about Marcus Curius, who drove Pyrrhus out of Italy? Look him up; you will find him busy on his little farm.

The great Cato; you have surely heard of him—how he rose to all honors of the Roman State—yet he was often seen at work in the field with the slaves. Scipio Africanus, who conquered Hannibal, and won Carthage for Rome, was not ashamed to labor on his farm.

Lucretia, one of the noblest of Roman matrons, might have been seen many a day spinning among her maidens.

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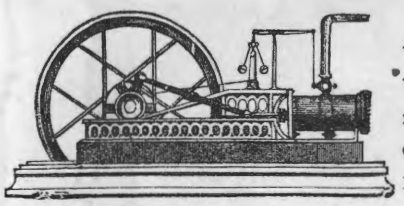

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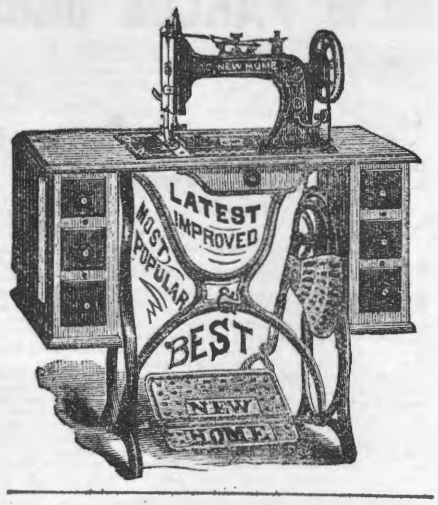

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NON-RESIDENT NOTICE.

(In Circuit Court, Sept. Rules, 1883.)

Laura S. Mill vs. Biney Miller.

In this cause it appearing to the Clerk from the allegations in the bill, that the defendant is a non-resident of the State, so that the ordinary process of law cannot be served upon him, order that publication be made in the GOSPEL ADVOCATE, a newspaper published in Nashville, Tennessee, once a week, for four consecutive week, requiring the said defendant, Biney Miller, to app ar at the courthouse, in the city of Nashville, on the third Monday in September next. Then and there to plead answer or demur to complainants bill, or the same will be taken for confessed and the cause set for hearing ex-parte.

J. E. ALDRICH, Clerk.
By H. C, Hudson, D. C.

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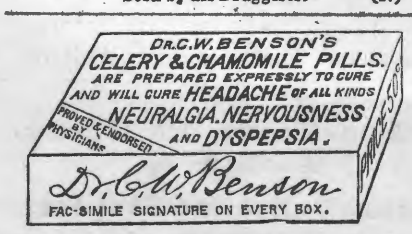

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(Circuit Court, September Rules, 1883.

George Garrett vs. Alice Garrett.

In this cause, it appearing to the Clerk. from the Sheriff's return on the summons and an alias issued in this cause, that the defendant is a non resident of the State of Tennessee, so that the ordinary process of law cannot be served upon her, orders that publicati n be made in the GOSPEL ADVOCATE, a newspaper published at Nashville, Tennessee, once a week for four consecutive weeks, requiring the said defendant. Alice Garrett to appear at the courthouse, in the city of Nashville, county of Davidson and State of Tennessee, on the fourth Monday, being the 24th day of September, A. D., 1883 then and there to plead. answer or demur to complainants bill, or the same will be taken as confessed, and the cause ordered set for hearing ex parte.

Witness. J. E. ALDRICH, Clerk.
By H. C. Hudson, D. C.

M. R. PRIEST, Sol. for complainant.

NON-RESIDENT NOTICE.

(Circuit Court, October Rules, 1883.)

T. C. Bracking vs. Judith Bracking.

In this cause, it appearing to the Clerk from the allegations in the bill, that the defendant is a non-resident of the State of Tennessee, so that the ordinary process of law cannot be served upon her, orders that publication be made in the GOSPEL ADVOCATE a newspaper published at Nashville, Tennessee, once a week for four consecutive weeks, requiring the said defendant, Judith Bracking, to appear at the courthouse, in the city of Nashville, county of Davidson and State of Tennessee; on the first Monday in October next, it being the first day of October, A D., 1883, then and there to plead, answer or demur to complainants bill, or the same will be taken for confessed, and the cause ordered set for hearing ex parte.

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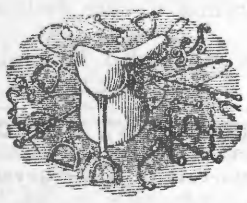

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THE GOSPEL ADVOCATE.

VOLUME XXV., NUMBER 37. } NASHVILLE, TENNESSEE, SEPTEMBER 12, 1883. { $2.00 YEARLY IN ADVANCE. POSTAGE PREPAID.

EDITORS:

D. LIPSCOMB, E. G. SEWELL.

The Aged Pilgrim's Hymn.

Although my limbs are weary,
My nightly rest is sweet,
Nor can the way be dreary
While Jesus guides my feet.
His face with radiant beauty
Makes night appear like day,
And clear the path of duty
Where Jesus points the way.

The work grows daily dearer,
More precious to my soul,
As I am drawing nearer
The longed-for, glorious goal.
Each day my heart rejoices
In longings, more and more,
To catch the thrilling voices
Of loved ones gone before.

Though bright the way before me,
And nearer seems the end,
Though heavenly voices o'er me,
My soul new raptures lend,—
With joy His yoke I'll carry
Which daily lighter grows,
And patiently will tarry
Till life and labor close.

—*The Watchman.*

A DIALOGUE OVERHEARD BY GRUBBER BETWEEN TWO MINISTERS.

SETTING UP THE KINGDOM, OR CHURCH.

I wish you to understand that what I have to say relates to the visible kingdom of God, for I know nothing of the invisible kingdom about which you speak. I say the Church of God was established on the day of Pentecost, in the city of Jerusalem, by the Apostle Peter, and I can prove it by the Bible.

M. Well, if you can, that will certainly settle the question so far as I am concerned. Please give me the Scripture.

C. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." (Dan. ii: 44.) Jesus said, "Upon this rock I will build my Church." (Matt. xvi: 18.) Now, it does seem to me that if any man would just lay aside prejudice, these two passages would convince him that the Church was to be established after Christ spoke this language, and the day of Pentecost was certainly the day on which it was done. Now, I would like to know how you will set these two passages aside.

M. I do not wish to set them aside. I will let the divine writers explain them. "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." (Amos ix: 11.) Now, if we can find what this prophecy referred to, it will enable us to get some light on the passages you quoted. Let us read Acts xv: 15–16: "And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." The apostles were considering the matter of circumcision, and also the reception of the Gentiles into the Church; and they declared that God put no difference between the Jews and Gentiles, and that bringing in the Gentiles was "building again the tabernacle of David, and setting it up." Now, the passages you read cannot refer to any other Church than the one referred to in the passages I have just read, and they do not refer to establishing a new Church but to "building again the tabernacle of David as of old." That accords with Christ sitting on the throne of David, as I have already proved in another chapter.

C. I am not ready to yield my point yet; for if you prove that the present Church is a continuation of the Jewish Church, I do not see how we can avoid infant membership for they were certainly in the Jewish Church. But I think the Jewish Church was a type of the Christian Church.

M. That cannot benefit your theory, even if it were true; for if children were in the type, they certainly should be in the antitype, unless you can find a special command from God to leave them out, for they were put in by his special command.

C. I do not remember any command to leave them out; but I cannot accept your doctrine, because there is not sufficient identity between the old and new Church.

M. I think there is: 1. They have the same Savior. The promise to Abraham was, "Thy seed, which is Christ." (Gal. iii: 16–17.) 2. The covenant made with Abraham was "confirmed before of God in Christ." (Gal. iii: 17.) 3. The law was a school-master to the Jews to bring them to Christ, that they might be justified by faith." (Gal. iii: 24.) 4. "They drank of that Rock that followed them, and that Rock was Christ. (1 Cor. x: 4.) They had the same condition of justification. "Abraham believed in the Lord, and he counted it to him for righteousness." (Gen. xv: 6.) Paul made this passage the basis of his grand argument on salvation by faith, in Rom. iii. and iv. They had the same gospel. "God would justify the heathen through faith, preached before the gospel unto Abraham." (Gal. iii: 8.) "Unto us was the gospel preached as well as unto them." (Heb. iv: 2.) So you see they had the same Savior, the same gospel, and the same condition of pardon. And now, brother, I wish to say that the divine writers often spoke of the Church before the day of Pentecost, and they nowhere intimated that it should be done away and a new one made.

C Will you give me some of the passages in which they spoke of the Church before Pentecost?

M. With pleasure. Speaking of Jesus, Stephen said, "This is he that was in the Church in the wilderness." (Acts vii: 38.) David said, "In the midst of the congregation will I praise thee." (Ps. xxii: 22.) The congregation spoken of by David is called the Church by Paul. "In the midst of the Church will I sing praise unto thee." (Heb. ii: 12.) Of certain offenses Jesus said to his disciples, "Tell it unto the Church." (Matt. xviii: 17.) All of these passages refer to the Church before Pentecost, and none of them intimate that it should be done away on the day of Pentecost, or any other day.

C. But you must remember that the day of Pentecost was a great day, and many changes took place, one of which was the old Church was done away and the new one was organized.

M. If you are correct, that would have been the right time and the proper place in which to make some mention of it. We will turn to the second chapter of Acts, and see if we can find any account of the new organization. "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." (Acts ii: 41.) This is the only language in connection with Pentecost that gives an account of the relation of any one being changed, and the statement is, "About three thousand souls were added." Added to what?

C. The new Church, of course, which they were then organizing.

M. Did Peter take himself in, and did the other apostles take themselves in too; and then did they all take the three thousand in? or how was it?

C. I do not know just how it was, but—

M. Don't you think it was a great oversight in the writer of the Acts that he did not tell us that the new Church was organized *then* and *there*, if such was the case? Does he not mention hundreds of things that are not half so important to the Christian world as that would have been if it were a fact?

C. Well, it does not look quite so clear to me as it did.

M. Do you really believe that God was experimenting with his people for four thousand years, and that all of his experiments failed until Pentecost, when he found just the thing he wanted, and wiped out all of his failures, and established the new Church as a monument of his first successful experiment? *Do you believe it?*

C. I think I have said nothing that would justify the conclusion that I believe God to be so puerile as that.

M. If your theory is an exponent of your faith, I could not resist the conclusion.

C. Well, I know I can show from the Bible that we are not living under the old covenant that God made with Abraham and I propose that we take up the subject under the head of covenant.—*Theological Grub-Ax.*

On the subject of setting up the kingdom, the same violence is done to the word of God, that is manifest in the Scriptures heretofore commented upon. The God of heaven "shall set up a kingdom," and "I will build my church." He makes the prophecies and the fulfillment of them equal the declaration, "In that day I will raise up the tabernacle of David, that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of yore," (Amos ix: 11,) and gives this a literal application. But is it true that the literal tabernacle of David was raised up, the breaches closed, and was the literal throne built as of yore? Is this true? If not, the application is wrong, or the prophecy failed. Daniel and Christ are false prophets then.

The unbroken, consolidated nation of Israel, embracing the whole twelve tribes, before the severance of the ten tribes of Israel from the house of Judah, constituted the tabernacle of David. The breaches here spoken of were the divisions of the nation into two parties. The healing or closing up of the breaches would have been the union of the ten tribes of Israel with the house of Judah, into one nation. Was it done? Have they ever been restored to their former union, power and strength, as a nation? So far from it, the period here at which this restoration is said to have occurred, and the occurrences which are claimed as the fulfillment, were the time and occasion, if not the cause, of the final, complete, and perpetual dispersion of the children of Israel, and the destruction of the last semblance of a throne or distinct nationality among them.

This application of Mr. Nichols' makes all these prophecies to be idle and lying dreams, and the prophets of God base deceivers. But what matters this when men have a pet theory to preserve?

If it is not a literal restoration of the earthly tabernacle of David, a literal closing of the breaches in the twelve literal tribes, it is fatal to the theory of Mr. Nichols. If the real, spiritual tabernacle in which God dwells, typified by the temporal, typical, fleshly house of Israel, is here referred to, then membership of fleshly children, by virtue of a birth of the flesh into the fleshly tabernacle, typifies spiritual birth of spiritual children into this real, spiritual tabernacle of him who was typified by David. Membership of fleshly children in the fleshly kingdom, typifies membership of spiritual children in the spiritual temple. It is an absurdity to say, if there are fleshly infants in the type, there must be fleshly infants in the antitype. That would indicate identity, not type. As well say, because there was a literal lamb in the type, there must be a

literal lamb in the antitype. The printed page is the antitype of the type. As well say, because there is metal in the type, there must be metal in the print. Types and antitypes imply not identity of substance or person, but similarity of relations. Then the fleshly child in the type does not imply the same fleshly child in the antitype, that would create identity, but it implies the spiritual child in the antitype.

This seems to be one of the fatal mistakes of Mr. Nichols; he does not discriminate between identity or sameness, and similarity or likeness. The Jewish institution is no more the same or identical institution with Christianity, than the sacrificial lamb is identical with Christ, than the blood of the lamb is identical with the blood of Christ. One is typical, an earthly likeness of the spiritual, both as to the lamb, the blood, and the institution consecrated by the blood. There is similarity of relations, likeness, conformity, but no identity. Fleshly children in the type necessitated spiritual children in the antitype. The building up of David's tabernacle does not refer to the re-establishment of his earthly throne, else it is false prophecy; but it is a prophetic declaration of the establishment of that which was typified by the tabernacle of David; that is, the temple of David's greater son, not the fleshly house of Israel, but the spiritual temple of God. The typical character of the institutions forbid sameness; that is, fleshly birth into the type forbids fleshly birth into the antitype, but necessitates spiritual birth. Infants born of the flesh in the type, forbid the same in the antitype; that would make identity, not type, but necessitates children born of the Spirit in the antitype. Hence Paul says, "Ye then as babes desire the sincere milk of the word, that you may grow thereby."

We pass over what is said of the covenants, where the fatal blunder is made, till the next chapter.

He thinks it absurd that Peter took himself into the church. Nobody said he did. God placed him in it. God took him from his fisherman's vessel, and taught, trained, patiently shaped and fitted him, then placed him as one of the apostles and prophets, foundation stones on which the temple of God was founded, Jesus Christ himself being the chief corner stone. How could the apostles be the foundation stone of a church in existence before they were born? God sent his Holy Spirit on Pentecost to put each one of these prepared foundation stones in his proper place. This is in perfect harmony with the operations of the world. Did Mr. Wesley take himself into the Methodist church and then the others when he formed it? Does not Mr. Nichols know that every institution has, in the beginning, charter members, qualified for the position, who constitute the nucleus, the beginning, then they adopt rules for the admission of others, who come in according to the rules. So with the apostles, save Christ prepared them, and the Holy Spirit placed them as foundation stones for his earthly temple, they were charter members, and he gave them laws, and made them the administrators of these laws for admitting others into the kingdom of God.

But if this was only the same old Jewish church, into which all these thousands had been born, would it not be a little absurd to hear them talking of adding these Jews, born into the church, to the church? The same day were added unto them—unto whom? the Jews?—about three thousand souls. "The Lord added to the church daily such as should be saved." They were Jews, born into the Jewish church or nation, were they added to the Jewish church!

Then he asks, Had God been experimenting with the world for four thousand years, and all his experiments failed till Pentecost, then he wiped out all and started anew? Does Mr. Nichols think when man fails to do the work God has assigned him, it is God's failure? God never made a failure; even when John Nichols was made, it was not God's failure. "God made man upright, but he has sought out many inventions."

God made a covenant with Abraham. The children of Abraham violated the covenant, failed to keep it. When they failed with this covenant, God put them under the law as a school-master, to fit and train them for the reception of the promised seed. The law served this end, brought them to Christ; but when Christ came they were no longer under the school-master. The school-master brought to Christ. The school-master was not Christ. When they entered Christ, the school-master's mission ended, they were no longer under the school-master. The law of Moses was the school-master from whom Christ delivered them. D. L.

WEST TENNESSEE NOTES.

THE REFORMATION.

The reformation brought about by the fathers in America, was accomplished by men who had learned the simplicity of the gospel, and wavered not because it did not agree with the vain popularity of a fashionable religion. They realized what the reformation required, and in the fear of God pressed on through heat and cold, mid scoffs and scorns, in poverty and want, to re-establish for themselves, for us, and all posterity, a pure doctrine and worship according to the simplicity of the gospel, without which no people can be the true people of God. The work was pushed on grandly and maintained, till one by one the old reformers fell asleep in Jesus and left the work to others, who, by that time, could work with greater ease, do a work that had grown in greater favor with the people, and that brought some temporal benefit to the worker. Though the darkest hour of persecution had past, and success and respect crowned the glorious plea for a peculiar people with a peculiar doctrine and worship, and though it was realized and acknowledged that the gospel was the power of God to salvation; yet all this was not enough, with many who should have led the people on in a peculiar and pure worship unto victory, but fired with a vain ambition to possess a worship more acceptable to the worldly mind and more in conformity with a worship not peculiar to the worship of the apostolic Christians, they, by fair speeches and soft words in many places, have taken the congregations of the Lord back to the arms of the old mother And, oh, what a feast of mental enjoyment, of vanity, of worldly show, pomp and pride is found under the name of apostolic worship, of the reformation of the church of Christ, of a peculiar people, of the "thus saith the Lord for what we do." But they are great men, are learned and popular, are regarded as leaders; and, therefore, all who oppose them are branded with the name fogy, are called ignorant, and not fit to direct in the improved worship of this age. Ben. Franklin was branded with ignorance by men of modern wisdom and improvement, who have never accomplished half the work done by that man truly great in the work of the reformation. A number of the greatest and most successful men of the reformation shared the same ridicule by their own brethren. They contended for Christian simplicity and consistency against the unwarranted latitude that even then was demanded by men weary of the peculiarity of a gospel worship. Those old reformers had their errors, but they erred in the contest for the safe side.

The work and worship of many of the workers of the present day, is not the humble work of grace that should adorn the life of men who profess to feed the flock of God on gospel meat. We know men in the bounds of our own work, who have fought bravely for the safe side for years, who have been regarded as safe men in gospel teaching and worship, who are now whispering into the ears of the brethren, "Let's have an organ to draw the people to our church." A fashionable religion must take the place of the peculiar simplicity of gospel worship to raise the salary of the preacher, to gratify the minds of brethren weary of Christian piety and humility, and, that presents something to the alien sinner mentally pleasant, more fascinating than Christ and heaven, that requires little sacrifice for Christ, and that gives him excuse to become two fold more the child of innovations, contentions and discords, than the father of his deceived mind. Even small men who never dreamed of being great, have found at last, in the organ, a means of taking another degree in popularity through a more popular worship. The greatest and best men in the church have their errors, but while man cannot live and sin not, it is good to err on the safe side. Now shall we drift along in the popular current of a worship that has no example whatever in the book of God? Shall we follow the example of the wisest men and men of the most wide spread influence, when they drift into an unscriptural worship? God forbid. What then must we do? Follow the example so plainly portrayed in the gospel of Christ. The directions and examples therein of Christian worship, life and manner were ordained of God, that the man of God might be perfect, thoroughly furnished unto all good works.

May we, for the sake of peace and unity among the people of God, for the sake of our own souls, for the sake of Christ and humanity, grieve not the least or poorest member of the body of Christ by a system of worship that God has not ordained. May God help us all to love him more, and ourselves and the world less.

Corinth, Miss. A. R. KENDRICK.

Dear Bro. Booth: I have just returned home from a sixteen days preaching tour in Mississippi. I conducted a meeting of nine days for the church at Thyatira. The meeting here is always good, this year it was unusually good. There seems to be an interest in religion all over the country; much more so than common. Twenty-five were added by baptism. Four came from the Baptists, four were restored to the fellowship of the church. Bros. D. M. Breaker and Lee Jackson, evangelists laboring for the churches in that vicinity, were present part of the time during the meeting, and assisted in its labors. Bro. Breaker's health is pretty well restored.

From Thyatira, I went twelve miles Southeast to a meeting place, we call Enon, because it is a grove on the bank of a creek. Here the brethren are accustomed to have their protracted meetings There is much water here wherewith to baptize. There is always need of it at these meetings. With only a day's notice there was a good audience. I preached five discourses. Seven were baptized, and one from the Baptists united with the brethren. This is a fine field for the work of an evangelist. Three years ago the church was planted in this community, now the brotherhood numbers about forty. They seem to be alive to the interests of the good cause. Though poor in this world's goods, they have learned to honor the Lord with their substance, which is a necessary part of pure religion.

Bailey, Sept. 5, 1883. B. W. LAUDERDALE.

As the sun does not wait for prayers and incantations before he rises, but straightway shines forth, and is hailed of all, so do not wait to do good for applause and noise and praise, but do it of your own desire; and, like the sun, you will be loved.

A morally weak man resembles a weak-jointed pair of tongs, such as pusillanimously cross their legs, let their their burdens drop and pinch the hand that trusts them.

A bad man is like an earthen vessel—easy to break and hard to mend. A good man is like a golden vessel—hard to break and easy to mend.

How much better it is that he should speak ill of me to all the world, than all the world should speak ill of me to him.

PROTRACTED MEETINGS—AGAIN.

Really the difference between Bro. Harding and myself, in reference to this matter hardly merits further discussion. Yet there are matters connected with this subject which are of importance. Our brother finds two chief causes for the want of life and activity in the churches. The first of these is too great eagerness on the part of the preacher to make additions. It seems to me that it would be a rather difficult task to keep within bounds, a man in doing a work which he is especially called to do. He is wanted because he can make additions, and the more additions he makes the greater his reputation; and the greater his reputation, the more he is sought after, and the more money is waiting to remunerate him for his labors. Just how zealous he may be in this work, to which he is specially invited, would seem to me a little hard to determine. The truth of the matter, is that the necessity for these meetings, with a long established church, is a clear admission of neglect of duty and a failure on the part of the church to fill up the measure of its responsibility, in bringing the world to Christ. Hence the necessity for these special seasons of extra zeal and high-wrought enthusiasm. It is a tacit admission on the part of a congregation long existing in a community that it, as a church, has little or no power to do for that people the work which heaven has ordained, and which, alone, can justify its claim to be a church of God. It thereby says we can of ourselves do nothing to save and elevate the people around, but we can hire a preacher now and then and hold a protracted meeting. No, my good brother, the thing itself is wrong, and persisted in, will result in a lifeless body and do-nothing members Churches which depend upon this sort of outside help, either for bringing in recruits or building and strengthening the membership, will grow weaker and weaker.

The second cause given by our brother for this sad condition of churches, is the inefficiency of the elders. I frankly admit there is a great lack of prompt, faithful service on the part of those having the care of the flock. What, I beg leave to ask, makes the eldership inefficient? Why precisely the same cause that robs the whole church of its life and vigor, *looking abroad for help.*

A most excellent sister, much distressed by some serious troubles which have for several years vexed a congregation, said to the writer not long since, "Oh, how I wish Bro B. would come along this way. I am sure he could settle these difficulties." Now this brother lives in another State not less than two hundred and fifty miles away. A good brother, no doubt, and possibly pretty skillful in the work of reconciling brethren. But the thought occurred to me immediately, are we to be at all this trouble and expense to settle variances and difficulties in a congregation? Is this God s way? Is there not enough of regard for the simple teachings of God's word in the congregation itself or near at hand to put at rest all disagreements among those who love the truth? Truly a pitiable condition to be in, that there cannot be found men of sufficient goodness, sound, unflinching integrity and fidelity to the cause of the Master, to tell brethren plainly, frankly and kindly of their wrong-doings. Must the country be scoured far and near for a *preacher* to point out to those in error the simple lessons of Scripture in reference to these matters? This work rightfully belongs to God's authorized shepherds. But some one answers, They will not do it. Why? Simply because proper respect is not paid to what is done by them. The idea is continually fostered that what is done by a preacher in these matters, is better done, more binding in its character, than that which is done by proper authorities in the church. So long as this feeling prevails, so long as little respect is paid to those whom God has appointed to watch over and control his people, so long may we expect an inefficient, timid, incompetent eldership. Make men feel that their acts have some weight and significance, and you hold before them some incentive for qualifying themselves for the responsibilities of their position. Make their actions a nullity and their office a mere name, and you take away every motive that could prompt to higher excellence in their work. The spirit of this democratic age, is to pay little regard to any sort of controlling power. The young, thoughtless, head-strong seize the reins and whip; age, worth, experience, and the excellence of true Christian character must stand aside or be trampled under foot. While such is the state of things, we may expect to see the whole business of church attendance perverted and converted into a mere frolic and vain show under the very thin gauze of religious worship. Much might be said in reference to that burden of trouble, thrown upon the hands of the elders, in the way of "restorations," year after year this work goes on, and must go on that the number of "additions" may be swollen into respectable proportions. I do not say, by any means, that men ought not to be persuaded and entreated to return to Christ, or that it is impossible to restore such as have fallen into sin. I do say, however, that restorations which require the heat and excitement of a protracted meeting to bring about, rarely last longer than the meeting itself. Usually, there is no proper confession of the wrong, no admonition that makes the reclaimed brother or sister realize the fearful nature of the crime. All is hurried through with, the preacher gets the glory of a wonderful work, the church is loaded with a new source of vexation and discouragement. Away hies the preacher to other scenes of triumph, leaving behind difficulties that might dishearten men of even greater zeal than usually falls to the lot of mortals. More than human wisdom and skill are needed to bring order, efficiency and strength out of this confusion. Really, there is no need for this sort of wild, fitful, inconsistent procedure. The apostles and early evangelists held no such meetings. Day after day, it is true, they labored, taught and enlightened the hearts and minds of the people. Not a single intimation have we, however, that one of them ever resorted to any sort of device or outside influence to induce the people to accept of Jesus as a Savior. Whoever does so now, passes the limits of heaven's sanction, no matter how great the seeming good, builds as God has not authorized.

Finally, we say that these words have been written in no captious, fault-finding spirit; that evils great, fearfully great, exist, no one can deny truthfully. That churches have a name to live, while in reality they are dead, is a fact too glaring to be controverted. With an existence of half a century, and scores and scores of protracted meetings, they have utterly failed to spread the leaven of the gospel. The young, right under their shadow and in daily contact with their influence, have grown up to wickedness and scoffing, hardened, blasphemous unbelief. Had we not then as well acknowledge at once that something is sadly out of fix, and set about a diligent quest after the cause of all this terrible state of things. I, by no means, think that protracted meetings, of themselves, are the sole cause of this deplorable state of matters. They, however, do contribute to perpetuate it by being made a substitute for active, earnest, constant work on the part of the church. Whatever robs the church in its individual members of that daily exercise as the servants of heaven, produces torpor, weakness and death.

We have but one purpose in view in writing these words, and in calling in question a practice so generally prevalent. That purpose is more activity, zeal, and real life on the part of the churches,—a higher estimate of the true work of a church, alive and energetic for good, not on a few special occasions, but throughout the whole year. A church thus constantly active and putting forth its power all the time, will have little need for these jerky efforts now so much relied on. Whether it will do any good to write these things or not, is with us a matter of doubt. It requires hard pulling to get out of the old ruts. We satisfy ourselves with the very shallow reasoning where the question of personal duty is concerned—readily substitute shams for realities. Members very eagerly accept the notion that when they have employed and paid some one else to do the work, it is all the same as if they did it themselves. They lose, in a great measure, sight of the personal advantage which God has ordained should accrue from the actual self-performed service. Preachers, many at least, prefer to labor wherever the pay is most sure and abundant, leaving out of sight the question of real good accomplished. The arrangement is so convenient and satisfactory for all parties that a change is not probable. Still some may begin to think. A little good may result. Be this as it may however, though the heavens fall, *truth is truth*, and *right is right*. W. LIPSCOMB.

CHURCH NEWS.

Began here Saturday; have had five accessions up to date. Are having large congregations and fine interest. Bro. R. B. Greene is assisting me in the meeting. Had six additions to the church at Antioch, Trousdale county, Tenn., where I preached about two weeks, embracing the fourth Lord's day.—[W. H. Carter, Gamaliel, Ky., Sept. 5th, 1883.

Bro. N. B. Young, assisted by Bros. Carnes, Smith and D. B. Haile, held a protracted meeting in the Big Bottom, called the "Free State," three miles from Gainesboro, Jackson county, Tenn., recently. Result, thirteen additions and the establishment of a good congregation, numbering twenty-odd members. The above mentioned brethren are doing much good work in the Master's cause, preaching and distributing the card tracts of Bro. Higbee.

I wish to announce that Bro. Harding, of Bowling Green, Ky., is holding a protracted meeting at Big Springs, Jackson County, Tenn.,—has been preaching one week, and twenty-eight have come out upon the side of that all wise Creator. To those who are looking for him at their churches, I will just say we cannot tell when this meeting will close; but not while the interest is so great. Brethren pray for us, and for Bro. Harding especially, that much good may yet be done at this meeting.—[Y. C. Clark, North Springs, Jackson Co., Tenn.

Embracing the third Lord's day in August, I held a series of meetings with the Rural Hill congregation. The attendance and attention good throughout the meeting. Eight souls were baptized into Christ during the meeting. The brethren were greatly encouraged. Bro. Warden labors for this congregation monthly. I hope he may continue in his faithful labors. He is doing a noble work. The brethren here realize that it is their duty to send the gospel to the destitute places of their county, so they propose to support a man while he holds one or two meetings in the destitute points of their county. This is right, and I hope the work will grow until many may be ransomed through the work thus commenced. From this point, I went to Robertson's Fork, Marshall County. At this point thirty-one were added to the church, two took membership, and one was restored. Young Bro. Sewell was with us during the first part of the meeting. He has not been preaching long, but promises to make a very useful man, if he continues as he has started. Bro. J. R. Bradley preaches twice per month for this congregation, and was with us during the meeting. He did noble service. He is a very earnest worker and is deservedly held in very high esteem by the entire congregation. The brethren did not meet on the first day of the week when he commenced work with them, but he has now induced them to meet every first day of the week. I hope they may continue. Brethren cannot live spiritually and neglect the Lord's ordinances.—[J. C. McQuiddy, Columbia, Tenn., Sept. 5, 1883.

If you wish to make a man love you, tickle his pride. Be careful not to appear to be adding to his stock of information from your own, superior though that may be and inexhaustible compared with the little he may possess. If you can but make it appear that the wisdom that you insinuate beneath his thick cuticle came thither not by any means of yours, but that it was evolved from his own teeming mind—and this by the way, is one of the easiest things to do—he will love you; that is to say, he will love himself, and when a man is thoroughly in love with himself he is by consequence very amiable toward his fellows.

OUR RELATION TO THE NEGRO.

Dr. Haygood, President of Emory College, Ga., and administrator of the Slater Fund for the education of the Negro, at the Monteagle assembly made an address on the subject of the education of the Negro, in which are some truths well and forcibly told, of the opposition to the education of the Negro, and the prejudice against those who would engage in teaching them. It was certainly a suicidal policy for Southern people to refuse to teach the Negro, and so throw away this effective means of influencing him. It was, and is, a foolish and wicked prejudice. Prejudices that ostracise those who would teach the Negro, always injure those who cherish and act upon them. The Southern people knew the Negro, and so were best qualified to teach him. Their interest was more directly identified with the Negro, because they must live near and be associated with him. Providence had in a special manner committed the welfare of the Negro to the care of the Southern people. It was, and is, their religious duty to do all in their power to instruct and elevate him.

Not long since the Southern Christian Institute was without a head. We felt it was a shame that, with the greater proportion of religious people in the South, owing to this foolish and wicked prejudice, it was necessary to send North to find a man to place over the work. Christians must grow out of, and above, these narrow, unchristian prejudices, or they will suffer here and hereafter.

But here are the words of Dr. Haygood, that we commend to our readers:

(1.) Some apprehend that the education of the Negro will spoil him as a laborer. I know what I am talking about when I say that this fear is at the bottom of much of the current opposition to the education of the Negro. I go among the people and keep my eyes and ears open.

If the argument that supports this apprehension be worth anything it proves too much, for it is just as good as an argument against the education of the poor whites. Education will as certainly spoil them for laborers. The spirit that is capable of such an objection to the education of the poor of any race is selfish, cowardly, and essentially mean. It is worthy only of the Dark Ages. It is at bottom a plea for the tyranny of "bossism." Put into form, it says this: "I am by virtue of money, or shrewdness, or learning, a sort of 'boss' among my fellow-men; I must keep them in ignorance that I may keep them down, and be better able to play the 'boss.'"

But there is nothing in the argument; it is false all through. For no man is better for anything in the world to be done because he is ignorant. A trained dog is better than a wild dog. Ignorance is not a qualification for anything that God intended man to do. It is first, last, and all the time, disqualification rather. Every principle of right and justice denies it; any law of political economy condemns it; the history of the human race repudiates it.

Intelligence spoils no man for any thing that a man ought to do in this world. And were it otherwise, what right, before God, has one human being to keep another human being in ignorance in order to keep him in slavery? These questions go to the bottom, and we must go to the bottom in settling questions of rights and wrongs between man and his fellow-men.

(2.) With some there is opposition to the education of the Negro from a vague fear of something that is called "social equality." Just now the poor Negro is in a place where "two seas meet." There are two classes of extremists: One is in mortal terror lest the Negro should become somebody; the other is morbidly anxious that he should assert claims to what he is in no wise fitted for. If between the two he does not lose his balance he will deserve the respect of both. There never was in this world, in any nation or community, such a thing as social equality, and there never will be. The social spheres arrange themselves to suit themselves, and no laws promulgated by State or Church will change the social affinities and natural selections of men. Men choose the circles for which they have affinity, seek the companionships they prefer, and find the places that are suited to them.

After all it would be well to remember that the great, and good, and wise God reigns among men; that he will reign when we are all gone from this world; and that he has more concern about the welfare of men than they can have about themselves, and that he who has ruled in the history of the nations since the beginning of the world has purposes of his own, which, in his own good time, he will work out in blessings to the whole race of man.

Conscience is wiser than reason. When we cannot know what in the world's sense is politic, we can always know what in God's sense of things is right. Everywhere and forever the right thing is the politic thing.

What is history good for except to teach us by its examples? If history teaches anything it teaches that no social, or labor, or national, or race problem was ever yet truly solved by mere repression—by merely trying to keep human beings down. It is in our times seen at its best and worst in Europe; it is the Russian system. It fails always and everywhere; there is in it dynamite, and death, and hell. It must fail, for in its very heart it is tyranny, and the eternal powers are against it.

In all truth and common sense, there is no reason for discounting, in any respect, a white man or woman simply for teaching Negroes. It is utterly absurd. I believe it to be also sinful. Let us consider our attitude on this subject for a moment. We have the Negroes to cook for us, and if they do not know how, as is often the case, our wives and daughters teach them. We employ them in all sorts of ways. When elections come on we ask not only their votes, but their "social influence." Candidates, from governor to coroner, do this, earnestly, invariably, and without social discredit. We sell goods to them, we buy from them, we practice law for them, we practice medicine for them, and it is all well enough. In all business relations, except teaching, so far as I can remember, our ways on this subject, whether as employers or *employes*, we think it all very nice, and so do our wise neighbors. How utterly and childishly absurd it is to "make an exception" if one teaches a Negro child how to spell, to read, and to write. Will some master in such fine knowledge explain just wherein it is seemly to sell goods to a Negro, or to buy from him, or to practice law for him, or to give him medicine, or even to preach to him sometimes, but a thing abhorrent to teach him whatever he can learn that we can teach? Of what shams we are guilty.

Think of a people going into raptures over David Livingstone, explorer of Africa and pioneer of Christian civilization, and then turning up their noses at a teacher, not because he is ignorant, or ill-bred, or bad, but because, forsooth, he teaches a Negro school.

A word more I add on this point. If the best results are to be achieved, both for the white and the black races, in the education of the Negro, then Southern white people must take part in the work of his education.

Let us take courage; prejudices that must hold their own both against conscience and common sense must die after awhile. Great changes occur in the life-time of one generation, and the law of mortality buries the bitterest prejudices in the grave. How great revolutions in sentiment fifty years may produce, many facts of our country's history illustrate. It has been only fifty years since a fierce multitude in Canterbury Green, Conn., mobbed a cultivated and Christian woman only because she was teaching a few Negro children.

"There is a saying, 'Scratch under the skin of a Russian and you find a barbarian.' We want only the Baptist, of whom it may be said that when you scratch under the skin, scratch even to the bone and into the marrow, you find still—a Baptist."—*Index.*

If he is Baptist outside and in, where does the Christian come in? D. L.

MORE ABOUT NICHOLS.

During my discussion with Nichols at Bethel on the third morning, I visited him in company with my brother, who is a member of the Methodist church. Nichols remarked to us, that he heard one of my preaching brethren, Bro. Northcross, tell Joe Edmondson, Esq., (Nichols' moderator) that he did wish I would quit the debate, for I was making such a botch of it that he was ashamed of me.

H. C. ABERNATHY.
SAM ABERNATHY.

Here is what the Esquire says: "I am a member of the Methodist church, and was Nichols' moderator. Northcross never made such a remark to me, neither did I know there was such a man living, until Bro. Abernathy approached me on the subject."

We, the undersigned, approached Bro. Edmonson this morning, and we testify that he made the above statement, but said he did not want to put his name to this paper, but that he would sustain the above statement. Bro. Edmonson lives near Bethel, Nichols' *home.*

H. C. ABERNATHY.
SAM ABERNATHY.

We publish the above at Bro. Abernathy's request. Our judgment is, and has been, that if Nichols is let alone, he will expose himself without help from the brethren. We review the *Grub-Ax* simply because it has been commended and circulated by others. They can reply to what we say on fair terms. D. L.

THE COMPLETE GOSPEL.—The gospel is the completion and consummation of all that preceded. Christ came to fulfil as the flower fulfils the plant. In testifying to it, the secrets of the heart are made manifest. It "became" God to be merciful and gracious. It is God-like to set the example and appoint the motive of love. The truth fortifies in temptation, upholds in trial, gives solace in sorrow; we have content and hope as we trust. A document once held up in a law court to the light showed a water-date proving its falsity, for the paper had not been made at the time when it purported to be a legal instrument. There are many signs of false doctrine. The subtility of man is evident. Does it answer to the test, "My thoughts are not as your thoughts"? Will it avail for all times? Is there a "divinity mighty within it that waxes not old"? Compare it with false religions, and the doctrine of Christ will bear all examination, and come forth verified from every fiery trial.—*G. McMichael.*

Promises and threatenings, cursings and blessings go together. There is no act but carries its fruit with it. The young should be taught that God's law is strict and curses and blesses. It is God's law in Nature as well as Revelation. One who eats proper food is nourished; one who eats poison must die. Human law protects those who obey it and sets the alternative of punishment before those who disobey. It will not do to resist the threatenings. They are for our good. They cannot be escaped except by obedience. In that way they can be escaped, and in that way is the only true liberty and happiness.

Nothing draws along with it such a glory as the Sabbath. Never has it unfolded without some witness and welcome, some song and salutation. It has been the coronation day of martyrs—the first day of saints. It has been from the first day till now the sublime day of the Church of God; still the outgoings of its morning and evening rejoice. Let us then remember the Sabbath day to keep it holy.—*Dr. Hamilton.*

Before we can really lift up other hands, our own must have been lifted up by His good Spirit, and our own feeble knees must have been confirmed by much bowing at His footstool.—*F. R. Havergal.*

It is a matter of the simplest demonstration that no man can be really appreciated, but by his equal or superior.—*Ruskin.*

NOTES.

From Hopkinsville *New Era.*]

After leaving Pittsburgh I worked my way through Western Pennsylvania among the oil wells, a description of which will be interesting to those who have never seen them. Thousands of *derricks* can be seen all over the country. Most of them along the railroad have been exhausted, however, and they are now working more of the interior. A *derrick* is a wooden structure some fifty feet high, with a pulley at the top, and by passing a rope over this pulley, secure one end of it to the machinery operated by an engine, and to the other end they attach drills, which vary from six to three inches in diameter—putting down iron or galvanized piping as they proceed, to keep the earth from falling in. In Butler county they usually find oil in paying quantities within 800 or 900 feet; but as you go farther North, in the neighborhood of Oil City, Bradford or Franklin, it is not uncommon for wells to be drilled 2,500 feet deep. Sometimes they strike flowing wells, and not unfrequently not enough oil is found to pay for digging the well. Most of the wells produce gas as well as oil, by which most of the little towns in that section are lighted—and, in fact, many of them do all their heating and cooking with it. It is a beautiful sight of a dark night to see the whole country for miles around lighted up with this gas. Long rows of bright lights can be seen on the mountain sides and tops. From the number of wells seen among the mountains it appears a favorite place to operate. When oil is struck on some of these mountains the gas throws the oil out with such violence that it cannot be controlled for several days, so much of the oil is lost. I have seen many acres of ground in the valleys below blackened with it. Sometimes it catches on fire, and is said to be a fearful sight, destroying everything in its path. The origin of petroleum is a matter of unsatisfied curiosity. No one knows—it is too far under the earth for us to know much more than we do about it. Science, on many points so precise, gives us two theories. By one it is contended that the porous sand rock which underlies the oil reigon is the original source of oil deposit. In these sand rock strata, so it is said, formed from beds and shoals of rivers there were, ages ago, deposited large masses of vegetation. These, under certain conditions of pressure and chemical changes, produce *coal*, but, under conditions a little varied, produce *oil*; which, with gases, is held suspended in spongy stone, which is held fast by the immense pressure until it is released by the oil digger's drill. A second theory asserts that oil is not generated in sand rock, but in the carboniferous shales far below. Here there is developed by heat a gas, which, forcing its way upward until it reaches this sand rock, where it is held down by the harder and cooler crust above, until released by the oil searcher. Whatever the origin of petroleum, there can be no doubt of the vast supply, and of its wonderful influence in the commercial world.

But there are other notes that I wish to make as I hurry along. From the oil region I came direct to the lake country, which I find level and generally in a high state of cultivation. I visited many farms in Erie county, Pa. This is said to be one of the best stock counties in the state. Saw several herds of Shorthorns and Alderneys, but none that can equal our Kentucky herds. The wheat and grass was mostly saved in fair condition. Most of the oats had been harvested, yet I saw a few fields that I think will be cut by the frost, and the same is true of much of the corn. From Erie I came North to Buffalo. Here I found one of the busiest cities I have ever seen. A population of over 200,000, everybody driving business to its fullest capacity, every conceivable industry represented—manufacturies of all kinds on a boom.

From Buffalo, N. Y., I came to Detroit, through Canada, a distance of nearly three hundred miles. I did not stop on this route, but noticed from the car window things, different from our people in *the States.* Their farms were smaller, but not so well cultivated. Every man had his patch fenced in. The houses were small generally, but looked like they might be comfortable in the winter. I noticed some good stock, especially cattle and hogs, but most of them were very poor and scrubby. The people looked like they were not in a hurry about anything—took their time, appeared to enjoy life; and, after all, may not this be the best? I heard a sermon the other day on *speculation.* Some of the thoughts are so good that I will reproduce them for the benefit of your young readers.

"We see all about us faces that are touched with perpetual unrest, striving, struggling for supremacy in wealth, place or power. I have seen men pass from beautiful homes to the penitentiary; I have seen their wives and children flash with jewels, and in one year all gone. The next struggling with poverty—out in the cold world without friends. But I have never seen the righteous forsaken. I have never seen those fall in trouble who studied to be quiet and did their own business, and worked with their own hands. The man who will make axes, that will cut; who builds houses, that will stand, will not lack for food and funds, whether the times be good or bad. You may get what is called religion, and go far wrong; but you can't go wrong nor be in want if you remain sweet women and true men, and study to be quiet and work with your hands." So, in this busy world I find all men are seeking for *happiness*, and many where it cannot be found.

V. M. METCALFE.

Detroit, Mich. August 20th, 1883.

You may be a most religious person—busy all day about God's matters; you may give time and money and thought to him. And the danger is that if you do not converse alone with him each day, you will get thoroughly wrong altogether.

The great need of the church is this: that we should cease from our own wisdom, which is folly, as well as from our own strength, which is weakness, and from our own righteousness, which is filthy rags; and that we should put ourselves in God's hands, to live in him, on him, and for him alone.

If our sins interposed hide Christ sometimes from us, it is when the the sun is eclipsed, when we are deprived of light, not the sun. A blind man knows not that it is light noonday but by the report, but to those that have eyes light is seen by itself. —*Archbishop Leighton.*

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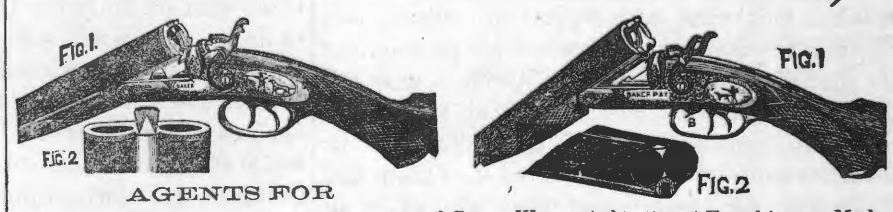

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THE GOSPEL ADVOCATE.

NASHVILLE, TENN. SEPTEMBER 12, 1883.

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CHRIST'S PEOPLE FOLLOW HIM.

My sheep hear my voice, and I know them, and they follow me." John x: 27.

Our Savior here expresses the distinguishing characteristic of his people. Those who are truly the Lord's people are ever seeking to know precisely what the will of God is. And when they know it, it is meat and drink to do that will. The desire of their heart is to know, and the effort of their lives is to do the Lord's will. They have no will of their own they prefer. They have no feeling or impulse of their own that they are willing to risk their soul's salvation upon. They are satisfied with nothing short of the word of the Lord, and that word they strive to obey from the very depth of their heart. They are anxious to bring themselves in complete harmony with the divine will. They never think to ask why I should obey this or that command; all they wish to know is, has God commanded it? And if so, this is all the reason they want for obeying its requirements.

When this class of people read where God, through the apostles, instructed his people from the first establishment of the Church to meet the first day of the week to break bread, they go into it with earnestness and delight. They know the Lord would not have required it of them had it not been for their good. God who so loved the world asto give his own Son to die for them, and Jesus, who was willing to submit to his Father's will, and yield himself to die for sinners, loves the followers of Jesus too well to require any thing at their hand not purely for their good. God does not need what his people do to help him. "The heaven is his throne, and the earth is his foot-stool." "The earth is the Lord's and the fullness thereof." The gold and silver are his, and the cattle upon a thousand hills. The Lord, therefore, needs none of the things required of us to help him. But all the things required of us are intended for our good, to bring us fully back to him, to subjugate our will to his, and to bring us into such harmony with him, as will make us more and more like him, to conform the desires of our hearts and the actions of our lives to the divine mind, and thus make us instrumental in leading others into submission to the Lord's will here, and prepare us for the divine presence of God forevermore.

A man that will not submit himself to the will of God here, would not be submissive and happy, if he were in heaven. Every divine requisition, therefore, that God has made at our hands is intended for our good, to make us what we ought to be here, and to prepare us for what we will want to be hereafter. Hence when God requires his people to meet on the first day of the week to break bread, the whole thing is for their good. The day is to remind us of the resurrection of our Lord from the dead, and through that of the promise of our own resurrection at the last day. The bread and wine are to remind us of the sufferings that Jesus our Lord endured for us in the breaking, mangling of his body for us, and of the shedding of his blood for many, for the remission of sins. And at the same time, the meeting together of saints affords sweet communion with each other as children of God, as sons and daughters of the Lord Almighty. This also will help to prepare us for the society of the spirits of the just made perfect in heaven. Next to the society of saints in heaven is the society of saints on earth. He who does not love the society of God's children on this earth, is poorly qualified to enjoy the presence of his people in heaven. Hence the meeting of the disciples on the first day of the week is in every respect for the good of the Lord's people.

It is no system of tyranny that God has established just because he has the right to command, or gratify simply his desire to rule. God needs nothing to perfect his power, or his holiness. But we do need to honor and glorify his holy name by submission to his will, and thus show to all around the beauty and holiness of the religion of our Savior. We are the needy ones, and God who loved us so tenderly knew just what we needed, in order to reach the highest possible good to ourselves. Those professed Christians who make stated arrangements for themselves to meet once a quarter, or twice a year, to break bread, are not listening to the word of God and following it; not hearing the words of Jesus and following him; they are following the wisdom and words of men. And in such a course God is not honored, nor are men benefitted. They are not brought into harmony with the will of God, but only with the will of men. It is certainly better to obey God than men. And those who are truly the Lord's people will strive to do it. Those who say, "I do not care what the Bible says, I know what I have felt," have never learned the a. b. c. of what it is to do the will of God, to follow the Savior, to hear his words. And while they pursue this course they are not serving God, but their own impulse. Indeed such reject the word of God and set up for themselves. Such as these are not prepared to be happy in heaven if they were there. They would be as selfish in heaven as they are here. They would want to follow their own impulses there, just as they do here; they would want to do what seems right to them.

So also those that love money and property more than they love the will of the Lord, and will not contribute of their means to relieve the fatherless and widows from suffering, and to spread around the word of the Lord, the glorious gospel of Christ, prove they are not in this matter following the Savior, but their own lusts or desires for the poor, fading treasures of this life. The Lord will not accept what we say, or what we profess, as the evidence that we are his followers, but what we *do*. We cannot possibly show that we love and serve the Savior by any outgushing of feeling or impulse. Our only way to do that is by doing the will of our Father which is in heaven.

Those who cultivate bitterness in their hearts against their brethren, and refuse forgiveness are not following the Savior, are not hearing his words. They are gratifying their own passions and impulses, but in no wise do they obey and honor Christ. He says positively, Forgive, and that if we do not, neither will our heavenly Father forgive us. And he also says, My sheep, meaning his people, hear my voice and follow me. How else then can we prove ourselves the Lord's people but by doing his will? He says again, "No man cometh unto the Father but by me." To come to the Father by him, is to come by his word, by his directions. We need not, therefore, flatter ourselves that we are on our way to the Father, unless we are striving day by day to submit ourselves wholly to the will of God. He will not save those who will not submit to his will, who walk in their own ways rather than follow him. If people can be saved by doing what they think is right instead of doing what the Lord says, why should Christ have died, or why should the word of the Lord have been given? But if we hear the words of Christ, and follow him, we are certain to be saved, certain to enjoy here and hereafter, all that the Lord has provided for his people. E. G. S.

DEVOTIONAL HEARTS.

One of the greatest difficulties in carrying on the cause of the Master, is to find enough of members whose hearts are devoted to the work, to carry it on. There are members enough claiming to belong to the church of God, to carry on the kingdom of God and its truths over every opposition, if their hearts and lives were truly devoted to the work. But the trouble is that very many of the members seem to have no higher interest in the matter than to save their own souls, and some of them have but a poor appreciation of that. A few members in every congregation have all the work to do that is done, and all the money to pay that is paid, and all the poor to care for, and everything of that sort. This makes it heavy on the few, while the many pass along almost free from care or sacrifice for the cause they have espoused.

And it is a very serious question as to whether such as these are on the road to heaven, or not. The Savior said, "Many are called, but few are chosen." If it should so turn out that those who will not work nor sacrifice for the sake of Christ and his cause, shall turn out to be among the called, but not chosen, there will certainly be a very large number of those who claim to be on the road to heaven, that will fail to reach that a peaceful bode. Surely those who claim to be Christians should be more diligent in the work of the Lord, and strive harder to be among the chosen ones. It will amount to nothing that we have belonged to the Church of God, unless we so live as to be among the chosen ones at the end of the race. Let every child of God determine that, God being his helper, he will be among the chosen ones that shall dwell with the saved in heaven. This boon can only be reached by toil and sacrifice in the Lord's vineyard, and for the well being of humanity. There is no room for idlers and loungers in the church of God.

E. G. S.

I feel confident that every man has given him of God much more than he has any idea of, and that he can help on the world's work more than he knows of. What we want is the single eye that we may see what our work is, the humility to accept it, however lowly, the faith to do it for God, the perseverance to go on till death. —*Norman Macleod.*

Hold fast to the present. Every position, every moment of life, is of unspeakable value as the representative of a whole eternity.—*Goethe.*

TEXAS WORK AND WORKERS.

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THE CATHOLICS AND THE NEWS.

"ORDERS FROM THE BISHOP.—Rt. Rev. N. A. Gallagher, Catholic bishop of this diocese, has returned from Ohio, and on Sunday occupied the pulpit at St. Mary Cathedral. The bishop invited all good, practical Roman Catholics throughout the city to join their priests in prayers for rain. The bishop also announced the opening of all the Roman Catholic schools in this city on Monday September 3, 1883; that no Catholic child visiting the public free schools this year would be allowed to make its first communion nor be confirmed, and that all Roman Catholic parents who persist, after this public warning, to send their children to the free schools of the city, thereby would prove themselves unworthy of the sacraments."

The above appears in the local column of the Galveston *News* of Aug. 28. In the *News* of Aug. 29, in its local column, under the head of "Stray Notes," we find the following modest reference to the bishop's order:

"The announcements made by Bishop Gallagher, on Sunday last, as published in the *News* yesterday, caused a considerable amount of comment yesterday. Some liberal Catholics did not at all relish the Bishop's dicta."

That is all the *News* has to say on this question. This silence, not to say servility, of the secular press in the presence of the dignitaries of the Catholic Church is significant. Had a Protestant preacher fulminated from the pulpit an order similar in spirit to this one pronounced by Bishop Gallagher, the secular press would have been crowded with denunciations of such puritanical intolerance. But a dignitary of the Catholic Church is speaking and these papers are discreetly silent.

Additional force is given to these statements by the fact that in the late election for school trustees in Galveston a Catholic led the ticket and doubtless secured the solid Catholic vote. The Bishop now forbids, under pain of a repulse from the sacraments of the church, the attendance of any Catholic child in the schools; and yet the Catholic vote places a Catholic in the school board. To what does this point? Is he there to aid or mar the work of that board?

Still greater force is given to these facts by the control the Catholics have gained in Galveston over municipal affairs. Let some one who is posted count up the Catholics in the board of aldermen, the county commissioners, in the police of county and city; let them add to this the fact that they have control of the hospital, and then they can estimate the control the Catholic Church is exerting over our civil affairs. Having secured the control of every other department of county and municipal affairs, they now seem to be moving toward the control of our public schools. While the bishop on one hand denounces the schools, the Catholic vote on the other places a Catholic in the school board, and the *News*, with these facts before it, has no voice in protest. It is prodigiously alarmed if a Protestant paper dares to speak about the Sunday law, or claim that Protestants who pay taxes have a right to say anything about the Bible in the schools, but in the presence of these open and aggressive movements of the Catholic Church it is silent.—*Texas Methodist Christian Advocate.*

And now, who is to blame for the success of Roman Catholicism in Texas, and in America? Her success is due alone to the success of creeds, sects and sectarianism. Had God's people—or his professed people, been united in their efforts to convert the world, Roman Catholicism would long since have been consigned to the grave of the past. But while sect after sect has sprung up, and succeeds in dividing the interests and peace of God's people; just in that proportion in which they succeed, has Roman Catholicism succeeded. So then, our pious Methodist friends do thank God for the success of Roman Catholicism, when they thank God for "so many different churches." Giving as an excuse for this, "that every one may have a church of his choice," as though men were to be pleased in this matter, rather than God. There is but one hope for the church in America, and that is in unity. This will save us from the curse of Roman Catholicism; but we have no hope that this end will ever be reached. Methodists will be Methodists, or sink the ship; and so with every sect in the land They inherit the spirit of the mother and grandmother, who now reaches her hands out after them. There is but one foundation upon which God's people may unite. We have been pleading for sixty years for this union urging the necessity, and righteousness of union of God's people upon the Bible, and the Bible alone, as the only practicable ground upon which they can or should unite, and this plea has all the time been opposed by the different sects. These sectarians are a unit in but one thing, and that is, in opposing the union of God's people, upon God's word. They oppose this with far more energy than they do the spread of Roman Catholicism. We charge sectarianism with the success of Romanism in America. They have fought the truth, opposed union of God's people, cried out against the Bible as a dead letter; have planted themselves in the way of the success of God's word, deceiving men with their *traditions* instead of leading them by God's word, until now, the Roman Catholic church, always united, begins to tighten her fingers around the throat of sectarianism, and lo! a cry. A cry against a secular paper for not crying out against Roman Catholicism. What has a secular journal to do with religious defence?

The *Galveston News* will work where it pays best. It is run to make money, not to build up churches; and doubtless cares as little whether this succeeds as that. Why did the *Texas Advocate* and its editors give Roman Catholicism this hold on American soil? Simply in the effort to build up another heresy, but little better, not being according to God's law, and organized after human wisdom, and not after God. Sharpen your pen Mr. Editor, for you will have occasion to bewail the folly you and others have brought on the country. Let your wail be long, loud. and dolorous; let it echo and re-echo throughout the land you have deceived and cheated with your isms. The occasion demands it, and you know how to groan. We have no hopes that you will try the only remedy available, viz: Throw away your creed and take God's word *alone*, as your rule of faith and practice. The moment your people should do this, down would go your party, its distinctive features would be gone, and your leaders would rather destroy the church of God than submit to this. The church of Christ with the Bible in hand, is the only enemy that Roman Catholicism fears, and this is the only power that ever has, or ever will succeed against that hierarchy. The church of Christ has for ages contended against not only Roman Catholicism, but all the combinations of sectarianism, and she must continue to fight, until a victory is gained. We have seen this trouble complained of by the Methodist paper coming for years, we warned them long ago, but they would not hear. Your calamity is upon you—weep and howl!

Two days meeting at Troupe, ending Monday after first Lord's day in September, resulted in six additions to the church at that place. They now number twenty-nine. New house of worship being built, and altogether, prospering.

EVILS OF SECTARIANISM.

I have been much pained recently in witnessing some of the evil effects of sectarianism. A young man of much promise embraced the cause of Christ some months ago, and recently commenced to publicly proclaim the gospel to the lost. His mother, in many respects, a most estimable woman, but a Methodist, fully indoctrinated in the *man-made* peculiarities of that sect; upon hearing by letter of the fact, flew into a passion and wished that her son would die before the rising of the next morning's sun. He had disgraced the family, and, in fact, always had been valueless and unreliable. The great trouble was, he had become an humble disciple of the crucified Savior, (a Campbellite), and had taken a stand for Christ, and against the doctrines and commandments of men. How true the language of our Savior, "Suppose ye that I am come to give peace on earth? I tell you nay; but rather division: For from henceforth there shall be five in one house divided, three against two and two against three, etc." Luke xii: 51–53.

A man of standing in our State, of large brain, and of considerable notoriety as an "instructor" in our schools, visited a Bro. "in Christ" on yesterday. I happened to be there. My brother asked this distinguished visitor, if he had heard that he had taken a stand for Christ He had heard it. During the conversation the question of baptism was reached, and our Bro. put to this educator (who is destined to be one of the professors in our *Great State University*), the question: What is the meaning of the original from which we have the term baptism? Said he, "previous to Christ it did not have a *Christian meaning*." A sage reply! But what is its *Christian meaning?* was pressed for a reply. After some equivocation he answered, to immerse; but, said he, "you must grant unto these persons that differ with you, a right to their opinions. And now let me tell you: My wife desires to visit you to-morrow, and you must not talk *religion* while she is here, for it will offend her." *She was a Methodist.*

How different to apostolic days, and the admonitions of these inspired penmen. O the evils of sectarianism! "Out of the abundance of the heart the mouth speaketh." "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, etc." My inclinations lead me to comment at length on the subject matter of this article, but I forbear.

JNO. S. DURST.

Austin, August 9th, 1883.

Dear Bro. Poe: I write these few lines that the readers of the good old ADVOCATE may know of a little congregation of disciples at Rankin's Chapel, Ellis County. Bro. N. B. Gibbons preaches for us once a month. Bro. Borden commenced a meeting here the second Lord's day in August; preached nine discourses; one sister from Missouri united with us, and five added by confession and baptism. Bro. Borden's last discourse was to the church, and especially to those just brought in. We were well pleased with him, and his way (no not his, but the Lord's way) of saving sinners. May he live long and work earnestly and boldly for Jesus, is our prayer.

JAS. H. THORNTON.

Astonia, Texas, August 19, 1883.

Dear Bro. Poe: I have just closed a series of meetings of nights. Result, eight added to the church; six by confession and baptism, two restored. Bro. Stewart will commence a protracted effort to-night, here. Very dry and the meeting may soon close, if there is no rain. Our last rain to amount to much, was on the 20th of March. —[C. H. Appling, Fairview, Texas, August 24th.

Dear Bro. Poe: I am taking the "old reliable" GOSPEL ADVOCATE again. I did not know till recently that you edit a "Texas Department" in it. I expect to write for it occasionally. I am very feeble, and my family nearly all sick.—[W. Lyles, Mineola, Texas.

Bro. Poe: The time is propitious for a good meeting in this place and vicinity. Will begin first Lord's day in September, five miles southeast of St. Joe. Will move the meeting on Monday night following to St. Joe, and will continue for a week.—[Newton Field, Saint Joe, Texas.

DEBATE.

I am requested by some of the brethren to make a statement about a debate which took place between the writer and Mr. Ogle, of Milton, Tenn., July 25th. I was induced to meet Mr. Ogle through the earnest solicitation of Bro. B., of Lascasas. The Baptist church at Bradley's Creek endorsed Mr. Ogle as a representative man, and capable of teaching, as well as defining, Baptist faith. Mr. Ogle could not be induced to affirm anything; he could only fight in self-defense. Mr. Ogle was the challenger. While he was so brave, I could get no other proposition than, "The penitent believer was under condemnation until baptized." I failed to make my friend Ogle see that the condemnation in the proposition was not eternal condemnation, and from the nature of man's present surroundings could not be. Man had been under condemnation for four thousand years. If it was eternal, it would be impossible to be redeemed from it by any means whatever. Jesus says, "He that believeth not is condemned already." John iii: 18. If this is eternal, then the whole world was lost without the hope of redemption. In vain did we state that the mission of Jesus was to save the world, not to condemn it. John xii: 47: "I came not to judge (condemn) the world, but to save the world;" and that the word which Jesus spoke should *judge them in the last day.*

In my first speech I presented twelve arguments, and waited for Mr. Ogle's reply. The Baptist report of the affair, in the *Reflector*, says, "He rose pale and excited." His first statement was that I had failed. He next told us that he had never heard the arguments that I presented. He did not know that I was going to make such arguments; that they were not arguments, but I had just read the Scriptures, and unless I gave my exegesis, he would not answer them; that he was afraid I would bite him. I told him there was no danger; that nothing common or unclean had at any time entered into my mouth. Notwithstanding this assurance, I could not induce him to touch more than one or two of them.

He told us that he would argue both sides of the question; that he would make an argument for me, and then he would answer it. I suppose that this part of the performance he got from the pedobaptists. In the report of the affair, in the *Reflector* of August 15th, it is said that Mr. Ogle proved that sins were pardoned before the death of Christ. "He proved as clear as noonday sun that sins were remitted before Christ died, by quoting, 'Thy sins be forgiven thee,' and 'He went down to his house justified.'" The point here was, were sins ever actually or really pardoned through faith before Christ died? Mr. Ogle denied that these passages taught prospective remission, but that they taught actual remission. To this we replied that sins could not be actually or really pardoned before the death and ascension of Christ. "For without the shedding of blood there is no remission." Heb. ix: 22. "Jesus tasted death for every man." Heb. ii: 9. That it was by means of death for the redemption of the transgressions that were under the first testament, that they which are called might receive the promise of eternal inheritance. Heb. ix: 15, also Acts xv: 31. Him hath God exalted with his right hand to be a prince and a Savior, for to give repentance to Israel, and forgiveness of sins.

I asked Mr. Ogle if he believed these passages, that it was necessary for blood to be shed in order to remission? He said that he did not. I read them a second time, and held up the Bible to him with the same result. I appealed to his moderator, J. J. Martin. I understood him to repudiate Mr. Ogle. I am disposed to ask, Did Mr. Ogle state Baptist doctrine here? I thought I understood Baptist doctrine on this point, but it seems that I did not. I supposed that Mr. Ogle, when he regained his "color," and got over his "excitement," would deny that he had ever talked so foolishly in order to save his *faith alone system*; but I am mistaken. Again, in the *Reflector* of August 15th: "He (Alsup) next asserted that no sins were ever (actually) remitted until Christ died, to the astonishment of the congregation." This was evidently something new to Mr. Ogle and the Baptists around Bradley's Creek. Mr. Ogle asserted, in his endeavor to elucidate Acts ii: 38, and to show that "for" meant "because of," that the blood of Christ was shed for many for (because of) the remission of sins. Webster defines it that way. When told that Webster said baptism was usually performed by sprinkling or immersion, that such men as Hackett and others were against him, he made no halt.

I can now see why it is that the Mormons in this country are devouring the Baptists so rapidly. Mr. Ogle and the Mormons agree that men could be actually pardoned without the shedding of the blood of Christ. That Christ could and did have a church or kingdom defacto before his death. If so, then he had a church, the members of which were saved without blood, cleansed without blood, justified without blood. We hope after this that Baptists will be too modest to ever talk about "Campbellite," "water regeneration," "water salvation," etc., since their endorsed representative has taught that men could be saved without the shedding of the blood of Christ.

I did not intend to trouble or burden the columns of the ADVOCATE with any report or statement of the affair until I saw the report in the *Reflector*. In fact, I was ashamed of having been drawn into a discussion with Mr. Ogle, after I learned his caliber. I am glad and sorry. I am glad that I have had the privilege of preaching to a Baptist church the unsearchable riches of Christ; especially so, when it was news to them that *no faith, however strong*, or repentance, however deep, or confession, however public, or baptism, when or by whomsoever performed, *could not possibly save any one*, without the shedding of the blood of Christ. I am glad that I have had the privilege of astonishing this people with such utterances; especially so, when we have been misrepresented in that vicinity on this very point. I am sorry that I met a man so ignorant, stupid, and possessed of so much brass; but I console myself again with having obeyed one precept of Paul's: "Mind not high things, but condescend to men of low estate;" especially so, when they are "wise in their own conceits."

We have just given an outline statement of some things. What we have said is simply fact, not to be denied by any man.

Wilford, Tenn. A. ALSUP, JR.

HALF YEARLY STATEMENT.

Additions to churches of Christ from January 1, to July 1: Baptisms, 7,831; letters, 2,126; reclaimed, 739; denominations, 899; indefinite, 4,381. Total, 15,976.

By States and countries: Illinois, 2,882; Indiana, 2,021; Ohio, 1,787; Missouri, 1,676; Kentucky, 1,328; Iowa, 1,272; Kansas, 881; Pennsylvania, 440; Nebraska, 395; Michigan, 338; California 293; Virginia, 251; Oregon, 217; Canada, 182; New York, 163; Foreign Missions, 163; West Virginia, 126; Alabama, 110; Arkansas, 103; Australia, 102; Wisconsin, 89; Mississippi, 76; Maryland, 65; Minnesota, 63; North Carolina, 62; New Zealand, 48; Washington Territory, 48; Colorado, 39; England, not connected with the board of missions, 36; New England, 24; Georgia, 20; South Carolina, 13; Dakota, 12; Idaho, 8; New Mexico, 5; Tasmania, 1. Additions in June, 1,842; July, 1,725.

Holden, Mo. J. A. LORD.

WHEN WE ARE RIGHT.—Many church-members think that if they do nothing wrong and make no trouble, they are all right. Not at all, sir; not at all. Here is a chariot and we are all engaged to drag it. Some of you do not put out your hand to pull; well, then, the rest of us have to labor so much the more, and the worst of it is, we have to draw you also. While you do not add to the strength which draws, you increase the weight that is to be drawn. It is all very well for you to say, "I do not hinder." You do hinder, and you cannot help hindering. If a man's leg does not help him in walking, it certainly hinders him. Oh, I cannot bear to think of it. That I should be a hindrance to my own soul's growth is bad indeed; but that I should stand in the way of the people of God and cool their courage and dampen their ardor—my Master, let it never be! Sooner let me sleep among the clods of the valley than be a hindrance to the meanest work that is done for thy name!—*Spurgeon.*

We blame others for slight things, and overlook greater in ourselves.—*Thomas a Kempis.*

CHURCH NEWS.

Closed my meeting near Bethel, only five discourses, fourteen added; six from the Methodists, balance from the world, all baptized.—[H. C. Abernathy, Minor Hill, Tenn., September 1st, 1883.

Embracing the second Lord's day in this month, had ten additions at Salem, five miles south of Corinth. M. and A. R. Kendrick's meeting at Oak Hill closed the 26th of August. Twenty-five additions. Congregations large and attentive.—[M. Kendrick, Corinth, Miss.

We closed our protracted efforts at Salem on Wednesday night, August 29. The immediate result was sixty-five added to the church (including those of my last report.) One response to our appeal. A good brother away down in Texas sends us one dollar. Made me happy. Who next?—[H. J. Brayboy, Montgomery, Ala., August 31, 1883.

Bros. S. T. Sewell and W. S. Morton held a meeting of a week's duration, including the first Lord's day in August, at Shoal Bluff, Giles county, Tenn. The result was twenty-six additions, and the brethren greatly encouraged. Bros. Sewell and Morton, though young, are faithful, zealous workers in the Master's vineyard. May they live long and continue faithfully in the work they have so nobly begun.—[Maria A. Howard.

Brother W. S. Morton, from Maury County, Tenn., commenced a meeting at Salem, in this neighborhood, last Lord's day, August 26th, and continued till Thursday morning, with six additions by confession and baptism, and the congregation very much revived and strengthened. Bro. Morton is young, but he has studied to make himself a workman that needeth not to be ashamed. He is now in a meeting at Zion's Rest in Giles County, Tenn., and our prayer is that his labors may be blessed there as they were here. We thank the Lord and take fresh courage.—[R. T. Lanier, Comer, Ala., September 2nd, 1883.

Embracing the second and third Lord's day of August, I held a meeting of nine days at Ludville, Pickens County, Georgia. There were three additions; two by restoration, and one from the Primitive Baptists. This church is quite a Jerusalem for a large section of country. Brethren came ten, twenty and thirty miles to meeting. The home preachers, Daniel Anderson, L. S. Ivy and Thos. A. McDaniel, helped much by prayer and exhortation. Towards the close of the meeting, brothers L. S. Ivy and Thos. A. McDaniel started on an evangelizing tour into Gilmer and Fannin Counties. They were sent out by the churches.—G. B. Stone, McDonald, Tenn., September 3rd, 1883.

On Saturday night before the third Lord's day in August, I began a meeting at Baxter's Chapel, and continued until Friday night following. Two were baptized during the meeting. Brethren seemed to be strengthened. The number of brethren at this place is small. From Baxter's I went to Hill's Chapel, and commenced there the fourth Lord's day in August. At the last mentioned place we had a good meeting; thirteen were added; much interest was manifested. We closed our meeting too soon, because another appointment demanded my attention. We often make mistakes in this way. The brethren were much revived at Hill's Chapel. Our congregations were good all the time. The last night all could not be seated in the house, notwithstanding the house is large The word of God carries with it much power; it will have its way.—[F. C. Sowell.

Reproof and denunciation, distasteful as ever they must be, have their office. The Word of God is something more than a pleasant song. It is sometimes a fire to scathe, a hammer to dash in pieces, a word to divide the soul and spirit, the joints and marrow; and therefore it is a great sin to try to blunt the edge of the sword of the Spirit by calling evil good and good evil.—*Canon Farrar.*

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TEMPORAL BLESSINGS—NO. 2.

After so long a time an attempt has been made to answer the arguments which I have presented, to show that God will support the man whose duty it is to evangelize, while he is faithfully engaged in the discharge of that duty. Bro. McQuiddy, in the ADVOCATE of August 29th, begins an investigation of the passages upon which I rely: formerly the chief effort seemed to be to show, by the testimony of those who had tried it, that the "trust theory" will not work. It is a question to be settled by the testimony of the word of God, and not by the experiences of men. I would rather believe the lightest word he ever spoke, than to receive as true the united testimony of all the preachers in the world. He is infallible; they are liable to be mistaken. If the word of the Lord sustains me, then am I sustained indeed; if it does not, then may the Lord lead me into the light, that I may know and do the truth.

It will be remembered that I based an argument upon the Savior's promise, "Lo, I am with you alway, even to the end of the world." In showing the meaning of the expression, "I am with you," a number of passages of the Old Testament were referred to, in which the success of men in securing all that they needed was explained from time to time by the significant remark, "God was with him." God was with Joseph, and hence his brethren sold him instead of killing him; God was with him in the house of Potiphar, "and he made him overseer over his house, and all that he had he put into his hand;" God was with him in the prison, "and the keeper of the prison looked not to anything that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper." He committed everything into Joseph's hands; the Lord was with him before Pharaoh, and he at once became the second ruler in the kingdom. So it is said the Lord was with David, Abraham, and others, and hence their prosperity. Concerning this, Bro. McQuiddy says: "Because a thing was in the old dispensations, does it follow it is in the present dispensation?" Does not Jesus say in the New Testament, in the inauguration of the Christian dispensation, "I am with you unto the end of the world?" Does not the expression, "The Lord is with him," mean as much under the new covenant as under the old? Did it mean temporal blessings formerly, and spiritual blessings *only* now? Paul did not so think. See Heb. xiii: 5–6, and 1 Tim. iv: 8–9. Referring to these Old Testament Scriptures, Bro. McQuiddy says, "I respectfully suggest that the Scriptures so quoted are misapplied." Is it wrong to take a New Testament word or phrase and investigate its meaning by hunting for it in the Old Testament, and by studying its force there? Are we at liberty to say that a word of God means one thing in the Old Testament, and an altogether different thing in the New, unless there be something in the connection to express the difference? It is said that Naaman baptized himself seven times. Does not the word *baptizo* have the same meaning in the commission that it has in his case? If the expression, "The Lord is with him," means now what it did in former days, then is my position sustained.

"But," says Bro. McQuiddy, "it is *all* wrong. We are not promised temporal blessings because we are religious now, but spiritual. The Lord prospers the wicked in this world just the same as the righteous." In explaining the passage, "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you," he says, "'All these things'—that is, all things pertaining to life (spiritual) and godliness shall be added." According to his understanding, there is no temporal blessing in Matt. vi. Well, let us see. Jesus says: "Ye cannot serve God and mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. * * * Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not ye of much more value than they? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these But if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom and his righteousness; and all these things shall be added unto you."

"But," says Bro. McQuiddy, "there are no temporal blessings here; all of them are spiritual." The food our Savior spoke of was spiritual food, he thinks; the raiment was spiritual raiment. The Gentiles were seeking after spiritual food and raiment, were they? The heavenly Father knew they had need of spiritual food and raiment, but I suppose we are to understand, according to this spiritual method of interpretation, that he is not aware that we need bread and meat and clothing for the body. It never entered into my mind that anybody was so befogged as to suppose the food and clothing referred to in this passage was spiritual. I doubt if there is a preacher in America, who holds to this view, except Bro. McQuiddy. Why, the Savior is talking about eating and drinking, telling them not to be anxious about it. He is teaching that their Father, who feeds the birds and clothes the flowers, will much more care for them. My argument from this passage stands untouched. Jesus expressly contracts to furnish us all the food and raiment we need, upon the conditions that we seek first the kingdom of God and his righteousness; that is, upon the conditions that we become members of the church of Christ, and do our duty as such. The only reply that Bro. M. has given, is that the food and raiment promised are spiritual. That reply is so evidently incorrect that it does not need further attention from me.

He says, "The Lord prospers the wicked in this world just the same as the righteous." Bro. M. has fallen into the popular delusion that the more money a man has, "the better off" he is. Instead of being true, this is generally the reverse of truth. When a man has all that he needs for his daily wants, supplied to him, from day to day, he has all that is good for him, *as a rule*. There are very few men who can handle large sums of money and maintain their devotion to, and integrity before the Lord. It is indeed hard for a rich man to enter into the kingdom of heaven. Human nature has not changed in this particular since Christ was on the earth. Moreover, the man who receives, from day to day, all that he needs, receives as much as any man can have, no matter how much land or bank stock he may control. Now as God promises, upon certain conditions, to grant to us daily our daily supplies, it is only necessary for us to see to it, that we comply with the conditions; when we do this, we are as rich as it is possible for mortals to be.

By the way, I wonder if Bro. McQuiddy prays, "Give me this day my daily bread?" I wonder if he means spiritual food when he so prays? The man who accumulates property, generally heaps up a curse for himself, and for his children. It is right to be diligent in business, and to make money that one may give it. But the Christian should give it freely to the extent of his ability. It is neither safe nor scriptural to accumulate it. Read Matt. vi: 19–20; Luke xii: 13–21; Luke xii: 33–36; 1 Tim. vi: 17–19.

In considering Mark x: 29–30, Bro. McQuiddy again finds spiritual blessings, and nothing else. Notwithstanding Jesus expressly says, "There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake and the gospel's sake, *but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions;* and in the world to come eternal life," Bro. McQuiddy emphatically says there are no temporal blessings promised here. I suppose he thinks the lands promised are spiritual lands, and the houses spiritual which we are to have in this life. I wonder if he thinks the persecutions are altogether spiritual persecutions? While he is spiritualizing, he should spiritualize the bad as well as the good. The passage means this: If a man is called upon to give up his father, in order to obey Christ, God will give him favor with a hundred men, who will, for Christ's sake, receive him as a son into their hearts and homes; if he gives up his mother, his sisters, his brothers, for every one given up he will thus find a hundred. Has not Bro. McQuiddy's experience illustrated this? If it becomes necessary for a man to give up his house for Christ's sake, he promises to furnish to him a hundred houses even in this life. I gave up my home, and every prospect of ever having another, (humanly speaking,) to become an evangelist, and God has opened to me the doors into more than a hundred houses. I have never for one moment needed anything for myself or family, that the want was not supplied in good time True, sometimes we have waited a little longer than at the time seemed best, but the supply came; and when we look back it was only our impatience that made it appear long in coming; it came in good time. Bro. McQuiddy thinks I make "much ado" of my faith. Well, I do not intend to. But it does not seem to be wrong to say that I believe what Jesus says to be true; nor does it seem to be wrong or egotistic, to add that I have tried to live in accordance with his teaching, and that I have, from day to day, found his promises fulfilled in my experience. It is hard to satisfy the people. If a man preaches what he does not practice, they say, "Practice what you preach;" if he preaches what he practices, they say, "You want people to follow you, to do your way," "You are making much ado about your faith." But I remember the Holy Scriptures say, "Study to show yourself approved unto God." Let us then work for his approval, without concerning ourselves much about what the people may say. Remember these temporal blessings are promised to all Christians upon their doing their duty. The preacher's duty is to preach; to give himself wholly to the ministry of the word; to keep himself free from the entanglements of this life. More anon.

ITEMS, PERSONALS, ETC.

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W. E. Hall has held a meeting at Union City, Tenn., with forty additions. The town was stirred to its centre, and unusual interest manifested.

The *Cumberland Presbyterian*, of this city, has improved greatly in the past year, being now full of life and vim. It is receiving a large patronage.

The notorious outlaw and murderer, Frank James, was acquitted and remanded to jail for trial on other counts. His trial occurred at Gallatin, Mo., last week.

A firm in New York does a good business selling four-leaf clovers at five dollars each. It is wonderful what a hold superstition has on the minds of some people.

Our friends, Hogan & Hopkins, No. 20 Public Square, dealers in boots and shoes, ask a share of patronage. Please read their advertisement, and call on them when you come to our city.

We have just received a new lot of Dr. Brents' splendid work, "The Gospel Plan of Salvation." Buy one at once, if you have not already done so. Nicely bound in cloth, only $2.00, postage paid.

Talmage set a good example by refusing the wine offered him at a Kentucky hotel table, while on his lecturing trip, though assured by the waiter that it was home-made, and not intoxicating.

It must have been a farmer who discovered that there is a remarkable resemblance between a baby and wheat, since it is first cradled, then threshed, and finally becomes the flower of the family.

The New York *Sun* celebrates its fiftieth anniversary by issuing a fac-simile of its first number, Tuesday, September 3rd, 1833, containing four pages of matter, not quite equal to one page of its present form.

Bro. H. H. Turner, Florence, Ala., has had eleven additions in his field since last report. He is another living evidence of the good Bro. Larimore's school is doing, in sending out preachers to the great harvest which is waiting.

If you want "shape notes," send to this office for the Songs of Glory, and Songs of Glory No. 2, both of which have the figure notes *inside* of the round notes, so all can be suited Both excellent books; price, $3.60 per dozen; by mail, $4.00.

J. A. Lord, of Holden, Mo., will please rise and explain why the additions in Tennessee are left out in his report, in another column. We do not attach any importance to these reports, but if we pretended to give them, we would give them fairly.

Two colored preachers presided over two aristocratic Presbyterian churches in Saratoga, N. Y., one Sunday in last month. The *Independent* and the *Observer*, of New York, noted the fact with approval, but the *Christian Observer*, of Louisville, was greatly scandalized, and considered it a "singular taste, to prefer negroes to any of the distinguished white clergymen in town."

Married, August 28th, 1883, at high noon, at the residence of the bride's father, Mr. B. W. Harris, Wilson county, Tenn., Mr. C. D. Bates, of McKinney, Texas, to Miss Lee W. Harris. Mr. Bates is to be congratulated on his success in winning the affections of a young lady so estimable and lovely. He robs the Bellwood congregation of one of its best and brightest members. Those who know the groom best congratulate the bride on her selection.

The postmaster of a little station in Ohio was roused up before daylight to sell a three-cent stamp, which made him so angry that he made the customer pay ten cents for it, and has been arrested by Uncle Sam.

Marwood, the famous public executioner of England, is dead. He "worked off" more than three hundred and fifty criminals during his lifetime. By the superstitious he was held in dread, and hotel proprietors sometimes refused him admission.

It is said that a new sect has been organized in Schuyler county, Ill., under the guidance of one Caleb A. Obenshain, which has revelations, performs miracles, and is charged with running into free love doctrines. They are said to number some hundreds and to embrace some wealthy farmers.

Bro. W. H. Duke writes from Stock's Mills, Ala.: "Please permit me to correct an error I made in the last issue of the ADVOCATE. I stated that the sects at Cross Plains forbade Bro. Landrum preaching in their houses. The Baptists did forbid him, but the Methodists gave up their house to him after the Baptists had refused."

Bro. Lewis Tillman, of Knoxville, Tenn., is writing a series of articles in the *American Baptist Reflector*, with the object in view of bringing about a better understanding of the differences between the two bodies, and of effecting a union. We will probably reproduce the articles in the ADVOCATE.

Jay Gould, the great capitalist and railroad king, made his first few dollars as a clerk in a country store, then worked at $20 per month as surveyor's assistant, and made sun-dials for farmers at one dollar each. He was very fond of arithmetic, getting up at three o'clock in the morning and "ciphering" till six.

GEORGIA STATE CONVENTION.

The annual convention of the disciples of Christ in Georgia, will be held in Atlanta, commencing Wednesday, October 10th, at 10 o'clock A. M. All the churches are urged to appoint delegates at once, and send the names of such delegates to W. S. Bell, Sec., 69 Pulliam street. A good time expected. A. G. THOMAS, Pres.

Read the following modest appeal, and exercise Christian charity with a liberal hand. It needs no words of comment, as it speaks eloquently for itself:

The carpenters will finish their contract within ten days. Dear brethren, do not forget to answer our humble petition. We hope, in the future, to make each brother and friend feel that they have "cast their bread upon the waters."

H. J. BRAYBOY.

Dr. D. M. Breaker expects to be at Collierville, Tenn., the first Sunday in November, and will travel in as direct a course as possible for Chattanooga. The route will be in Tennessee, and will be varied according to invitations received. Brethren who may wish to have him visit them, will please write him at once, to Coldwater, Miss., and he will answer as soon as their communications are received. He says he will not object to going out of the course, as he will have plenty of time.

NEW ADVERTISEMENTS.

Please send your consignments of hides and leather to, and buy your shoe findings, etc., from Walsh & McGovern, Nashville, Tenn., who advertise in the ADVOCATE. They do a large business, and we commend them as fair dealers.

Nctice the new card ot Aldrich & Harris, in the ADVOCATE. We recommend both members of this firm as worthy of patronage, being correct business men.

General News.

The drouth in Eastern New England has continued so long that farmers have been obliged to take their stock from the pastures and feed them on winter hay.——The many sham duels of the year have been followed by one of a more serious character. It occurred last week in Illinois between two young men, Louis Phillips and Jacob Rosenbrook, as the result of a quarrel of long standing. The duel was fought with pistols at the hour established by the code—viz., six in the morning—and by a strange coincidence both duelists were shot in the mouth and both were killed. The duelists were quite young, Phillips being about twenty-two years old and a school teacher. The seconds, having witnessed the fatal termination of the meeting, fled from the scene and have since kept themselves concealed from the eye of justice ——A pair of swindlers have been held for trial in New York for collecting $3,000 in subscriptions "for a man dying with consumption and whose family was starving."——Two thousand dollars' worth of precious stones, which had been sent from Europe to a Philadelphia jeweler through the mail, have been seized by the Government.——There was high wind and high water all along the coast from New York to Atlantic, August 29, and a good deal of damage was done. Buildings, which were thought to be out of reach of any sea, were undermined and battered to pieces by the heavy surf.——Eleven hundred assisted Irish paupers were recently landed in Canada and are being sent across into the States from different points by stealth. Quite a number have been sent back to Canada from Buffalo.——Some boys near Shelbyville, O., planned a joke which ended seriously. They induced two playmates to invade a watermelon patch, with the expectation that the boys upon whose place it was located would be in hiding and frighten the two not in the secret half to death by firing into the air. They were there, and fired as expected, but so low that three boys were seriously wounded.——The steamer Britannia, from Marseilles to New York, was struck by a cyclone on the morning of August 29th. The sea seemed drawn toward the clouds, and dashed over the vessel, carrying away the boats and rails. The lightning seemed to jump from the sea to the clouds, and the wind came from every point of the compass. The straining steamer was whirled around like an egg shell. Daylight turned to darkness, and there was the greatest consternation on board. The cyclone vanished as suddenly as it came, when the crippled vessel was found to be still capable of making her way to port.

FOREIGN.—Volcanic eruptions occurred at Java last week, involving immense destruction and an enormous loss of life. Terrific detonations began to be heard on the evening of the 26th, on the island of Krakatoa. They were audible at Soerakrata, on the island of Java. The ashes from the volcano fell as far as Cheribon and the flashes proceeding from it were visible at Batavia. Stones fell in a shower on Serang, which was in total darkness throughout the night. Batavia was nearly so, all the gaslights having been extinguished during the night. The eruption continued the next day. On Tuesday towns on the island of Java were swept away by an immense tidal wave, and the light-houses as well as a mountain in the Sunda Straits disappeared. The town of Anjer was destroyed and navigation in Sunda Straits rendered dangerous by the upheavals. Krakatoa disappeared, and sixteen volcanoes arose between where it stood and Sibisie Island. The number of lives lost is not known, and probably never can be; it is estimated at from 30,000 to 75,000. Earthquake waves were observed on the Pacific Coast as a result of the eruption.——As a train from Berlin was passing Steglitz on Sunday September 2nd, it ran into a crowd of people who, intending to take return train to Berlin, were pressing forward to enter the carriages on the wrong side. The number of people killed and wounded is estimated at forty.——Storms have done much damage to crops in Ireland. Distress will follow, and a general refusal to pay rent is not improbable.—— The success of the French in Annam is rendering the Chinese more hostile toward them.

Home Reading.

The Little Bird.

A little bird with feathers brown
Sat singing on a tree—
The song was very soft and low,
But sweet as it could be.

And all the people passing by
Looked up to see the bird
That made the sweetest melody
That ever they had heard,

But all the bright eyes looked in vain,
For birdie was so small,
And with a modest dark-brown coat,
He made no show at all.

"Why papa," little Gracie said,
"Where can this birdie be?
If *I* could sing a song like that,
I'd sit where folks could see."

"I hope my little girl will learn
A lesson from that bird,
And try to do what good she can,
Not to be seen or heard.

"This birdie is content to sit
Unnoticed by the way,
And sweetly sing his Maker's praise
From dawn to close of day.

"So live, my child, all through your life,
That be it short or long,
Though others may forget your looks,
They'll not forget your song."

—*Selected.*

THE FAITHFUL SON.

"Hurrah, Lint! What are you up to, poked away here in your work-shop?"

"Having a good time boat building. See, I've almost finished one."

"And is n't she a beauty?" replied Chauncy Harris, in evident admiration.

"I thought you must be up to something, as I've seen so little of you this vacation."

"Busy, indeed? Such a time as I have had getting out the hull of my boat."

"You don't say you have done it all alone, Lint? I knew you were pretty handy with your tools, but this goes ahead of anything I supposed you could do."

Linton Ensley gave an amused smile, tapped his head, then a large book laid safely on a shelf near his work bench, and said: "A busy, inquisitive brain and this work on boat building have helped me, Chauncy. Then, too, old Silas has now and then dropped in to see how I was getting along. He has given me some good hints while looking on or telling his sailor yarns."

"Silas is a good hand for either, so after all you have not had so dull a time as I imagined. How is your father?"

"Poorly, Chauncy. I feel quite worried about him, and that's why I contrived some work to keep me busy near home instead of being off with the boys this vacation."

"We have had good times, I can tell you, at base ball, lawn tennis, boating and fishing, but we have missed you greatly. Can't you join us this afternoon? Milnie and George Rogers sent me to see if I could not persuade you to go fishing with us up the stream about a mile or two. We are to hire one of Silas' boats, take our suppers, and expect we shall have rare sport."

"I think not," replied Linton with a regretful sigh. "Father might need the doctor, or mother want something for him, so I don't like to be beyond call."

"Too bad, Lint. We shall not have half so much fun without you, and the boys charged me to bring you by hook or by crook."

Linton gave one of his hearty, good-natured laughs, then said: "I think it will have to be by hook, though I don't know what you can bait it with to catch me. Some fish, you know, are not very easily caught, even with the best of skill."

"Well, I suppose I will have to give it up in your case; but I can't see why you should not take a little fun once in a while instead of being moped up in this style. Come, now, join us this afternoon instead of playing the model son."

"Chauncy Harris, what do you mean?" indignantly exclaimed Linton. "'Playing the model son?' You know better than that! Few boys have such an indulgent father as I have, and now he is sick it is my pleasure, as well as duty, to do all I can for him. Pretty return it would be for all his kindness to run off on my own pleasure."

"Don't get so excited, Lint. I did not mean exactly what I said. But it does seem tough that you can't be with us at all this vacation. Well, good bye. I hope your father will be better soon. And away ran Chauncy Harris to join his merry companions.

Linton again gave an involuntary sigh. It was a little hard to give up all the out-door sports in which, with his schoolmates, he had so much pleasure. A promoter and oftentimes leader in their games; but, then, could he feel content or happy away from home where his beloved father lay stricken with paralysis? No indeed! And this question settled, he took up his tools and went to work with renewed interest upon the little skiff he was building.

"Linton!" called out a sweet, low voice at his shop door, "are you here?"

"Yes, mother," replied Linton emerging from behind his boat, "is anything wanted?"

"Yes, dear. I saw Chauncy Harris come into the yard, and I was afraid he had called you off."

"Never fear my going off without letting you know. He did want me to go boating and fishing with him and some of the boys, but—"

"But you stayed here for our sakes, dear boy. And surely you will have your reward."

"I have it now, mother, in making you happy," replied Linton, stooping to give his mother a kiss.

"You are, indeed, a comfort to us," said Mrs. Ensley with pride, as she received and returned the kiss of her tall, manly boy. "If you grow much more I shall hardly be able to reach up to you."

"Then I'll stoop lower to you. What can I do for you now, mother?"

"I ought to go and see Mrs. Rogers. I hear she is quite ill. Can you sit by your father while I am gone? He may not need anything, and John is a willing nurse, but I'd feel more content to know that you are in my place by father's side."

"Certainly, I'll stay with him; and mind that you are gone long enough to get a good breath of fresh air and some rest." And Linton, brushing the chips and shavings from his clothes, hastened into the house to sit for an hour or so by his father's bedside.

A noble form had been stricken with paralysis, and now, stretched upon the bed, Mr. Ensley was lying, utterly unable to move any part of his body. He was even speechless, and only as his eyes occasionally moved about were they in any way assured that he was conscious of their watchful care over him. Some, indeed, might have felt perfectly satisfied at leaving him in the care of nurses and servants, but not so with Mrs. Ensley or her son; and now Linton, before seating himself, bent over his father, stroked aside a lock of hair, and said slowly and distinctly: "I'm here, father, to take care of you while mother's out."

Though there was no motion or words in reply, Linton thought he caught a pleased glance from the large, handsome eyes. He took up his book and soon was absorbed in reading, not, however, forgetting to moisten his father's lips, or pay some little attention to him every now and then. By and by, to his utter surprise a gutteral sound was heard, and Linton, as he turned from his book, was sure he saw his father's head move a little upon the pillow. What joy filled his heart, and how thankful he was that he was not with the boys that afternoon.

"Why, mother, I would not have lost that look and effort of father's for ever so much," said Linton, after his mother came in. "I think now we can hope father will get better."

"I, too, hope so; and we have much to feel thankful for in you, Linton. Such a home as I have just come from! I found Mrs. Rogers very ill indeed, and almost deserted. The servant was way off in the kitchen, or somewhere, for there was no one to answer the door, and as I was anxious to get back to your father as soon as possible, I went upstairs to her room, and found her alone, Hattie out with some friend, and George off with Chauncy Harris and other boys fishing. The sun was streaming in at the windows, and poor Mrs. Rogers's lips were parched for a drink."

"What a shame!" replied Linton. "I'd not leave my father, or you, mother, so for a good deal."

Just then the doctor came out of Mr. Ensley's room with a bright look upon his face. "I see a decided change for the better in your husband, Mrs. Ensley. I think we'll have him about soon. It is, under Providence, owing as much to good nursing as to medical skill that he has lived through such a terrible attack."

From that day Mr. Ensley did, indeed, improve, and afterward he told Linton how deeply his heart was stirred that afternoon at his watchful care over him.

"I noted it all, my son," he said, "and it gave me strength to almost break from the thrall that held me prisoner. I could not speak to tell you of my grateful love, though the heart was full. Now, my boy, you have two weeks' more vacation; crowd all the rest and recreation in them you can. Off with you to launch your new boat."

Linton did, indeed, enjoy the remainder of his vacation, and not one of his set entered their class in the Fall with a clearer conscience of having tried to do right or more zeal for fresh studies than he who had so cheerfully and patiently given up his own pleasure for the sake of another. "Honor and obey thy parents" were no meaningless words to Linton Ensley, and the promised blessing, no doubt, will rest upon him. —*J. K. Bloomfield, in Western Christian Advocate.*

THE HOODED LEOPARD.

In Africa and Southern Asia, the cheetah or hunting leopard is important to the sportsman. The animals resemble the common leopard in their markings, but are more slender, having long legs and certain external canine characteristics that are very noticeable, so that it was long thought a connecting link between the dogs and cats. In Persia it is called the *youze*, and they are carried to the field in low cars, whereon they are chained. Each leopard is hooded. When the hunters come within view of a herd of antelopes the leopard is unchained, his hood is removed, and the game is pointed out to him, being directed in the pursuit by his sight. Then he steals along cautiously and crouchingly, taking advantage of every means of masking his attack, till he has approached the herd unseen within killing distance, when he suddenly launches himself upon his quarry with five or six vigorous and rapid bounds, strangles it instantaneously, and drinks its blood. The huntsman now approaches the leopard, caresses him, wins him from his prey by placing the blood which he collects in a wooden ladle under the nose of the animal, or by throwing to him pieces of meat, and while he is thus kept quiet, hoods him, leads him back to his car, and there chains him. If the leopard fails, in consequence of the herd having taken timely alarm, he attempts no pursuit, but returns to his car with a dejected and mortified air. The hyena and ounce have also been used in hunting, while the wild dog of Africa is often in demand. In Asia tiger-hunting would be practiced less, were it not for the elephants, who seem to enjoy the dangerous sport as well as their riders, who are safely housed on their backs. These intelligent animals are also used in capturing wild animals of their own kind, and are important factors in the training and subduing process that comes later. The horse was formerly used in England to stalk animals. They were trapped so that the rider was concealed, and so feeding along, the animal gradually brought the sportsman nearer the game. In the inventories of the wardrobe belonging to King Henry VIII. is the allowance of certain qualities of stuff for the purpose of making stalking coats and stalking hose for the use of his Majesty.—*N. Y. Evening Post.*

Thou hast a double nature. Choose between the worse and the better that is within thee. Thou hast it in thy power to become the slave of passion, the slave of luxury, the slave of sensual power, the slave of corruption. Thou hast it in thy power to become the free master of thyself, to become the everlasting benefactor of thy country, and the unfailing champion of thy God.—*Dean Stanley.*

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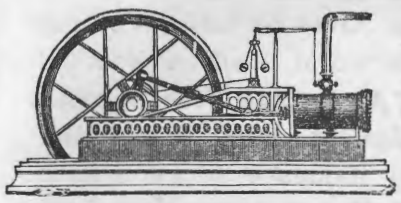

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Miscellaneous.

In those vernal seasons of the year, when the air is calm and pleasant, it were an injury and sullenness against nature not to go out and see her riches, and partake of her rejoicing with heaven and earth. —*Milton.*

A Bonanza Mine

of health is to be found in Dr. R. V. Pierce's "Favorite Prescription," to the merits of which as a remedy for female weakness and kindred affections thousands testify.

Pray more and worry less.—*Moody*

EVERY MOTHER should keep a bottle of DR. DUNCANS BLACKBERRY ELIXIR in their house.

He that respects not is not respected.—*Herbert.*

If you experience bad taste in mouth, sallowness or yellow color of skin, feel stupid and drowsy, appetite unsteady, frequent headache or dizziness, you are "bilious," and nothing will arouse your liver to action and strengthen up your system equal to Dr. Pierce's "Golden Medical Discovery." By Druggists.

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The first American inscription upon the obelisk, now standing in Central Park, New York, will be "Use Dr. Bull's Cough Syrup. Price 25 cents.

What an argument in favor of social connection is the observation that, by communicating our grief we have less, and by communicating our pleasure we have more.

"Enjoy Your Life"

is good philosophy, but to do so you must have health. If bilious ond constipated, or blood is out of order, use Dr. Pierce's "Pleasant Purgative Pellets," which are mild, yet certain in their operation. Of all druggists.

Sorrow is a kind of rust of the souls, to which every new idea contributes in its passage to scour away. It is the putrefaction of stagnant life, and is remedied by exercise and motion.

DR. DUNCAN'S VEGETABLE LIVER PILLS. Better than Blue Mass or Calomel. They are mild and Pleasant Try them.

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"Dr. Benson's Celery and Chamomile Pills cured my severe headache." Mrs. A. Dressler, Milton, Pa.

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The Fall Session of 1883, begins on the Last Monday in July.

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September 12, 1883.

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COUNTRY PRODUCE.

GINSENG	1 50 to 1 65
BEESWAX—Choice	8
DRIED FRUIT—Apples	4
Peaches, halves	4
" quarters	3½
TALLOW	7½
POTATOES—Irish, per bbl	75 to 1 25
PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1¾
FEATHER—Choice	55 to 60
BUTTER	12½ to 17
CHICKENS—Hens	20
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Dry Salted	11 to 13
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WOOL—Tub Washed	32 to 34
Unwashed, Clothing and Combing	18 to 22
Unwashed Lamb's Wool	none.
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FLOUR AND GRAIN.

FLOUR—Superfine	4 25
Extra	5 00
Choice Family	5 75
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BRAN—Loose Car loads, per ton	15 00
WHEAT—New	60 to 1 05
CORN—Sacked in Depot, white	54
New, from Wagon, shelled	44
" " " in ear	46
OATS—Sacked in Depot	47½
RYE—From wagon	60
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HAY—Mixed	14 00
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LIVE STOCK.

CATTLE—Best fat Steers, per 100 lb	4 25
Best Butchers	3 50
Ordinary thin Cattle	2 50 to 3 00
Sheep, Fat	2 50 to 2 75
" Stock	3 00 to 3 25
Lambs	3 75 to 4 00
Heavy Hogs	5 25
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BACON—Clear Rib Sides	11¾
Shoulders	8
LARD—Buckets	13½
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HAMS—"C. C. C."	13 to 13½
COUNTRY MEAT—Shoulder	8
Clear Sides	10
Hams	11
Lard, from wagon	11½
BULK MEATS—Clear Rib Sides	10¼
Clear Sides	11
Shoulders	9½

WHOLESALE GROCERIES.

SUGAR—New Orleans (kettle) per bbl	7½ to 8
Yellow Clarified	8¾ to 9
White Clarified	9 to 9¼
Granulated	9¾ to 10
Crushed and powdered	10⅛
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NON-RESIDENT NOTICE.

(In Circuit Court, Sept. Rules, 1883.)

Laura S. Mill vs. Biney Miller.

In this cause it appearing to the Clerk from the allegations in the bill, that the defendant is a non-resident of the State, so that the ordinary process of law cannot be served upon him, order that publication be made in the GOSPEL ADVOCATE, a newspaper published in Nashville, Tennessee, once a week, for four consecutive week, requiring the said defendant, Biney Miller, to appear at the courthouse, in the city of Nashville, on the third Monday in September next. Then and there to plead answer or demur to complainants bill, or the same will be taken for confessed and the cause set for hearing ex-parte.

J. E. ALDRICH, Clerk,
By H. C, Hudson, D. C.
JOHN D. BRIEN, Sol.

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NON-RESIDENT NOTICE.

(Circuit Court, September Rules, 1883.

George Garrett vs. Alice Garrett.

In this cause, it appearing to the Clerk. from the Sheriff's return on the summons and an alias issued in this cause, that the defendant is a non-resident of the State of Tennessee, so that the ordinary process of law cannot be served upon her, orders that publication be made in the GOSPEL ADVOCATE, a newspaper published at Nashville, Tennessee, once a week for four consecutive weeks, requiring the said defendant. Alice Garrett. to appear at the courthouse, in the city of Nashville, county of Davidson and State of Tennessee, on the fourth Monday, being the 24th day of September, A. D, 1883 then and there to plead answer or demur to complainants bill, or the same will be taken as confessed, and the cause ordered set for hearing ex parte.

Witness. J. E. ALDRICH, Clerk.
By H. C. Hudson, D. C.
M. R. PRIEST, Sol. for complainant.

NON-RESIDENT NOTICE.

(Circuit Court, October Rules, 1883.)

T. G. Bracking vs. Judith Bracking.

In this cause, it appearing to the Clerk from the allegations in the bill, that the defendant is a non-resident of the State of Tennessee, so that the ordinary process of law cannot be served upon her. orders that publication be made in the GOSPEL ADVOCATE a newspaper published at Nashville, Tennessee. once a week for four consecutive weeks, requiring the said defendant. Judith Bracking, to appear at the courthouse, in the city of Nashville. county of Davidson and State of Tennessee; on the first Monday in October next it being the first day of October, A. D., 18-3, then and there to plead, answer or demur to complainants bill, or the same will be taken for confessed, and the cause ordered set for hearing ex parte.

J. E ALDRICH, Clerk.
By H. C Hudson, D. C.
JNO. L. NOLEN, Sol. for complainant.

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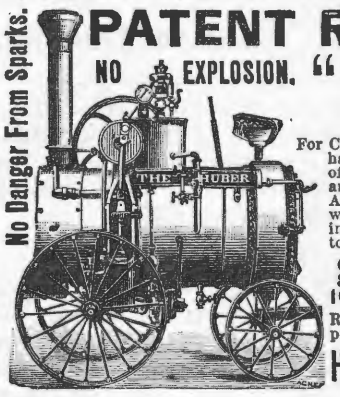

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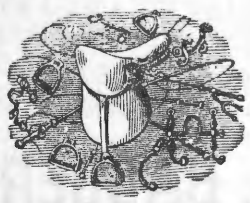

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EDITORS:

D. LIPSCOMB, E. G. SEWELL.

AN OPEN LETTER TO BRO. T. B. LARIMORE.

Dear Brother: I did not think that the summer of this year would pass without our meeting. I had arranged to visit you on my return from Union City, but learned from Dr. Henry that you had gone to East Tennessee. There is one thing I would rejoice to see ere I pass off the stage of action. I do not say this is the only one, but it certainly has a high place in the list of my desires. If the ancient gospel could be planted in every city, town and burg, in the State of Alabama, on the hills and in her pleasant valleys, it would be a consummation over which I would pour out my most fervent offerings of gratitude. The harvest is plenteous, no one doubts or denies that. The laborers are few, and the concession of this is so universal that it does not offer a debatable feature. If there were plenty of money in holding up Jesus to Alabamians, there would be no occasion for this letter. "Money made the mare go," it will build railroads, drive engines, and even move mountains. But there is another power which will move mountains, and that is the one which should actuate the preacher, not money .I know when the man of God contrasts things as they are, and views the situation from a bread and meat, biscuit and butter, shoes and stockings standpoint, the welfare and comfort of the little ones cannot and should not be ignored. I learned long, long ago, that the gospel must be preached in new districts at a great sacrifice of feelings, personal comfort and temporal interest. He who engages in the contest in Alabama, may rest well assured that he encounters a strongly fortified enemy, with small forces, a meager commissary supply and no earthly reinforcements at hand. So far from intimidating the true soldier of the cross, it does seem that this kind of a field invites him to the conflict. The unequal match, the seemingly manifest disparity in the armor and general disadvantages of the whole contest made the victory of David wonderfully remarkable. His first great conflict crowned him a hero. He fought with a weapon God made. So do God's warriors of this day. We ought not to forget that the "weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

That twelve or fifteen hundred, or two thousand dollar preacher of a city church in Kentucky, Indiana, Illinois, Missouri, or Ohio or other State, would never be classed a *hero of the faith* by what he does under any such feather bed and chicken pie circumstances as surround him. He will never be put down in the same catalogue with Stone, Johnson, Rogers, Scott, Martin, Creath, Gano and the redoubtable "Raccoon" John Smith. We lavish our praises upon the veterans of '76, because they marched through snow with frost bitten feet and left their tracks in blood upon its fleecy bosom, because they through fire and smoke, offered us liberty. However selfish we are, we admire him who is devoid of it, we praise him and call him great. Selfishness is not an element of the religion of Christ. It is strange that we do not cultivate in ourselves the things which we are free to admit are beautiful in others.

A lady who finds a rare and attractive flower among the walks or in the pit of her neighbor or acquaintance, seeks a cutting and hurries to grow the delight under her own gaze and watchcare. The heart is a garden, we can sow seed there and grow just such crop as we wish. It seems, I say, that the very difficulties in the way, the denials and sacrifices to be made would offer such saucy challenges that some Davids would hurry, with sling and pebbles from the brook to meet the Goliaths of Alabama, who dare raise their giant heads in defiance of the Lord. Some have come, but they were not Davids. They saw the size of Goliath, his broad and ponderous sword, his dazzling armor, and they retired from the fight. You and I are here, what shall we do? We are not alone; I thank God for the few faithful ones who have not bowed the knee to Baal. We have brethren in different parts of our State. Eastern and Western, Northern and Southern Alabama, can each, in its turn, offer representations of the faith and deliverance to the saints. Let us pray for the spread of the gospel in Alabama, let us then labor to that end. Then we have a small army in this State. Our forces need drilling, discipline, concentrating, energizing. Yes, we need that faith that works by love. We'll conquer, I don't doubt it for a moment, if we will exercise it. There is something for every man in Alabama to do, something for every woman, there is work right here for T. B. Larimore and J. M. Barnes. Shall we cultivate an acquaintance with one another, and foster every budding effort to plant the standard of Emmanuel in the land? I know several places right now where brethren are eager to start to keeping house for the Lord, but need a little instruction and assistance. Why don't you go there, did I hear you say? Go, why I do little else but go. I am building my house with all the thousand cares incident thereto, and preaching, once and awhile running home. "You are well paid for it, however." This is so easily said. Since I left the State of Tennessee, I have received twelve dollars and eighty-five cents, and this was a complete surprise to me. The brethren here pay my expenses, nothing more. This is boasting, is it not? May my heavenly Father help me, so that on my death bed I can boast, "I have fought a good fight, I have finished my course, I have kept the faith." You and I make tents, so we are enabled to say to the world, behold your Savior, and not be burdensome to any. That is the reason I address you. I have my consent to work in this State. Shall I have your co-operation? One of our best evangelists has been out of the field for a long time,—Dr. David Adams. Could we put him at work, (and he pines for it,) many a waste place would receive the water of life and revive. Let us have some free talks on the subject of preaching in Alabama. Let us hear from Bros. Halbrook, Tipton, Hamilton, Adams, Wilson, Vanhook, Henry, Lord, Barron, Bacon, Jordan, Anderson, Gafford, Joiner, Watson, and our noble colored Bro., Brayboy. I would be glad to receive a postal card from every preacher in the State, whether mentioned above or not, and I will respond through the ADVOCATE. Let us become acquainted. I do not mean those who have gained some notoriety simply, but if you get up and talk at the Lord's table write to me. I wish there were thousands of these where there is one. I have written, my brother, much more lengthily than I expected, but if I have pressed the matter with undue emphasis, impute it to my zeal, and still I feel that my zeal is sluggish, when I think of Jesus as the author, Christian life the aim, and heaven as the end of our existence.

J. M. BARNES.

Birmingham, Ala., Sept. 3, 1883.

FOR THE CHILDREN.

Yes, here I am once more. Come, children, sit down close by me, and be quiet, while I tell you about a few things I have seen and heard. Of course I cannot talk to you long, for my time is short, and besides this the good ADVOCATE would not publish a long talk..

When I was away up in the mountains of Pennsylvania, I saw many thousands of deep wells, from which the people were pumping petroleum, commonly called coal oil. Why it should be called coal oil, I do not know, unless it is because some people suppose it is oil pressed out from coal. Most of these wells are pumped night and day. Some of them do not have to be pumped at all, but the gas forces up the oil in a constant stream, and sometimes so fast that it is wasted, running down the sides of the mountain and along the creeks in a great stream. But it is usually pumped into large tanks, made of iron, which hold from five thousand to ten thousand gallons. From these tanks iron pipes are laid under the ground, which lead to other larger pipes, and all of these lead into a still larger one about two feet in diameter, called the main line, which reaches from Cleveland, O., to New York, and many of the large seaboard cities. The railroads haul a great deal of this oil, but are not able to transport it as fast as it is taken out of the earth. So they use these large pipes to transport it to the cities where it is refined, or made clear, ready for use. About every fifty miles they have large engines and strong pumps to force the oil over the mountains and along the valleys to the next station, where it is again forced on to the place where they want it. Thousands of ship loads are sent over the ocean every year without putting it in barrels. I might tell you a great deal more about this wonderful thing called coal oil, but I have said enough at present.

Now, dear children, just think how good our heavenly Father is to supply us with so much material out of which to make light, by which we can see how to read his precious word. The Psalmist said, "The earth is full of the goodness of the Lord."

Come, children, don't get fidgety; sit still, and I will tell you something the boys will be glad to hear. I was sitting in the hotel in a little town not far from Pittsburgh, when I heard a great noise in the street. I, like all the boys, ran out to see what was going on. I saw, it appeared to me, three men marching up the street; but as they came nearer, I discovered that there was only one man in the middle, and on each side of him was a great big bear, walking on his hind feet, which looked like some men at a distance. They both wore hats like the man, and each of them was carrying a stick in his paws. Presently the man stopped, and a big crowd of men, women and children gathered around him. The man sang a lively song, and the bears danced all around him, jumped about, turned somersaults, rolled and grunted.

After they had performed many wonderful tricks one of the bears was sent around in the crowd, holding his hat in his paws. The crowd scattered, but the man hollowed out, "He no hurt you; he want monish." I gave him a dime, and was glad I had an opportunity of seeing what a poor dumb-brute could be taught. They would even bow their heads in grateful acknowledgement when anything was dropped in their hats.

Now, children, never say you can't learn anything. I know you can, if you will only keep on trying. Poor animals learn, and I know you have more sense than they. So never be discouraged.

I would like to tell you about some monkeys, dogs and birds, that I saw performing many smart tricks; but I have talked long enough.

I must not close this without telling little Lillie McWhorter, of Texas, that I am very proud of her letter. Am glad she goes to Sunday-school and has good lessons I have a great many real little nieces and nephews in Texas. Oh! how I want to see them all! Maybe I will get to see many of you this winter; and won't we have a good time? Dear Lillie, I hope your pa enjoyed his visit to old Kentucky. He ought to have called to see Uncle Minor. Am always glad to see people from Texas. Tell your good ma I think she is a very sensible woman when she says the ADVOCATE is the best paper in the world. I think so, too, because I write for it. How natural!

Now the little boys and girls may go to bed, if it is late; but the larger ones must get their lessons. So good-by to you all; may God bless you, and help you to be good children.

UNCLE MINOR.

Other things being equal, the man who knows will be heard in preference to the man who only believes.

STRONG FOUNDATIONS.

A story is told of Lepaux, a member of the French Directory, that with much thought and study he had invented a new religion, to be called "Theophilanthrophy," a kind of organized Rousseauism, and that being disappointed in its not being readily approved and adopted, he complained to Talleyrand of the difficulty he found in introducing it.

"I am not surprised," said Talleyrand, "at the difficulty you find in your effort. It is no easy matter to introduce a new religion. But there is one thing I would advise you to do, and then, perhaps, you might succeed."

"What is it? what is it?" asked the other, with eagerness.

"It is this," said Talleyrand, "go and be crucified, and then be buried, and then rise again on the third day, and then go on working miracles, raising the dead, and healing all manner of diseases, and casting out devils, and then it is possible that you might accomplish your end." And the philosopher, crest-fallen and confounded, went away silent.

The anecdote shows, in a fresh and striking light, how firm the foundation on which Christianity and the faith of the Christian rest. "Ransack all history," says an able writer, "and you cannot find a single event more satisfactorily and clearly proved than the resurrection of Christ from the dead." And says another, a distinguished jurist: "If human evidence ever has proved, or ever can prove anything, then the miracles of Christ are beyond a shadow of doubt." And yet the miracles and resurrection of Christ prove his divinity; and as Napoleon said: "His divinity once admitted, Christianity appears with the precision and clearness of algebra; it has the connection and unity of a science."

And on this strong foundation it is that Christianity and the Christian faith rest. And how absolutely immovable that foundation is, how absolutely convincing the evidence from this source, we hardly realize until, like Talleyrand, we call on the objector himself to be crucified, himself to rise from the dead, and himself to work miracles, as Christ did throughout Jerusalem and all Judea, in the presence of thousands and ten thousands, both enemies and friends.

It is a most assuring as well as comforting thought, that this external evidence from without can never be shaken while human testimony has value or meaning. And when we add to this the internal evidence—the fact that thousands and millions of Christians have felt, in their own experience, that the gospel is true, just as the hungry man knows when he is fed, or the thirsty when he has drunk; just as we know the existence of the sun because we see its light and feel its heat—then the foundation on which as Christians we rest, stands doubly sure to the soul. Heaven and earth may pass away, but God's word and all that rests upon it shall abide forever.—*American Messenger.*

SENTIMENTAL RELIGIOUS LIFE.

It will hardly be questioned that the disciples of Christ are always in danger of living a sentimental, rather than a practical Christian life. That danger seems expressed in our common mode of speech. We say that we make a profession of religion. Would it not be better, less exposed to misunderstanding and mistake, if we were to say that we have begun and are trying to lead a Christian life? We may easily become satisfied with making a profession; we can never be satisfied if our effort is to live a godly, righteous, sober and Christian life. The danger of sentimentality starts with us in the very beginning of our religious history. The great force of influence brought to bear on us then tends to nourish *feeling;* very little effort is made to urge on us the doing of duty and the acceptance of a life of charities and sacrifices. We must witness a good confession; but it is not to be witnessed by telling what we have felt, so much as by showing what we have done. "By their fruits ye shall know them." We are told to have faith and to cultivate faith; but it is too seldom impressed on us that the true faith "worketh by love;" nor is the word of that apostle sufficiently commended to us who said, "I will show thee my faith by my works." The young professor's life is often very sentimental, very full of high, forced, fictitious emotions and feelings; but very weak in masteries of evil, power of principle, holy charities, and good works. But the danger does not rest alone on the beginnings of religious history. A serious estimate of many advanced Christian lives brings to light the mastery of this evil. The searching Spirit of Christ sees men who have long been in the Church, who have a name that they live, but are dead. Perhaps our very modes of worship tend rather to give force to this danger. We meet rather to raise feeling than to win strength for active life. Our expressions, our hymns are so often higher in tone than our real feeling. It is dangerously sentimental to utter words beyond us, because we may become satisfied with uttering these good and worthy things, and fail in the effort to *be* them or to *do* them. When ministers deal largely with the practical duties of every-day life, they often have a slight put upon them, and are called *moralists.* It is too evident that people prefer that which cultivates the sentimental, increases knowledge, or pleases with the delicacies of high feeling; they are often offended when, with plainness and point, the claims of the Spirit of Christ are shown bearing upon temper, and home, and indulgences, and business, and charity. We need to put this danger of living a sentimental life very plainly and forcibly to ourselves.—*Primitive Methodist.*

SERMON ALL THE WEEK.

"Why do you go to hear Dr. A—— preach? He is not a brilliant preacher." "Very true," was the sensible reply; "I know that his pulpit performances are not brilliant, but his life is a sermon all the week." With a minister, as much as with the private Christian, character tells. More than one pulpit orator has destroyed the effect of his discourses by his self seeking egotism, or unscrupulous practices, of his overbearing temper, or some other very unchristian trait. On the other hand, full one-half the power of some eminent pastor lies in his pure, unblemished piety. Everybody believes in them. Their unselfish humanity would silence a scoffer. Good as they are in the pulpit, they are better out of it. Their life is eloquent from Monday till Saturday night.

What is true of the ministry is equally true of the laity. An honest, consistent, godly character is a "sermon all the week." Nay, it is Christ's own preaching; for Christ liveth in such a believer and shines out from him. This good man's fruits are Christ's fruits, just as much as the big luscious grapes are outcome of a "Hamburg" vine. The credit does not belong to the vine which yields such superb fruit. Our divine Lord recognized this when he said that herein was he glorified when his disciples bore much fruit.

The living Christian—pure of heart and unspotted by the world—is the best preacher of the gospel in these days. And it is just for the lack of this gospel salt that society suffers corruptions and decay. Revivals and conversions are painfully few. The revival that is more urgently needed is a revival of practical godliness. Sunday preaching is not enough; we want more "sermons all through the week."—*Dr. T. L. Cuyler.*

Be Reverent.—There is a valuable religious lesson in the following little story about a great statesman: Prince Bismark, when a boy, was rebuked by his father for speaking of the king as "Fritz." "Learn to speak reverently of his majesty," said the old Squire of Varzin, "and you will grow accustomed to think of him with veneration." Young Bismarck laid the advice to he art, and to this day the great chancellor always lowers his tone and assumes a grave, worshipful look when he alludes to the Kaiser. If a message is brought to him from the emperor by word of mouth or in writing, he stands up to receive it. Bismarck's father was right about the principle of reverence and its cultivation. The man who indulges in irreverent speech about religious things will soon show a serious loss of right religious feeling, while, on the other hand, there is a great religious power in habits of reverence that seem to be only forms. It would be well for us if we would all treat the Almighty with the veneration and sacred respect which marks Prince Bismarck's relations with his earthly sovereign.—*Ex.*

CHARACTER STRENGTH.

There is, perhaps, no better test of a man's real character than the way he bears himself under just reproof. Every man makes mistakes; every man commits faults; but not every man has the honesty and meekness to acknowledge his errors and to welcome the criticism which points them out to him.

It is rarely difficult for us to find an excuse for our course, if it's an excuse we are looking for. It is, in fact, always easier to spring to an angry defense of ourselves than to calmly acknowledge the justice of another's righteous condemnation of some wrong action of ours; but to refuse to adopt this latter course, when we know that we are wrong, is to reveal to our better consciousness, and often to the consciousness of others, an essential defect in our character.

He is strong who dares confess that he is weak; he is already tottering to a fall who needs to bolster up the weaknesses of his personality by all sorts of transparent shams. It is not in vain that Scripture says: "Reprove one that hath understanding, and he will understand knowledge;" for one of the best evidences of the possession of that discreet self-judgment which stands at the basis of the best means of gaining it when it is lacking, is just the willingness to accept merited reproof, and to profit by it when accepted.—*Rural Home.*

Curious Facts.—Ninevah was fourteen miles long, eight miles wide, and forty-six miles round, with a wall thick enough for three chariots abreast. Babylon was fifty miles within walls, which were seventy-five feet thick and one hundred feet high, with one hundred brazen gates. The temple of Diana, at Ephesus, was four hundred and twenty feet to the support of the roof, and it was one hundred years in building. The largest of the pyramids was four hundred and eighty-one feet in height, and eight hundred and fifty-three feet on the sides. The base covers eleven acres. The stones are about sixty feet in length, and the layers are two hundred and eight. It gave employment to 350,000 men while being built. The Labyrinth, in Egypt, contains three hundred chambers and twelve halls Thebes, in Egypt, present ruins twenty-seven miles in circumference, and contained 350,000 citizens and 400,000 slaves. The temple of Delphos was so rich in decorations that it was plundered of $50,000,000, and the Emperor Nero carried away from it two hundred statues. The walls of Rome were thirteen miles in circumference.—*Journal of Education.*

There is one perfectly sure remedy for intemperance, and that is total abstinence. There is no sure remedy except that, and what I will not recommend to myself I will not recommend to others. I have been a total abstainer from birth. I rejoice that I was early taught to abhor even moderate drinking, and that what I supposed to be sound principles as to temperance were inculcuated in me from the very outset of my preferences as a child. Let us bring our offspring up by our example rather than by our precept. Let us set in our households such a blazing light before our children that when they come into the temptations of great cities, they shall be strong in advance of their period of trial. Let us put the school and press on the right side. Let us make the church a pillar of fire, through which God can look in the morning watch and trouble the hosts of his enemies, and take off their chariot wheels.—*Joseph Cook.*

Old Alice had become deaf and nearly blind, and this is the beautiful thing that she says to Mary Barton whose pity she seems to *feel:*—"You're mourning for me, my dear, and there's no need; I am as happy as a child. I sometimes think I am a child, whom the Lord is hushabying to my long sleep. For when I was a nurse-girl my missus always telled me to speak very soft and low, to darken the room, that her little one might go to sleep; and now all noises are hushed and still to me, and the bonny earth seems dim and dark, and I know it's my Father lulling me away to my long sleep, I'm very well content, and you musn't fret for me."—*Mrs. Gaskell.*

FENCES.

A fence is thus defined by Dr. Webster: "A wall, hedge, ditch, bank, or a line of posts and rails, or of boards and pickets, intended to confine beasts from straying, and to guard a field from being entered by cattle or other encroachments." A good farmer has good fences about his farm; an insufficient fence is evidence of bad management. Broken windows and poor fences are evidences of idleness or poverty, or both. 2. "A guard against anything; to restrain from entrance; that which defends from attack, approach or injury; security or defense." This definition is plain enough to every farmer. The Jews and other ancient nations used hedges instead of our fences. See many Scriptures in the Old and New Testaments, in proof. Psalm lxxx; Isaiah v; Matt. xx; Mark xxii. According to Webster, a fence answers a two-fold purpose: it incloses what belongs to a man, and excludes what does not belong to him.

This is exactly what God's Jewish and Christian fences—the Jewish and Christian institutions—did for the Jewish and Christian inclosures; they inclosed all that was his, and excluded all that was not his. And hence the divine prohibition to both Jews and Christians. Deuteronomy iv: 2–12–32; Joshua i: 7; Prov. xxx: 6; Rev. xxii: 18–19. The Jews violated this command by going a whoring with their own inventions, as David expresses in Psalm cvi: 30. Their idols, and traditions, ruined them, which violation of their marriage covenant at Mt. Sinai (Ex. xx) caused God to make a new institution. Jer. xxxi: 31; Heb. viii. The Christian clergy have not done much better with the Christian covenant, than Jewish doctors did with the old covenant. Neither men nor demons can be satisfied with anything God does without attempting to mend it. All additions made to the works of God answer the same purpose that blinds do to windows: they serve to keep out the light. Like wens on the human body, they serve to disfigure it; or like the new paint lately put on the face of the old woman harlot with a new brush, they cause her to have a sort of youthful appearance; but the paint will soon rub off, and then she will have the same *hateful appearance*. Rev. xix–xx.

Pope has described this mixture of things, human and divine, in the following lines:

"Inventions added in a fatal hour,
Human appendages of pomp and power,
Whatever shines in outward grandeur great,
I give it up—a creature of the state.
Wide of the church, as hell from heav'n is wide,
The blaze of riches, and the glare of pride;
The vain desire to be entitled lord,
The worldly kingdom and the princely sword.
But should the bold, usurping spirit dare
Still higher climb, and sit in Moses' chair,
Power over my faith and conscience maintain,
Shall I submit and suffer it to reign?
Call it the church, and darkness put for light;
Falsehood with truth confound, and wrong with right,
No: I dispute the evil's haughty claim,
The spirit of the world be still its name;
Whatever called by man, 'tis purely evil,
'Tis Babel, Antichrist, and Pope and Devil."

There are three wills concerned in the salvation and destruction of men: The will of God expressed in the Bible, and the will of men and the devil, it is their destruction in things not in the Bible. The Pope's things are in his fence, human traditions. No other sect has a right to enter his farm. The rights of sects are in fences, human creeds. No sect has a right to enter the farm of another sect. Methodism is inclosed in the Discipline; Presbyterianism in the Westminster confession, that is their share of the gospel, no other sect has a right to enter their farm. The New Testament includes God's farm, and shuts out all others. No sect has a right to enter that and spoil it. It is wrong to build up a sect with one hand, and pull it down with the other. That is doing and undoing. To attend them, publish them, and then destroy them, is inconsistent, as it seems to me.

Wickliffe, the father of modern Protestantism and civilization, began in the fourteenth century with the translation of the New Testament alone, and with that principle alone. He and all true Protestants have wrought out the present state of things. The *C. Baptist* began with that principle and worked with it seven years, and produced wonders, and the ADVOCATE and *Review* have kept the things of the New Testament in its fence, and have kept out other things not named in it, and I am willing for one to try the principle a little longer. Keep out everything not named in the New Testament; fence them out; see that the fences are kept up, and that no wild beasts be allowed to enter our farm. This is better than to allow them to enter and destroy our labor, and then to have the trouble to get them out, after they have wasted our produce All sects have their fences around their farms; we have ours, too,—the New Testament. It is not lawful to have doubled fences around the same farm.

JACOB CREATH.

FAITH IN GOD.

We are apt to be deceived in regard to our trusting in God. We ought to search our hearts daily to see if we are in the faith. Unless we do this, we cannot give a reason for the hope that is in us. One way to test our faith in God is to test our faith in his word—in the truth he has given us. Jesus knew the value of faith in the truth when he said to the apostles, "I will give you a mouth and wisdom which all your adversaries shall not be able to withstand:" and Paul comforts us by his statement that the gospel is "Not in persuasive words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." Truly it is the power of God, or we would not have the heart to proclaim it. Now, faith in God includes faith in the power of his word—in the truth—in small as well as in large quantities of it; and the apparent failure of his word to accomplish a longed-for result does not alarm the man of faith; for he knows that in some way God will be glorified. A good way to test your faith in him and in his truth is to test your willingness to put tracts into circulation—those you believe to contain the truth. Do you refuse to work in this matter because you do not think they will do any good? Then you have a good reason to doubt that you have faith in God. You cannot divide asunder faith in him and faith in his work. There is a deal of worldliness in relying on the conversion of men solely in big books and sermons. True, God may be in these, but he is none the less in the still small voice of a truth-bearing and modest tract. Our Father has promised us that his word shall not return to him void. Then let us find cheer in our work, and sow the good seed of the kingdom in the morning and evening, in shade and in shine; and if each tract does not convert some one let us learn a lesson of the oak trees: Not one acorn in a million makes an oak, yet every frost season slips from the acorn-cups steamer loads of perfect acorns. Yes, they do perish without appearing to be of much service, but these lords of the forest are not in the least discouraged, and as a proof of it you will find this fall's harvest as bountiful as ever.

O, if each one would do his duty, soon would be brought to pass the saying of the prophet; "From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, said the Lord of hosts."

J. W. HIGBEE.

Madisonville, Ky.

WASTE OF MONEY.

When Bethany College was started, it was said it would be the brethren's college. Now, who has received one loaf of bread, of all the poor, from it? When has it, or any of our endowed colleges, sent out a preacher who went out into the highways and hedges to preach to the poor, and live on hard fare? No, they will not do so for pay. They come out of the preacher's factory, nice, scientific, lecturing gentlemen. They are "the best preachers," for they go where there is "much money." All the pride and cry for progess outside of the gospel, and cry for "general and better organization," comes from such men. Remedy: "Pray the Lord of the harvest to send laborers of his own choosing." And make foolish the wisdom of men by giving the God-made preachers grand success. Amen! says every God-made Christian and preacher.

JAS. L. THORNBERRY.

Enjoy the blessings of this day if God sends them; and the evils bear patiently and sweetly. For this day only is ours; we are dead to yesterday, and are not born to to-morrow.

TIMELY TOPICS.

Our Legislators might begin to think on the recent strike of telegraphers, and devise some remedy. There is, doubtless, error on both sides. But we believe that the chief error is with the monopolists. Working men need protection; but law alone cannot give it. If the money that is spent for drink and tobacco, was laid away to buy homes, books, clothing and food, there would be less room for complaint. The public will not fully sympathize with the really oppressed, as long as they throw their hard earned dimes into the tills of the saloon keepers. Let workingmen, everywhere, adopt rigid, total abstinence and economical principles, live by them, and their prosperity will be assured. We pointed out these remedies, some months ago, in the columns of the *Labor World*, the official organ of the Knights of Labor, the largest secret organization in the world. The K. of L.'s principles are correct; but the local assemblies do not always enforce abstinence.

Women are demanding permission to vote. Her sphere has been somewhat circumscribed, since Adam, perhaps. Through the influence of Sir J. McDonald, she can vote on certain questions in Canada. It would be wise to let her vote here on prohibition and education laws at least. The sooner she assumes her proper place in the church and State, the better for the human family.

Young men and women, who are pursuing a collegiate course of study, should remember that they make haste by going slowly. Preserve your health, and keep up an equilibrium of body, mind and spirit. Over work is double time lost, and one lesson well learned, is worth scores half learned.

We would be glad to see all of our preachers become more independent, financially. This is actually necessary to the pursuit and presentation of the truth faithfully. Dependence on another or others is not conducive of absolute freedom. Thousands of ministers have their hands tied because they are dependent. The statement was made some time ago, that large numbers of Catholic priests would turn Protestant, were they assured a sustenance. Being fitted for nothing but ministerial work, they could not maintain themselves at any secular profession. Every preacher should make an effort to have the means of living. Everyone should be *able* to go at his own charges, at least.

The Southern and Western States need better school laws. First, there should be a larger school tax, sufficient to pay the tuition of every child for eight months in the year. In Kentucky the per capita is only one dollar and forty cents. For this small sum a teacher is expected to teach a child five months. Second, we need a compulsory school law, compelling parents to send their children to school so many days each year, say one hundred and eighty, at least. This is the only remedy for our illiteracy.

We should vote as we pray. When a Christian votes for a wicked man, he commits a sin, especially if he votes for a whisky man. If we vote, let us support only men whose lives are worthy. There are many men elected to fill seats in State Legislatures, who are not competent to decide whether a law is constitutional or not. Such stupidity should not wear the garb of honor. They are mere shams, seeking only temporary success. We need, everywhere, a better class of Legislators.

J. W. C.

ANSWER TO QUERY.

I have been asked, "Who should call on the name of the Lord?" Christ tells just who may not. "Every one that saith unto me, Lord, Lord, shall not enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Matt. vii: 31. If you do his will, call on him; if you do not his will, you cannot go into his kingdom. The Lord asks this question: "Why call ye me Lord, Lord, and do not the things which I say?" Luke vi: 46. He has not said for you to call on him until you do what he has said. The man that was born blind, says: "We know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth." John ix: 31.

J. W. SMITH.

TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS TO WHOM ALL CORRESPONDENCE RELATING TO THIS DEPARTMENT MUST BE ADDRESSED.

FOOT-WASHING.

We have been asked again to write on the above subject. We think there is less reason for regarding foot-washing as a church ordinance, than there is for the holy dance, and not a particle of Scripture for either. Jesus gave his apostles a commission and said "Go, teach all nations, baptizing them into the name of the Father, the Son, and the Holy Spirit, teaching them to observe all things, whatsoever I have commanded you." They were to teach the baptized disciples, *all* that Jesus had commanded. Now let the Bible student turn to the teaching of the apostles, given to those who were baptized, and see what the apostles taught them. They taught them concerning brotherly love, hospitality towards each other, assembling together, breaking bread, or the Lord's supper, and of many other duties in and out of the Lord's house; but what did they teach about foot-washing, as a church ordinance? *Not one word.* Now they were to teach the baptized all Christ had commanded. Did they forget it? Did the Holy Spirit, which was to bring all things to the mind of the apostles, forget it? Nay, verily. What then? Why just this. Foot-washing is not commanded; if it was, the Holy Spirit would have brought it to the mind of the apostles, and they would have taught us our duty in the matter. Let us do the commands of God, and not manufacture new ones.

The church is now the Lord's body, in which his Spirit dwells. And shall we seek to change this body in its construction? Can it be possible that a man can be found who has become so blinded by party zeal that he will venture to add to, or in any way modify the parts of this divine —this perfect institution? Into this body will men infuse another—a partisan spirit? May men change this baptism which initiates us into this body, or, like many other orthodox teachers, set it aside? May we modify this communion, and by a desire to become popular, establish what is known among sects as "open communion," and thus make a rent in the Lord's body through which the world may be let in? May we not introduce a strange noise into the worship, and by this empty sound aid the members to *spiritual life?* What presumption! Our own salvation as well as the salvation of the world now depends upon law. Shall we maintain what is written? —*A. Ellmore, in A. C. Review.*

We endorse these words heartily. Everything must have been perfect in its beginning, as it passed from the hands of the Creator. No less so in the creation of the spiritual, than in the natural kingdom. There has doubtless been no change in the natural since the creation, neither must there be any in the spiritual. God gave us the church perfected, and we are to maintain the forms, etc., as he gave it. God does all things by law, and ever will; law as fixed and immutable as God himself.

We met with less encouragement here than any place we have visited. Bro. Jas. Lemon, who has recently been elected elder of the church, etc.—*Apostolic Times.*

We were of opinion that elders were set in the body by the Holy Spirit, as it pleased God. But according to the above from the *Times*, they must be elected. Now, we feel perfectly safe in saying, that election by a congregation never did, nor never can make an elder. Why so much of this Ashdod language in the *Times?* Why so much in all our papers?

RELIGIOUS INTOLERANCE.

At the request of friends, I placed an appointment at a union church house, called "Sharp Top," six miles from Troupe, Texas. I was to preach there—two sermons—on Saturday before the first Lord's day in September. I was informed that as soon as my appointment was made known in the neighborhood, the different sects gathered in at the church, and held a prayer meeting, and that they prayed the Lord by some special providence to keep me out of the community. But the Lord did not answer such prayers.

On my way to the church on the day I was to preach, and within sight of the church, in company with Bro. Norris, we were met by one Wiley Saunders, who forbade us to enter the house. Bro. Norris inquired, "What is the matter?" Saunders said, "Matter enough; you keep out of that house." I asked him if he had authority to forbid the use of the house. He said he had, but refused to give his authority. He passed on, warning us if we preached in the house, we would do so at our peril. We soon met another man, who said that another certain man had said that if I preached one sermon in that house, I would not preach many more anywhere; thus making it equivalent to a threat of my life. After consulting with the brethren and friends, we concluded to hold services in a private house close by, which we did. While talking with Saunders, I asked him if he had any objections to my preaching the Bible in the house. He said he objected to my going in, etc. I promised him if let into the house I would preach only the Bible; but he said no. Thus we were disturbed in our worship, and forbidden the use of a house which was built by the community for all religious people to worship in. We think this a clear case of disturbing public worship, and our friend Saunders will be fortunate if he escapes the law. We do not intend to report him, however. We shall simply leave him and his backers, if he has any, to his own conscience, if he has any, and to Him who will call him to account for refusing to admit the Bible into the house.

This is all brought about by sectarian bigotry and fanaticism. Those who oppose us know no more of what we teach than a horse, nor will they ever know; they positively refuse to hear. In Troupe, near this place, where we have preached monthly since June last, we have had to contend against the combined influence of all the sects, the world, and the devil. Every church door has been locked against us, the preachers refuse to speak to us, and an organized effort is constantly made to keep people from hearing the truth. Notwithstanding all this, we number twenty-nine members there now, and are building a good house of worship. The people are hearing for themselves, and are obeying the gospel. Thus the churches professing to be Christian, to be *branches* of the true church, have combined against the Bible. The Bible is just what they fear. They know that the teaching of God's word is against them, and that whenever it is preached in its simplicity and truth, down go human parties, plans, and teaching. Down goes the mourner's bench, with all its paraphernalia, and away goes priest-craft. If these blind teachers can succeed in keeping the truth away from their people, they may still "shear their sheep, pack the wool, and send the flock unguarded to the hills again." The fleece is the main point. One of these preachers, in passing me the other day, turned his umbrella down to shield him from the contamination of my eye.

HOPE, ARKANSAS.

Meeting closed at Hope, Ark., without accessions, but the brethren feel good is done. A card from Bro. Hudspeth informs me he was called home by telegram, to see his sick babe, same day I left Hope, and meeting closed by Bro. Smith. Bro. Hudspeth reports three more additions at Prescott, his home.

We call special attention to the articles now passing through the paper, by Bro. Durst. He is a close, logical reasoner, and writes on matters of practical import. Read him carefully, it will pay you.

Now is the time for an extra effort in behalf of the ADVOCATE. Brethren and friends, please send us an extra large list for the next sixty days. Brethren, ask your friends to subscribe at once.

Bro. Rowe, of the *Review*, has been over in Arkansas, preaching. Wish he had stretched himself to the regions beyond, and paid Texas a visit. Why not come to see us, Bro. Rowe?

A man who does not pay his subscription to the spread of the gospel, is a covenant breaker. Therefore he should never promise more than he can do.

The little congregation at Troupe is doing more to "sound out" the gospel, than any church we know of, in proportion to age and numbers.

Preacher, do you drink your toddy? If so, your doom is sealed. Repent while you may.

Bro. Poe: Bro. D. Armstrong held a meeting at High Prairie, in northeast part of Fannin county, on the third Sunday in July. The meeting commenced with good interest, and continued one week. The immediate result was twenty-nine additions. He also commenced a meeting at Willow Oak church, in northeast part of Hunt county, on Saturday night before the second Lord's day in August, and continued till Monday night after the third Lord's day in August, with eleven additions,—eight baptisms, one from the Baptists, and two reclaimed. Interest good to the close of the meeting. Under Bro. Armstrong's preaching, since the first of January, there have been seventeen additions to the congregation at Willow Oak. To the Lord be all the praise.—[L. Jones, Ladonia, Texas.

Dear Brother Poe: I learn through my brother, J. F. Dobbs, a Baptist preacher of Willis, Texas, that you have some "Campbellites" out there. How I would like to see one. We have none out here in Alabama; but we have some Christians out here of the right sort. They do the Lord's will, and I think that is what makes Christians. I read a great deal of you in the ADVOCATE; I would like to see you, and hear you preach. We are under the charge of Bro. Landrum. He is a good man, and is doing good work for the Master. —[N. E. Duke, Stock's Mills, Ala.

Bro. Poe: Recently held a tent meeting at Temple, Bell county, and planted (not organized) a church of twenty-four members,—four by baptism, one restored, one from the Baptists, and eighteen by discovery. Brethren compensated me liberally, and sisters presented me a fine suit of clothes. I next pitched my tent at Belton. —[Lawrence W. Scott.

There is nothing worthy of the name of education which is wholly apart from religion. Every child has a soul, which makes him consciously akin to the unseen and the eternal; and his soul, fallen in Adam but redeemed in Christ, must be educated in the truth as it is in Jesus.

Whether we are to be a thoroughly Christian nation, or to decay and lose our political forms, depends on our ability to keep family life pure and simple.—*Ex-President Theodore D. Woolsey.*

A Home Problem.

Joshua in his farewell address to the children of Israel, while urging them to faithful obedience, declared his own determination in these words: *As for me and my house, we will serve the Lord.* We were recently asked the question how far a father had the right to pledge the service of his own family and children, and whether it was proper that he should compel them to keep the ordinances of God.

The question is of great practical importance. Many a father is confronted with the difficulty in his own experience. He wishes his children to attend Sunday-school and the meetings of the church, but he finds them inclined to stay at home, or to ramble to the groves, parks, or country on the Lord's day. He desires that his house shall "serve the Lord" by respecting the observances of the day, but this, he finds, cannot be secured by the influence of persuasion; force must be employed or the end cannot be attained.

In the case of Joshua it must be borne in mind, that he was a very old man, and his family had long before determined their choice in life. They were, no doubt, God-fearing men and women, and he could confidently declare the fixed purpose of his house to cling to the Lord, but there was an earlier period of trial and training with Joshua's children, when this question was hanging in the balance. Could he, when his boys and girls were in childhood, speak with the same confidence? Can a parent "bring up his children in the nurture and adomonition of the Lord?"

We answer in the affirmative. It is as natural for the children to drink in the religion of the parent as to learn his language, if the religion is genuine and no mistakes are made; but to have children serve the Lord they must be trained to it from the beginning, and form such habits that it will be a part of their nature. In the matter of church going, they ought never to learn anything else. Yet most parents form the habit in their children of staying away from the house of God. Fashion decrees that babes should not attend and, until they reach five or six years of age the house of God is a strange, forbidden ground.

Even after this for years, there is little effort to have them attend, on account of the trouble required to get them ready, from carelessness, or other causes. If they attend the Sunday-school it is thought that little more should be expected until they are in their teens. Then the parents become anxious about their conversion and wonder why they don't like to attend church. The fact is that the parents have trained them to stay away. We know a wealthy and refined family in which the children have been carried to the house of God regularly, from tender infancy. As they have grown up they have continued to attend and have taken it as a hardship if aught occurred to keep them away. We are assured that parents who always conscientiously attend the house of God, and always, from the start, take their children with them will have no trouble about their attendance when they get older, but how can it be expected that those children who have been restrained from going by their parents when they begged to go, until the desire is gone, should care naught for the church when they are grown up?

Suffer little children and forbid them not to come unto me, said the Savior. They will come if parents, the world, their surroundings will let them. It is the child nature to fall into the arms of the loving Christ. Little children will love to go to Sunday-school and the house of God, unless their pure child nature is perverted by their environments. If parents will interpose no hindrances *from the very beginning*, there will be little risk in saying, "As for me and my house, we will serve the Lord." Parents, let your house be a house of prayer; be gentle, patient Christians yourselves, and do not teach your children to despise God's ordinances by your own neglect, or by keeping your little ones from church.—*Christian Evangelist.*

A Babylonian Library.

Sardanapalus, the famous Assyrian king who lived between six and seven hundred years before Christ, gathered in his palace at Nineveh a great library. His books were not, however, like ours; they were fine, small bricks stamped on both sides with wedge-shaped signs or letters. Each brick thus contained two pages. Sometimes, instead of bricks, large clay tables were used, and sometimes clay cylinders. The Assyrians and Babylonians learned to write from the Akkadians, a people whom they found living in the country when they came into it, three thousand years and more before Christ. They also learned from the Akkadians, to build houses, and canals, and ships, and to manufacture a great many things; they also learned astronomy, too, and arithmetic, and mechanics, and mythology, and a great deal more beside. At the time of King Sardanapalus the Akkadian language was fast dying out, so he had all their books translated as well as he could and put them in his library. In the same way he caused dictionaries and grammars to be written.

Prayer For The Stranger.

A young lady from one of the British provinces lately came to Boston seeking employment. In a church she attended the pastor's prayer had some fervent petitions for the stranger. Her heart was greatly affected upon an allusion so interesting to herself. She felt she was cared for, though unknown to the preacher, and far from home. She must attend that church again under the influence of such an attraction. At her next attendance a sermon about the prodigal son gave her impressions speedily resulting in her conversion and union with the Church. She has returned to her distant home, rejoicing in such a blessed result of her visit to that city, and never to forget the pastor whose prayer for the stranger had an issue of which he had not dreamed, and which will give new stimulus to the fervor of his interest in behalf of strangers and vistors there from distant lands. —*Presbyterian.*

Make no man your idol; for the best man must have faults, and his faults will insensibly become yours, in addition to your own. This is as true in art as in morals.

The praise of an envious man is far less creditable than his censure; he praises only those whom he can surpass, and censures all who surpass him.

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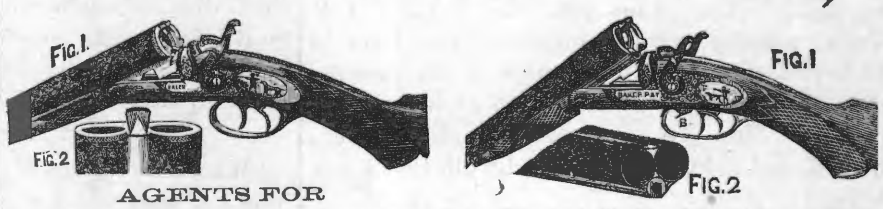

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NASHVILLE, TENN. SEPTEMBER 19, 1883.

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BETHEL, KY.

We have just labored for five days and nights with this congregation. This meeting-house is situated in the midst of a good farming community, some ten miles from Franklin, on the Morgantown road. Some ten or twelve years ago we began preaching in that neighborhood, when there were but one or two members, that we now remember, in the entire community. Now they have a good house, a goodly number of members, and meeting every Lord's day to keep the ordinances. They have heavy opposition, but if they persevere in well doing the cause will prosper there. We had pretty good attendance, especially at night, but no additions. We left Bro. J. P. Tuck, a godly, earnest preacher, who lives in Butler county, Ky., to go on with the meeting over Lord's day. We hope to hear of some accessions. Bro. Tuck preaches for them once a month, and is highly esteemed by all that know him.

ENCOURAGING.

Reports of success in the conversion of sinners are coming in from almost every direction. The success of the truth this year is almost unparallelled in the history of our country, so far as we have active, earnest workers in the field, so far as numbers are concerned. But in proportion to the number of churches we have throughout the length and breadth of the land, and number and means of disciples, we doubt if the success is equal to the pioneer days of the cause of the truth, when we had but few preachers or members. In those days, all we had were earnest, God fearing and God loving men, that were willing to sacrifice all for the religion of Christ. In many instances then, one man would sacrifice more than whole congregations do now. This was especially true among many of the old pioneer preachers of this country. If all now were willing to sacrifice as they did then, there is no telling what would be the result. Let every child of God see what he can do toward spreading abroad truth and winning souls.

WHO IS GREATEST?

Such was the inquiry among the disciples in the days of the Savior, and such is the thought of many now, some in one way, and some in another. Sometimes this trouble arises among preachers, and they strive to see who can bring in and report the largest number of additions. This is right if done by the proper motive, and the gospel employed only as the means. But the trouble is, that sometimes men are not willing to stop with gospel means. They resort to a sort of drumming and fifing work to get them in—tell all sorts of thrilling and sympathetic incidents to arouse and excite the people, until they act from impulse, from excitement worked up for the occasion, while the pure motives of the gospel, a desire to serve and honor God, is left out of the question. And the result of it all is that such soon fall out by the way, and cannot be trained into the regular work of the Lord, and the congregations, where such meetings are held, are injured, and for a good while afterward the cause drags, and even some good men have become demoralized. Brethren had better go a little slower, use only gospel means to move the people, and the result will be far better in the end. We think we have witnessed some of the evil results of the excitement plan, the drumming and fifing process. We have known large numbers brought in this way, and in a few months the half or three fourths of them are gone, and the congregation does not know where they are, nor what they are doing.

Indeed, it frequently occurs that members brought in thus are never seen at the meeting after the meeting ends, and the preacher that brought them in has departed. It is better, therefore, to go slow, and if we cannot move people by the pure gospel of Christ, better not move them at all. When sheep bleat around the pen to get in, it is easy then to keep them in. But when you have to run them down to get them in, when they rest awhile and get cool, they will get out. When apples are ripe it takes but a little shake to bring them down, and then you get good fruit. But when they are green it takes very hard shaking to bring them down, and when you get them they are not worth the trouble of shaking. So it is in the excitement plan of bringing people into the Church. Let the gospel bring them, and they will likely hold out.

"Who is he that will harm you, if ye be followers of that which is good?" Such is the language of Peter, in his letter to the dispersed Christians of his time. These brethren to whom he was writing had already been driven from their homes, and were wanderers in the earth for the sake of Christ and his cause. And yet the meaning of the passage is that they could not be really harmed, if they would follow that which was good,—that is, follow the word of the Lord. Though they suffered the loss of all things earthly for the sake of Christ, they would save their souls, and insure to themselves the watchcare of their heavenly Father even in this life. Prosperity in money and worldly goods is no proof that God is really blessing us in this life so far as our souls are concerned. The loss of worldly goods may be a great blessing to our souls. But to such there is full assurance that they will be fed and clothed. God will not forsake those that love and serve him even in this life. None can harm us with reference to our souls while we are faithful to the Lord. Nor can they harm us here. While doing faithfully the Lord's will, we have promise of the life that now is, and of that which is to come; surely this is enough to keep us faithful.

"ALWAYS ABOUNDING IN THE WORK OF THE LORD."

Such is the requirement of Paul in last of fifteenth chapter of first Corinthians. And this principle is just as binding upon us now, as it was upon the Corinthians. There are a good many among the disciples of Christ, who in a certain way, and at a certain time, are very zealous. We have scarcely held a protracted meeting this year that the brethren did not speak of some, who seemed quite zealous in the meeting, who, as they said, had scarcely been there since the last protracted meeting. They love to abound by their presence in these meetings, when everything is prosperous and interesting; but when the meeting is over, and they have to pull under discouragements, they do not pull at all. When the cold time comes on, is the very time that all ought to abound in the work. If all would do this, they could have up something of interest all the year round, the beauties of our holy religion would be seen all the time. Those who only abound in the work when everything is favorable, do but little work in the Lord's vineyard. Their work is especially needed in seasons of coldness. And if we *always* abound, then good will be done at all times.

E. G. S.

Bro. Lipscomb: I was recently in conversation with a very intelligent member of the Methodist church, (a prominent lawyer,) on the subject of infant baptism, and among other arguments against this Romish practice, I used your argument based on Luke's declaration, "They brought the colt to Christ," thus establishing colt baptism as well as infant. But said he, "Christ did not bless the colt." I replied to this, that it would devolve on the advocates of infant baptism, to show that Christ taking little children in his arms and blessing them, and the ordinance of Christian baptism, are one and the same thing, before his objection would be valid against colt baptism. Is this a legitimate argument? And again, John iv: 1–2: "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,") therefore he could not have baptized these little children. Now, please tell me if this conclusion is legitimate from the premises. I only desire to know what is fair and right.

Athens, Ala. N. B. WALLACE.

The example of the colt was used only to show that coming to Christ, or being brought to him personally, did not involve the baptism of the person or thing who came or was brought to Christ. This was Nichols' argument. It devolves on the man claiming it to show that coming to Christ involved this. But as they assumed it to the misleading of the ignorant, it was legitimate to show the assumption was false. The example of the colt showed the absurdity. If the position is changed, and it is claimed that the blessing involved the baptism, it certainly is their duty to show that baptism is involved in blessing. But if they fail to prove it, as they must, not having a shadow of proof, and still assume it, it is legitimate to show the falsity of this assumption. The quotation our brother makes, declaring the Savior did not baptize, is legitimate, and conclusive that the Savior baptized no one; hence did not baptize infants. The absurdity of the idea that blessing a thing involved baptizing it, may be readily shown. Christ blessed the bread and the wine. Did he baptize them? Simeon took Christ in his arms and blessed him. Did he baptize him? If so, that baptizing was not valid, for John baptized him an adult, and the Spirit approved John's baptism. Christ and apostles and prophets blessed God the Father. Did they baptize him? Any number of examples showing the absurdity of the claim, may be found

D. L.

CHURCH NEWS.

Bro. W. S. Morton and I held a meeting at Zion's Rest, Giles county, beginning Saturday before the first Lord's day in this month, closing Thursday, after resulting in ten additions,—nine by confession and baptism, one restored.—[S. T. Sewell, Berlin, Tenn.

I am now at Woobdury. Began preaching on last night. Our meeting at Lynchburg, Tenn., closed with four added to the church on the first Lord's day in September. On the second Lord's day in September two were baptized at St. Mark, in Bedford county. I am trying now to get all I can to take the ADVOCATE, as I think they can be better informed than they would otherwise.—[J. W. Smith.

Our protracted meeting at Little Rock, Hickman county, Tenn., has just closed, resulting in one from the Methodists, fourteen by baptism, nine reclaimed, making in all twenty-four. The meeting was conducted by Bros. J. Litton and C. N. Sparkman. They are both earnest and zealous laborers and deserve all praise. Our meeting commenced Saturday night before the fourth Lord's day in August, continued till the first Lord's day in September. Congregations very large most of the time.—[M. B. Allen, Bluff Springs, Tenn.

Have just closed a meeting at Bethesda. Continued over two Lord's days. Five were baptized into Jesus during the meeting. It takes much practice and work to get the cause started at such a place as Bethesda. If we can just continue to preach the truth at this place I think much good can be accomplished. There are two churches at this place, but we had not the privilege of occupying either of them. We met in a school-house to have our worship. I find the *great* cloud of prejudice is one of the greatest things to contend with.—[F. C. Sowell.

This report will inform you of the success of my labors. I have just closed a debate with a Baptist preacher. Some of the brethren will furnish a full report for the ADVOCATE soon. I am running a meeting in the same neighborhood; have four additions up to date; three by confession and baptism, one from the Baptists; many of the Baptists express themselves convinced. I had four additions at a meeting in Hird County, Ga., second Lord's day in August, I am doing evangelical work; success crowns my labors. To the Lord be all the praise.—[A. S. Reynolds, Haywood, Randolph County, Septemper 8, 1883.

While sojourning in old Stewart county, I will give the many readers of the ADVOCATE a few items I have been able to pick up, relative to the proclamation of the primitive gospel in this county, and some of the results. Bro. ———, Smith, the evangelist for this county, assisted by Bro. Jas. G. Hester, held a meeting at Blue Spring, in this county, at which there were two confessions and immersions, with large and attentive audiences, anxious to hear the truth. They adjourned from there to Pleasant Hill, near this place, where, after preaching a few discourses, one made the good confession, and was immersed. After preaching was over, a brother from the Missionary Baptists arose and told the audience that what had been preached was the truth, and could not be successfully contradicted, and that he did not know that he and his brethren could do any better than to come and stand with us on the Bible, and practice its precepts. This declaration produced great excitement in the congregation, it being composed in large part of the sects, and aroused a spirit of investigation, "to see whether these things were so." Bro. Smith hopes that much good will result from this frank acknowledgment on the part of Bro. Lancaster, in the presence of the congregation he has been preaching to for several years. Bro. Smith is a faithful and fearless proclaimer of the gospel, and is doing much good in his field of labor. The congregations in this county are generally weak, both in numbers and means, and they are acting wisely by associating their means and combining their strength to keep Bro. Smith in the field, preaching to the churches and building them up, and spending the balance of his time in preaching at points where there are no congregations. I most heartily commend the good brethren in Stewart for the good work they are doing. We may not live long enough to see the fruits of their labor, but it will tell in eternity. May God prosper the proclamation of the truth, and may it still have free course and be glorified until we shall all be of one mind and speak the same things.—[Jas. E. Rice, Dover, Tenn.

I returned on yesterday from Russellvile, Franklin county, after an absence of eight days. On the way down, I spoke at Mt. Hope, on Friday night, August 31st. Had one addition, from the Baptists. Three gentlemen from Newburg (on the road to Russellville, ten miles this side,) sought an introduction and requested an appointment. I gave them one for the next day; and when I arrived they had a good, and very attentive audience waiting for me. I spoke to them, and promised to call again on my return. We had a good meeting at Russellville; organized the scattered material into working order; had six new accessions, one restored, and left two who could not be baptized until the next visit. The brethren at Russellville have bought a house which, with a little work, will be a very good house, and say that they are going to work right for the Lord. We left them on Friday morning, after preaching eleven discourses. Came to Newburg, found the people waiting, and spoke to them in as plain a manner as we are capable of. There were three Baptist preachers in the audience, one of whom had been "throwing mud" at our work, and we concluded to give him some "strong meat" to throw mud at, if he wished to do that sort of work any more. It was said that he and others had been discussing the propriety of a reply on the spot to our discourse, and a friend told me about it, just before I entered the house. He did not reply then. Of course we do not know what he may do now that we have come away, but we determined on one thing, and that was, that if he denied a single thing that we said, that he should deny the Bible to do it. P. S.—Where did Elisha say, "If the righteous obey, and serve the Lord, they shall spend their days in prosperity, and their years in pleasures?" which appeared in GOSPEL ADVOCATE, September 5th, 1883, Obituaries, page 568.—[A. C. Henry, Hartselle, Ala., September 9th, 1883.

I closed a meeting of eight days at McCain's Chapel, De Soto county, Miss., last night. There were eight additions,—five by confession and baptism, two from the Baptists, and one restored. Among those who obeyed the gospel was a physician, a cousin of Elder B. W. Lauderdale, of Colliersville, Tenn., and his wife, and a widowed daughter. Dr. Lauderdale is a man of intelligence, well versed in the Scriptures, and zealous for the truth. It is thought that he will preach. Sister Lauderdale suffered the fracture of a leg in a cyclone, two years ago last spring, and has been a cripple ever since. She went into the water on her crutches. The daughter, Mrs. McNees, was in bed with her infant, nine days old, at the time, and escaped unhurt, although the house was entirely destroyed, and the bedstead on which she lay blown to pieces. The others are all married persons except one young man, a son of our lamented brother Vaden, who under a fit of temporary insanity, destroyed his life a few months ago. This is the only congregation we have in this county, though we have a few brethren scattered here and there at different points. I am very much obliged to Bro. Lauderdale for his kind words about me and heartily reciprocate every expression of regard contained in his communication. But I beg leave to say, and I do so with profound gratitude to the giver of all good, that the description of my state of health two months ago, does not represent my condition now. Since coming to Mississippi my health has steadily improved; and for the last two months my recovery has been rapid. Except a little soreness and a slight stiffness in my joints, I am as well as I was before my attack. I do not think that I need to go to Hot Springs only to take care of myself. My constitution is vigorous and my general health excellent.—[D. M. Breaker, Hernando, Miss., September. 10, 1883.

HOW TO MEET TEMPTATION.

We mistake the matter if we think our Savior did not feel the force of Satan's various temptations. Had He not done so, He would not have been tempted in all points like as we are. We do not understand the union between the Divine and human nature of Christ. We must first take what we find upon the subject, and limit our curiosity by the amount of that which is written, and this much is certain, that He suffered being tempted. He had all the pain of a struggle to undergo; and it was by obedience in the face of difficulty, a high and sustained exercise of principle in the face of allurements, by the force of dutiful sentiment rising superior to all that the tempter and the world could muster to oppose it, that He repelled each temptation of the adversary. Did He enter into a deliberate process of calculation, or hesitate for a moment between the call of duty to God and an act of homage to God's presumptuous rival, on the rendering of which all the glory which dazzled round Him was offered to gratify and reward Him? No; He does not appear to have ventured Himself with the alluring representation for a moment, but with all the jealousy of quick alarm does He by one summary act dismiss the whole of the flattering temptation from Him, "Get you hence, Satan; I cannot entertain your proposal for a single moment;" and with a quotation from Scripture, the very measure with which He repelled every former assault, does He tell him that He must worship the Lord His God, and Him only must He serve.

If He would not trifle or delay, or make any parrying with temptation, how much more incumbent is it upon us to be prompt and decisive in our measures with it! If even the mighty Captain of our Salvation would not trust Himself with the indulgence of that superb spectacle that was so much fitted to regale the imagination, how much more ought we to dismiss from our thoughts the countless varieties that are ever obtruding themselves, and offering to take possession of the inner man? Keep no measures with temptation. Your safety lies in shutting it out and dismissing it from your thoughts. When any gay or flattering imagination gets hold of you—be it wealth, to seduce you from your integrity, or to withdraw you from your present humble but safe employments to some track of ruinous ambition; or be it pleasure, to steal your heart to some object of idolatrous affection; or be it fashion, to tempt you to some act of unlawful conformity to a world lying in wickedness—think of your calling, you are the servant of the Lord; and be ever ready to dismiss the evil suggestion with the answer, "I must worship the Lord my God, and Him only must I serve."
—*Rev. Thomas Chalmers, D. D.*

THE GREATEST STREET-PREACHER.

Archbishop Leighton, returning home one morning, was asked by his sister, "Have you been hearing a sermon?" "I've met a sermon," was the answer. The sermon he had met was a corpse on its way to the grave. The preacher was Death. Greatest of street-preachers!—nor law nor penalties can silence. No tramp of horses, nor rattling of carriages, nor rush and din of crowded streets, can drown his voice. In heathen, pagan, and Protestant countries, in monarchies and free states, in town and country, the solemn pomp of discourse is going on. In some countries a man is imprisoned for even dropping a tract. But what prison will hold this awful preacher? What chains will bind him? He lifts up his voice in the very presence of tyrants, and laughs at their threats. He walks unobstructed through the midst of their guards, and delivers the messages which trouble their security and embitter their pleasures. If we do not meet his sermons, still we cannot escape them. He comes to our abodes, and, taking the dearest objects of our love as his text, what sermons does he deliver! His oft-repeated sermons will enforce the same doctrine, still press upon us the same exhortation: "Surely every man walketh in vain show. Surely they are disquieted in vain. Here there is no continuing city. Why are you laboring for that which I will presently take from you and give to another? Take no thought for to-morrow, Prepare to meet thy God.

Obituaries.

Little Carrie, a year-old daughter of sister Mary J. and Mr. James T. Anderson, died at their home near Gainesboro, a few days ago. A tender flower, it may be, plucked from earth and transplanted in heaven, to draw the parents after. In their afflictions our warmest sympathies are tendered.

It becomes my painful duty to report the death of sister Mary Hardison, wife of Bro. W. T. Hardison. She died August 17th, 1883, after an illness of seven weeks, which she bore with patience and Christian fortitude. She obeyed the gospel in 1878, during a meeting held by Bro. E. G. Sewell, at Verona, since which time she has made a faithful and devoted member, and I hope has made her calling and election sure. May we all so live as to meet sister Mary on the blissful shore, where sickness and sorrow, pain and death, are felt and feared no more. N. McQUIDDY.

It becomes my painful duty, as one who loved her, to record the death of Sister Martha T. M. Colvett. She was born March 22nd, 1847, and departed this life February 14, 1883; age 35 years, 11 months, 22 days. She joined the church of Christ at Robertson's Fork, Marshall County, Tennessee. She leaves a husband and two children, and a host of relatives and friends, to mourn her departure. May God crown and bless them that die in the Lord; for he says, "Blessed are they that die in the Lord." May the time come, when we all shall meet to part no more. JOHN WILSON.

Altus, Franklin County, Arkansas.

It becomes my painful duty, as one who loved him, to record the very sudden death of our beloved brother, Andy Berry, who was killed by a limb falling on his head. He lived only five hours afterwards. He was a good Christian, prepared to go; would often lead in prayer. Andy was a member of the C. P. Church in Butler County, Ky. In his death we all feel sad; but when we remember that the loving and beloved John says, "Blessed are the dead that die in the Lord, for they shall rest from their labor," let each of us strive to be prepared to meet him in heaven, where we can enter the pearly gates and walk the streets of the New Jerusalem. The end: Have you, my dear reader, thought seriously of the end—the end of this day, the end of this month, the end of this year, the end of this life; indeed, the end of all earthly things? The end is suerely coming; it may be near; the end will come soon; this life is short and uncertain, at the best. A few more rising and setting suns, and we shall be gone, numbered with the dead. The end may come suddenly, like a limb; for in such an hour as you think not, the Son of Man cometh. Andy was prepared to die. To one who lived like him, sudden death was sudden glory. But he is gone! farewell dear Andy, rest thou in peace. Friend after friend departs. Who hath not lost a friend? GRANVILLE GRAY.

Sunny Lane, Butler County, Ky., September 10, 1883.

WHOM TO JUDGE, AND HOW.

Most of us find it easier to confess other people's sins than our own sins, and to disclose other people's faults than our own. Yet the exact reverse of this is the Christian requirement. That demands that we should confess our own sins, and cover the errors and faults of others. And the Christian requirement furnishes a better standard than our own inclination suggests to us.

It is a safe rule for us to be rigidly exacting with ourselves and to be generously tolerant with others in all matters of disposition and conduct. In fact, it is scarcely possible for us to be too severe with ourselves, or too forbearing toward others.

There are many reasons for leniency of judgment toward others. It is the law of Christian charity. "Judge not," is the Master's command, referring to all harsh, unkind judgment; and the reason given is "that ye be not [similarly] judged." Those who wish to receive lenient judgment must evidence that judgment toward others. It is the spirit of the golden rule that is here applied. We do not care to have others judge us severely, or condemn our conduct, without knowing our motives; and we should exercise toward others the same forbearance we would like others to exercise toward us. The application of this rule is very simple—simple if not easy. There can arise no case in which it would not instantly show us our duty. It is a simple thing when we are tempted to think how harshly or severely we should judge another, if he failed just here; to turn the case around, and put ourselves in his place, or him in our place, and then consider what we, in the judge's seat, would expect or demand of him.

Our Lord's saying with regard to the beam and the mote touches another side of the same lesson. It is poor business for us to be hunting for motes or splinters in our brother's eye, when we have a beam or log standing in the way of our vision. It is a bad business as well as a hopeless task. What right, indeed, have we to be pointing out the minute flaws in our brother's character, or the small errors in his conduct, when in our own character or conduct there are great blemishes, a hundred times as conspicuous? Besides, it is very evident that a beam before our own organs of sight incapacitates us for seeing whether there is even a mote in our brother's eye. Our power of right judgment is voided through our position and possessings. Perhaps what seems a fault to us may be but the blurred effect of our own disordered and obstructed vision. Our first duty is to get the beams entirely out of and away from our own eyes. After that we shall be in better condition to look for other people's motes. Our own faults require our first attention, and until we have these fairly out of the way, we have no qualification for giving special attention to the faults of others.

All through the New Testament our Lord links together divine and human forgiveness. He taught his followers to pray: "Forgive us as we forgive," and then he went back to say that if we forgive not, neither will our Father forgive us. Thus the forgiving spirit is the very first evidence that God's forgiveness has entered the heart.

While the rule of Christian charity forbids us to judge or condemn others, and requires us to look with leniency and large tolerance upon their acts and character, there is no such rule to regulate our self-judgments. We are not warned against being too exacting with ourselves, nor commanded to be self-tolerant. The multitude of sins that charity is to cover are not our own, but another's. With ourselves we are to be rigid and unbending. We are to look at ourselves as we really appear in the mirror of God's Word, and not seek to hide from our own eyes any blemish, or extenuate any defect. Like Cromwell, we are to insist on being painted as we are, scars and lines, great wart and all. We are not to make apologies for ourselves to ourselves. We are not to commiserate ourselves and try to find excuses for our failings and sins, in order that our self-condemnation may be as light as possible. We should abate nothing from the strict truth as we know it in our own hearts, when we are making up our self-judgments. We should palliate nothing in the guilt or weakness that stains or mars our character or course of life.

The more common course, however, is to have the largest patience with ourselves, and little patience or none at all with others; to hide from ourselves our own faults and blemishes, and insist on seeing every minute flaw in others; to use the widest breadth of charity to hide from our own eyes the multitude of sins in ourselves, but to refuse its folds for our neighbor's use, leaving exposed his minutest blemishes; to applying all manner of specious casuistry to make our own evil appear good; at the same time denying to others any excuse for or extenuation of their transgressions or defects; to have defense for every small or great folly or vice in ourselves, but none for any semblance of evil in others. We apply the glass with its full magnifying power when we are looking at another, that no smallest speck may hide from our search; then we reverse the glass when we look at ourselves, so that every spot may be minified and reduced to insignificance.

Such a way of looking at our faults and the faults of others is neither just to ourselves nor charitable toward others. We never can rise to excellence of character, nor attain a lofty reach of conduct, unless we habitually set before ourselves the highest possible—the absolutely perfect—ideal. Shutting our eyes to our own defects and blemishes is simply to leave them as spots in the picture, as dropped threads in the web, as false notes in the score of the music, as broken stones in the wall, to shame us some day when the completed work is revealed. If we would have perfect and beauteous work when all is finished, we must make it perfect and beauteous, line by line, as we go on. We should be eager then to recognize every flaw or fault in ourselves, in order that we may with unsparing hand remove or correct it. He wrongs his own soul and is untrue to his own highest good, who refuses to see the defects in himself, or who apologizes for them as if they were unworthy of him. The aim in character-building should ever be to surpass one's self. This can be done only by the faithful and habitual recognition before one's self of the highest and noblest standard of attainment.

But while holding ourselves to a strict account, we are not to be severely strict with others. We are not to make ourselves our brother's judge to the same extent that we are to judge ourselves. Our brother is in God's hands; God is his master, and to God must his account be made. We do not understand what extenuations there may be in another's case for the things in him, or in his course, which we are not disposed to condemn. We never know precisely where to locate the blame when a man's character is scarred or marred. And we had better not attempt it. God understands it all, and he will be both pitiful and just. We must leave it to him.

If we knew what had so distorted another's life, our voice of criticism would be hushed. Longfellow says: "If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility." Every life has its pathos. We know not what grief may have done to spoil the life, or what some secret sorrow, or some fierce temptation, is ever now doing to mar its beauty. If we knew all, possibly we would not wonder at what we now ready are to condemn.

It is clear that the judging of others is neither our duty nor within the scope of our ability. It is also clear that charity toward others is both right and possible to us. We ask forbearance of God; we should extend to others what we crave from him as the very hope of our soul. As we grow toward godlikeness in character, we shall grow in leniency toward our fellows. God bears with those in whom we see so much evil; should not we bear with them, since he does, when we remember that it is against him, and not against us, that their evil is committed?—*S. S. Times.*

STRANGELY INCONSISTENT.

When a brother becomes *so zealous* in advocating his extreme positions, and becomes so blinded by zeal that he cannot see the strange inconsistencies into which he falls, some one in a spirit of love should kindly call his attention to his *palpable* inconsistencies. As Bro. Harding is ever ready to confer this favor on others through the GOSPEL ADVOCATE, I will be kind enough to do him the same favor. Doubtless others have noticed his inconsistencies, and it is nothing but fair that he should have a chance to show that he is consistent, *if it can be done.* I will call attention now only to one.

In the GOSPEL ADVOCATE, of May 30th, Bro. Harding says: "The need is men, not money; the money will come without any sort of trouble, if the men will enter diligently upon the work." In the GOSPEL ADVOCATE, of August, 22nd, he has the following: "Writing about A. D., '59, he says, 'Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and we toil, working with our hands.' Clearly, he did not make it a rule to go where he could get the most money, or he would not have gotten into such straits as that, for he was a man of fine learning and magnificent ability."

I wonder if hungering, and thirsting, and being naked, and being buffeted is "*any sort of trouble!!*" Bro. Harding says Paul did not go "where he could get the most money, or he would not have gotten into such straits, etc." *Would not have gotten into such straits.* Webster defines strait: Distress, difficulty, distressing necessity. I wonder if *distressing necessity* is "*any sort of trouble!!*" This is not Poe against Bro. Harding, but Bro. Harding against Bro. Harding. There are only two ways of escape from the dilemma: 1. That Paul was not a faithful evangelist, or 2, that the Lord did not do His duty *by Paul.* Which will you take, Bro. Harding?

I am not defending Bro. Hawkins. He is able to fight his own battles. I simply quote from your criticism on him to show that you are not consistent in all your writings.

J. C. McQUIDDY.

Columbia, Tenn., Sept. 4, 1883.

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KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

TEMPORAL BLESSINGS—NO. 3.

The only passage in the Bible that seems to me to be even apparently against my theory, concerning temporal blessings, is the history of Dives and Lazarus. Bro. McQuiddy makes an argument from it in these words: "In the case of the rich man and Lazarus, the Savior does not teach that Lazarus, who trusted him, had every want supplied in this life, but contrariwise. Bro. Harding says the righteous man will have every want supplied in this life, or I understand him so to teach, while the Savior teaches he may be a beggar. *Whose teaching will you accept?*"

Concerning this history, I have several reflections to present to Bro. McQuiddy, and to the readers of the ADVOCATE, which will convince them that it does not militate especially against my teaching.

1. Although the story of Lazarus is found in the New Testament, it is evident that he lived under Judaism, before the advent of Jesus. The Savior begins the narrative by saying, "There *was* a certain rich man;" and Abraham reminds Dives, even after he has died and has passed into torment, that his five brethren have "*Moses and the prophets.*" Even after the death of Lazarus, therefore, the people were still under the old covenant. Had his conversation between Abraham and the rich man taken place after the coming of Jesus, and during his life, there can be but little doubt but that Abraham would have said, "Thy brethren have not only Moses and the prophets, but even now the Messiah, the Son of God is among thy people, teaching them. Let them hear him." Yes, Lazarus lived and died under Judaism, before the advent of Jesus, and, hence, before the Lord offered to men the contract which we find in Matt. vi: 33. (That contract, let it be understood, I regard as the chief corner-stone of my argument.) Now let the reader bear in mind, that under Judaism, Bro. McQuiddy claims that temporal blessings were offered to the righteous. He quotes from David, "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Verily, the case of Lazarus is against him, apparently, rather than against me! Let him explain the case as it bears upon his position, and doubtless he will, at the same time, relieve me of all trouble about it. As I desire to be helpful, as far as it lies in my power, I offer a few thoughts upon the subject.

2. God gives us that which is good for us. Sometimes afflictions are good for us; and, when they are, he gives them. Says David, "Before I was afflicted I went astray: but now have I kept thy word." "It is good for me that I have been afflicted; that I might learn thy statutes." And Paul says, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." But as God only gives us that which is good, as he delights not in our suffering, the less chastisement we need, the less we get. Now in the case of Lazarus, he needed the afflictions that were put upon him, evidently, since, as Solomon says, "there shall no evil happen to the just."

3. In the country in which Lazarus lived, there were no "poor-houses;" *i. e.*, places of retreat for paupers, where they are cared for at the public expense. As the climate is mild, and for a great part of the year, dry, and as it is more pleasant out of doors, in the shade, than in the house, the poor who are not able to move themselves about are placed at some suitable place, that their wants may be supplied by the voluntary contributions of the passers-by. The fate of such beggars is not as bad as it sometimes appears to our understandings. I knew an old pauper, who seemed to be a Christian, to be most pleasantly situated in a county "poor-house." The keeper of the place was a good, Christian man, and he cared for this old man, who was committed to his care, even as dutiful children care for their parents. Remember how Joseph found favor with the keeper of the prison. There is no proof that Lazarus, at any time, suffered for want of food. We know not how long he was afflicted. Though Job's life was almost an uninterrupted success; though he lived one of the most royally happy lives ever enjoyed in the world; yet, if God had given us an account of the short period of his affliction only, which probably did not last for more than six or eight weeks, we would suppose that he was the most unhappy of men. Let us bear in mind that we know very little of the life of Lazarus. But one thing is certain, all that befell him was for his good; and had he needed less chastisement, he would have received less. Let us see to it that we are benefitted by our afflictions as he was by his. Of one thing I am very thankful, and that is that "Neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." All that we need, therefore, is to be in "Christ Jesus our Lord;" and then we can be assured that whatever comes is but an expression of the love of God. He will let no evil befall us; he will withhold from us nothing that is good.

4. "According to your faith be it done unto you," said Jesus once to certain blind men. It is necessary for us to ask for blessings that we may receive them; and that our asking may avail, it is necessary to ask in faith. "Let him ask in faith," says James, "nothing doubting; for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive any thing of the Lord." If we cultivate our faith by a diligent and prayerful study of the word of God, and by a prompt and implicit obedience to him, we will be better and better prepared to pray to him as the days pass by. And the stronger our faith, and the readier we are to go to him with every burden and every want, the more we will receive at his hands. Let us then cultivate faith, by study and obedience, as the surest way to obtain every blessing for time and for eternity.

THE KENTUCKY STATE CONVENTION.

Bro. S. E. Pearre, in giving an account of the Kentucky State Missionary Convention, in the *Standard*, says:

"It was broad and hearty in its recognition of the good that is being done by all the churches," (the different denominations), "and the cordial endorsement of every expression of good will to all Christian work indicated that those who oppose any co-operation with other churches found no sympathy from this convention."

So it seems that the Kentucky convention has reached the point at which its approval of "any co-operation with other churches" is "broad and hearty." Are not these "other churches" factions and heresies? Are not their members ashamed of the words of Jesus? Do they not despise many of his teachings? They will hold union meetings with us, but if we tell the sinners, who come into these meetings seeking peace, being pierced to the heart with a sense of their guilt, to repent and be immersed for the remission of their sins, they will speedily break their union with us, and leave us. We cannot co-operate with them except by keeping back a part of the truth; for they hate many of the words of Jesus. And the Master himself has pronounced this verdict upon all such: viz: "For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of Man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels." At another place, he says: "He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the words that I speak, the same shall judge him in the last day." To receive not the words of Jesus then is to reject Jesus. Shall we have union and communion with the man who does that? Have factions, divisions, and heresies ceased to be works of the flesh, and sinful? Has the command to withdraw ourselves from those that walk disorderly become null and void?

I remember that Jehoshaphat, king of Judah, made ships of Tharshish to go to Ophir for gold. And he received help in the matter from the wicked king of Israel, Ahaziah. Then Eliezer, the prophet of the Lord, prophesied against him, saying "Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works." And the ships were broken that they were not able to go to Tharshish. It is not a good idea to yoke one's self with the wicked.

But the question may arise in the minds of some, Are the Kentucky brethren generally in favor of this "broad and hearty co-operation with the sectarians?" They are not. Neither are they very heartily in favor of these missionary societies, if I may judge from what I see and hear. But their leaders cause them to err. Some of these leaders, however, are becoming dissatisfied with the way in which things are going, and if the progressives will continue to be as emphatic and vigorous in traveling back towards Rome, as they have been for some time, they will be suddenly astonished, one of these days, by seeing many of the leaders, and the great body of the rank and file of the disciples in Kentucky, turning back from following after them. God speed the day.

A MYSTERY EXPLAINED.

Bro. Harding, your article in the ADVOCATE of August 22nd, has given me understanding. A good brother in Kentucky wrote to me that he had often said my talents and labors had never been appreciated and reverenced as they should be, of course he did not apply this failure to all my good brethren, but only part. He assigned, as a reason, that there was too much of the world in the church, for such as I am to be honored. But now you open the matter clearly, "The best preachers go where there is the most money." Then, as I go to the poor and get but little money, I certainly cannot be a good preacher; and the friends and brethren who think I am, are mistaken. Well, the wisest and best men sometimes err. So when I traveled and preached to the poor in Arkansas and Louisiana, and for six months only received twenty ($20.00) dollars, I was then showing that I was not one of the "best preachers." And as I preached to the poor in West Texas, riding in cold and heat on horseback, and did not receive over thirty ($30.00) dollars, I was then showing I was not one of the "best preachers." Money, fine apparel and fine speech being the test of great and good preachers, is the reason why some have said to some brethren, "If your Bro. Thornberry is such a great preacher, why is he here? Why is he not in some city on big salary? Now the brethren who desire to make me a great man, and one of the "best preachers," should cause me to put on style and give much money. But there is one difficulty in the way. Christ says he came to preach

the gospel to the poor. And one of the "old fogy" prophets, name Mica, says of the Jews, "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money. Therefore shall Zion, for your sakes, be ploughed as a field, and Jerusalem shall become heaps, and the mountains of the house as the high places of the forest." Mica iii: 11–12. Then to avoid these evils, I had best not be one of the "best preachers." Christ says, The Pharisees do their works to be seen of men, and "verily, I say unto you, they have their reward." Yes, and my brethren whose object in book making or preaching is the money, will receive the Pharisee's reward. Pray that I be Paul-like. JAMES L. THORNBERRY.

The above will be more appreciated when it is borne in mind that Bro. Thornberry is one of the most faithful, and earnest, and successful of the pioneer preachers of the reformation.

I have just closed a meeting of twenty days duration with my home congregation, the Forest Grove church. Seven were immersed, and one came to us from the Baptists. It has been many days since I enjoyed a series of meetings more. At this writing, September 10th, I am in a meeting at Taylorsville, Kentucky. Will probably be here for three or four weeks. My correspondents will please bear this in mind.

ITEMS, PERSONALS, ETC.

Dr. Hopson has returned from his trip to Kentucky.

Bro. J. R. Phillips, of Thorn Hill, Ala., was in this city last week.

Bro. Jesse R. Ferrell has removed from Shelbyville, Tennessee, to Waco, Texas.

R. W. Hall, of the firm of Hall & Jamison, of Clarksburg, Tenn., was in our city last week on business.

A gang of thieves have been using the basement of a church, near Connersville, Ind., as a place to store their plunder.

Three persons took membership in the Columbia, Tenn., church last Sunday, under Bro. J. C. McQuiddy's preaching.

The pamphlet containing the last article of Errett and D. L.'s reply, is in the hands of the printers, and will be ready soon.

The ADVOCATE acknowledges the pleasure of visits from Bros. C. B. Austell, of Decherd, and B. A. Crisman, of Winchester, Tenn.

Our junior editor will preach at Antioch, Logan county, Ky., the fifth Sunday in this month, beginning Saturday afternoon previous.

Bro. S. L. Dodd, of the firm of Dodd Brothers, 103 Union St., Nashville, is in New York buying their fall and winter stock of Dry Goods, Notions, etc.

Helmbold, the patent medicine man, has been sued for $250 in Philadelphia, for the work of painting his advertising sign on the Pyramid of Cheops in Egypt.

Bro. J. J. Hulme, of West Tennessee, gave us a call Friday; has just become a disciple, having been raised a Methodist; he obeyed the gospel at Bros. Cave and Cayce's meeting at Berea, Williamson county.

A New York wine firm sends a circular to clergymen offering to send them wine, with each case plainly marked "Canned Peaches." That is a compliment to ministeral integrity which will be appreciated.—*The Independent.*

Our young brother, D. T. Buck, has removed from Chattanooga, Tenn., and located at Trion Factory, Ga., at which place he has been doing good work; has held a meeting with five additions, and is now preaching at Subligna.

Midway between the spot, in Florence, Italy, on which Savonarola was burned at the stake, and the river in which his ashes were thrown, is a Bible stand at which the Word, for which he suffered martyrdom, is now being publicly sold.

Bro. T. E. McDonald, of Nashville, died of fever at Newnan, Ga., last week. He was a brother of sister S. A. Kelley, and his remains were brought here for burial. We extend our sympathy to our bereaved and afflicted sister and family.

Bro. H. S. Bosworth, of Cincinnati, died suddenly, while sitting at breakfast, on Sunday, September 9th. He was widely known as a publisher of almost all our standard books, and was a man of piety, and devotion to the cause of Christ.

They tell it on an Arkansaw preacher, that he paused in his sermon, took a pistol from his desk, and shot a squirrel that was sporting on the fence near by, through a window. He sent a lad to secure the game, and went on with his sermon. —*Christian Messenger.*

Bro. V. M. Metcalfe has gladdened our office with his genial presence, and a few of his hearty laughs, on several occasions lately. We never meet him without envying him his disposition. He is a man whom everybody loves. Such men make the world brighter and better by living in it.

Bro. T. B. Larimore will not return home until September 25th, consequently will be behind with his correspondents. They will please be patient, and not be offended by his silence, as it is unavoidable, owing to constant labor in holding meetings. He regrets the delay in answering, and will attend to all, as soon as possible.

Mr. Moody tells of a London preacher who would gather great crowds about him, and then preach on, and on, until every one of his hearers had gone and left him alone. When asked why he insisted on tiring out and disgusting his audience, he answered that it seemed a pity to stop as long as anybody was willing to hear any more.

The citizens of Carwin, Schuyler Co., Ill., made an attempt to blow up "Rev." C. A. Obenshair, the leader and organizer of the new sect, known as the "Pilgrims," who are free-lovers, and worse than Mormons. A large quantity of giant powder was placed under their new church building, and fired, completely wrecking it; but it happened that Obenshair was not in it.

An old Jewish dealer in antiquities in Jerusalem, named Shapira, ingeniously fixed up a lot of parchments which he offered to sell to the British museum, for five million dollars, as a newly discovered manuscript of the Book of Deuteronomy. It has been declared by experts to be a base forgery, on which the *Norristown Herald* says: "Further Revelations may be expected in later Numbers of the English press. It looks like a bad Job for Mr. Shapira, and he may be hauled up before the Judges for his crooked Acts in the matter."

Father! mother! send your children to bed happy. Our heart bleeds for the thousands of little ones who are put to bed with unkind words ringing in their ears, and in how many cases, their bodies smarting with blows. What if they should wake up in eternity. It makes no difference what the duties may be that are pressing upon you, when you lay the little one to rest at night, it should be with a kiss and kind, loving words. How the memory of such evenings will cling to the child through life. It is an easy matter. The kiss and the kind good-night will not only make the child's dream pleasant, but what joy it will also bring to your own heart. —*Christian World.*

General News.

Six hundred and eighty-two Mormon immigrants landed at Castle Garden, New York, on Saturday Sep. 8.——A Russian fugitive was arrested in New York, September 8th, for having stolen from his employer in Moscow some 12,000 silver rubles, or about $6,000. The culprit had taken no precautions to conceal his identity in this country, thinking that America was free to every one, to the criminal and law-abiding citizen alike. On being arrested he showed much disgust with the institutions of the country he had taken for a free land.——The frosts on Saturday, Sunday and Monday mornings have done much damage. A dispatch from Millersburg O., says the corn blades are as black as charcoal, while the ears are far from being matured. Ice was formed as thick as a window-glass. The frost belt seems to have included Northern Ohio, Indiana and Illinois, the larger proportion of Iowa, and all of Michigan, Wisconsin and Minnesota, and portions of New York. Corn, sorghum, potatoes, tobacco and buckwheat have been much injured in the low lands. On high ground damage is reported, but it is much less serious. The Massachusetts cranberry crop has suffered severely. ——The telegraph companies have been refused permission to erect new lines of poles or reset old lines on the streets of Washington. "Put the wire underground," seems to be the sentiment of that city.——A railway line connecting the Union Pacific with the Yellowstone Park has been surveyed. It will be built by a London syndicate, who have secured soda lakes, petroleum springs, and other large interests in the region traversed.——In the four southern tiers of counties in Michigan the yield of wheat is 15⅓ bushels to the acre, and of oats 29 2-5 bushels. The corn crop has been nearly ruined by excessive rains until late in June, followed by drought. ——A pearl fishery, which is said to be of great promise, has been opened up in the Gulf of California. One pearl, taken from the shell of an oyster in December last, is believed to be the largest yet found. It weighs 75 carats, and was purchased by a jeweler for $14,000. Another of 47 has been found. It is perfect in form and finely tinted, and is valued at $4,000. A third very beautiful pearl of 40 carats has been exhibited at La Paz, where a bid of $3,000 for it was declined. ——The Big Four road loses $40,000 by a collision of freight trains near Shelbyville, Ind. The new engine, thirteen loaded cars, and the bridge, were broken up and piled together on the bed of the stream below. Two brakemen were killed.—— Earthquake shocks were reported last week at Wilmington, Los Angeles, and Santa Barbara, California.

FOREIGN.—It is believed that the worst reports of the terrible calamity in Java will be confirmed. ——The Spanish Government is anxious about Cuba. Enemies of Spain are intriguing there.—— A committee representing the sufferers of Ischia have declared that they will accept no more aid, on the ground that charity has been offered for the purpose of furnishing a pretext for insulting their king. The action is due to an article published in Paris by Henri Rochefort, in which it was charged that King Humbert pocketed the money contributed in Paris for the sufferers in Ischia.——Quarantine has been abolished on Suez Canal, and traffic resumed as before the cholera epidemic. The British troops are returning to Cairo.——The statue of La Fayette was unveiled in Paris last Thursday, in the presence of an immense throng, among whom were several distinguished Americans.——Cholera is said to have broken out in Fort Swatrow, China.—— Hicks Pasha, with 5,000 troops has started along the left bank of White Nile, on a campaign against the "False Prophet." The latter is reported resolute, and decisive fighting is expected by the end of the month. The rebels have closed the road from Berbes to Suakin.——Swarms of locusts are devastating portions of Mexico. They are reported as having been in Huastica, State of Vera Cruz; at Tamaulips Potosi. At the last mentioned place the locusts occupy a perfect parallelogram, seven leagues long by two leagues wide in a solid rank, and are traveling northward, leaving no verdure behind them.

Home Reading.

STEPPING STONES.

Summer had come at last. Winter and Spring were over and gone, and now, day after day, the sun shone in unclouded splendor and the sky was of a peerless blue. The grass was thick and tall in the fields, the leaves were of a bright, fresh green, and flowers decked the face of the earth. For it was the month of "Jolly June, arrayed all in green leaves," as the old poet, Spenser, sung, and children found the duty of going to school doubly irksome in this delightful weather. It was so trying to be shut up in a hot, dismal room, and study lessons that they did not care one straw about, when outside everything was bright and beautiful.

So at least thought Lizzie Franklin as she trudged along one day on her way to morning school. She longed for freedom to ramble where she pleased, and watch the fish darting to and fro in the sunshiny pools she knew so well, and fill her hands with the sweet wild flowers.

But, alas! it was of no avail to wish. To school she must go, or be guilty of disobedience, which would entail punishment, and, worse still, offend her parents. This would cause her real pain, for she was an affectionate child, and dearly loved her father and mother, and could not bear to do anything which would displease them.

"But I wonder why they should object," she said to herself as she walked along, regretfully surveying the bright fields on either side of the road. "I cannot see any harm in not going to school. I hate those nasty lessons, and as for that old Miss—"

At that instant a georgeous butterfly fluttered across her path and settled on a tall foxglove growing in the hedge. Immediately all other thoughts vanished, and little Lizzie, absorbed in her pursuit of the gayly decorated insect, stepped on tiptoe toward it. Just as her chubby little hand was about to close over it the provoking thing quietly opened its wings again and fluttered away out of reach.

Gently and persistently Lizzie followed it, meanwhile stifling the voice of conscience, which now began to upbraid her for neglecting her duty of hastening on to school.

"I've plenty of time," she said, though she knew quite well that she had not a minute to spare. Over the hedge, by means of a stile, and into the grassy meadow she wandered, led on by the butterfly. Here the grass was so tall that some of it almost reached to her shoulder, and the buttercups were simply splendid. She picked some as she followed the butterfly.

Although she had nearly caught it several times yet she had not quite succeeded, but, led on by her nearness to success, she still continued her fruitless quest.

At last she came to the edge of a brook which flowed through the field. There was a copse on the other side of it, which Lizzie knew well, for on half holidays she had often gone there with her companions to pick wild flowers. How lovely and inviting it looked now!

"But," urged conscience, "you will be playing truant, you will be disobedient."

"Oh! never mind now," said Lizzie, "it is much too late to go to school. I needn't tell mother I've not been. There's the butterfly resting again on the other side of the water. I'll have him now. I can cross on these stones easily."

So, with her eyes fixed on the gorgeous insect, she stepped from stone to stone across the stream. But when she reached the other side, and cautiously moved up to the harebell on which it was resting, it provokingly fluttered away as before. And this time, as though satisfied with having attained its object of tempting Lizzie to play truant, it rose higher in the air than previously and flew quite away.

Lizzie was disappointed, but soon forgot her annoyance in surveying the Summer beauties of the copse and the brook. As all intelligent country children know, or ought to know, June is the month for water-plants, and Lizzie found them here in great profusion. Here she found the arrowhead, with its pale flower and arrow-shaped leaves; snugly hiding beneath the thick grass at the water's edge was the blue forget-me-not, and above it waved the yellow iris, or water-flag. Then there were mare's-tails and water-violets, and several others. She clapped her hands in delight and picked as many as she could. Then, most amusing for Lizzie to watch were the water-rats swimming hither and thither in the deeper parts of the stream, and popping in and out of their holes in the bank. She threw little pebbles at them, and then laughed merrily to see them scurry hastily away.

But there was the copse to explore, and when she turned in here she indeed found much to admire. She went on and on into the heart of the pretty wood, with the blue-bells, and last year's dead leaves, and blades of sweet green grass, and mosses and ferns about her feet, whilst overhead were the interlacing branches and green leaves through which the sunbeams slanted, and above all peeped the blue sky. So she went on, and saw strange fungi, and new flowers, and all the delights of the Summer woods. The blackbird surely whistles nowhere so melodiously as in the depths of the merry green wood, nor is the mellow note of the thrush so blithe and gay as here.

So Lizzie, delighted with all these things, wandered on and on until at last she bethought herself that it was time to go back, otherwise she would be too late for dinner, and her mother would know something was wrong.

Thinking thus, she turned back, then looked around her, then wildly hurried on a few yards, then rushed this way and then another way; suddenly she stopped, and gave a pitiful cry, for she had just found out that *she was lost!*

All seemed changed around her now. The birds sang as before, the flowers bloomed around her, the wood was as beautiful, but she neither saw nor heard. All the beauty had died out for her. *She was lost.*

Still more, she now saw and felt how sinful she had been. How disobedient, how weak and foolish. What would mother say? How could she bear to meet her gaze when she had offended her so much?

And she began to feel so hungry, so faint and tired. The day now seemed intolerably hot. She had come to a little glade in the wood where the trees did not shelter her and the noonday sun beat down upon her wearied frame with intolerable heat.

"Oh! if only I could get back home," she cried, "I would never be disobedient again!"

This part of the wood was quite unknown to her. She was tolerably familiar with the copse near the water; but she had wandered through that part and had come now to what seemed to her an illimitable forest. She was afraid of gypsies, of wild cats, of all sorts of unknown horrors; which, however, she need not have troubled herself about. But

"Conscience doth make cowards of us all."

Thus the afternoon passed and evening drew on. The long, level rays of the setting sun darted through the leaves and covered the ground here and there with its golden glow; in the corners under the trees the darkness gathered, and here and there in the pale blue sky the stars, like little points of light, began to dimly show themselves.

Poor Lizzie was now, indeed, very much frightened. She had wandered aimlessly about until she was completely tired out, not knowing, poor child, what nevertheless was a fact, that she had really covered very little ground, for she had walked in a circle without knowing it.

So now, as the evening breeze began to rustle through the trees she sat herself down on the roots of a large tree, too tired to move a step further. In a very short time she was fast asleep!

When she awoke she was in her own little bed; her mother was bending over her, and the morning sunlight was beaming on the wall.

"Mother!" she cried, delightedly, as she clasped her beloved parent round the neck and kissed her. "Dear, dear mother! I'm so miserable. I thought I never should see you again!"

Then the memory of her sin came over her, and she wept bitterly as she told her story, and asked forgiveness.

"Yes, dear, I will forgive you, for I think you've been punished enough; but let this be a lesson to you never to give way to temptation, however pleasant it may seem at first. One thing leads on to another, just like the stepping-stones over the brook."

"How did you know I went over them?"

"Well, neighbor Filey saw you; and when last evening he heard how distressed I was because you had not returned home—ah, child, may you never know such anguish as you caused me to suffer by your non-appearance at the right time!—he told us about it, and went out with your father and others last night to the wood, where your father soon found you, and carried you so carefully back that you did not wake."

"Lizzie's tears flowed afresh as she thought how she had pained her good parents, whilst her mother continued—

"We should not send you to school were it not for your good. Quite right to enjoy the beauties of woods and fields, but it must not be at the expense of neglecting your duty. If you did not go to school, you would grow up an ignoramus, whom everybody despises, and of little use in the world."

"I will always obey you in the future, mother," exclaimed Lizzie, penitently.

"That is right, dear, for obedience to your earthly parents is the stepping-stone to obedience to your Heavenly Parent, without which no one can be truly happy. Remember, dear, one thing always leads on to another, therefore we should say 'No' to temptation at first."—*F. M. Holmes, in Sunday Magazine.*

GLUTTONY IN A FROG.

A rather interesting incident occurred while I was a student in the Sheffield Scientific School of Yale College. In the Peabody Museum we had a large wire cage containing numerous reptiles, and among these was a frog of unusual size. On one of our excursions I brought in a number of frogs and other animals, and going to the cage, dropped the contents of the jar, frogs and all, down among the animals at the bottom. The large frog, which had been confined there for some time, caught one of the small ones before it reached the bottom of the cage, and swallowed it with as great ease as he would have captured a fly. This quickly done, he sat and looked about with an air of satisfaction for a moment, then sprang upon another of medium size, caught and swallowed it as quickly as the first. This done, there was another pause of a couple of minutes, and then, with another quick bound, he seized and swallowed a third frog, equal in size to the second; this accomplished, there was another pause of about five minutes, and then another quick, savage bound for a fourth victim; this time for a frog two-thirds the size of himself. Each of the three were seized and swallowed head first, but the fourth effort was not so successful as the others; for this he only managed to get into his mouth as far as its hind legs, when there was a pause and a struggle. The unfortunate frog in the mouth of the large one persisted in holding its hind legs out sideways, at right angles to its body, as if conscious that these tactics would prevent the other from swallowing it; and at the same time the large one used its front feet, at times one, and again both, to straighten out the hind legs of his victim so that he might be able to swallow it; and while this struggle was going on, he made frequent efforts to use the sides and bottom of the cage as an object against which to press the other frog so as to aid his efforts to swallow it. The struggle, however, after lasting a number of minutes, terminated in favor of the smaller frog, for by desperate efforts it managed to elude the grasp of its assailant; while the battle did last it used both its muscular and vocal powers to their utmost to thwart the murderous designs of its enemy.—*Naturalist.*

WHAT THE BIRDS KNOW ABOUT CHOLERA.—A correspondent writes to us that he has received from a resident at Zagazig, in Egypt, a curious fact concerning cholera, which, if not noticed before, may be of interest. The resident stated that the town of Zagazig was perfectly healthy, and that the swallows and sparrows were flying about as usual, and so long as they remained he considered they were quite secure from any attack, but when they left, it would not be long before he followed them. He remarked further that the little birds had been observed by old hands to depart before the approach of cholera during the last four epidemics. Our correspondent asks what can be the cause of this, and we shall be glad if any of our readers can answer the question.—*London Nature.*

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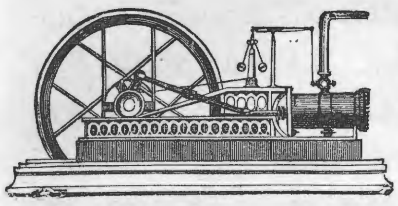

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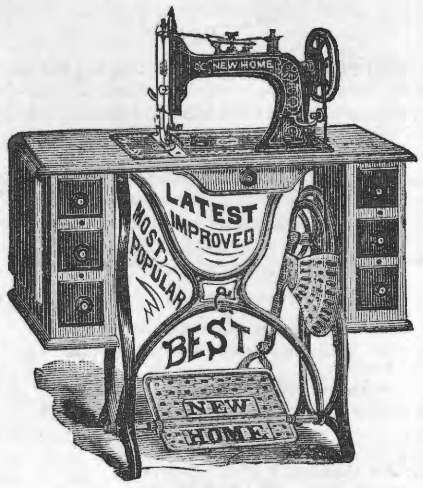

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NON-RESIDENT NOTICE.

(In Circuit Court, Sept. Rules, 1883.)

Laura S. Mill vs. Biney Miller.

In this cause it appearing to the Clerk from the allegations in the bill, that the defendant is a non-resident of the State, so that the ordinary process of law cannot be served upon him, order that publication be made in the GOSPEL ADVOCATE, a newspaper published in Nashville, Tennessee, once a week, for four consecutive week, requiring the said defendant, Biney Miller, to appear at the courthouse, in the city of Nashville, on the third Monday in September next. Then and there to plead answer or demur to complainants bill, or the same will be taken for confessed and the cause set for hearing ex-parte.

J. E. ALDRICH, Clerk,
By H. C, Hudson, D. C.

JOHN D. BRIEN, Sol.

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NON-RESIDENT NOTICE.

(Circuit Court, September Rules, 1883.

George Garrett vs. Alice Garrett.

In this cause, it appearing to the Clerk. from the Sheriff's return on the summons and an alias issued in this cause, that the defendant is a non-resident of the State of Tennessee, so that the ordinary process of law cannot be served upon her, orders that publication be made in the GOSPEL ADVOCATE, a newspaper published at Nashville, Tennessee, once a week for four consecutive weeks, requiring the said defendant, Alice Garrett, to appear at the courthouse, in the city of Nashville, county of Davidson and State of Tennessee, on the fourth Monday, being the 24th day of September, A. D., 1883, then and there to plead, answer or demur to complainants bill, or the same will be taken as confessed, and the cause ordered set for hearing ex parte.

Witness. J. E. ALDRICH, Clerk.
By H. C. Hudson, D, C.

M. R. PRIEST, Sol. for complainant.

NON-RESIDENT NOTICE.

(Circuit Court, October Rules, 1883.)

T. G. Bracking vs. Judith Bracking.

In this cause, it appearing to the Clerk from the allegations in the bill, that the defendant is a non-resident of the State of Tennessee, so that the ordinary process of law cannot be served upon her, orders that publication be made in the GOSPEL ADVOCATE, a newspaper published at Nashville, Tennessee, once a week for four consecutive weeks, requiring the said defendant, Judith Bracking, to appear at the courthouse, in the city of Nashville, county. of Davidson and State of Tennessee; on the first Monday in October next, it being the first day of October, A D., 1883, then and there to plead, answer or demur to complainants bill, or the same will be taken for confessed, and the cause ordered set for hearing ex parte.

J. E. ALDRICH, Clerk.
By H. C. Hudson, D. C.

JNO. L. NOLEN, Sol. for complainant.

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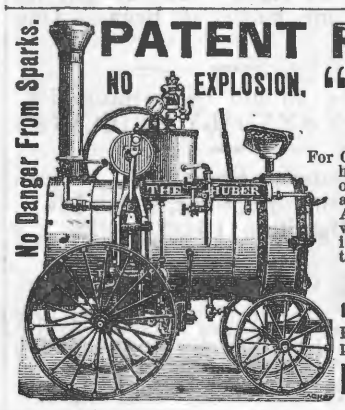

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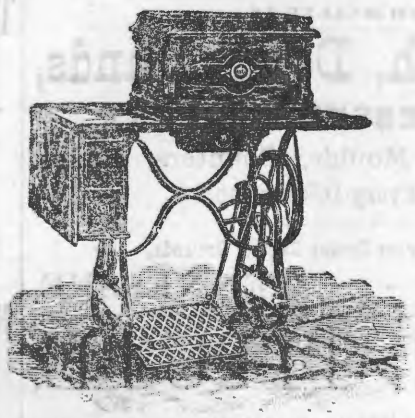

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VOLUME XXV., NUMBER 39. } NASHVILLE, TENNESSEE, OCTOBER 3, 1883. { $2.00 YEARLY IN ADVANCE. POSTAGE PREPAID.

EDITORS:

D. LIPSCOMB, E. G. SEWELL.

A Prayer.

Lord, who art merciful as well as just,
Incline thine ear to me, a child of dust!
Not what I would, O Lord, I offer thee,
Alas, but what I can.

Father Almighty, who has made me man,
And bade me look to heaven, for thou art there,
Accept my sacrifice and humble prayer.

Four things which are not in thy treasury
I lay before thee, Lord, with this petition—
My nothingness, my wants, my sins, and my contrition. —*Selected.*

A DIALOGUE OVERHEARD BY GRUBBER BETWEEN TWO MINISTERS.

COVENANT.

Now, my position is that God did away with the covenant he made with Abraham, and that we are living under a new and better covenant; and I will see you out on this proposition, for I am fully sustained by the Bible.

M. I will be pleased to hear the Scripture which sustains you in that position.

C. You shall have it. "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." (Heb. viii: 8.) Now, don't you see that God made a *new* covenant? and why will you still contend for the Abrahamic covenant?

M. Of course God made a new covenant; but I thought you were to show that he made a new Church. A covenant is not a Church, is it?

C. O no; but when God made a new Church, he made a new covenant with *it*, don't you see?

M. Then you must give me another passage, for the one you read says the new covenant was made "*with the house of Israel and with the house of Judah*," and a new Church is not mentioned. From the house of Israel sprung the twelve tribes; so you see the new covenant was made with the twelve tribes, and not with a new Church.

C. Well, it knocks the props from under your theory, anyhow; for if God made a new covenant, that does away with the covenant with Abraham.

M. Not at all. It does not affect the Abrahamic covenant in any way. Please read the next verse.

C. "Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt." (Heb. viii: 9.)

M. There! You missed the true idea in the passage by stopping before you read it all. This "new covenant," you see, was to displace the one God made with his people "when he led them out of Egypt," and not the one he made with Abraham four hundred and thirty years before that.

C. That is so. Why didn't I see that before?

M. Perhaps you were not looking for that point. It is hard for a man to see what he does not wish to see.

C. What covenant did God make with the house of Israel when he brought them out of Egypt?

M. He gave them the law of commandments contained in ordinances. It included the sacrifices that pointed to Christ, and when he came they had an end, for Paul says this law was added "till the seed should come to whom the promise was made." (Gal. iii: 19.)

C. But Christ took the Jewish Church out of the way, and nailed it to his cross; so your theory won't do, at last.

M. Nailed the Church of God to his cross? You astound me! I suppose you refer to Col. ii: 14. Please read it.

C. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."

M. Ah! It was "ordinances," and not the Church, that was nailed to the cross. God had given these ordinances as a pledge that Christ would come and redeem the world. And when Jesus died on the cross the pledge was redeemed, and the ordinances were like a note when the amount expressed in its face is paid—null and void.

C. If I fail to find the new Church under the new covenant, I am at a loss to know what to do, for that seems to be the only chance left for me. Don't you think doing away with the ordinances nullified the covenant with Abraham?

M. I will let Paul answer: "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." (Gal. iii: 17.) From the covenant God made with Abraham to the departure of Israel from Egypt was four hundred and thirty years; so the law mentioned in this passage is the law God gave the house of Israel "when he took them by the hand to lead them out of Egypt," and the new covenant had reference to no other law, as I have shown you, and Paul says it "*cannot disannul*" the Abrahamic covenant.

C. But I read of a *better covenant* on *better promises.*

M. Certainly. The new covenant puts the law of God "into the mind, and writes it in the hearts" of his children (Heb. viii: 10), and that is much better than to have it placed before their eyes in the forms of "bleeding birds and bleeding beasts," as it was in the law of ordinances. I am at a loss to know how God could make a better covenant than the one he made with Abraham, for it was "confirmed before of God in Christ." That would be hard to improve, would it not?

C. You think, then, that God made an unlimited covenant with Abraham, and that the Church is under that covenant at the present time?

M. I do; for if the Church was organized under a limited covenant, when the time was served the Church ceased to exist; but if the covenant was unlimited, the Church will have an unlimited existence, for God never made two covenants to establish the same end.

C. How will you prove the Abrahamic covenant to be unlimited? I must admit the truth of your logic, but I think you will fail to prove your first proposition.

M. To the law and to the testimony. But before I begin the argument, I wish to make a few statements: (1) All of the Bible was written by Jews; (2) all of Christ's apostles were Jews; (3) all of God's covenants were made with the Jews. Do you accept these statements?

C. All but the last; I think that God's new covenant, was made with the Gentiles.

M. Paul says it was made "with the house of Israel."

C. How, then, can the Gentiles be saved, if God made no covenant with them?

M. I will let Paul answer. Speaking of the Gentiles coming into the Jewish Church, he said: "And thou (Gentile), being a wild olive tree, wert graffed in among them (Jews), and with them (Jews) partakest of the root and fatness of the olive-tree" (Jewish Church). (Rom. xi: 17.) "For if thou wert cut out of the olive-tree which is wild by nature (kingdom of darkness), and wert graffed contrary to nature into a good olive-tree, how much more shall these (Jews), which be the natural branches, be graffed into their own olive-tree (Church)?" (Rom. xi: 24.) Paul wrote this about twenty-seven years after Pentecost, and it was a fine time for him to have told the Gentiles that God had made a new Church for them, if such had been the fact; but he tells them they were "graffed into the good olive-tree," or Jewish Church.

C. But you have not shown that all of God's covenants were made with the Jews. Please give me chapter and verse.

M. Of the Jews Paul said: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the *covenants*, and the giving of the law, and the service of God, and the promises." (Rom ix: 4.) So the Gentiles have no separate covenant but must comply with the terms of the covenant made with the Jews in order to their salvation.

C. I do not understand that. You promised to show that the covenant God made with Abraham was unlimited; and if you will do that by the Bible, I will have my children brought into covenant relation with God, for children were certainly included in that covenant.

M. Are you certain you will stand to that?

C. I am. Our Church has none of your *creeds or confessions of faith.* Every member is allowed his own private judgment.

M. Creed or no creed, you will likely have trouble with your brethren if you have your children baptized. But I will make good my statement.

The fatal mistake of Mr. Nichols and all pedobaptists is in reference to the covenants. Mr. Nichols never saw a man with a responsible measure of common sense, that believed the covenant based on the promise to Abraham, "In thy seed shall all the nations of the earth be blessed," is done away with. For him to affirm it, betrays dense ignorance or dark depravity. But Mr. Nichols seems ignorant of the nature of a covenant.

A covenant is an agreement or obligation, entered into between two or more parties, to perform certain things. The failure of one party to perform his obligation releases the other. A covenant is entered into between two individuals: one to pay so much money to the other; the other, on consideration of this payment, covenants to guarantee forever the title to a tract of land he owns. The covenanter of the first part fails to pay the money. The one of the second part is no covenant breaker because he fails to make the title. He is released of the obligation by the failure of him of the first part.

God made two promises to Abraham: (1) He and his children should possess the land of Canaan for an inheritance forever. (2) In his seed all the nations of the earth should be blessed. Out of each of these promises a covenant grew. The covenant was based on the promise, and grew out of it. But the promise did not become a covenant until some one was prepared to enter into the obligations to comply with the conditions on which the promise was based.

In the first promise (Gen. xii) God says: "Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will show thee, and I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the nations of the earth be blessed." "So Abraham departed as the Lord had spoken unto him." Here was the promise, the acceptance by Abraham of the conditions of the promise, and his entrance on the performance of his part of it. In the fifteenth chapter Abraham shows a lack of confidence in God's promise of children, and proposes to make one born in his house his heir. God tells him, no, but one born of your own loins shall be your heir. Because of this unbelief and partial violation of the covenant, God notifies him for a

time his seed shall not inherit this land, but shall serve another nation in a strange land four hundred years.

In the seventeenth chapter the admonition is, "Walk before me, and be thou perfect, and thou shalt be a father of many nations. * * * And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and thy seed after thee. And I will give unto thee and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession, and I will be their God." And God said unto Abraham, "Thou shalt keep my covenant, therefore, thou and thy seed after thee in their generations. This is my covenant, which ye shall keep between me and you, and thy seed after thee; every man child, among you shall be circumcised. And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child, in your generations; he that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant." In this covenant, of the flesh, no allusion is made to the promise of Christ, in whom all nations were to be blessed.

This everlasting covenant, of which circumcision was the token, pertained to the possession of the land of Canaan. God promised to establish this same covenant to Isaac, and to his children in their generations. This means if Isaac will keep the covenant, then Isaac shall receive the blessings of the covenant, if their children, in their generations, shall keep the covenant, God will observe it with them. Mr. Nichols claims that the covenant that was to endure for a thousand generations, was the covenant to bless all nations in the family of Abraham, and argues that if that covenant is not in force, then God mistook over nine hundred generations. While no one denies that the covenant growing out of his promise is in full force, the covenant that is called everlasting, and that will endure to one thousand generations, is not the covenant growing out of this promise, but is the covenant that guaranteed the land of Israel for an everlasting inheritance.

1 Chron. xvi: 15: "Be ye mindful, always, of his covenant, the word which he commanded to a thousand generations, which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance when ye were but few, even a few, and strangers in it." This covenant to give them the land of Canaan, he perverts to refer to the establishment of a church, and then charges God with covenant breaking and making a mistake of nine hundred generations, if the earthly type at Pentecost after Christ's resurrection, should be changed into the spiritual antitype. But what will he say when it is so clearly evident that the promise was in reference to the earthly inheritance of Canaan, and that the Jews have not been in possession of that inheritance since a few years after Pentecost, and even before it for hundreds of years at a time they were not in possession of it. Did God make a mistake of over nine hundred generations? Did he break his covenant? The recklessness with which he treats God's promises and laws, leads me to believe he would not hesitate to charge it if it was necessary to sustain his dogma. Or do Mr. Nichols, and those who commend his work, understand the nature of a covenant? When the Jews violated the covenant God was released from his. Their part of the covenant was to obey him with a perfect heart, to go after no other God, to observe to do all his commandments and statutes. When they turned aside from his service, then the covenant was broken. God was not bound to bless or maintain them in the land he promised.

On the other hand the terms of the covenant and dealing with nations clearly announced to the Jews, bound him to drive them out of the land when they refused to obey him. The condition of the covenant of God was always, if thou wilt keep my covenant. Those who broke his covenant must be cut off. God covenanted with Abraham, Isaac, Jacob; the covenant of Sinai was a renewal of the same covenant that involved the inheritance of Canaan on condition of observance of his laws. But it did not go into force until the return from Egypt.

Then the everlasting covenant spoken of in these passages, the covenant confirmed to a thousand generations, is the covenant guaranteeing the land of Canaan to the children of Israel. Did God make a mistake? Most certainly, according to Mr. Nichols. But the simple truth is, God made no mistake, he made a covenant to last for a thousand generations, which meant always; but the Jewish people broke the covenant, so violated its provisions that God revoked the promise and rejoiced over them to destroy them and drive them out of the land he had given them.

But this covenant was the same made to Abraham, confirmed to Isaac, Jacob, at Sinai through Moses. (It had been forfeited by violation of the law, after four hundred years of slavery God brings them back, and, through Moses, renews the covenant.) The promise of God in that covenant was the same as heretofore made Abraham, Isaac and Jacob. They were to obey him in all the commandments given, and he would "send an angel before thee to bring thee into the place I have prepared thee." * * * "By little and little I will drive them out before thee until thou be increased, and inherit the land." Ex. xxiii: 20–30. When Moses had written all the commands of God in a book he took the book of the covenant and read it in the audience of the people. And they said, "All that the Lord hath said, we will do, and be obedient," and Moses took the blood and sprinkled it on the people, and said, "Behold the blood of the covenant, which the Lord hath made with you concerning all these words." This is the renewal of the covenant made with Abraham, Isaac and Jacob, and guarantees the same blessing that was promised to them and to their children, who, in their generations, would keep the covenant.

In this covenant was contained not only the law contained in ordinances, but it embraced the commandment engraven upon the two stones of the covenant. 2. Cor. iii: 3: "Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not on tables of stone, but on the fleshly tables of the heart." Again 7th verse: "If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if that which is done away was glorious, much more that which remains is glorious." Here the law written on the stone is placed in contrast with that written by the Spirit of God on the heart. The law written on stone is that which was given by Moses; when his face shone with such glory the children of Israel could not behold it, which was the law of ten commandments given at Sinai, and this law which was glorious is done away, and gives place to the more glorious written on the hearts by the Spirit of God, which remaineth. There was no other law in force than this when Christ came. He took this out of the way, nailing it to the cross. It grew out of the promise for the possession of Canaan.

The covenant was violated, broken, and God took this covenant out of the way and drove them out of the land which they inhabited under the covenant. Not only so, but to the Galatians, Paul says, this covenant under which the Jewish law at Sinai was given, as compared with the Christian law, was as Hagar to Sarah, as Ishmael to Isaac; one was the lawful, the other the unlawful wife and her children.

All this time, of the reign of this law of Sinai, the promise of a blessing to all nations through Abraham has lain dormant, has been lifeless, like Sarah the true wife, barren while Hagar, the illegitimate, was reigning in place of the wife. During all this time no conditions of blessing to all nations were given. Paul draws clearly the distinction between the two promises, that of the land of Canaan, as a possession, was to his seed as of many. The whole house of Jacob was the beneficiary of that promise, and of the covenant that grew out of it. But the promise, "In thy seed shall all the nations of the earth be blessed," was to thy seed as of one, and that Christ. The covenant that promised the land of Canaan was confirmed or renewed to all the children of Israel, whenever they would promise to keep their part of the covenant.

This promise for the blessing of the nations of the earth was confirmed before of God in Christ. It required perfect obedience to carry out this covenant. The promise was made and repeated to Abraham on occasions of obedience, under extraordinary temptations. No one could perform the conditions of the covenant through which this promise could be realized to humanity, save Christ. He who brought the fruits of this promise to the world must be without sin, must faultlessly obey the law of God. This covenant was never confirmed and opened to men until Christ entered into covenant for man and opened it to humanity.

It stands thus, God made a promise of good to all the nations of the earth. He made a promise of Canaan as a perpetual inheritance to the children of Israel. This was renewed or confirmed to Isaac, to Jacob and to the children of Israel in their generations, as often as they returned to obedience to God. This was made to all the children of Jacob. The other was made to his seed as one, Christ.

The error of Mr. Nichols and others is, they confound the covenant growing out of the latter promise with the former. They make the Jewish order the outgrowth of the promise through Abraham of the blessing to the world. Paul, distinctly, says it was not. He says this promise was made to Abraham; but on account of transgression of the children of Israel, this promise did not then appear, but the law was added to train them for Christ. The law was a schoolmaster to bring them to Christ. This Jewish order is not the order of Abraham. Here is a mistake. Abraham did not enter into union with God by fleshly birth, as did those under the Jewish law, but by faith, as do those under the

Christian order. None can be true legitimate children of God, save by faith. Hence, the Israelites who were children of God by fleshly birth, and through law as distinguished from faith, are compared to Ishmael the child of the bond woman, not of the true wife. Abraham, who was justified by faith, was represented by the free woman. Christians, justified by faith, are children of the true wife.

God dealt with Abraham through faith. His children would not walk by faith, but transgressed; God placed them under a school-master, they were dealt with under the school-master on principles of law, not of faith. They were as servants under this provisional government. Service to law from fear made slaves; service through faith makes children. But the servitude of law schools them up to act by faith as did Abraham. When they reached this point, then they were delivered from the school-master. Under him, they acted from fear, were slaves; but when faith came, love sprang up. Love casts out fear; and like Abraham, those who act from faith, obey God from love of him, and are children.

Our pædobaptist friends mistake both in making the Jewish law the principle, on which Abraham was justified, as well as in making it the mode by which we are justified. Not only was faith, as the leading principle in Abraham's justification, supplanted in the Jewish by fleshly birth, but restored in the Christian dispensation; but Abraham, through faith, paid tithes to Melchisedec, who was a priest, without father, without mother, without beginning of days or end of years, a spiritual priest of the order of Christ. When faith was supplanted by fleshly birth, fleshly observances and fleshly servitude to law; the Jewish people had a priesthood that came of fleshly birth and "after the law of carnal commandment," the Aaronic priesthood. When faith was restored as the principle of justification in Christ, the priesthood that was after a fleshly order disappeared, and Christ himself became our high priest, after the order of Melchisedec. That is, when the Abrahamic principle of justification was supplanted by fleshly birth and slavish conformity to law, the priestly order of Melchisedec gave way to the Aaronic priesthood, which was after the order of a carnal commandment. But when the Abrahamic principle of justification by faith was restored in Christ, the priesthood after the order of Melchisedec was restored.

My object, is to show that the Jewish order was not the outgrowth of the promise to Abraham, that in his seed all the families of the earth should be blessed, nor is it the development of the principle on which Abraham was justified. But when Abraham's children transgressed, broke the covenant, showed inability to walk in Abraham's steps, God placed them under law by obedience to which they could inherit Canaan, and by which they could be schooled to receive Christ. Christ, who entered into the covenant in man's behalf, opened the benefits of the covenant to all the world, and abolished the interregnum of flesh, the union with God by fleshly birth, the justification by slavish obedience to law, with temporal blessings only; and restored the principle of justification by faith, which necessitates a spiritual birth, and the willing obedience of children.

Whenever any pædobaptist proves the likeness of justification under Christ to Abraham's justification, he proves thereby its unlikeness to justification under the Jewish law. Abraham being justified by faith, those alone who believe are justified with faithful Abraham, and they alone are the true children of Abraham. Those who are justified by fleshly birth and a slavish conformity to law, are of the children of Hagar, are illegitimate, are fleshly; and Paul says, cannot inherit the heavenly Canaan with the children of the lawful wife. "Cast out the bond woman and her son, for the son of the bond woman shall not be heir with the son of the free woman". D. L.

WEST TENNESSEE NOTES

EDITORIAL NOTES.

We have had some fine meetings in West Tennessee this year, and the brethren have been as delinquent as ever in reporting them.

It was reported to me that Bro. J. R. Farrow's meeting at Gadsden closed on the 16th of September, with four additions, which was incorrect. It closed on the 21st, with fifty additions.

The following is a report of Paul's meeting at Corinth: "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians hearing, believed and were baptized." Acts xviii: 8. Not a word said about any one getting religion.

Myself and family are now so we can pass our plates around for more peas and cabbage. We can now hope that the "West Tennessee Department" will not be so full of emptiness as it has been and that more work will be done in the field for the paper.

Dear Bro. Booth:—Please publish through the GOSPEL ADVOCATE, that on the third Lord's day in August, I commenced a series of discourses at Liberty Grove, Gibson county, closing on Wednesday night following, with eleven additions; five by relation, and six by confession and baptism. The third Lord's day in this month, Bro. Ogum and I commenced another series of discourses at the same place, closing on last night, the 19th, with five additions; two by relation, three by confession and baptism. The brethren are very much encouraged at this place, and may the Lord bless us, and may his cause continue to advance in this part of his moral vineyard.

Rutherford Station, Tenn. W. L. JOHNS.

LETTER FROM KENTUCKY.

Brethren L. & S.: August 23rd I left home for a visit to Gallatin, Tenn., where I preached a few nights. Two persons were immersed, and five others were received as members into that church.

We ought to have in that city a strong church whose influence could be felt all over that county. Bro. L. R. Sewell was the preacher there for some time, but is now laboring as an evangelist through the county. In my opinion the church will lose its hold upon the citizens by not having a preacher with whom it can heartily co-operate in his efforts to spread the gospel's power.

A preacher of the gospel of Christ will find much earnest work before him in Gallatin. He must understand and attend well to his business, and be ready and willing to cope with various forms of unbelief, which there present themselves to his attention. Old styles of sermonizing will be found useless. The preacher must have dug to the *rock*, or else his house will fall in the storm. A wise man measures his zeal by his belief, and when belief rests upon the truth, zeal will not grow faint, nor make us ashamed of its work.

Learning that Bro. D. Lipscomb was to hold a meeting at Union Church, seven miles east of Gallatin, I went there to hear him, and to learn how the disciples were getting along out there.

Union Church has the material out of which to build up a strong and useful congregation. Bro. Philip Harsh, a young preacher of good, manly character and fair ability, preaches here once a month. This church ought to employ all his time, and thus develop and use all its power for good, for it is not fully awake to its passing opportunities, nor to its future reckonings.

In company with Bro. Lipscomb, I enjoyed many visits among the brethren, who seem to be at peace among themselves, and are very neighborly. They help to sustain the county evangelist, and are liberal to the poor.

If a preacher is needed to start a church, he is also needed to increase and maintain it. The members who will come together without a preacher on Lord's day, may edify one another, but then have but little control over the other members, and over persons not members. There may be some churches which can grow without a preacher, but I have not found many such in my travels. Many churches in Kentucky and in Tennessee have considerable *nominal* members, who were gathered in during protracted meetings. When such meetings closed these members were not inclined to be punctual in their attendance at the Lord's day services, as these are usually conducted by the elders. Another meeting must be held to *revive* such members.

Rapid growth generally indicates hasty decay, while slow and steady growth is usually long-lived. Monthly meetings are the custom among most churches which employ preachers. This custom ought to be abolished, and every church have and support its own preacher. If a church has a man among its own members, who is qualified and willing to devote his life to this service, let it at once put him to his work. If it has not such a man, it ought to find and invite such a man from some other church. Stagnation is death.

I heartily and openly oppose all the clerical claims and pretentions of men who set themselves up as "ministers of God," as "the ambassadors of Christ," as "the successors of the apostles of Christ,"—all such are imposters; yet I am bold to affirm that preachers of the gospel are necessary to the growth and usefulness of the churches of Christ,—necessary to the accomplishment of the work of salvation committed to the disciples of our Lord and Savior. Few churches would be found unable to support a preacher, if they would use as much common sense in managing their church affairs as they do in their other matters. The preachers must also employ their common sense in helping the churches out themselves. Many preachers are anxious to attain fame as "revivalists," but much of the fruit of their trial goes to waste for want of subsequent cultivation.

A good recruiter is not often a good drill-master; and good recruits poorly drilled, will be sorry soldiers in the fierce contest. In this reading age many agencies are quietly, but steadily working to prevent, or destroy, all belief in the Bible. Historical research and scientific criticism have called attention to the Bible, and many learned men, who see in the truth of its pages a destiny they dread, are exerting all their strength to loosen its hold on the minds of the readers of current literature.

Several years' observation and experience among our churches, force me to here assert that no other man can preach to, and build up a church so well as can the man who has learned all the surroundings of those among whom he labors in the gospel. A stranger may attract and please for a while, but there is a work to do outside the pulpit, which the stranger must learn before he can successfully perform it. Learning, eloquence and pious manner in the pulpit may exert a good influence for the moment, but more than these attainments are requisite in the preacher who would "care for the church."

I gave one day to a visit to Nashville, and after rambling through many of its busy streets, I went through the State House, and climbed up to its dizzy top, whence is a fine view of the surrounding city and country. I was glad to see so many tokens of prosperity in that city. I went through the Methodist Publishing House, and found it an immense establishment.

At Gallatin, Mr. Fitzgerald kindly showed us through his large cotton factory. It is a busy place, employing 120 hands who keep in perpetual, stunning clatter, 5,000 spindles, 136 looms, and turn off daily 6,500 yards of cotton cloth, and 400 dozen cotton yarn.

As we see and consider the ceaseless and wearying toil of this life, how we yearn to secure a home in the promised rest.

Bradfordsville, Ky. JAMES S. BELL.

DIFFERENCES SETTLED.

This is to certify that the personal differences which have existed between brethren A. J. Bush, of Moulton, Texas, and D. Pennington, of San Antonio, have been adjusted. As these brethren are both widely known and respected in the State of Texas, it will be gratifying to many of the brethren to know that peace and harmony have been restored between them.

We, the undersigned who were witnesses to the settlement, request that this be published in the GOSPEL ADVOCATE. J. N. GIBSON.

Uvalde, Texas. S. T. DOWE.

TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS
TO WHOM ALL CORRESPONDENCE RELATING TO THIS DEPARTMENT MUST BE ADDRESSED.

TO YOUNG CONVERTS.

Dear brethren in Christ: As you have but recently set out in the new life, allow me to say a few things to you, by way of helping you on. First of all, I take it for granted you were very much in earnest, when you stood before an audience and made the good confession, that Jesus is the Christ, the Son of the Living God; for however popular it may be to join one of the numerous sects around us, it is *not* popular to join the church of Christ. It is not popular to be a Christian only. So that, when you decided to be only a Christian, and to belong to the church of Christ in preference to one of the popular and orthodox sects, you made up your mind to suffer the loss of friends, and of worldly favor—you preferred Christ and the blessings he gives, to all other. I say you did this, because none are willing to brook the frowns and sneers, and scoffs that meet them as members of the church of Christ, unless forced in by truth, and after the mind is fully made up that this only will do. This is why I say you were very much in earn est. You had to be, before you could get your own consent to take the cross that lay before you, and wear it. By a close observance of "other churches," you had been taught, it was popular to join the church, and so it is if you let the world and the devil select the church for you; but if you decide strictly Christ and his church. then must you stand opposed by everything else called church, and by the world and the devil combined.

This you saw and understood, and yet in the face of all this, you boldly confessed Christ and were baptized into his name, and set out to wear it, against all the opposition that might be arraigned against you. I now bid you godspeed in your noble undertaking. But let me advise you, that the road before you may be even more rough than you have anticipated. And lest you be surprised at so much persecution as you will probably meet, let me warn you, that "they that will live godly in this present life, shall suffer persecution," and that God has called us in his church to make of us ensamples of suffering, of glory and virtue; and that if we suffer with him, we shall be also glorified together with him. You have believed on Jesus, and have obeyed from the heart, that "form of doctrine, which was delivered you, being then made free from sin, you became the servants of righteousness."

Now, you are to add to your faith—there is much more to be done now, and just here is where I would caution and exhort you, for many seem to think the work done when they enter the church. So far is this from the truth, my dear young brother or sister, that you are now only entering the sphere where *doing* is not only possible, but absolutely *necessary*. Fix it in your mind that you are to do something for the upbuilding, strengthening and perpeuation of the body of Christ—the church—of which you now are a member. As your own physical body has no useless or idle members—not a foot, or hand, or eye, or mouth too much; but all needed and continually in use—one ministering to another. So, as a *member* of the body of Christ, you have a work to do in that body. The first thing you should do then, is to see what *member* of the body you are, what you are good for. You are there for *some* work, and must do the work that falls to your position. In doing your own work in the body, you will become stronger and stronger, from day to day. How shall you find your place? By giving all diligence to make your calling, and choosing, or electing into this body, sure. Determine that you will *do what you can*, that you will enter the door to service whenever it opens, and that you will back out at no duty required of you, until you find, by experience, that you are utterly unfit for it. Then try something else. If you are not a *mouth* in the body, and find you cannot preach, exhort or sing, then possibly you can be an ear in the body, and can listen among the poor for cries of destitution, and thus the widow and the orphan be reached through you. If not an ear, you may be a hand, and while the other members, the ear hears the cry, and the mouth calls for the help needed, you may be the hand that supplies the need; or you may be the foot that carries the blessing the hands have provided. Find your place, occupy and improve it. Determine that you will do your part of the work of the body. It is a fact, that a lazy man cannot be a Christian. *Christians* are all workers. But we have more to say, and will continue next week.

RICH BUT POOR—POOR BUT RICH.

There is such a thing as being rich, and yet very poor. On the other hand poor, but exceedingly rich. Of the two positions, some choose one side, and some the other. To be rich and yet very poor, is to possess much of the world's goods, and very little piety and godliness. Godliness with contentment gives the true riches. We know some Laodicean churches, which are rich in goods, and seem to need nothing, and yet, spiritually they are poor, miserable and blind, and have need of all; churches which are neither hot or cold; that is, they feel they need nothing. Such the Lord commands to repent, or he will spew them out of his mouth. There are others with very little of the world's goodness but oceans of love, combined with a willing mind and hearts ready to do the will of the Master. The ready voice is, "Speak, Lord, for thy servants hear." These are rich in faith, in good works, in piety and zeal; and these have the promise of an eternal inheritance, undefiled, incorruptible, and that shall never fade away. The powers of the unseen world are engaged in their behalf. God himself has given them a pledge to be with them. They are made heirs of God, and joint-heirs with Christ. This gives them claim to all things,—principalities, thrones, dominions, and powers,—all are theirs. Are not these the true riches, and is a man not poor without these, though he possess the world? "What shall it profit a man if he gain the whole world and lose his own soul?"

If in this life we may have joy unspeakable and full of glory—if now, even on these far off shores, the light of God's countenance, as seen in the face of Jesus Christ, can fill our hearts with such gladness, such seasons of rejoicing—if the very twilight of heaven is brighter to us than earth's brightest noonday—if through the clouds that gather about us here, we may still see God's smile, and heaven's effulgent glory beaming upon us, what shall the full fruition be? When we enter that world of eternal glory, where the light of God's countenance renders the sun unnecessary; when we stand at last, free from the shackles and clogs of mortality, clothed with immortality, and pass to the joy and rest of heaven, and of all that heaven means?

Bro. Pennington writes that he has been in San Antonio three fourths of the time he obligated himself to stay, and has received only a little over one half the amount of money promised. This is always the case when pledges or promises are depended on. This has kept brother P. in a pressed condition all the time. We are proud to say, that his mission there is proving a success. He says, "The work here is progressing better than anyone anticipated. The first two months our prospects looked gloomy; could not get to preach in the churches, public school-houses, or court-house, and the City Council passed an Ordinance prohibiting our preaching in the public parks. The daily papers spoke of us as "Carmelite"—Salvation Army, etc. But now, they call us Christian and say we number over 40,000 in Texas. We are now tendered the use of three church houses, when not in use; have procured the use of best house in city to hold our West Texas Co-operation meeting in, etc. And we have a good Sunday-school and a zealous church membership of over 40." This looks cheering. Of course we must sustain Bro. Pennington. Send on your help, brethren; we will send to Bro. P. at once, and will receipt you through ADVOCATE.

We sympathize with Bro. D. A. Leak in the loss of his wife. Life to the preacher is hard enough at best, but when left with small children, and no mother and wife to care for them, and help, how dreary indeed. One of the sweetest and most consoling thoughts of the next life is, that there is no parting there. Friends will be friends forever. Loved ones will be our loved ones evermore.

As the vine throws out its tendrils, grasps the oak, and is thus lifted up, so would I twine the tendrils of my affections about Jesus. I would stand in his strength, while he lifts me higher and higher, until I become one with him.

Bro. R. W. Officer returned from Tishomingo, I. T., on the 17th of September. He preached to the Indians. A brother Colbert interpreted for him. The Governor and Col. Harkins each gave ten dollars to the mission.

One lady baptized at Troupe, Texas, a few days ago. I was sent for to go and baptize her. She was a Baptist, and lives in Tennessee. Her husband, a Methodist, says he will be immersed as soon as he gets home.

I stand, as it were, upon the very edge of an ocean, upon which I *must* launch my frail boat, and yet, never, never touch the hither shore. That ocean is eternity.

Earth's sorrows are many, but an eternity of joy awaits us beyond. The shadows are many and deep, but the glory of heaven shall disperse them all.

That Irishman, C. McPherson, is to preach at Bellvue on Thursday—Lord's day, 4th in September. Hope to hear of his gathering in many rich fruits.

At Peatown, on third Lord's day in September, one added to congregation, and one young lady restored.

Why don't you ask your neighbors to subscribe for the ADVOCATE?

What Kings Cost.

It is interesting to compare the expense of maintaining a monarch on a throne, and that of supporting a President in the executive chair of a republic. For many years the salary of the President of the United States was twenty five thousand dollars a year. This sum, indeed, did not represent the entire cost to the country of the executive office. The White House was supported to some extent, from the public purse; and there were sundry other sums spent on the Presidential office. The salary of the President was raised to fifty thousand dollars a year during Gen. Grant's term, and continues at that figure; and the whole expense today of the Presidential office is probably something less than one-hundred thousand dollars yearly.

The cost of kingships in the various monarchies of Europe is much greater, even in the smaller nations. The sovereigns in the old days, used to spend pretty much what they pleased out of the public revenue. They were mostly absolute, and would impose taxes at will, and so raise an indefinite income for their own display and pleasures. This is still the case with the Czar of Russia, whose expenditure are never reported and cannot be estimated. The Sultan of Turkey, too, has power to raise all the taxes he can squeeze out of his impoverished and indolent subjects, and cannot be called to account for his spendings. But in all the other European monarchies the sovereign is restricted. Absolute despotism with them has been replaced by constitutional systems. The Emperor or King can only spend what is voted to him by the Parliament or Congress. A device new to this country, called the "Civil List," has been adopted by nearly every monarchical country, and also by the French Republic.

The civil List is designed to provide the sovereign with a fixed income. It comprises a number of items or heads of expenditure; and these are discussed and passed upon each year by the several legislative bodies. Of course, each sovereign has a greater or smaller private property of his own, as a family inheritance, with which his subjects have nothing to do. The revenues he receives from the Civil List, are therefore, what might be called his salary in his public capacity, and by no means show what his entire income is. The English Civil List, for instance, provides Queen Victoria with an income of about two million dollars. But she has also a large private fortune, so that all her receipts for the year reach over three million dollars. Germany provides the veteran Emperor William with a Civil List of about three million dollars; which it must be difficult for a monarch so frugal and simple in his taste and habits to get rid of in the course of a year. His private property, moreover, adds at least a million to that vast sum. King Humbert of Italy's Civil list is three million eighty thousand dollars a year, somewhat larger than that of the German Emperor; while young Alfonso of Spain has only about a million and a half, so impoverished are the people of his historic kingdom. The lesser nations are, of course more economical. The sovereign of Denmark has a Civil List allowance of two hundred and seventy-five thousand dollars a year, which, however, is at least three times what our president costs, and much more if we consider the difference in population between Denmark and the United States. The King of Holland gets three hundred thousand dollars, and the King of Greece two hundred and twenty thousand dollars.

Thus it is evident that, without regard to any other aspect of the difference between monarchies and republics, at least the former is much the more costly luxury of the two to the masses of people who have to pay the bills.—*Youth's Companion.*

Clinging to Life.

Life is hard at the best, and it is often filled with pain and sorrow till it becomes, as we call it, a burden. Many a one says he would like to be free from it. Heaven is seen afar off as a home and rest to which he shall go, and in all seriousness and honesty, with not a shadow of the dramatic in his utterance, he will tell how he longs to get there. In a few cases the succeeding experience corresponds with such a profession. He desires to depart and be with Christ, and the death hour is welcomed—amid thanksgivings and songs of triumph he goes to be forever with the Lord. But usually it is the other way. The love of life is strong—stronger than the thought, and when the danger of losing it comes near, he shrinks away from the messenger that invites or summons him to the other shore. He knows of heaven—it is a holy, happy place. He is sure of Christ—to be with him is the consummation of all joy. The immortality, incorruption, crowns of rejoicing, all are certainly infinitely blessed, but nature asserts herself in saying that life is sweet, and asking for delay in entering upon the eternal weight of glory. Even with all his pains and miseries on him, the Christian wishes to wait a little longer still, and to hold heaven in delightful anticipation—a joy in reserve certain, eternal.—*United Presbyterian.*

Shocked at His Own Portrait.

If the drunkard could only see himself as others see him, he would be horror-stricken at his own picture. If he had a glass of liquor in his hand he would dash it from him as he would a cup of poison. He would be afraid to go where it is sold, and he would shun his rum-drinking companions as he would the gates of ruin.

A man in Maryland, notoriously addicted to intemperance, hearing an uproar in his kitchen one evening, felt a curiosity to know what was the cause of the unusual merriment. So he went very quietly where he could see them, though they could not observe him. He beheld his servants indulging in the most unbounded roars of laughter, at a couple of negro boys, who were mimicking their master in his drunken fits, showing how he reeled and staggered—how he looked and nodded. The picture which these children of nature drew, and which had filled the rest with so much merriment, struck him so forcibly that he became a perfectly sober man, to the unspeakable joy of his wife and children.—*Ex.*

In a dispute with an infidel the purity of the Bible is an overwhelming argument. The Sermon on the Mount, if all the circumstances be considered, will be regarded by any profound thinker as a greater miracle than the raising of Lazarus. —*Fuller.*

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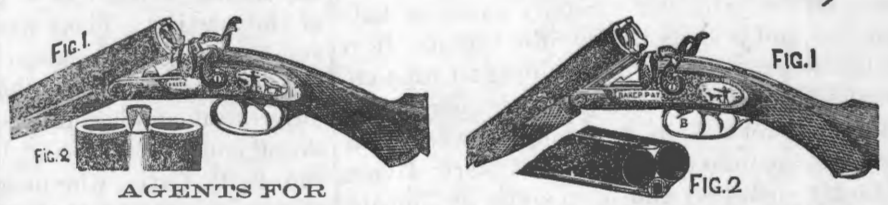

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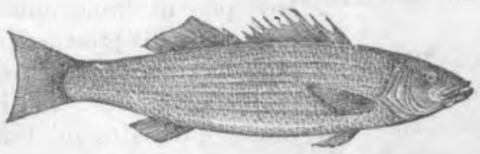

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THE GOSPEL ADVOCATE.

NASHVILLE, TENN., OCTOBER 3, 1883.

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ENTERING IN BY THE DOOR.

Jesus says, "I am the door: by me if any man enter in he shall be saved, and shall go in and out, and shall find pasture." First, Jesus is the entrance door. No man, therefore, can be in the sheepfold until he shall have entered by the door, until he shall enter by Christ. For if any man attempts to climb up any other way, the same is a thief and a robber. All must enter by the door, or forever remain outside, and without salvation. To enter by Christ, by the door, is to enter by the way he has ordained. Hence, in the second place, salvation is in Christ, not out of him. No man can find salvation anywhere else than in Christ. We may know, therefore, that whatever process will bring salvation to us, puts us into Christ, who is the door. Jesus says, "He that believeth and is baptized shall be saved." Doing these things brings salvation; therefore the doing of these things puts one into Christ, introduces him by the door, since there is no salvation out of him. Hence, when we carefully examine baptism, we find it puts people into Christ. It is the last step to be taken in becoming a Christian, for salvation is affirmed of a man the moment he has been baptized, as is plainly shown by the above passage from the sixteenth of Mark. Hence we find it definitely stated in sixth of Romans that we are baptized *into Christ*. Since baptism puts us into Christ, and since out of Christ there is no salvation, there is no promise of salvation till baptized, for this is the step that puts us into Christ. Christ is the door, and no entrance into the sheep-fold but by him; baptism is the step by which we enter him, and is therefore the step upon which we enter the promise of pardon, by which we enter into the sheep-fold, the Church of God, the body of Christ.

This being true, God has fixed a line by which every one can know when he is in the kingdom of God, when he has entered by the door. This is just what we would naturally expect. We would expect the Lord, in his goodness and mercy, to make the way so plain, so definite, that all could know when they cross the line. But for this plainness in the gospel, no one could know when he crosses the line, or whether he crosses it at all or not. And in this case we would be in darkness all our lives, always in doubt as to whether we are in Christ or not. It would be very strange if the Savior would make it so clear that salvation is *in* him, not out of him, and yet leave so much mist and darkness over the line that we could not tell when we have crossed it, and thus leave us to lead a lifetime of doubt as to whether we are in the fold or out of it, whether we are in Christ or not. Hence baptism is made so plain in the word of God that all can plainly see the way who will. The element in which this baptism is to take place, is water, as is plainly shown at the baptism of Cornelius and his house, and that of the Eunuch. The act itself is burial, as is plainly shown by sixth of Romans, and second of Colossians. Every one, therefore, can know when he has been baptized into Christ, if he is willing to take the word of God for it. Thus he has plainly shown what it is to cross the line between the church and the world, so that all can know just when they are in Christ, in his body, and therefore saved. And the steps that precede baptism and lead to it, are equally plain. After hearing the gospel, faith is first, and without which nothing else can be done acceptably.

"He that believeth not shall be damned." Then repentance comes next, and without this all must perish, as Jesus has plainly said. Then comes the confession of the name of Christ with the mouth, which is the last step leading to baptism. Baptism, which is the last step, cannot be scripturally taken till these preceding ones are taken. But when these have been taken, and then the one taking them is baptized into Christ, he is then as certainly in Christ, in his body, and is as certainly saved, as that the word of God is true.

Of the truth of these things, no firm believer of the word of God can doubt. And when a man has thus entered, he is in the fold, is among the sheep, and can go in and out and find pasture; that is, can enjoy all the blessings of the Church of God as long as he will remain faithful.

MEETING AT SOUTH HARPETH, TENN.

The above meeting began on Saturday night before the third Lord's day of September, and continued, day and night, till the fourth Lord's day night. Good interest from beginning to end of the meeting. There were seventeen baptized, and one took membership. The brethren there have recently repaired their house, making it quite neat and comfortable. Good hearing throughout the meeting, both day and night. Bro. E. B. Cayce, who preaches for the brethren there, was with us all the time, adding much to the interest of the meeting by wayside work, by exhortation, and by his earnest prayers. He is a very zealous and active man, working at the jewelry business through the week, and preaching on Lord's days, and sometimes holding protracted meetings, and is thus working earnestly for the salvation of souls, and the upbuilding of the Cause. Our aged brother, William R. Hooten, was present throughout the entire meeting, cheering us by his presence and with his earnest words and prayers. Bro. Hooten is one of our old pioneer brethren, and in his younger days did much preaching in Tennessee, North Alabama, and other places. It is truly interesting to be with such brethren, and to hear them relate the history of earlier days of the Cause in this country, and of the trials through which the preachers of those early times had to pass. It may well be said of Bro. Hooten, as the outward man fails, the inward man grows stronger in faith and earnest love. The meeting was one of deep interest, and we trust the brethren were much strengthened for the work that is yet before them.

MEETING AT ASHLAND CITY, TENN.

We wrote an account of this meeting at its close, but it was lost, and did not appear. The meeting embraced the second and third Lord's days of September, and we were there second Lord's day, and till Thursday night following. Bro. G. Lipscomb was to hold the meeting, but was prevented by ill health. There were large audiences, and good interest from the beginning, with two confessions the first discourse. We were sorry to leave when we did, but the meeting at South Harpeth coming on, made it necessary. There were eleven accessions up to the time we left, and Bro. W. B. Wright continued the meeting over the next Lord's day. Bro. Wright stands deservedly high in the estimation both of the church and the world. He is physically a strong man, strong lungs, and a good singer. We think he is doing much good in his field of labor, and we hope he will abound more and more, and that the brethren will give him all proper encouragement. The brethren at Ashland City have an influence and a hold upon that community that will enable them to accomplish much good, if they will be earnest and faithful in the good work, by keeping the ordinances of the Lord's house, and show in their lives the beauty and purity of the religion of Christ.

"What shall a man give in exchange for his soul?" Of all subjects upon which men are called to act, the masses act with less consideration with reference to the salvation of their souls than upon any other. When men are convinced that certain pursuits are best for them regarding the affairs of this life, they need but little persuasion to get them to enter upon them. Every one that believes the Bible knows that the salvation of the soul is worth infinitely more to him than everything earthly combined, and yet the masses put off their soul's salvation till everything else is attended to first, and before they get through these matters, death comes, and the soul is forever lost. E. G. S.

DEBATE.

Brethren L. & S.: Having seen in the GOSPEL ADVOCATE an account of a debate which was to be held between J. A. Minton and Dr. Paine, and also a promise to give the result; I will give the result, as I do not know of any other person that is going to write. They met at the time appointed. The propositions were as follows:

1. "Man is totally, hereditarily depraved." Dr. Paine affirmed; Minton denied.
2. "Man is converted by an abstract Spirit separate and apart from the word of God." Dr. Paine affirmed; Minton denied.
3. "Man is to be baptized because his sins are remitted." Dr. Paine affirmed; Minton denied.

Four speeches were made when Dr. Paine arose and dismissed the discussion without consulting Bro. Minton. We think that the Doctor failed to make any point, and saw it at the time, and thought he had better dismiss the discussion. The brethren, so far as we know, are pleased with the discussion and think that it will result in good. Bro. Minton is a young man about twenty-two years old. He has been attending Mars Hill Bible College for some time past, and seems to think it is one of the best schools we have. Brethren, let us go to work and build Mars Hill to a height it has never yet attained. We are satisfied that it is accomplishing a great work for the cause of Christ—a work which our country has felt the need of for a long time.

Martin's Mills, Tenn. C. C. BURNS.

It is not merely a common, but a dangerous, error to persuade one's self that certain attainments in piety insure salvation and need not be overpassed. Whereas, in reality, there is no point where it is not perilous to halt. We can only escape falling by climbing continually higher.—*Pascal.*

CHURCH NEWS.

Bro. Dixon and myself held a meeting at Friendship, Lincoln County, Tenn., embracing fourth Lord's day in August; had four additions to the church. Large congregations and unusual interest for this place. Bro. Dixon wields the "old Jerusalem blade" with power.—[T. C. Little, Fayetteville, Tenn.

Riggs' X Roads, Williamson County, first Lord's day in September; seven baptisms, and one reclaimed. X Roads, Bedford County, second Lord's day in September; twenty-one baptisms, and two reclaimed. Curlee's, Cannon County, third Lord's day in September; eight baptisms, and one reclaimed. Antioch, Rutherford County, fourth Lord's day in September; fifteen baptisms, and one reclaimed. Fifty-six for the month.—[E. A. Elam.

Elder T. B. Larimore's meeting here was a grand success. He more than met our most sanguine expectations. Our large new house was filled to overflowing, night after night, with the best hearing that we ever had in day time. The greatest interest was awakened, and great good done. Fifty-one were added to the church; forty-six baptized. We thank the Lord and take courage. I will send my annual report soon. P. S.—Only seventeen discourses; the meeting closed too soon; seven confessions the last night. —[H. L. Walling.

Bro. Harding has been conducting a series of meetings on Jennings' Creek. Results some eighty or there about. My husband and Bro. Goolsby held a meeting at Freewill in this county, embracing third Sunday in August. Result, three by baptism. First Sunday in September they, assisted by that godly man, Bro. Hale, began a meeting at Morrison, in this county, which included the Tuesday following. Result, six accessions. Bro. Harding is now here.—[Mrs. S. E. Carnes, Gainsboro, Tenn.

Our meeting at Flippen, Ky., was considered by the brethren to be quite a success. There were nine added to the church; seven by faith, repentance, confession and baptism, one from the Baptists and one by relation. There were larger congregations in attendance than usual. I was informed of many saying that they were beginning to see our doctrine differently to what they had heretofore. The prospect for the future is for a glorious ingathering of souls to the Lord. I will continue to labor, in word and doctrine, for these brethren next year. The church at Flippen expects to enable me to do some mis sionary work next year. Bro. A. Alsup was with me one day and two nights,—preached three good discourses. I am informed by Bro. H. A. Crabtree, that Bro. J. Harding closed the meeting at Tiels Chapel, Jennings Creek, Jackson Co., with forty-five additions.—[W. H. Carter, Lafayette, Tenn., September 26, 1883.

Our young Bros. C. N. Sparkman and Brown Godwin have been preaching some since they came from Mars Mill. Their first meeting was at Chestnut Grove, Perry county, beginning Saturday night before the fourth Lord's day in June. Continued till Thursday night the week following. Eight were added,—four by immersion, and three reclaimed. Since that time Bro. Sparkman has been teaching school in Hickman county. He has been preaching on Lord's days. The fourth Lord's day in August, Bro. J. P. Litton and Bro. Sparkman began a meeting at Little Rock school house, where Bro. Sparkman was teaching. The meeting continued over the next Lord's day. There were twenty-four added. Bro. Godwin next held a meeting at Wilson's School house; preached nine times; two were added by confession and baptism. His meeting began Saturday night before the fourth Lord's day in July. He next left home August the fourth, and has just returned at the end of six weeks. He and Bro. J. P. Litton held a meeting at Chestnut Grove, Perry county. The meeting commenced Saturday night before the first Sunday in August. Bro. Litton left the next Saturday. Bro. Godwin continued over Lord's day; immersed twenty-four. Bro. Godwin spoke five times in Linden, two miles from this place. At this place, he met Bro. Land, who spoke three times. No visible good done. His next meeting was at Farmer's Valley, beginning Saturday night before the third Lord's day in August. Spoke nine times; immersed ten, and one reclaimed. From there to Salem, in Lewis county. Commenced Saturday night before the fourth Lord's day in August. Spoke five times. No additions. From there to Cathey's Creek, Maury county, where Bro. E. G. Sewell was holding a meeting. Spoke twice after Bro. Sewell had left. Had one confession. Next meeting at Liberty, Maury county. Spoke nine times, and Bro. Waldron twice. One added by confession and immersion. The second Lord's day in September he commenced speaking at Philippi. Spoke nine times, immersed nine, and one reclaimed. The brethren generally where Bro. Godwin has been have been very liberal in supporting him. These young brothers aim to return to school.—[S. S., Boston, Tenn.

Our meeting at this place commenced Saturday night before the second Sunday, and closed Thursday night before the fourth Lord's day in September. Bro. J. R. Farrow did most of the preaching, he being our regular preacher. Bro. Alf. Carter assisted him a few days. Notwithstanding Bro. Farrow was not very well, he did some of the best preaching that has ever been done in Gadsden. Bro. Carter's sermons were excellent also, and had a good effect on the people. The immediate result of the meeting was fifty additions to the church,—thirty-nine by confession and baptism, six restored, and the remainder took membership. We have a nice house for worship, capacitated for holding about five hundred people. We never saw larger or more attentive audiences, the house being densely crowded nearly every night. Truly it may be said that it was a glorious meeting, for which we give God the praise. All denominations seemed interested. A very important feature of the meeting was that the newly added members have all reached their years of accountability, and are members of whom we all feel proud. Bro. Farrow has certainly endeared himself to the church of this place. May he live long and be as successful in his ministerial labors elsewhere as he has been here, is our earnest, sincere wish, and fervent prayer.—[Mrs. Bettie Hudgings, Gadsden, Tenn.

Dear brethren, it has been some time since I wrote to you concerning my labors in the cause of my Master. I commenced preaching at home, Mud Creek Seminary, Saturday before the fourth Lord's day in August, assisted by Bros. M. V. Jackson and Ben. Woods; continued till Thursday, with three additions; one reclaimed. On Saturday I commenced a meeting at Wisers Bluff; preached till Sunday, then being blessed with the privilege of meeting Bros. Jackson and Woods again, who had been gone to other parts. We had large crowds, and good order, and the best of attention; had five additions; four by confession, one reclaimed up to Thursday. Then I had to give up my preaching assistants, Bros. Woods and Jackson having other promises to fill. The meeting continued on till the second Lord's day at 11 o'clock. The result was twenty-three added to the church. I then left the brethren and sisters in good hope, and some of the world with weeping eyes; went among my old home-folks, in DeKalb County; Saturday before the third Lord's day, preached to a large crowd, considering the busy time. The meeting continued day and night till Wednesday. The result was eight accessions. The meeting closed with good interest and many solicitations and prayers, that I should return and preach for them again. To the Lord be all the praise. I am very thankful that he has blessed me with health and the power of reason, to become instrumental in bringing souls to Christ. Brethren, let's work while we have the time; let's preach the word and serve God in spirit and in truth. The eyes of the Lord are over us, the eyes of the church are on us, the eyes of the world are watching us. May we let our light shine while we live, that our robe may be white when we come to the bar of God.—[G. W. Gilbert, Summitville, Coffee Co., Tenn., September 24, 1883.

I will give you the result of my labors in Tallahatchie and Yallabushia counties. I commenced my meeting in Tallahatchie county, at Jackson's Grove, on the fourth Lord's day in August, and preached every day until after the next Lord's day, to a large and attentive audience. The result of the meeting was four baptisms and two restored. Much prejudice broken down. Two years ago we were turned out of a Methodist house there, but I think if it was to do again, it would not be done. Two years ago some would not come out to hear us preach, but now nearly all are coming out, and are very friendly toward us, and invite me to their houses. I think if we can keep some one preaching there our cause will build up very rapidly. I commenced my meeting at Tillatoba, in Yallabushia county, the second Lord's day in September, and preached until the next Saturday night. Had a good hearing all the time. The result of the meeting was not as good as I expected, and not as good as would have been if I could have stayed longer, but was called home in consequence of the death of my little grandson, William Bernard Chaffin. But we had four added,—one by baptism, one from the Baptists, two took membership who had been members perhaps before the war. We will soon have a new house there to worship in. I think we will soon build up there again. We once had a fine congregation in that country before the war; but they have moved off, and died, and some have gone to other churches, supposing that as the congregation was broken up, they were out of the church. It is strange that people, as well taught as ours, would do such a thing, and even submit to re-baptism. But some of the members stood as firm as a rock. If any of our brethren pass down the road, I would be glad if they would get off there and preach for that people. They would be well cared for at the little town.—[W. N. McCain, Coldwater, Miss.

We closed our meeting at Perkins' school house on last Tuesday night. Bro. E. B. Cayce baptized three before I joined the meeting. Before our meeting closed, ten entered the vineyard to battle for Jesus. Much good, we think, can be done at this place. The people gave a listening ear to what we had to say. There are many good fields in Williamson county for the evangelist. The above mentioned meeting is the last protracted meeting that I will have in this county for this year. Will preach my last discourse for this year in this county, next Lord's day at Owen's Chapel. On Monday I expect to start to my home in Maury. I expect to help hold a meeting at my home congregation in Maury before leaving for Texas. Bros. S. T. Sewell and W. S. Morton are to be with me at Antioch. These are both young men, fresh from college. There is *much* pleasure to be obtained in sowing the seed if a man will do it willingly. I have been working about fifteen months as an evangelist, and I have found it a great source of pleasure to me to carry the bread of life to a dying people. Of course during the fifteen months I met with some things that were bad to contend with, but I tried to minnify the hard things and magnify good things Since I have been evangelizing in this county (Williamson), I have found several good openings where the truth will take well. At Baxter's Chapel the brethren are meeting every Lord's day, but the number at this place is small. I think Bro. D. L. was about the first to sow the seed at this place. Hill's Chapel has been greatly revived since I have been making my visits there, seemingly so, at least. I think we have done a good work at Bethesda. Much prejudice, we think, has been removed. We have several brethren around about Sunnyside and Peytonsville who are greatly encouraged with my little efforts in presenting the truth, and are going to build a house in which to meet to worship God. I was much pleased to hear them say, "We are going to have the house." These brethren would agreeably receive aid from other brethren who feel disposed to encourage them in this effort. Brethren, I don't think you could do a better work than to keep some one, who is willing to go through snow, rain, mud and dust, working in this good field. May the Lord bless his people.—[F. C. Sowell, Brentwood, Tenn.

A man must stand erect, not be kept erect by others.

GETTING HELP FROM THE BIBLE.

The Bible is a self-working charm. The mere reading of a certain number of chapters or verses will not make one "wise unto salvation," nor purify one's heart, nor give comfort to one in sorrow, nor put a rod or a staff into one's hand to help one along the steep, rough path of life. Something more is necessary than mere reading, something more than knowing the contents of the pages. There are many people who have fine Bibles, richly bound, who get no help from them. There are many who have any number of Bible texts at their tongues' end who really make no practical use of any one of them. There are many who know the promises, and can quote them to other people, who are not able to apply one fitting promise to their own needs, and who get no benefit from the best of those they remember. This being so, how then can the Bible be made really available for good?

It may help us toward an answer to this question, to inquire what the office of the Bible is with reference to our personal life. There are many books that it is necessary only to read; they have no office beyond the pleasure or instruction which their pages may impart as we go over them. Ordinary truths require no more than to be grasped and mentally accepted. They have no necessary bearing upon our personal living. No outcome of character is expressed for them, save as all knowledge tends to broaden and enlarge the mind. We listen to a lecture on astronomy, and we hear many interesting things about the sun, or the planets, or the stars. We believe what we hear, and we may remember the facts declared; but it is not expected that those facts will make any change in our conduct tomorrow. If we are in trouble, these truths will not comfort us. If we are perplexed about duty, we shall not get any light from the facts of astronomy. The same is true of all similar knowledge. Our whole duty with regard to it is to receive it, and to lay it up among our mental treasures.

But there is something more to be done with the truths of the Bible. They are moral truths, and they have a bearing upon our personal life. It is not enough to know these truths, to believe them; they must shape our conduct and affect our character, or they utterly fail of their proper office in our behalf "Thou shalt love the Lord thy God with all thy heart." It is easy to memorize these words, and to be able to repeat them, but that is not all that is required. That commandment has its true outcome only when it draws out the heart's holiest affections and fastens them upon God. "Believe on the Lord Jesus Christ, and thou shalt be saved." These words have their proper issue only when they lead an imperiled soul to repose in the arms of the only Savior. "This is my commandment, That ye love one another." This sentiment is admirable. It is admired and extolled by a great many on whose lives it makes no impression whatsoever. But the true office of this "sentiment" is to kindle in Christian hearts a wide, deep, generous, unselfish affection that shall bind all believers together in a holy brotherhood.

It is very plain that, to make such words as these available, we must not only know them and admire them as ethical teachings, but we must submit our lives to them, to be influenced, moulded, and directed by their requirements. In other words, we are to receive them as God's commands to us, and obey them accordingly. We are using the precepts of Scripture aright only when we are implicitly, unquestioningly, and loyally walking in the way they mark out for our feet. The true outcome of the Bible as a book of commands is a holy personal life and a Christ-like Personal character.

There is another class of Bible truths which consists of promises and hopes. These do not so much call for implicit obedience as for restful faith. Perhaps it is harder to make these promises available in the personal life than the precepts; harder because it simpler. Many who are faithful in performing every explicitly required duty toward God, fail to get such help as they should from God's promises to them, in their hours of darkness and trial. It is not that they are ignorant of these divine pledges. They know them well, they can repeat them to others, they, perhaps, speak of them exultingly in public addresses or in their prayers. But when the experiences of life come, for which these promises were given, the promises are not found available for help or support; they do not prove a staff to lean upon, or a strong hand holding back from a fall, or a light to shine out of the darkness, dispelling the gloom and making the path clear.

It is as if a ship were to go to sea with a cargo of anchors, but when a storm arose should not have an anchor of her own available to save her from a lee shore. There are Christians who know all the doctines, whose heads are stored with catechism, with creed, and with memorized Bible texts, who yet, when trouble comes, have not one blessed truth which gives them any real help or comfort. Tons of anchors, but none to hold their vessel in the storm. Piles of alpenstocks, but no one for them to use in climbing a single dangerous pass. Great clusters of lamps hanging from the ceiling of memory, but never a lighted one to throw its beams on their darkened pathway. Life-preservers in abundance, to look at while the ship moves on over quiet seas, but one to be found when the vessel springs a leak and goes down within sight of shore.

How can Bible promises be made available in the times of need? How can we get from them that hold which they are intended to give us in living? Not by merely reading them, nor yet by carefully memorizing them. They must be recognized and accepted as the sure words of God; as words that will be treasured intelligently in the heart, and kept always ready for instant use. Then when the need comes against which those promises make provision, they must be laid hold upon, personally appropriated, and trusted in as God's fresh and explicit assurance to his loved ones.

It is, in fact, only in the experiences of real need that the value of the divine promises can be learned. One may greatly admire a life-boat as he looks at it hanging in its place above the ship's deck on a fair day at sea; but that life-boat's true worth one never actually knows till the ship is going down and the life-boat is his only hope of rescue. As the railroad train sweeps along at mid-day, an attendant quietly passes through the cars and lights the hanging lamps. It seems a useless and unnecessary thing to do. The lights beam dimly in the bright sunshine that floods the car. Suddenly the train plunges into a long dark tunnel, and the lamps are no longer useless. But for them, total darkness would prevail in that car.

It is so with the Bible promises. We do not know their worth until we reach the experiences in which we are helpless without them. We may admire them when all is fair and calm about us, but it is only when the shock of the tempest is on us, and our earthly trust is shattered, that we can realize the value of a hope which is fitted to bear us up and to carry us safely. It is only when our path leads down into some dark gorge of trial, where no sunbeams fall, that we learn the worth of the lamps of heavenly promise. Their beams shone dimly as we walked in the sunshine of human joy, and strong earthy hope; but now in the darkness they flash out in brilliancy, and change night into day.

It is strange that God's children should be so slow to find what their Father has prepared for them in his Word. Let Bunyan's Pilgrim give a lesson to us all, "Now a little before it was day, good Christian, as one half-amazed, broke out into this passionate speech: 'What a fool,' quoth he, 'am I, thus to lie in a filthy dungeon, when I may as well walk at liberty! I have a key in my bosom, called Promise that will, I am persuaded, open any lock in Doubting Castle.' Then said Hopeful, 'That's news, brother; pluck it out of thy bosom and try.' Then Christian pulled it out of his bosom, and began to try at the dungeon door whose bolt, as he turned the key, gave back, and the door flew open with ease, and Christian and Hopeful both came out."—*S. S. Times.*

Usages, diversions, styles of dress, and undress, have crept into reputable society, which owe their fascination to the stimulus they subtly supply to the lower and more dangerous appetites. Why should you allow your sons and daughters at an evening party what would shock and alarm you if you saw it anywhere else? Does immodesty become modest by simply going into company?—*Bishop Huntington.*

Obituaries.

We are requested to record the death of little Jesse Kidwill Johnson, who was born March 30, 1879, and was borne by the angel of death across the river to the sweet spirit land, August 27, 1883. Jesse was a bright, good, and intelligent child, but the Lord thought best to take him away. He was one of those sweet flowers that bud here to bloom in eternity. Jesse possessed a noble principle. He seemed to realize and appreciate the duties of a child to its parents. He would often say, if his pa, who was in bad health, should die, he would take care of mamma. He always said that he loved his papa and mamma, but he loved God best. Yes, God loved Jesse, too, and has delivered him from this sin-troubled world. Then, dear brother and sister, take courage and consolation in the thought that your loss is his eternal gain, and resign yourselves to the will of Him who doeth all things well, and in the sweet by-and-by you will meet on that beautiful shore. W. H. CARTER.

This is to inform the readers of the ADVOCATE that the earthly labors of sister Julia A. Holland are ended. She was the beloved consort of Bro. R. F Holland, of Warren county, Ky., and daughter of Sister Sweatt, (who is blind,) of Butler county, and niece of Elder George Sweatt. Sister Holland was born April 20, 1844; married, January 13, 1864; quietly fell asleep in Jesus, September 7, 1883. I think she obeyed the gospel quite early in life. She was a quiet, domestic lady, who loved the Lord and did good to all around her. She loved to hear the ancient gospel proclaimed, and to sing the praises of Jesus. She patiently bore her sickness of several weeks duration, and was rational till within a few minutes of her departure. The night before her spirit winged its flight, she called for her husband, and speaking that endearing but familiar name, she said: "Bob, I must soon leave you; I am going home, and want you to do the best you can without me; try to meet me in heaven." She then called for her two brothers, Robert and George, who are yet not in Christ, and begged them to prepare to meet her in heaven. To one who said, "Julia, is your moral sky clear?" she replied, "I have done what Jesus has commanded, and I know I am going to that good home." She then exhorted her friends to meet her in heaven. She also said, "Bob, do not weep for me; my sufferings are almost over." I write down these her last words, for they are pleasing to her friends to remember. We all like to call to mind the last words of our friends, especially when they are so full of faith and hope as were those of this dear sister, and yet her obedience to the gospel and her godly life are sufficient evidences of her present happiness. Reader Bro. Holland asks an interest in your prayers and mine, that he may be able to bear this affliction as becometh a Christian, and that he may be fully prepared to meet his wife in that goodly land. Be it so. Amen. B. F. ROGERS.

Rich Pond, Ky., September 17, 1883.

Mrs. Rachel Jones, wife of Mr. Joseph Jones, died at her home, seven miles from Franklin, Williamson county, Tenn., on Wednesday, Sept 19, 1883, at 9 o'clock p. m. She was born September 21st, 1849; was a daughter of the late Wm. Cummins, who was at one time County Court Clerk of Williamson county, and a man greatly beloved by a large circle of friends. More than a year ago it was apparent to every one that her health was failing. No pains were spared to minister to her comfort and restore her failing health; but death came at last and claimed her for his own. She sleeps her last sleep; she has gone home to rest. She spoke of dying, to her husband, very freely, several months ago, and although it was her desire to live and bring up her children, had it been the will of God, she expressed a perfect willingness to die. Not a cloud dimmed her sky of hope; she had no fear of death. This gentle, sweet-spirited woman, grateful and polite all her life, even in her dying hour, did not forget to express her gratitude to those who had nursed and cared for her. To her husband she said: "Joe, you have done all you could for me; take care of the children; meet me in heaven." In the dark and trying hour she was calm and composed, and asked those around her not to weep. Thinking she had almost crossed the river, she exclaimed, "I am gone—good-bye—I want you all to meet me in heaven." She was a member of the Leiper's Fork congregation; nearly twenty years she had spent in her Lord's service. She made no extra show of her piety, nevertheless she was a true, Christian woman, and her loss is deeply felt by her brethren and sisters, and a large circle of friends and kindred. Mother husband, brother and sisters, "weep not for her." Rev. xiv: 13: "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." She was buried near Leiper's Fork church in the presence of a large concourse of friends. Funeral services at the grave by E. B. Cayce.

A CHILD'S THOUGHT.—"I suppose I'll have to be very good now, grandma, because we have this baby; for mother won't want her to be naughty; and she'll very likely be so if I am."

So said a little boy, looking up very earnestly into his grandmother's face. And every one must admit the truth of what she said, "It is very good reasoning."

It is well for the young always to remember that they can not be good or naughty for themselves alone; for they will always influence some one or other to be like them—*Religious Telescope.*

The most convenient habit you can acquire is that of letting your habits sit loose upon you.—*Whately.*

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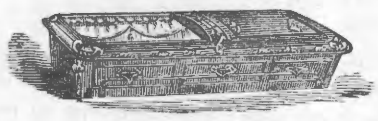

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Glorious News!

We invite the attention of the readers of the GOSPEL ADVOCATE to the appended price list, knowing that facts and figures are *what talk* in an advertisement, and not idle words.

Our Dress Goods Department.

The style of dress goods this season is principally plain twill goods. Cashmeres are particularly desirable. We have 230 pieces half wool Serges in all colors, at 10c; 110 pieces same goods, but finer quality, at 12½c; 185 pieces, assorted styles, in little checks.

Cashmeres! Cashmeres!

We have just received from Lyons, France, 104 pieces (purely wool) BLACK CASHMERES: 20 pieces, 36 inches wide, at 40c; 12 pieces, 38 inches wide, at 50c, worth 60 cents; 15 pieces, 40 inches wide, at 60c, sold elsewhere at 70c; 10 pieces, 40 inches wide, at 70c, sold elsewhere at 80c; 10 pieces, 42 inches wide, at 75c, can't be matched anywhere less than 85c. Also finer grades proportionately cheap.

Colored Cashmeres and All-Wool Serges.

In this class of goods we show the greatest variety and most beautiful colorings ever exhibited. Our stock contains over 100 pieces of these goods, all 40 inches wide, prices from 40c to 9.c a yard. And now for

Blankets, Flannels and Linseys.

At the great auction sale of blankets in New York, in August, our buyer bought nearly five thousand dollars worth of wool blankets, and red, gray, and fine white flannels. We offer 40 pairs extra quality ¼ pure California wool blankets at $6.50 a pair, well worth $8.0; 25 pair fine Mackinaw blankets, extra size, fine and heavy, at $5.50; 8 pair Silver Lake fine wool 10-4 blankets at $4.50; 40 pair Oregon superior blankets, full size and about half wool at $3.25. Also large lot of red medicated and silver gray blankets at extremely low prices.

FLANNELS.

Scarlet twills, extra medicated twills, (for rheumatism,) scarlet or white shaker flannels, plaid, dress flannels, gray skirting flannels, basket and opera flannels, shirting flannels, etc.

CANTON FLANNELS.

Never were canton flannels as cheap as this season, we have an enormous stock at ridiculously low prices, and have every quality in bleached, brown or fancy colored, from 75 cents and up.

JEANS! JEANS!!

Our stock of wool Jeans is now complete, and in point of variety, the largest in this city. Note these prices: An extra heavy Wool Jeans at 25 cents; a superior (warranted all pure wool) Jeans at 35 cents; extra fine Doeskin Jeans at 40 cents; finest California Cassimere Jeans at 55 cents.

Casimeres, Cloakings, Etc.

We carry full lines of French and American Cassimeres, in newest styles, and at prices that induce one to have their clothing made, and not buy the poorly made garments offered by many clothing houses.

Wool Underwear.

Our arrangements for gents, ladies and childrens underwear was completed with the manufacturers last June, and we are now daily receiving every style and quality at prices greatly less than last season. 70 doz. Scarlet, all wool, Vests, (ladies or gents) all sizes at $1 00 each; 62 doz. same, in finer and heavier grades at $1 25 and $1 50; 50 doz. White Wool Vests at 40, 45 and 50 cents—worth nearly double these prices; 35 doz. Ladies or Gents, nearly all wool, Vests at 75 cents, (would be cheap at $1 00;) 130 doz. purely and strictly all wool at $1 25 and $1 50.

If we had room in this column we would tell you of our great silk stock, of our black and colored velvets, of our beautiful dress trimmings. New Mousque, taire kid, cashmere and silk gloves, of our woolen hoods for ladies or babies, of our woolen or thick cotton hosiery, of our lovely Jerseys, walking jackets, ottoman, silk do mans, and fur lined circulars, of our great drives in colored flannel, skirts and shawls, etc., but want of space forbids. We want your trade, and refer to the proprietors of this paper as to our thorough responsibility. We advertise *exactly* what we have, and will cheerfully refund the money whenever there is any dissatisfaction. Parties at a great distance can save a great deal by ordering goods C. O. D. of us. *No sample order noticed unless stamp is enclosed.*

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BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

THE BLESSINGS AND SUFFERINGS OF PAUL.

In the ADVOCATE of September 19th, Bro. McQuiddy has a short article headed "Strangely Inconsistent," in which he contrasts two statements of mine, which seem to him to be contradictory. I am very glad that he has called attention to them, as his article moves me to explain some matters that might otherwise have been overlooked. Indeed I am glad the discussion between him and myself has arisen, as the question of temporal blessings has never been properly considered, from the Bible standpoint, in any of our papers; at least, if it has been done, it has escaped my attention. Here are the two statements of mine upon which Bro. McQuiddy comments:

"The need is men, not money; the money will come without any sort of trouble, if the men will enter diligently upon the work." This is the first one; the second reads as follows: "Writing about A. D. '59, Paul says, 'Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and toil, working with our hands.' Clearly he did not make it a rule to go where he could get the most money, or he would not have gotten into such straits as that, for he was a man of fine learning and magnificent ability." Concerning these statements Bro. McQuiddy remarks: "I wonder if hungering, and thirsting, and being buffeted is *any sort of trouble!!* Bro. Harding says Paul did not go where he could get the most money, or he would not have gotten into such straits, etc. *Would not have gotten into such straits.* Webster defines strait: Distress, difficulty, distressing necessity. I wonder if *distressing necessity* is *any sort of trouble!!*"

Bro. M. thinks there are only two ways of escape from the dilemma. He thinks I must assume that Paul was not a faithful evangelist, or that the Lord did not do his duty by Paul. But I do not feel the necessity of adopting either assumption. Indeed the dilemma is purely imaginary in so far as I am concerned. If it exists, it is doubtless in the mind of Bro. McQuiddy.

Paul's sufferings have been often talked about in such a way as to make the impression that he must have been a wretchedly miserable man. It is thought that the burdens which the Savior put upon him were almost more than mortal strength can bear. But this was not the case. Long before Paul began his Christian life, Jesus had said, "My yoke is easy, and my burden is light;" and the statement is true, and has been realized to be true, no doubt, by every devout Christian from the day it was uttered until now. There were special reasons why the apostles, (speaking from a worldly standpoint), should be distressed, afflicted, and harassed. They were the witnesses of the resurrection and ascension of Jesus Christ; and it was necessary that they should so live as to demonstrate their sincerity. Had they received large salaries, and preached to wealthy and aristocratic churches, there would have been room to doubt their honesty; it would have been thought by many that they had concocted the story of the resurrection, that by it they might humbug the people, and make gain of their credulity. Their honesty must be evident; and so carefully did the Heavenly Father guard this point, that the world is agreed almost to a man, as far as Christianity has been published, that they were sincere. Festus did not charge Paul with dishonesty; he said, "Thou art mad." And from that day to this the Gibbons, Humes, Voltaires, and Paines of the world have very generally agreed in calling them fanatics; I don't remember ever to have heard them spoken of as deceivers. No, indeed! deceivers work for gain; these men, so far as the world could see, gained nothing. They were whipped, imprisoned, banished, killed. Through all these trials they were earnest and enthusiastic in proclaiming the resurrection. Even in chains they walked as conquerors, and with a marvelous joy went into the very jaws of death. It seemed impossible to depress them for any great length of time, for even in the darkness of midnight in a strange city, in the dungeon of the city prison, with their feet fast in the stocks, and their backs stained with their own blood, *they sang.* Formerly when I read from 2 Cor. 11:24-27 that Paul five times received thirty-nine stripes; thrice was beaten with rods; once was stoned; thrice was shipwrecked; passed a night and a day in the deep; was in journeyings often, in perils of waters, in perils of robbers, in perils of his own countrymen, in perils in the wilderness, in perils in the sea, in perils among false brethren, that he was in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, I wondered why the merciful God permitted such a grand servant to be so severely tried. But the mystery has been solved. These sufferings were to testify to all the ages that this man was sincere. Any man who has studied the proofs of the resurrection, upon which the truthfulness or falsity of the Bible hangs, can readily appreciate the fact, that a great gap would be left in the argument, if that which is established by the sufferings of the apostles should be taken away.

The position which I take is this; that the Lord so compensated them, even while in this life, that the sting was taken from these sufferings to such a great extent that they were afflicted far less than the average sinner. Paul was shipwrecked upon the island of Melita; speaking after the manner of the world, he was in a great strait, and in fearful danger; but amidst that dreadful storm, even while the ship was going to pieces beneath his feet, he was calm and serene as we are when we are sitting by our snug fires, listening to the howling of the gale without; for an angel of God had appeared to him, and had told him that he, and every soul on board, should be saved alive. The appearance of that angel took away from him all sense of fear, and compensated him abundantly for the toils he was called upon to undergo from being cast out into the sea. Instead of interfering with his happiness, this shipwreck actually added to it, as it gave him a fresh assurance of the truth of the gospel story, and of the constant, loving watchcare which his Lord kept over him. It is in this connection that he tells how God on one occasion had said to him, "My grace is sufficient for thee; for my strength is made perfect in weakness." The apostle then adds, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." So we see that God so compensated him, that these things that in human speech are called afflictions actually enhanced his joy; he gloried in them, he gladly received them, he took pleasure in them, he tells us. Now that which a man glories in, gladly receives, and takes pleasure in, cannot be so bad to him after all. Paul did more and endured more than any other one of them. In order that he might receive all these things with joy and not with grief, God had actually lifted him up into heaven and had permitted him to hear words which could not lawfully be uttered upon earth. Thus was he better prepared than any other man to endure afflictions.

That we may appreciate this matter more fully, let me suppose a case. Suppose that God should tell Bro. McQuiddy, speaking to him from the skies, that he wanted him to travel far hence among the nations, preaching the gospel; suppose he should then endow him with power to speak the languages of the earth; suppose he should then give him power to open the eyes of the blind, to cause the lame to walk, the deaf to hear, and the dead to live; suppose Bro. McQuiddy should actually do these things; suppose God should then lift him up into the third heaven, and permit him to hear wonderful words in the great city of God; suppose God should then say to him, "I will cause all things to work together for your good; fear not, be courageous for I will ever be with you. A few days of trial await you, and then a glorious crown with me;" suppose from time to time during this trial, angels should appear to him to encourage him, and the Spirit of the Lord should be almost constantly revealing things to him; suppose also that he should be very successful in his preaching, making many converts and building up many churches; suppose furthermore that many of these converts should love him with a love that surpasses that of mother for her child—to such a degree that they would pluck out their eyes, if they could, to give them to him; would it be at all strange if Bro. McQuiddy should, under such circumstances, be much happier than most men, even though his bodily afflictions should be greater? Paul did actually receive these glorious blessings. Jesus did indeed keep his word, and compensate him an hundredfold for all that he gave up, even in this life.

But it is by no means certain that Paul's bodily pains were greater than those of the average sinner. True, he was severely whipped eight times; but then many a man has suffered far more bodily pain in one spell of sickness, or from one bone felon than he did in the eight floggings. And as for the mental pain, he had none; he gloried in these afflictions. But it will be said Paul was sometimes hungry and thirsty at times. Behold the rich glutton who is never hungry! He does not enjoy life as do the farmers, the trapper of the West, or the hardy mountaineer, who often become very hungry in the pursuit of their game, or of that which supplies them with food. Paul was often hungry, but not to a very serious degree, he did not die of starvation, nor is there any evidence that he ever became sick from his fasting. I not remember that he was sick at all during the long period of his apostleship. God blessed him with health and ability to endure. "But then," some one will say, "Paul was beheaded." Yes, he was killed, but what of it? All the people in his generation are dead too. He met the common fate of man, only that his death was much easier than that of most men. He died in an instant. For one moment the ax glittered before him; he saw it rise, perhaps; one moment of suspense, one second of agony, and then the great hero stood in the midst of the angels in the presence of his Lord. His death was much easier than that of the man who suffers for weary weeks, tossing upon his bed, being slowly burned up with a raging fever. When my time comes to leave this world, I want to be ready; and then, it seems to me, I would rather

die as did Paul, or Knowles Shaw, than to pass away as men usually do.

Weigh the blessing in the balances with the afflictions; put yourself in Paul's place, in imagination, and see if you do not agree with me in the thinking that even in this life he enjoyed far more than most men. Paul had trouble it is true, (who has not?) but he does not seem to have had any trouble about money. He went earnestly on his way, doing that which opened up before him as his duty, being content, as he himself says, in whatsoever condition he was. These men who go where the most money is, can find very little comfort from the teaching and example of Paul.

WAYSIDE JOTTINGS.

Although there might be the shadow of an excuse for erecting a monument immediately after the death of a friend, yet when we consider what will be the relation of this body and its advertisement a hundred years hence, there seems little cause for the erection of such monuments, especially those of great cost. Even twenty years after death, our bodies will have returned to dust; but in one hundred years the body will not only have been reduced to earth, but all the near relatives will also have passed away. Now think of that great monument standing there, which cost some person 1,000 whose only use is to inform the strange passer-by that a little lump of clay lies there! And not one person then living who cares one thing for either the gravestone or the dust it advertises. I would not object to the erection of a modest stone, just to mark the spot where our dear ones are lain; still I ask nothing of the kind planted where I shall sleep. We should seek to erect our own monument, one made of a more enduring substance than even that of marble; and one, too, which makes to the world whom we leave behind us a different report. Let our monument be one wrought out in faith and hard toil, for the good of our lost race. Instead of spending our means to advertise our respectability to a people who knew us full well, perhaps too well, let us rather seek to let our lights shine through golden deeds performed by us, that others may see our good works, instead of a eulogy carved in a dead stone. Hades, the sea—and the grave shall deliver up their dead whether the spot be marked or not.

This suggests to all an important lesson. When far from home, and entirely among strangers, sometimes Christians are tempted to do things which they would be far from doing if they were among their immediate friends. When thus tempted, we should not forget to "look up." When the young man visits the city, and separates himself from his companions, and dodges around the corner, and into a saloon, before he enters he should "look up." Though the presence of a praying mother may for the moment be lost from view, yet there is a sleepless eye watching him. When the little boy is out of sight of mother, and is tempted to cram a cud of tobacco, or a stinking pipe, into his mouth, he should pause and consider. There is one who is watching him. When the young lady steals away from the hearthstone, and is tempted to visit the house of revellings, she should stop and weigh, putting health, character, the life that now is, and the one to come in one end of the balance, and a few hours of sordid pleasure in the other. She should not forget to look up. But should we seek to evade the human eye only, even this will be difficult. Hardly a day passes but I meet persons, even as far off as California, who have heard me preach, know me by reputation, or who are acquainted with my intimate friends. In a lecture I once heard Dr. Cotton, of Zionsville, Ind., say: "The man who is not the same man at midnight that he is at noonday, is not to be trusted." Let us not seek to hide our faults, but confess and forsake them. When tempted to do wrong, let us not forget to "look up."

On yonder mountain side is a company of men whose faces are streaked with sweat and coal-dust, engaged in burning lime. These men do not present an inviting exterior; but if there are to be walls in this building as white as snow, and as smooth as glass, this is the way the material is obtained to make them such. This grand heap of crude material is collected, and these rough looking men begin the work. That old colored man digs the cellar; the stone-masons lay the foundation; the carpenters join the frame and raise it upon this foundation; the brick-layer puts up the flues; the plasterers nail on the lath and put on the mortar; and finally the painter appears, in a suit bedaubed with paint and varnish until you can hardly tell of what sort the original cloth was; but at last the long sought and heavily wrought mansion is pronounced completed. From this raw material these industrious men have made a mansion. It is finished, and furnished, and truly a palace is the result So with the church of the living God. Reader, has it ever occurred to you whence a great portion of this material must come? God's skilled workmen must go out and find the material; it is found in its native place. Some of the material may be rough and very uninviting, but it must be worked. Some of it is taken from the saloon; some from sinks of iniquity; others from the hedges and byways of sin; but when *washed*, and *justified*, and *sanctified*—when fitly framed it becomes part and parcel of the grand house of God! It may then grow unto an holy temple in the Lord! Let us not be ashamed to work with sunburnt hands, and faces streaked with honest sweat, knowing that our labor is not in vain in the Lord.

A. ELLMORE.

ITEMS, PERSONALS, ETC.

Two dollars more have been handed us for H. J. Brayboy.

Bro. J. H. Young, Dixon's Spring, Tenn., sends five dollars for the Smithson fund.

Prof. J. S. Hammon has moved from Thompson Station to Kerrville, Tenn.

The *Messenger* says the dog that bit Bro. Caskey at the State meeting has since died—of hydrophobia.

The church at Pine Hill, Rusk county, Texas, desires help to build a meeting house. Address R. Little, as above.

Bro. Oliver Young, of Simpson's Mills, Tenn., gave us a call last week on his return from the Louisville Exposition.

"The name Christian" is the title of a new tract by A. M. Collins. C. C. Cline & Co., publishers, Louisville, Ky.

An English lady, who was stung on her little finger by a wasp recently, fainted and died without regaining consciousness.

No. 1, Vol. 1, of *The Witness*, published at Baltimore, Md., by "The Church of God in Christ Jesus," is on our table. Monthly, no price given.

Our junior editor will start on his Alabama trip the last of this week, having taken only a few days rest from preaching for two or three months.

Bro. G. Lipscomb has been unable to preach lately, suffering from malaria. He expects to move from Franklin county and locate near this city soon.

Bro. Felix Sowell intends to make a visit to Texas soon. He has our best wishes for a pleasant trip and safe *return*, that is to say he must not take it into his head to stay in Texas—we cannot spare any of our preaching force.

Two criminals who were hung in Virginia last week, sold their bodies to physicians for ten dollars each, a few days before being swung off, and gave a feast to a few of their friends, the bill of fare winding up with wine and cigars.

An incident which reminds us of the old lady who said the gun was dangerous without lock, stock or barrel, is now being told of an Italian distiller, who had never drank a drop of liquor, nevertheless died insane, lately, owing to exposure to the fumes of pure alcohol while "strengthening" poor wines, the poison having been absorbed by his system.

General News.

W. L. Boyd, of this city, has been convicted of the murder of Birdie Patterson, and sentenced to fifteen years in the penitentiary.——Typhoid fever has been on the increase in the city of New York during the past two months. An official address has been given to the public, containing a report of the spread of the disease, and offering suggestions for the avoidance of the same.——A large boiler in one of the buildings of the Sligo Iron Works at Pittsburgh, Penn., exploded with such force as to throw huge fragments of iron to a great distance, to shake the houses in that part of the city, and to set fire to railroad buildings. Three workmen were instantly killed, and eight others were seriously injured; one of these has since died, and two are not expected to live. Five children on the porch of a dwelling near by were injured, and one has died. The cause of the explosion is not known.——Postmaster General Gresham has directed that no more registered letters shall be delivered or money orders paid to the New Orleans National Bank, the institution to which the New Orleans Lottery Company's mail has been delivered since the order prohibiting lottery companies to use the mails.——All the life-saving stations on the Atlantic and Gulf coasts were opened on Saturday, September 1, for the season, which lasts till May 1, 1884.——The yearly income derived from the Prospect Park at Niagara, through gate fees and side-shows, is about $45,000.——The agricultural department of Illinois reports the wheat crop the smallest recorded for the past twenty-five seasons, while the price at harvest time has only been higher twice in ten years. The assessors report 7,304,596 acres planted to corn, and the crop is from ten to twenty days late in maturing.——John C. Calhoun, a grandson of the distinguished statesman of that name, testified before the Senate Labor Inquiry Committee. He thought the condition of the negroes in the South improving. Thrifty and industrious laborers in the South soon become land owners. A large proportion of the cotton crop is now raised by small farmers. The relation between the planters and their employes are friendly, and there is a little danger of strikes. ——An engineer on the Troy and Boston road, backing his locomotive on a down grade to attach it to a freight train, seeing a collision was inevitable, reversed the lever and jumped. The engine smashed into the freight train and then started ahead under full steam with no one on board. After running some distance it collided with a passenger train. Four cars were derailed and one passenger badly hurt ——Since the death of Tom Thumb, Gen. Abe Sawyer, of Key West, Fla., claims to be the smallest dwarf in the world, being thirty-two inches high, nineteen years of age, and weighing only thirty-seven pounds.——Fogs have been so heavy upon the California sea coast that streams of water have formed under trees where a large amount of moisture had concentrated.

FOREIGN.—A friendly solution of the Tonquin dispute, between France and China, seems more than probable.——The rocket factory of the arsenal at Woodwich, England, exploded, destroying many buildings. Some of the missiles were thrown great distances, and the danger was as great as if they had been thrown from guns. There was the wildest panic, but so far as can be ascertained only two lives were lost.——Numerous attacks of cholera still occur at Alexandria, but the average daily death rate was, September 10th, reduced to four. The mortality in the provinces is also rapidly diminishing.——King Alfonso, of Spain, has left Vienna and is traveling in Germany. He was received, together with King Milan of Servia, by the Emperor William and the Crown Prince of Germany, at Hamburg last week. While the King of Spain is traveling in Germany and seeking a German alliance, much dissatisfaction, it is reported, is being manifested in Spain. It is feared that a crisis in the ministry will occur upon the return of Alfonso to Madrid.

Earnestness commands the respect of mankind. A wavering, vacillating, dead-and-alive Christian does not get the respect of the Church or the world.

Home Reading.

A BRAVE WOMAN.

Nearly a century ago, when West Virginia, thinly settled and cleared, was a favorite fighting ground of the Indian tribes, there lived near the Kanawha Falls a settler of Dutch extraction, named Van Bibber, a man of some note and distinction in those early times. His homestead stood below the falls; and opposite to it, on the other side of the river, was an overhanging rock of immense size, jutting out about a hundred feet over the seething whirlpool, caused by the falls, and rising to nearly one hundred feet above the water. This rock was once the scene of a remarkable adventure, which exhibits what woman's love will give her courage to achieve for the defense and rescue of those to whom she is united in the tenderest bonds of affection.

Van Bibber was one day returning from an expedition into the dense forest on the opposite side of the river to his home, when he unfortunately crossed the path of a party of Indians returning from some distant fray, and dressed in the full glories of the warpath—paint, feathers, and wampum. A moment more and they were in hot pursuit after him; and the settler, though possessed of great agility, and being a swift runner, found himself unable to gain the bank of the river before the flying steps of the savages had enabled them to double on him, cutting off all approach to the water. He was thus driven to the summit of the overhanging rock, where, by the aid of his rifle, he kept the enemy for a few moments at bay.

He stood up bravely in full view of the savages both above and below, who yelled with triumph at the prospect of his speedy capture. Across the river before him lay his home; and as he looked he saw his wife emerge from the house, startled by the noise, with her babe nestled in her arms. She stood as if petrified with terror and amazement; helpless, as he thought to render assistance. Suddenly, borne upon the light breeze, came to the ear the clear tones of her voice, "Leap into the water and meet me!" And laying her babe on the grass she flew to the little landing, seized the oars, and sprang into the skiff alone. Well for her that her arms were strong, and that so many of their hours had been passed on the sunny river, which flowed with hundred of eddies in its rapid current past the wall of their humble home.

There is no indecision or weakness in the steady firm stroke of the oars which bears her rapidly on her dangerous course. Her husband must be rescued, and there is no human arm but hers to save him. Nerved by love to double exertion, the brave woman steadily nears the middle of the river.

"Drop lower, wife!"

"Lower yet!" and with the last words, Van Bibber sprang from the crag, and descended like an arrow into the water.

With every pulse beating wildly, the devoted wife rested on her oars to see him rise to the surface, while her frail canoe danced like a cork on the top of the swirling waves. Ages seemed to pass in that awful suspense. Had the fall injured him? Had he struck the boulders which lay, as she well knew, in multitudes under the water, carried down from the falls above? Would he never rise? Her eyes tried in vain to penetrate the depths of the water; and, in an agony she swept the canoe still further down the stream. A moment more and his head rose suddenly near her, and all her mind was directed to helping him climb into the shelter of the canoe, amid the shower of arrows and shot that the baffled Indians poured upon their escaping foe.

No word was exchanged between them. Though her husband was rescued, they had not yet reached the shore; and the brave woman saw that, after the perilous leap and the sudden immersion into the ice-cold water, Van Bibber was more dead than alive. Everything depended on her strength being maintained till she could attain the bank; and with a heart that almost stood still with fear, the devoted wife bent once more to the oars with her whole powers of mind and body. God be thanked! She was successful After their desperate adventure the exhausted husband and wife landed on the spot whence she had started on her perilous voyage, where the babe still lay, crowing and laughing in the last rays of the afternoon sun.

Two or three neighbors who had been gathered by the report of the rifles, pulled the canoe to the sands, and helped to lift Van Bibber to his feet. He could not walk, so they laid him on the greensward by his babe; and falling down by his side in her utter exhaustion and thankfulness, the over-excited nerves of the woman found vent in a wild and uncontrolled fit of weeping.

"Just what any other woman would have done," says some young reader, with a little air of surprise and disdain.

Exactly so, my dear. But then, you see, another woman might have cried at the wrong time—before instead of after the event narrated in my story; and then Van Bibber would never have been rescued from his deadly peril, and the baby might never have lived to be a grandfather, and have related the story as I have told it to you. And if you ever go there, they will show you the jutting crag, which is called Van Bibber's Rock, to this day.—*Ex.*

ANNIE'S WAX DOLL.

It was such a lovely doll, with the rosiest cheeks, the dearest red lips, the softest yellow hair, and the loveliest blue eyes that could open and shut.

Little Annie could hardly believe that it was really hers, but she hugged it close and laughed and danced about the room like a crazy child, never letting go her tight hold for a single minute for fear something might happen, either the lovely doll vanish as they do in fairy stories, or fall on the floor and mash its cunning nose or bruise its sweet face, which would be almost as bad.

But I must tell you all about Annie, and how she came to have her beautiful doll. They lived in a little unpainted wooden house with some of the windows broken. They were poor, and "pap" could not always get work, and so they could not have very nice things always, though mother generally managed to keep them neat and comfortable with Nora's help; but you can't think how busy it kept them to work for so many, eleven in all, or nine since little Janey died, and Wash, the big half-brother, came of age and took his money and went off to the "Black Hills."

There were pap, and mother, and Elmer, and Nora, and Johnnie, and Bobby,—you just ought to have seen Bob, he was so short, and chubby, and restless, and funny,—and Ida and Baby Alwilda.

One day, Mrs. Hamilton's baby fell down and bit a hole clear through its tongue, and it hurt dreadfully. It swelled so that she couldn't eat, she couldn't even shut her mouth up tight, and then, of course, the poor little thing got hungry and cross, and Mrs. Hamilton asked Nora's mother to let her come and help her a week.

Nora had never stayed away from home a night in her life, and she wanted to go to school, but she stayed out and went, and washed dishes, and swept floors, and set tables, and pumped water, and ran of errands, and tended the baby all day; but you don't know how many times a day she thought of mother at home, with the house full of work, and no one to "mind the baby," or help keep things straight. It seemed as if she must go home sometimes when she thought of it. It almost seemed as if she could hear her mother say, "Don't stay long, Nora; you know there's lots of work to do," as she so often did when she went for a walk with the little brothers and sisters, or to play with the neighbors' children.

But she kept thinking of the seventy-five cents she would have, all her very own, and how Saturday was Annie's birthday,—little Annie, who was growing so white and thin that it made her think of Janey,—and kept to work, till the baby was just about well, and the week was up. Then she went to Mr. Hamilton's store, and they helped her to pick out what she thought the very prettiest doll that ever was made, and that's just what mother and all of them thought when she carried it home to Annie.

And Nora forgot all about how hard she had worked, and how lonesome she had been away from mother, she was so glad to be at home again helping, and watching Annie, who was the happiest little girl in the world that night, and, as Nora said, "acted just about crazy" all the evening.

THE BREAD-FRUIT TREE.

One of my young friends wishes to know about the Bread-fruit Tree, which he has seen mentioned. He cannot understand how anything like "bread" can grow upon a tree, and would like to know more about it. The Bread-fruit is so called because it answers in the place of bread. It is produced by a tree, a native of the Society Islands and of several other islands in the tropical part of the Pacific Ocean, and is even found upon the main land in some parts of Asia. The tree is closely related to the fig, the mulberry, and especially to the osage-orange. Those of my young friends who have seen the fruit of the osage-orange, not rare in many parts of the West, where there are old hedges of this plant, can have a good idea of the external appearance of the fruit of the bread-fruit tree, by imagining an osage-orange as large as his head, or larger. The osage-orange fruit has seeds surrounded by a dry, fibrous substance; in the bread-fruit there are no seeds, but the whole mass is filled with a starchy pulpy matter, which, when roasted, tastes much like new bread. If allowed to become fully ripe, the bread-fruit is not esteemed, but when full grown, and before it is ripe, it is gathered for use.

The natives prepare it by making stones very hot; a hole having been dug in the ground, the hot stones are placed in the bottom: large leaves of the banana, or plantain, are placed on the stones; upon these are laid the bread-fruits, usually quartered and a woody core removed. Other leaves are placed over the fruit, and the hole filled up with earth. The heat of the stones will, in a few hours, completely cook the bread-fruit; the oven is then carefully opened, and it is removed for use.

In tropical climates the people require little animal food. They live almost entirely upon fruits, etc. The bread-fruit affords an abundant supply during eight or nine months in the year. It is said that if a native of one of the South Sea Islands plants half a dozen bread-fruit trees, he has made ample provision for all the "bread" that he may eat during his life. So productive and long-lived are the trees.—*American Agriculturalist.*

LOST WILLIE.—A poor boy employed in Scotland to keep sheep was overtaken on the hills by a severe snow-storm. Long and bravely he kept up, and tried to drive his flock toward home by taking note of the landmarks he knew. All in vain; the snow fell fast, and before night all traces of roads and paths were lost, and poor Willie found himself alone in the hills with his sheep.

As the night wore on the fatal drowsiness began to creep over him, beyond his power to resist, and without a scrap of shelter, he lay himself down among his sheep to sleep and die, for he was sure he would never more awake on earth. With a smothered prayer for help he fell asleep, and as he lay there, more sheep came and huddled around him. Strange, indeed, as it may seem, the warmth from their bodies kept him from being frozen to death. A party from home went in search of him, and they found him surrounded by a dozen old sheep, whose instinct had saved his life. In keeping themselves warm they had kept warmth and life in him. And he lived long to tell this anecdote of his boyhood's peril when lost on the wild northern hillside.

TAUGHT TO LIE.—A boy of twelve years of age, who seemed disposed to emulate the character of George Washington, in one respect at least, was brought up before the police magistrate at Jefferson Market Court recently. His mother had placed him as a servant with a lady at Long Branch, and he ran away. On being arraigned, the justice asked:

"Did not the lady treat you well?" "Yes, sir" the boy replied. "Did she give you a good home?" "Yes, sir." "Then why did you not stop with her?" "Because she made me tell lies?" "Tell lies!" said the surprised justice. "How did she make you tell lies?" "When people called to see her she made me say to them that she was not at home when she was at home," replied the little fellow.

The boy was sent to the Juvenile Asylum, but nothing was done to the lady who had taught him to tell the fashionable lie.—*Observer.*

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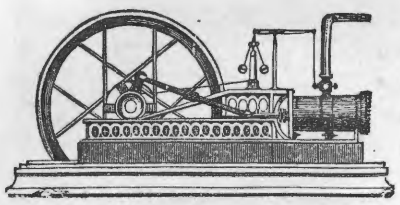

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A WOMAN'S EXPERIENCE.

What a Lady of Great Prominence Has to Say About Her Sex.

(*Boston Globe.*)

On a recent trip by a representative of this paper to the city of Haverhill, Mass., a most important incident occurred, which cannot fail to be of the greatest interest to all, and especially to our lady readers. The newspaper man met a lady a trifle past middle age with luxurious white hair that contrasted strikingly with piercing black eyes. She possessed a straight, full habit, womanly, but commanding, combined with manners wholly lady-like, and yet pronounced. Any acute judge of human nature could see at once that he was in the presence of an unusual personage—one destined to accomplish more than most of her sex, and to exert an influence far reaching in its power. This lady was Mrs. M. W. Wingate. Almost from childhood she has taken a special interest in the bodily troubles of her sex and has probably been more successful in relieving suffering and saving lives than any other woman in America. Indeed, seems to have been to women what Florence Nightengale and Dorothy Dix were to the suffering soldier. The instances of women who were in the greatest agony and apparently beyond the reach of human aid, that she has restored to health and happiness, are almost innumerable, and it was only natural that the scribe should become specially interested and wish to converse with her more in detail.

"How long have you been engaged in the practice of medicine Mrs. Wingate?"

"For more that 25 years."

"A long time certainly. How did you happen to enter the field at that early day when women in the professions were specially frowned down upon?"

"I think I must have inherited a taste from my Father Professor J. C. Wood, of Harvard college. He was eminent in the profession, a hard worker and equally earnest in his recreations. He hunted considerably and I remember when only nine years old I used to dissect the birds and animals he had killed. I felt infatuated with medical science, even then and the infatuation has continued up to the present time."

"And did you begin your studies so early in life?"

"I can hardly say when I began, for I can not remember when I did not read medical literature. You would scarcely believe it, but I was a slender girl and did not weigh over 120 pounds but I used to sit up night after night until 2 o'clock in the morning poring over my studies and never dreaming of the flight of time. It seemed as though calls for my attendance on the sick always came unsolicited. I certainly cannot fix the date when I first began practicing. Of course most of my patients were women, and the natural sympathy I felt for my sex has increased during all these years where I have been brought so closely in contact with them and have learned to anticipate their needs and sympathize with their suffering. After the opening of the Boston Medical College I appeared before the faculty; passed examination and received a diploma. I had practiced for years previous to that time but thought it desirable to receive another diploma, which I did without any effort."

"Your experience with the many and serious diseases of women having been so extensive must also be valuable? Can you give me some facts regarding them?"

"I find that woman seems born to suffering, and where she avoids it, it is by reason of some care on her part or owing to some special renewing power. It is true some women go through life without unusual suffering, but they are none the less in danger, for there are critical periods all along their pathway when the utmost precaution is required. The innumerable complaints called female weaknesses; the irregularities of life and changes of the system all indicate the perils which hang over every woman's career, and which, unless attended to, may result disastrously."

"But is there no way by which these terrible troubles can be avoided?"

"That has been the problem for years. The habits of life and the demands of fashion are clearly at war with the health of women. I have been, perhaps unusually successful in my treatment of their troubles, but there have been many cases that seemed specially stubborn. I recall one in particular. I had exhausted all the usual expedients and the results were not satisfactory. I became worried over the case and really did not know what to do, but finally thought I would try something out of the usual line. I had heard a certain remedy recommended very highly and so I procured some and made a chemical analysis of it. I found it was perfectly pure, and that the ingredients were unusually valuable. So I began giving it to my patient, changing it, however, into a bottle of my own. To my great joy it seemed to have an almost immediate effect and a complete cure was the result. Since then I have used it constantly in my practice and have cured every form of female weakness, as well as displacements, dropsical tumors, cellu dropsy and all such troubles. I have also used it with the best of results in cases of pregnancy and gestation. Indeed I have found it of untold value and benefit.

"Have you any objection to giving me the name of this remedy of which you speak?"

"None whatever. It is Warner's Safe Kidney and Liver Cure."

"Why, that is a proprietary medicine!"

"Certainly, but what of that? I have but one end in view in the treatment of my patients namely—their restoration to health. In the accomplishment of this end I prescribe what I believe to be beneficial, no matter what the professional consequences may be."

"I notice in the New York papers that Doctors Hammond, Agnew and other prominent physicians are taking a similar stand, Mrs. Wingate."

"Yes, and all independent thinkers in the profession are bound to do so. I am, however, on the best of terms with my professional brethren as you can see," and the lady produced a beautiful gold medal mounted in the form of a badge which had been presented her by the medical society, known as the Ensign of the Humble Family, of which she is a prominent member. After examining it closely, the reporter remarked that the medical profession evidently were proud of what she had done, as she might well be in the possession of such a medal.

"I am proud of that" she replied, "and I was also pleased a short time since to receive an offer at a large salary to take the professorship in the new medical college at Walla Walla, on the Pacific coast. I do not know how they heard of me out there, but I was obliged to decline their offer."

"And so, in your experience with the diseases of women, you have found success, and that Warner's Safe Cure has been a most efficient remedy."

"Yes, I have had unusual success and the remedy of which you speak has been proven of great benefit. There are, however, some base imitations of it to be found in the market; these are bad and should be avoided, but the genuine remedy is one of the very best."

"And has not the practice of your profession injured your health?"

"No, I am better now than ever before in my life. I froze my limbs last Winter, while riding one cold night to see a patient and was obliged to remain indoors for over two months. Otherwise I am healthy, as you can see by looking at me."

"And may I publish this interview, Mrs. Wingate?"

"Yes. If what I have told you should be the means of assisting any women who may be suffering, I shall be perfectly willing to have it published."

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October 3, 1883.

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Good Ordinary	8½
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GINSENG	1 50 to 1 65
BEESWAX—Choice	3
DRIED FRUIT—Apples	4
Peaches, halves	4
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RAGS—Well assorted	1¾
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HIDES—Dry Flint	15 to 16
Dry Salted	11 to 13
Green Salted	7½ to 8
WOOL—Tub Washed	32 to 34
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FLOUR—Superfine	4 25
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BACON—Clear Rib Sides	11¾
Shoulders	8
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HAMS—"C. C. C."	13 to 13½
COUNTRY MEAT—Shoulder	8
Clear Sides	10
Hams	11
Lard, from wagon	11½
BULK MEATS—Clear Rib Sides	10¼
Clear Sides	11¼
Shoulders	9½
WHOLESALE GROCERIES.	
SUGAR—New Orleans (kettle) per bbl	7¼ to 8
Yellow Clarified	8½ to 9
White Clarified	9 to 9¼
Granulated	9¾ to 10
Crushed and powdered	10½
A Coffee	9¾ to 10
MOLASSES—New Orleans	45 to 58
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10¾ to 11
Common Rio	8¾ to 9½
NAILS—10d	3 75
Horse shoes	5 00
SALT—Seven bushel barrels on cars	1 89
5½ bushel bbl	1 40
LEATHER—Oak Sole	35 to 40
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SEEDS—Herd's Grass	1 00 to
Blue Grass	1 00 to 1 15
Clover	
Timothy	2 25 to 2 50
Orchard Grass	1 40 to 1 20
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TOBACCO.	
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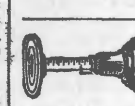

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NON-RESIDENT NOTICE.

(Circuit Court, September Rules, 1883.

Joe C. McGhie vs. Ida McGhie

In this cause, it appearing to the Clerk, from the bill, that the defendant is a non-resident of the State of Tennessee, so that the ordinary process of law cannot be served upon her, therefore orders that publication be made in the GOSPEL ADVOCATE, a newspaper published at Nashville, Tennessee, once a week, for four consecutive weeks, requiring the said defendant. Ida McGhie, to appear at the courthouse, in the city of Nashville, on the fourth Monday, being the 22nd day of October, 1883, then and there to plead, answer or demur to complainants bill, or the same will be taken for confessed, and the cause set for hearing ex parte.

Witness. J. E. ALDRICH, Clerk.
By H. C. Hudson, D. C.

FORD REDDICK, Sol.

NON-RESIDENT NOTICE.

(In Circuit Court, Sept. Rules, 1883.)

Fannie Early vs. S. P. Early.

In this cause it appearing to the Clerk from the bill, that the defendant is a non-resident of the State of Tennessee, so that the ordinary process of law cannot be served upon him, orders. that publication be made in the GOSPEL ADVOCATE, a newspaper published in Nashville, Tennessee, once a week, for four consecutive weeks, requiring the said defendant, S. P. Early, to appear at the courthouse, in the city of Nashville, on the fourth Monday, it being the 22nd day of October, then and there to plead, answer or demur to complainants bill, or the same will be taken for confessed and the cause set for hearing ex-parte.

J. E. ALDRICH, Clerk,
By H. C, Hudson, D. C.

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EDITORS:

D. LIPSCOMB, E. G. SEWELL.

Psalm 139.

O God, thine eye all-seeing
Watches and knows my way;
To thee my inmost being
Stands open day by day;
My sitting, my uprising,
Are ever in thy sight,
And vain is my disguising
Beneath the shades of night.

If thy pure precepts scorning,
I haste afar to flee,
If on the wings of morning
I seek the utmost sea;
Up to the heavens ascending;
Hiding in depths below;
Still on my steps attending,
Thou watchest where I go.

From thee, the all-discerning,
Where can frail mortals hide?
Where, from thy presence turning,
Shall guilty souls abide?
Before me and behind me
Thy form is ever nigh,
In darkness thou dost find me,
As in the noon-day sky.

Search me, O God, and know me,
Try me and know my heart;
My inward evil show me,
And bid my sin depart;
Still watch and walk beside me,
Lest from thy truth I stray,
And let thy right hand guide me
The everlasting way. —*Watchman.*

WHY DON'T THEY DO WHAT THEY SAY?

Some days ago we saw a preacher take a glass of water in one hand, and a little of the water in the other, and place the hand with the water in it upon the head of a lady, and say, I baptize you, etc., and yet all he did was to place his hand, with a little water in it, upon her forehead. Had he done what he said he would do, he would have put her under the water, would have buried her, as that is just what the word baptize means, as defined by Paul in sixth of Romans and second of Col. In the action called baptism, the individual is to be handled, and not the water. In the revised version, in the margin, John is made to say, "I baptize you in water." By this reading, John put the person *in* water, not water upon the person. John did just what he said, he baptized, buried the people in the river Jordan, raising them out again. This man changed the divine order, handling the water instead of the person, and what he did, could in no sense be called a burial. Hence he did not do as was done with Paul and the Romans, for in their baptism they were buried. Surely people are easily satisfied, when they receive what the above named lady did for baptism. E. G. S.

It is not calumny or treachery that does the largest sum of mischief in the world; they are continually crushed, and are felt only in being conquered. But if the glistening and softly-spoken lie; the amiable fallacy; the patriotic lie of the historian, the provident lie of the politician, the zealous lie of the partisan, the merciful lie of the friend, and careless lie of each man to himself, that casts that black mystery over humanity, through which every man who pierces we thank, as we would thank one who dug through a well in a desert.—*Ruskin.*

In spite of my change of life I retained that indescribable something which always distinguishes the gentleman—that something which dwells in a man's air and deportment, and not in his clothes, and which is as difficult for a gentleman to put off as for a vulgar fellow to put on.—*Irving.*

A DIALOGUE OVERHEARD BY GRUBBER BETWEEN TWO MINISTERS.

ABRAHAMIC COVENANT UNLIMITED.

C. Please give me chapter and verse; for I love my children, and want them to have all of the benefits of God's covenant to which they are entitled.

M. I will do so. God said to Abraham: "And I will establish my covenant between me and thee, and thy seed after thee, in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." (Gen. xvii: 7.) Is *everlasting* limited, or unlimited?

C. Pshaw! Everlasting in that passage just means *for ages*, and all of that covenant was done away at Pentecost.

M. In the Old Testament, when the word "everlasting" is used in reference to the Abrahamic covenant, it just means "till Pentecost," does it?

C. W-e-l-l, I suppose it does.

M. I will give you another case. Of the rainbow covenant, God said to Noah: "And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." (Gen. ix: 16.) Do you think the rainbow covenant was limited?

C. Of course not. All agree that it was unlimited. We are under the rainbow covenant now.

M. If the correctness of your theory depended on your proving the rainbow covenant to be limited, could you not as easily prove it from the Bible as you could that the Abrahamic covenant was limited?

C. W-e-l-l, I don't know.

M. Suppose we take another passage. "He hath remembered his covenant forever, the word which he commanded to a thousand generations; which covenant he made with Abraham and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan." (Ps. cv: 8–11.) Observe: (1) This was the covenant God made with Abraham; (2) God commanded it to a *thousand generations;* (3) God obligated himself to maintain it with "his oath unto Isaac;" (4) he *confirmed* it unto Jacob for a *law*, and to Israel for an *everlasting* covenant; (5) in confirmation he gave them the land of Canaan. Does that not make it very plain?

C. It may seem so to you, but I think it all ended on the day of Pentecost.

M. If it did, what becomes of God's word and oath, for he *said* and *swore* that it should stand to a *thousand* generations; and Matthew says: "So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations." (Matt. i: 17.) Let us say that from the birth of Christ till the day of Pentecost was one generation, and how many generations have we?

C. Forty-three.

M. The covenant that God swore should last to a *thousand* generations you say ended with *forty-three* generations; or, in plain words, God made a mistake of *nine hundred and fifty-seven generations*. That is quite a mistake in a matter of such moment. Don't you think it possible you may be mistaken?

C. W-e-l-l, of course—I—well, my head seems to be wool-gathering again. It really looks like you have very nearly sustained your proposition; and if you could give me a passage or two from the New Testament, I do not see how I could resist any longer.

M. I will do so. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. iii: 29.) All of a man's seed belong to his family, but the seed spoken of here is any one who belongs to Christ. That is, all Christians are the seed of Abraham, and heirs according to *the promise* made to Abraham. So you see, all who belong to the family, or Church, of Christ belong to the same family, or Church, to which Abraham belonged, and are called his seed; hence, Abraham is called "the father of us all." (Rom. iv: 16.) And it is also stated that "the promise that he should be the heir of the world was not to Abraham, or to his seed through the law, but through the righteousness of faith." (Rom. vi: 13.) To be the children of Abraham, we only have to "walk in the steps of that faith of our father Abraham." (Rom. iv: 12.) Not in the steps of some other faith, but the *same faith* that Abraham had. So Paul says, "Now we, brethren, as Isaac was, are the children of promise." (Gal. iv: 28.)

C. If you could give me one passage from the Acts, I would be compelled to give up my theory.

M. "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." (Acts iii: 25.) This was the language of Peter, and was spoken after the day of Pentecost; yet he tells the people that they are the children of the covenant that God made with Abraham. Peter was the speaker on the day of Pentecost, and if a "new Church" was organized on that day under a new covenant, he certainly knew it; and does it not seem strange that he would tell the people they were still under the Abrahamic covenant?

C. It does seem so.

M. Can you show where God ever made a covenant with his people, and did not include children?

C. I do not remember any such covenant just now.

M. Will you, then, have your children brought into covenant relation with God by baptism?

C. I will, provided I cannot find Scripture to overturn your theory. Give me one week to examine all the texts you have used, and see what Scripture I can find in support of the "new Church" theory, and I will report to you.

M. Please allow me to give you a few more points to consider. If God is the author of infant membership under the Abrahamic covenant, and that covenant was unlimited, does it not follow that infant membership is unlimited, unless God made some provision in the covenant for leaving them out at the expiration of a given time?

C. It does seem so.

M. If we leave them out without God's authority, are we not trying to destroy the visible Church of God?

C. It looks that way to me.

M. I showed you that the Church on earth and in heaven is one family. (Eph. iii: 15.) Now, I have shown you that the family, or Church, in Abraham's day had children in it; and that you admit. Also, you admit that the family in heaven has children in it. So, you see, children had a right to membership in the Church of God in the past, and they have a right to membership in the future. Now, does it not seem strange and inconsistent that any one should exclude them in the present?

C. That does look very strange.

M. Can you think of any objection to infant membership now that would not have been an objection in Abraham's day?

C. I do not think of any now.

M. Do you believe that God loves your children as well as he loved the children of Abraham?

C. I see no reason why he should not. He is no respecter of persons.

M. Do you think your children can do better without the benefits of God's covenant than Abraham's children could have done?

C. I suppose not; but I cannot see what good it would do to baptize them before they know what it is for.

M. Do you suppose Abraham's eight days old babies knew what they were circumcised for?

C. Of course not.

M. If Abraham had entertained your views of infant membership when God commanded him (Gen. xvii: 9–14) to give his infants the "token" of his covenant, don't you think he would have said: "Lord, I cannot see what good that will do; and if I were to do it, I am afraid the little things might cry; and besides, I am afraid when they grow to manhood they will be dissatisfied with it, and that would be awful. Lord, it looks so foolish to me, I cannot do it?"

C. W-e-l-l, I—I wish to study the matter one week, and then I will give you my conclusion.

M. Very well; be sure to study closely all the points I have given you. Here is a manuscript which contains all I have given you, and several more. It will assist you in getting up the points in order.—*Theological Grub-Ax.*

In the new covenant all were to be voluntary members, and, voluntarily, take upon themselves the obligations of the covenant.

Jesus Christ was the mediator of this new covenant as Moses was of the old. The Holy Spirit to the Hebrews, says, "Christ is the mediator of a better covenant, based on better promises." The old covenant, of which Moses was the mediator, was based on the promise of Canaan, as an inheritance. The new covenant, with Christ as mediator, was based on the better promise, "In thy seed, shall all the nations of the earth be blessed." Moses was a type of Christ, Judaism an earthly pattern of Christianity. The fleshly birth a type of the Spiritual, earthly Canaan a type of the heavenly.

Read Hebrews ix: 19: "The first covenant was dedicated with blood of goats and calves. In that tabernacle of the first covenant, was the ark of the covenant wherein was the golden pot that had manna, Aaron's rod that budded, and the tables of the covenant." The tables of the covenant were the two stones, on which the ten commandments were written. In the twenty-third verse, he says "it was necessary that the patterns of things in the heavens should be purified with these," (blood of goats and calves), but the heavenly with better things," (the blood of Christ.) In the x: 1, he says, "the two having a shadow of good things to come, not the express image cannot make the comer thereto perfect."

This fleshly kingdom was entered by a fleshly birth, but Christ announced, as the first marked contrast with this, "Except a man be born of the Spirit he cannot enter the kingdom of heaven." This is a marked contrast at the beginning. Being born of the Spirit and having the law of God written upon the heart, bear a close relation to each other—cause and effect—means and result.

Speaking further of these two covenants, Judaism and Christianity, says, Hebrew x: 9: "He taketh away the first that he may establish the second,"—verse 19: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he has consecrated for us, through the veil, that is to say his flesh." This indicates, clearly, that the first broken and violated, must be taken out of the way, that the second might be established. Now the first was fleshly and typical, the second was spiritual and eternal. The first was entered by a birth of flesh, the second by a birth of the Spirit. When Christ came, the same trouble existed in the mind of the Jews that exists in the minds of Mr. Nichols and his endorsers. They regarded this temporal, typical order of Judaism, which had been introduced on account of the transgression of the children of Israel, and of their incapacity to enter into the better covenant, to educate them and lead them to Christ, the mediator of the new and better covenant, as a finality, a perfection, as the end, and not the type.

The intelligent Jews saw differently, they accepted Christ as the end to which the whole Jewish scheme pointed, while others persecuted Christ and Paul, as taking away their service, their sanctuary, and as changing the laws and customs of the fathers. Hence, Paul could say, "And now I stand and am judged for the hope of the promise made of God unto our fathers, unto which promise our twelve tribes, coming instantly day and night, hope to come; for which hope's sake I am persecuted of the Jews." The twelve tribes here spoken of, hope, and are striving, to come to the promise of God made to the fathers, that in Christ all nations shall be blessed, while the Jews thinking, like Mr. Nichols and his endorsers, that the fleshly birth is sufficient, and the covenant of Judaism, a finality and eternal, persecuted Paul.

But this new covenant, based on the better promise, was not in force until the mediator of it came. The first covenant was not in force until Moses led the children of Israel out of Egypt into the promised land. The better covenant was not in force until Christ's blood was shed; Hebrews x: 19: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having a high-priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

This clearly shows the new covenant was not dedicated until Christ's flesh was rent—until his blood was shed. Not only is this true, but the promise to bless all nations in the seed of Abraham never became a covenant until Christ came as man, to enter into the covenant in behalf of man. He was the only man that ever lived who could enter into and perform the full obligations of that covenant. It was always called a promise, except, perhaps, prophetically once, until Christ came, it is then called a covenant; for it never became a covenant before.

Acts iii: 25: Peter says, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the nations of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent to bless you, in turning every one of you from his iniquities." This shows plainly that this covenant was first opened to these people—Jews—children of the prophets, and of the covenant by Christ, after the resurrection, in turning them away from their sins. Now those who have been educated, by Judaism, up to receive him, may, for the first time, become participants in this new covenant, based on better promises; ministered by the Son of God as the mediator.

But the covenants were all made with the Jews. This is so, because they were the only people striving to serve God. But the first covenant embraced only Jews of the fleshly birth, and was made to educate them up to receive him who would administer the second. The second made with Abraham embraced all nations through his seed, and was voluntarily entered into, through faith in Christ. When the Jews refused to believe in Christ they were broken off as participants in the covenant, and the believing Gentiles graffed in. Thus clearly was indicated the change from relation by fleshly birth, to that by a Spiritual birth, through faith.

From the beginning the Jews, who would be taught of God, learned to look forward to a change from the fleshly to a Spiritual kingdom. The first promise to Abraham was "in thy seed all the nations of the earth shall be blessed," all Jews who had spiritual discernment saw lead out of narrow fleshly Judaism to a system that embraced humanity. But before this could be done a complete change in the order of things must be made. Under Judaism no provision for blessing the nations—not Jews—was or could be made. Individuals might become Jews and, so, secure the blessing, but all blessings came to them as Jews.

D. L.

ALABAMA NOTES.

A matter of some interest to me occurred here to-day,—the organization of a Missionary Baptist church of Jesus Christ. I was curious to know just how the thing was done, and therefore repaired to the spot. It being the Presbyterian house, new and unfinished, and its pastor in bed from a broken leg, offered a good opportunity for the performance. It appeared in every way acceptable, though in every way at war in point of faith and practice. I wondered what could be the cause of this fraternal feeling. But I will not take time here to account for it. It might be because of the presence of a common enemy; I mean those who advocate the Bible alone doctrine against all human creeds and parties.

However, the time came and the preacher announced the object to be "to organize a church of Christ," and then prayer was offered in the same terms, Church of Christ, when I began to think well of them, and lo! presently out came a little book said to be the articles of faith of the Mussel Shoals Association, when a vote was taken on it as to whether it should be taken as their rule of faith, and it was accepted. Then the name "Church of Christ" was lost sight of, and the name "Baptist Church of Jesus Christ" was adopted, and then concluded with the hymn, "How firm a foundation is laid in his word" for their faith.

Now, the strangeness of all this to me, is, that these people are sensible people, and could not be persuaded to use language so loosely on any other subject, as on this, the departure in language from that of the Holy Spirit, 1 (Cor. 2.) words which the Spirit teacheth, opens a door for all kinds of heresies; for if one party can depart from pure speech, so may another, and this latitude is interminable. So instead of Christians setting good examples, they justify bad ones. Look at the aged father and mother putting forged words into the children's mouths, made venerable by their use of them.

So that tradition comes down from one generation to another, with all of its train of evils as a legacy to the heirs. Now, the Bible was not once appealed to for examples; but the document called the "Mussel Shoals Articles of Faith," was the one voted in, and thereby admitting that it was not the faith of the Bible; for they could neither vote that in nor out. They voted in what could neither save them to believe it, nor damn them, or any one else, to disbelieve it. Mere child's play. And this display of things is called religion in the blaze of the nineteenth century. Then a few remarks from the preacher to let them know that they were born from above, as in third chapter of John, born of Spirit, taking care not to name water, lest it might be troublesome to manage. No doubt he gave them due notice that a man could not belong to the church without being baptized. I thought that this militated against him as much as the articles above mentioned; for if baptism be a non-essential, then the church is the same, for non-essentials do not make essentials; and if the church is the fullness of him that fills all in all, where is the room of a regenerated man outside of the church? I regret that the Bible is so much abused, especially by those I love; but I have done all I know how to do, and will close for the present.

J. T. Wood.

Hartselle, Ala.

If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work, his life is a happy one.—*Ruskin.*

WEST TENNESSEE NOTES.

CONDUCTED BY H. C. BOOTH, BELL'S DEPOT, TENN., TO WHOM ALL COMMUNICATIONS INTENDED FOR THIS DEPARTMENT SHOULD BE SENT.

THE FALSE LIFE AND THE TRUE.

A. R. KENDRICK.

Life's tears are often very sad,
And young hearts often broke with pain,
Because the soul with visions mad,
Has never, never reached its gain.

Ah, little reaches mortal hands,
When mortal heart its passion gives,
To reap the goal of fairy lands
That but in fancy seldom lives.

And when bright youth has passed its hour,
And dies the hope that's been its stay,
The bravest heart will sometimes cower,
And sink in pitied life away.

He feels too proud for plowman's fame,
She feels too proud for woman's part;
He chooses wreck and drunkard's shame,
And she a hopeless, broken heart.

Then choose, my friend, the real life,
Which God demands of every one;
For though it has its toil and strife,
When they are done the goal is won.

QUERY.

Dear Bro. Booth: Please explain how it is that "There hath not risen a greater than John the Baptist," and at the same time "He that is least in the kingdom of heaven is greater than he." Matt. xi: 11. By doing this, you will oblige a sister in Christ.—[M. J. Ethrage, McNairy Station, Tenn.

Luke vii: 28, says: "There is not a greater prophet (teacher) than John the Baptist: but he that is least (prophet) in the kingdom of God is greater than he."

1. It cannot be in holiness to God that the least in the kingdom of heaven, the church, is greater than John the Baptist. We have no evidence that any one was more devoted to God than John the Baptist.

2. It must have been in the difference of their ministry. The prophets prophesied the coming of Christ. John showed that Christ was among them. The preachers of the gospel showed that Christ had suffered, and had arisen from the grave, and had "brought life and immortality to light through the gospel." Who is greater than he who brings directly to us the bread of life?

DEATHS.

Died, Dr. I. A. Nunn, of Chestnut Bluff, Tenn., on the 27th of September, 1883. I have been told that he was the largest tax-payer in Crockett county, and I knew him to be the poor man's friend.

Died, Coral Almquest, the son of Mr. C. and Sister Almquest, of Bell's Depot, Tenn., on the 12th day of September, 1883. He was four years and twenty-one days of age when he died. His affliction was supposed to be congestion of the brain. He was the most remarkable child I ever saw. During his several days' affliction he was not known to fret in the least. He suffered greatly of thirst, and constantly called for water, of which he was denied, and at which he did not fret. After his meals he would say, "Thank God for what us eat." He would sometimes say, "Ma, Beulah (that is his little sister) has not thanked God for what her eat." His mother says, "He thanked God for everything he received; he never retired at night without saying his prayers, and died with a smile on his face. All of this is the result of training. Sister Almquest, although a hard laboring woman, gives due attention to the religious education of her children.

"This lovely bud, so young and fair,
Called home by early doom,
Just came to show how sweet a flower
In Paradise would bloom."

EDITORIAL NOTES.

Those who would be happy must take an account of their time.

"Better is little with the fear of the Lord, than great treasure and trouble therewith."

Dr. C. T. Love, of Humboldt, Tenn., says: "Every religious emotion or feeling is the result of the truth of God's word on the judgment or understanding of man."

A few days ago I spent several happy hours with Bro. H. H. Fife, who has for many years been a faithful teaching elder in the church of God at Alamo. His health is so bad that he seldom meets with the brethren in worship.

Bro. E. M. Allen sent me an article, headed, "The Law of Christian Growth," which was published in the GOSPEL ADVOCATE, No. 39. He will please let me know his postoffice address, as I could not make it out in his letter written to me.

In West Tennessee there are nineteen counties, 458,623 inhabitants, sixty-three Christian churches, five of which are of the colored people, about four thousand communicants, and between twenty and twenty-three preachers. "The harvest truly is plenteous, but the laborers are few: pray ye therefore the lord of the harvest, that he will send forth laborers into his haryest."

DEBATE.

Brethren L. & S.: I will try and give you a short sketch of the debate between Bro. Reynolds, disciple of Christ, and Bro. Moore, a Baptist.

As I told you before, the ancient gospel has not been preached in this neighborhood till recently, and, as a matter of course, is making rapid headway. The Baptists have had unlimited sway, and therefore could not brook opposition by an humble disciple of Christ. Bro. Reynolds preached under brush arbors, hastily devised, in school, log cabins, in gin houses, and, in fact, anywhere he could get an audience. By his indomitable perseverance the cause of Christ is taking rapid strides, and, as a consequence, three or four congregations are in embryo, where there were none before. One has built a nice, neat house, and one or two others have their subscription about completed for building others.

And all this done, you can tell Bro. McQuiddy, by a poor man, a man with a large family of little children to support. He works with his hands for a living, and does not receive a dollar unless it is given to him, occasionally, by some good brother. We have a plan on foot to send him out as an evangelist another year.

At one of Bro. Reynolds' appointments, Bro. Moore being in attendance, attacked Bro. Reynolds' position. Some of Moore's brethren had told him, so I learn, that if he did not refute some things which Reynolds condemned, and they, Baptists, approved as doctrine, they would leave the Baptists and join the church of Christ. Now you have the gist of the cause of this debate. The time and place was appointed. They met. Bro. Moore excused himself in consequence of hoarseness. Not to entirely disappoint the large, expectant audience, a sermon was appointed for Reynolds in A. M., and one for Moore's brother, who was also a Baptist preacher, for P. M.

Bro. Reynolds preached a short doctrinal discourse, refraining to touch the propositions as much as possible. After dinner Bro. Moore's brother preached, followed by Bro. Moore himself, in a long discourse, after refusing to debate because of hoarseness, in which they both, when there was no chance of reply by Bro. Reynolds, discussed the proposition entire; the preceding Bro. Moore using some very harsh sayings, such as false doctrine, impostor, and so on.

Time was again appointed, to meet in one month. During the interval—only two days before they were to meet—Moore goes to Renolds and tells him he had heard things concerning his ministerial character, which, if true, would force him to decline again. He (Moore) would not "belittle" himself by debating with him. Though we had only two days to see parties from whom he received his information, (the charge was that he, Reynolds, was not recognized by his own brethren as a preacher, and they were not willing to risk the cause in his hands,) we *did* see them, and totally refuted all such charges. The die was then cast, and he had to face his doom.

Bro. Reynolds was punctually at his place when the time came, nine o'clock. Bro. Moore made his appearance between one and two o'clock. Proposition: "The Baptist church is *the* church of Christ." Moore affirms; Reynolds denies.

Moore started off by saying that he was legally, lawfully, and righteously born Richard Moore. His proof was that his parents were legally married, and their name was Moore. When, at a certain time, he was legally and righteously born a Baptist, the second birth. He never gave a single passage of Scripture to prove his proposition, only that the law and the prophets were till John. He became so badly confused after Bro. Reynolds' speech that he even quoted Scripture wrongly. He had it born of Spirit and water, and made a text speech of it that way, and when Reynolds corrected him on that he had to see the passage to be convinced.

Bro. Reynolds tried to draw him out on the mode of taking in members by experience, and by voting, and called for the resemblance, in that respect, to the church of Christ. Bro. Reynolds also mentioned the mourner's bench system, close communion, as well as other things held to and practiced by Baptists, for which there was no Scripture, and therefore not practiced by the primitive church of Christ. These several points Moore did not deign to notice, only to say when inspiration ceased common sense set in. Bro. Reynolds was ready with Scripture proofs to meet him on all of his points, and to refute them.

The next day Bro. Moore and the leading Baptist members did not make their appearance at all. Bro. Reynolds waited till about noon. Then he took up the next proposition—"Baptism administered to a penitent believer was for the remission of sins"—to discuss it anyhow. We were at the Baptists' house, and they closed their doors on us, when Reynolds took the public road. But the Baptists disturbed him to that extent he had to desist. And that was the finale of the debate. Howbeit there was much good done in the cause of Christ; some of the Baptist brethren signifying they were convinced.

Bro. Reynolds the next day commenced a protracted meeting of three days, about two miles from there, and made six additions,—five by baptism, one from the Baptists; and several more Baptists expecting to join. So the good work goes on.

OLLIE.

Haywood, Alabama.

WAYSIDE JOTTINGS.

A man decides to build a mansion, and is desirous that it shall be as beautiful as the art of man can make it. After estimating the probable cost, the first thing is to look whence comes the material. Away down in that swamp are a few men with oxen, a crude wagon, and some utensils, engaged in getting logs; and out of these logs comes the lumber. There is nothing very inviting or dazzling about this scene, yet this work must be done. Your attention is next called to a party of men on the brick-yard, clothed in coarse garments, and covered with mud from head to foot. Out of this raw earth, or rather mud, worked by these rough looking men, he obtains the brick. There is no way of getting this material but by working it out. Down in that valley you see some men, with brawny arm and defiant muscle, engaged in quarrying rock for the foundation. This is very laborious work, but we cannot get this material without picking and blasting it from the solid rock. To the lover of the beautiful, there is nothing very fascinating here. A. ELLMORE.

A hidden light soon becomes dim, and if it be entirely covered up, will expire for want of air. So it is with hidden religion. It must go out. There cannot be a Christian whose light in some aspect does not shine.

TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS TO WHOM ALL CORRESPONDENCE RELATING TO THIS DEPARTMENT MUST BE ADDRESSED.

THE GREATEST FAITH.

"Verily I say unto you, I have not found so great faith, no, not in Israel." Matt. viii: 10.

Jesus declares this man to have the greatest faith that he had found, but we can tell how great it was only by comparing it with the faith of others. These were his apostles who had such faith in Him that they had forsaken all and followed Him—leaving their occupations, had trusted to him for their all. And if you would appreciate the strength of their faith, ask yourself what faith it would take to prompt you to leave your farm, your merchandise or other occupation, and follow another, trusting to him for daily supplies and a recompense for what you have lost. Yet this centurion's faith was greater than theirs.

"There came a certain ruler and worshiped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live." "And, behold a woman which was diseased with an issue of blood twelve years came behind him and touched the hem of his garment: for she said within herself, If I may but touch his garment, I shall be whole." When he came to Martha and Mary as they mourned for Lazarus, each of them said, "Lord, if thou hadst been here my brother had not died." Now in each of these instances great faith is displayed—faith that by the touch of his holy hand the dead would be restored to life. Faith, that by contact only with his garment the disease that had baffled the skill of the best physicians for twelve years, would be instantly stayed. Faith, that where his divine presence dwelt the death angel dare not enter, that on the cottage holding the blessed person of Jesus, this dark angel dare not so much as flap his wing. "Lord, if thou hadst been here my brother had not died." Yet this man has a greater faith than any of these. In what then does the greatness of his faith consist? "Lord, I am not worthy that thou shouldst enter under my roof: but speak the word only and my servant shall be healed." Here is a faith, in the first place, that feels its unworthiness; and such should be the faith of all who expect a blessing from Jesus. But the secret of the greatness and grandeur of his faith is found in the expression, "speak the word only and my servant shall be healed." In all the other instances we have given, the power of Jesus was limited by his personal presence—"Lord, if thou hadst been here," or by physical contact, "Lay thy hand upon her and she shall live," or "If I may but touch his garment." This man gives to Jesus unlimited, uncircumscribed power—believes on him and trusts his word. Herein lies the weakness of faith to-day, men do not believe and trust the word of Christ. They are constantly begging some personal contact with him or his Spirit, as an evidence of their acceptance. Why shall we not believe him when he says, "thou shalt be saved?" It is the man who has faith enough in Jesus to believe his word, trust his promises and obey his commands, that has the "great faith," and the faith that will save.

Mooresville, Texas. C. W. SEWELL, JR.

"Would like to secure a position in some town, or take charge of two or three churches close together in the country."

This style of preachers advertising for "positions" seems to be growing rapidly in favor with those who claim to adhere to the precepts and examples of the New Testament. The writer has industriously, but in vain, searched the record to find either precept or example for this practice. These advertisements are becoming quite frequent, even in papers that claim to stand for the old ways; as these auctioneering articles are spread upon their pages without any words of endorsement or disapproval, how are all readers to know in what light such things are regarded by the editors? It is not conclusive evidence that previous antagonistic allusions to such things, by the editors, will suffice for all time to explain their views; because all honest men are open to conviction and change. The appearance of these place hunting advertisements in the columns of papers that are endeavoring to teach Christianity, without comment upon such articles, is well calculated to create the impression with many readers, that the editors are in sympathy with the practice. "Reproof" in a gentle spirit, it would seem, if given in direct reference to these advertisements, and at the same time that they appear, would have a salutary effect. Not that the writer desires to be officious or captious, but because, brethren, this departure from the primitive practice is just supplanting the Scriptural plan of the church, being taught by its elders.

Only yesterday, I met an elder of a church that claims a membership of three hundred; and he, the only elder too, who told me that he was negotiating with a popular "pastor" to "take charge" of the above mentioned church. He told me that the only hope he had of procuring the services of this "pastor," was to "call louder" than the church that now has him engaged. I inferred from the elder's language, that he had the promise of said "pastor's" services provided the pay would exceed what he is now getting. I asked this elder if he regarded such proceedings as Scriptural. His reply was, "I do not." Yet, he said he must do it in order to get a suitable man. I asked him if it was not his duty to teach the church? He replied that he had not the time. This elder is a good man, but his own admission utterly disqualifies him for the position he is now in.

The caption of this article is the closing sentence of a short article that appeared in the ADVOCATE some time since, and written by a brother who, doubtless, is a good man, desiring to do right. I am truly sorry for him in his afflictions. I hope that his health may soon recover, and that he may be able to "go and preach the gospel," and not attempt such an unscriptural thing as taking charge of "two or three churches." What is the elder's duty? Brethren, at the rate we are now hastening in the direction of "Babylon," how long will it be before we become the most imposing building in her smoky confines?

I have recently had some sectarian relatives to make me a ten days' visit, and as I am taking the *Christian Standard*, they had access to it, and were continually pointing out its leanings in their direction. I do hope, as an humble subscriber of the ADVOCATE, that I will not have occasion to hide it on account of its advertising "pastors" for hire. A. McG—y.

Dear Bro. Poe: This leaves me in Tishoming, I. T. Will preach to-night to the council here; will have Mr. Colbert, a Chickasaw Baptist preacher, to interpret for me. Will make a speech to the council, in the morning, in favor of our Indian Mission having the privilege granted by the council to establish an institution of learning, in the name of the Lord Jesus, to be under the control of the church. The man who wants hard work and little pay, who loves the cause more than money, and who is interested enough in the coming man and woman, the children of our wilder brethren, to make the necessary sacrifice is invited to come over and help us. He must get his consent to "endure hardness as a good soldier." Can we get the man—a single man, to help in this work, beginning about the 1st of January, 1884?

September 12, 1883. R. WALLACE OFFICER.

Here is a wide-open door for missionary work. These people are now ready for the gospel, and while we are paying attention to foreign missions, this should not be overlooked. Bro. Officer and others connected with him in opening this door, have done a noble work. And now we want some young man with knowledge of God's word—one able to preach the gospel in its simplicity and truth; one who has vim in him, and who means work, to volunteer for this field, to teach and preach, and we will try as best we can to have him sustained by voluntary contribution. We think it can be done. Who will volunteer for this service? Send us your address and particulars, etc.

HELP FOR BRO. PENNINGTON.

We have received for Bro. Pennington, to help him in his mission in San Antonio, five dollars from Bro. J. W. Dewees, of Aurora, Texas, and five from Bro. G. D. Harrison, of Longview, and have forwarded same by Postal Order to Bro. P. Who will be next to respond to this call? Bro. Pennington is doing a good work, and is sacrificing much. Let us divide our means with him and thus help to plant the banner of Christ in this Catholic stronghold. Who next?

OUR BIBLE CLASS.

Dear Bro. Poe: You will please answer the following question: "Who was the last prophet under the Jewish dispensation?" It is a question of argument among our brethren. Please answer through the ADVOCATE.—[M. H. Fussell, Dickson, Tenn., September 13, 1883.

John the Baptist. See Matt. xi: 8–11. John was not only a prophet, but more than a prophet. He had the honor of introducing to the world, him of whom all the former prophets had prophesied.

Dear Bro. Poe: I will now try and give a short history of the congregation of disciples worshiping at Antioch, eight miles West of Ennis. This congregation was set in order by Bro. A. C. Borden in August, 1881. At first they met in a vacant house until they put them up a wall (box) and put a floor in it. And they met in that house in that condition for two winters, not even the cracks being stripped. I have met with the brethren at this place when they would shiver with cold around the Lord's table; neither have they failed to meet every Lord's day since the congregation was set in order, except three Lord's days', and it being freezing cold when the house was not stripped; but thank the Lord, he has prospered them. So they have the house in better condition now. Bro. A. C. Borden holds us a meeting every summer, with good success; neither do we promise him what we will give him before he comes. He lives over a hundred miles away. Bro. N. B. Gibbons preaches for us once a month. I am not in the habit of writing for the press, as you will see. May God bless you and yours, and save you in heaven.

Ennis, Ellis Co., Texas. W. H. CRAIG.

Embracing the third and fourth Lord's days in September, I held a meeting with the congregation worshipping at Thornton, Limestone county, which resulted in seven additions, five by baptism, and two took membership. Some three or four were added by baptism and one by letter, at my meeting at this place, prior to this. Thornton Institute is located here, of which Bro. E. C. Chambers is president, and Bro. T. F. Driskill professor. Most of our additions were of their pupils. Brethren in central Texas cannot do better than to send their children here for education. Terms reasonable.—[C. W. Sewell, Mooresville, Texas.

We have had another meeting. Bro. Jackson did the preaching. We had three baptisms, and twenty-one added by relation. Bro. Jackson held a meeting last week about seven or eight miles from here, at a place called Double Oaks. Had four baptisms and four relations. Bro. Minor and his family left us last week. They go to El Paso, thence to Mexico. We are very sorry to part with him and family and pray God will bless him in a strange land.—[Alex T. Odeneal, Denton, Texas.

Bro. Poe: Baptized four on first Lord's day in this month at the Seale school-house, this county. Held a meeting at Loggin's school-house, in San Augustine county, embracing the second Lord's day; had eight additions. I have had fifty-two additions thus far this summer. Bro. Eaves recently had four additions in Shelby county. I have seven protracted meetings yet to hold.—[D. A. Leak, Melrose, September 11, 1883.

Church News.

Bro. W. K. Mask held a meeting of days, recently, in Dickson neighborhood, ten miles west of Corinth, with eleven additions. St. John's school house first of September; six additions. Bro. Mask is doing a good work.—[M. Kendrick, Corinth, Miss.

Bro. Bryant closed the meeting at Hebron with ten additions; at Science Hill with seven. Bro. Bryant is a good preacher; can get the attention of the hearer as quick and as long almost as a big preacher, in fact, the people are getting to believe he is.—[B., LasCasas, Tenn., September 26, 1883.

As a matter of news to the brethren who receive the ADVOCATE, I state that I was in Dickson county, at Nicks' Chapel, on the fourth Lord's day in August. Had nine baptisms, one prior to that making ten; one at Belleview, same county, first Sunday in September. Held a meeting for the brethren at New Lasea, Maury county, including third and fourth Lord's days in September; had seventeen baptisms, and one restored. Had a pleasant time in being with old friends, and seeing new ones. To our Father be all the praise through Christ.—[F. H. Davis, Coopertown, Tenn.

Returned home yesterday from the most interesting meeting I ever attended. Bro. Dixon and myself have been preaching at Cane Creek, Marshall County, Tenn., since Saturday before the third Lord's day in this month. The regular attendance was estimated at about four hundred—sometimes reaching to about six hundred,—behavior and attention was excellent; forty-one added to the church. The youngest of these are nearly sixteen years old. Cane Creek will soon be one of the best working congregations in Tenn. A few years ago they broke bread when the preacher was there, now they break bread every first day of the week; have preaching once a month, and send a preacher to destitute places once a month; besides a good Sunday-school where the Bible is taught. Brethren, live Christianity and the victory is sure.—[T. C. Little, September 28, 1883.

I went to Woodbury, Tenn., on Saturday before the third Lord's day in August; preached that week until Wednesday evening; result, one addition from the Missionary Baptists. On Thursday before the fourth Lord's day in August, I went to Vervilla, Warren county; was with the brethren in a co-operation meeting. We had a good time there. On Tuesday before first Lord's day in September, Bro. R. Brown and myself went into Van Buren county, and preached for the congregation called the Rocky River congregation; preached there until Lord's day, and the people received the word of the Lord with gladness; had to baptize there night and day for awhile. On Wednesday night before second Lord's day in September, we began a meeting at Oak Grove, near McMinnville, Tenn.; preached there until Friday night. On Saturday before the second Lord's day in September, we went in four miles of Woodbury; preached at the Iconium meeting house for the white brethren, and had the presence of three colored brothers and sisters there. On Monday we returned to Woodbury again, and preached there until Wednesday night. On Thursday we left for Murfreesboro, and on Thursday night preached at Henderson Chapel, five miles from Murfreesboro, on the Bradyville pike; preached there Sunday night, and, I am glad to say, had the pleasure of meeting with Bro. J. W. Smith, at Woodbury, on our return. On our trip ten confessed the Savior. We appreciate the kindness of these people. Where the colored brethren had no church, the white brethren opened their doors and bade us welcome.—[R. Keeble, Lieper's Fork, Tenn.

American Triumph at Amsterdam.

The Mason & Hamlin Organ and Piano Company have just received the following cable dispatch from Mr. C. C. Bender, their agent in Holland, now representing them at the World's Exposition at Amsterdam: "*Received Diploma of Honor, the very highest award.*" The Mason & Hamlin cabinet organs were placed in competition at this great exhibition with a large number from the leading makers of Europe and America, and this award is but a continuation of their unbroken series of triumphs at all the great world's exhibitions for the last 16 years. Mason & Hamlin have now won the highest awards at Paris, 1867; Vienna, 1873; Santiago, 1875; Philadelphia, 1876; Paris, 1878; Milan, 1881; and Amsterdam, 1883.—*Boston Journal.*

Pure Speech at Home.

We remember more that our parents told us than of what others, all others perhaps, have told us, and *always will*—hence the language of home should be pure at all times; at all hazards keep this fountain pure, and the divers streams flowing therefrom will be pure, and will enrich and gladden the whole earth. Now, we are all parents and teachers in some measure in the matter of influence. "Therefore, O man, whosoever thou art," if filthiness (in word), foolish talking, or jesting," is any part of thy conversation, break the habit; even at the risk of thy *present* social enjoyment, for "thou art inexcusable," hast "sinned and come short of the glory of God." Let all thy speech be seasoned with gospel salt.—*Selected.*

It used to be the custom to talk over the sermon at home on the Sabbath; and we have known households, fragrant with the peace of God, where the children were all expected to be able to repeat to father and mother "something that the minister had said." And this was in days before the doubtful practice of preaching five or ten-minute sermons to the children, before their elders were served. The children of to-day are not regarded as able to understand what children listened to in former days. Perhaps that is why they are so often left at home.—*Intelligencer.*

I know nothing that more realizes Christ to us than when we read him in one of his own living epistles, when we see his workmanship before us in the heart and habits of a fellow-Christian.—*Dr. Chalmers.*

Disputes between true friends and true lovers are of no consequence; the only dangerous quarrels are between people who do not quite understand each other.

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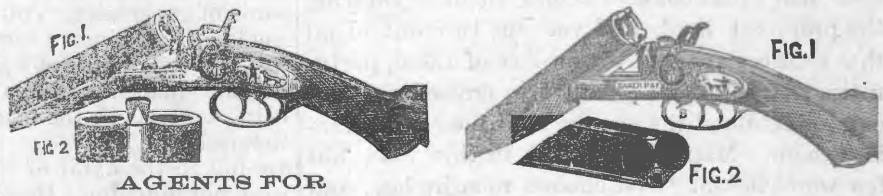

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THE GOSPEL ADVOCATE.

NASHVILLE, TENN., OCTOBER 10, 1883.

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"FOR MANY ARE CALLED, BUT FEW ARE CHOSEN."

Such is the language of Christ, at the end of the parable of the marriage of the king's son. This would indicate that out of the many called by the gospel of Christ, but few will finally be saved. This was true of the Jewish people whom God called out of Egypt. They were all brought safely out from their enemies, conducted safely through the Red Sea, through the open channel, provided for them by the power of God through Moses. They all ate the same spiritual meat, and did all drink the same spiritual drink; but after all this they were nearly all overthrown in the wilderness, and failed to enter the promised land. There were six hundred thousand men that had equal chances before them of entering the promised land, and yet but two out of all that number availed themselves of the opportunities afforded them. Only two crossed the Jordan and entered the goodly land the Lord promised them. Many were called in this case, but few were chosen. God chooses men by law, and only those who comply with the law will be chosen. So it was then. He gave the Jews a law by which all of them might have been chosen, if they had observed that law.

But this they were not willing to do. Their hearts turned back to Egypt and they sinned in various ways, until so many sins were mentioned against them that the Lord said to them, ye shall not inherit the land that I promised. So they had to turn back and wander till their bodies were all wasted in the wilderness except Caleb and Joshua, who alone, of all that vast multitude, were chosen. These two men continued to follow God, and they were permitted to enter in; they only, of all the six hundred thousand called ones, were chosen to enter the milk and honey land. This shows us exactly what is meant by being chosen. It shows that we must submit to God's plan of choosing to the end. It is not enough to start, and become a Christian. Becoming a child of God is but the beginning of the race that must be run, before it can be said that we are chosen in the sense of the above passage. When the Jews were completely delivered from Egypt, they had just simply entered upon the race that was to be run before they could enter the land of promise. And it was after they had fully entered upon this race that they made their terrible failure.

There is, therefore, great danger to the Christian, after having entered upon the narrow way, that through some temptation or other he may turn aside, become involved in sin, lose his interest in the work of the Lord, become overwhelmed in sin, and lose his soul. We need to have our eyes always open, have our lights burning, and be always ready to resist the enemy, that he may flee from us. If we continue faithful through life, we are sure to win, sure to be among the chosen ones that shall enter upon the pleasures of eternal life when this life of trial is over. And according to the word of God, no one need expect to be among the Lord's finally chosen ones upon any other principle. Only those who hold out faithfully to the end of life will be chosen. E. G. S.

FROM NOW TO THE END OF 1884 FOR ONLY $2.00.

As an inducement to persons to subscribe, and for the sake of getting in new subscribers as early as possible, we send the ADVOCATE from the arrival of the names until the end of next year for two dollars. And beginning with No. 43, we will issue an extra number, so as to accommodate all that may send in early, with the numbers from that time to end of this year. Brethren, please show this proposition to others, and we are sure that very many will avail themselves of this offer if it is presented to them. The ADVOCATE has a larger list of subscribers now than ever before, but we are anxious that many more shall read it. We are striving to make it worthy of a large circulation, and we hope our brethren still, as they have done in the past, will aid us in sending the ADVOCATE into many more homes, that other hearts may be cheered and benefitted through its pages. EDITORS.

MEAN PEOPLE.

One of the oddest things in the world is the fact that mean people do not know that they are mean, but cherish a sincere conviction that they are the souls of generosity. You will hear them inveighing loudly against a neighbor who does not come up to the standard of a generous man, and decrying the sin of hoarding and withholding, without being sensible in the least that they condemning themselves. They are usually the people who are not in the habit of self-criticism, and if they were not amusing, they would be the most aggravating class alive. Moreover, they are generally people who are not only willing to receive; but who demand a great deal at the hands of others; yet the example of their friends in giving and lending never seems to strike them as at variance with their own line of conduct, and if by any chance they part with a farthing, it appears to them a more magnanimous act than the founding of a hospital by another. The mean person must be brought to a lively sense of the need before opening her purse; as for beggars, she disapproves of them altogether; they are as pestiferous as the mosquito, in her eyes, and ought to be legislated out of existence.

We do not, however, always find the mean person among the rich; she is quite as likely to be poor; indeed, one of the great disadvantages of poverty is that it often obliges one to seem small, obliges one to think of the candle-ends when one would prefer to think of better things. Money does not make a person mean necessarily, or we should not all be struggling so desperately to obtain it; it ought rather to be a preventive. The disease lies in the disposition of the individual, and it is doubtful if any ulterior circumstances can eradicate it; and while in this view we may easily forgive her, we yet find her vastly inconvenient to deal with. If she is the employer, the mean woman is apt to get as much work from her servants for the least money as possible. On some pretext or other, she detains her seamstress after her regular day's work is over, underpays her wash-woman, or exchanges old duds for clean linen; keeps the servant's fire low, or pays her wages with cast off finery. Sometimes, indeed, it is the servant who gives poor work for liberal payment; sometimes it is the husband who dines sumptuously at his club, while his family sit down to spare diet; sometimes it is the landlord who obliges the tenant to make his own repairs or go shabby; sometimes it is the neighbor who borrows, but never lends; the manufacturer who adulterates food or drugs; the stepmother who feeds the children on skimmed milk; the mother-in-law, who grudges her son's wife to the fallals she has not been used to; or the daughter-in-law, who makes her husband's mother feel like a stranger in her home. Indeed, meanness is such an unlovely trait that it is no wonder we all disown it.—*Harper's Bazar.*

WORRY.

The disposition to worry is partly a matter of temperament and partly a matter of habit, often partly of both temperament and habit. Some people seem born to be in a worry all the time, others seem never to take anything seriously to heart; still others worry just enough to escape contingent troubles. When worrying is a matter of temperament, the cultivation of sound philosophy with regard to the ordinary affairs of life may do much to check it. A firm and abiding sense of the wisdom and goodness of God will serve as an antidote to it, but the removal of legitimate causes of worry will not help matters at all. The battle is to be fought in one's own soul, and it matters little how slight the precipitating cause may be. One big worry will cure many little ones, as one big sorrow swallows up all lesser ones. Where worrying is a matter of habit, the only wise thing to do is to break the habit by forming one in the opposite direction.

If we planned our lives ourselves we might have good cause to worry. We try to plan them, but our plans are continually overruled and overborne by a Power above us. We "know not what a day may bring forth," and we know that the days are full of surprises and what we had not expected continually happens. It is right that we should daily take our bearings and see that we are steering in the proper direction, but having done this, keeping ourselves so is enough to occupy us, and we have no time to worry over dangers already passed or such as may be awaiting us. "Sufficient unto the day is the evil thereof."

Each one of us has just so much capital—intellectual, moral, spiritual, physical—and no more, to operate with in the life given us. So much of this as is needed in each day's work we should invest, and allow the rest to accumulate, wasting none of it, but investing it as it is called for by the exigencies of life. As life goes on we shall have ample opportunity to invest all our surplus of whatever sort, and whatever we waste, both principle and interest, will be subtracted from the sum total at our life's end. If all the time and all the spiritual and intellectual force wasted in worrying were summed up, what a grand total would it amount to! If to this all the time and power lost by the depressing effect of worrying upon the vital powers were added, how would that grand total be swelled! Hours and days are thrown away in worrying over the future trouble that never comes, and the past trouble that cannot be changed; and while we thus waste our capital of vitality, instead of providing positive good for ourselves real troubles overtake us and give us more things to worry over.—*N. Y. Tribune.*

Our lives would be better, our thoughts nobler, our hearts larger, our faith more real, our words more charitable, if we would, once for all, learn the lesson of the Law and the Prophets, which is not to glide along the razor's edge of scholastic dogmas, nor to wear formulas threadbare by conventional iteration, but to love God and to do good to our neighbor.—*Farrar.*

As soon as we divorce love from the occupations of life, we find that labor degenerates into drudgery.—*Whipple.*

NOTES.

LOUISVILLE EXPOSITION.

The little boy who went to London, on being asked if he had seen the great city, said, No, he could not see it for the houses. So I would say I have been to the great Southern Exposition, but for want of time saw but little of it. Yet I saw more than enough to fill the ADVOCATE, even if I were to give a partial description of what I saw. Those who have not seen it, can hardly conceive of its magnitude. Here you find every conceivable industry represented, from the mighty steam engine to the little device for threading the needle; the agricultural products of the frozen north, and the fruits and flowers of the tropics. Progress is seen on every hand. Enterprise and drive is the spirit of the age. Improvement appears to be the watchword. The battle fields of the past are behind us, and the white harvest fields of labor before us.

We might have much to say in a general way about the large display of everything, but I hasten to make short notes of a few things I saw.

The displays of the various States are wonderful. Tennessee was possibly ahead of all others. This is largely due to the energy and good judgment of Col. McWhirter, the enterprising State Commissioner of Agriculture. Here every variety of agricultural products, such as corn, wheat, oats, rye, barley, grasses and vegetables of all kinds; woods, marbles, metals, in their natural state and manufactured; all arranged tastily and in good order. I felt proud of my native State as I compared her products with those of other States, which lay claims to being the garden of the world.

Alabama, Arkansas and Florida were the next in display, and no doubt the natives of those States would be puzzled as to where the blue ribbon belonged. Yet due allowance must be made for the green hills and blooming flowers of our childhood home.

The display of agricultural machinery is so large and varied that it would be out of place to attempt a description of a tithe of it; yet mention of a few things will be interesting to those who may not see them.

The Globe Manufacturing Company, of Atlanta, Ga., had on display some splendid looking corn drills, which were used not only for planting corn, but cotton, peas, sorghum, fertilizers and a great many things. I was much pleased with its get-up, and especially its cheapness, demonstrating that first class agricultural machinery could be built South as well as North. Near their display was a large space occupied by J. I. Case plows. While I saw many fine plows, none surpassed the general finish and get-up of the Case. They had all kinds—large and small, chilled and steel, riding and walking, all in their best dress, and attracted much attention. Near them also was the old and tried Avery, surpassing all others in display and attractive surroundings. So far as his plows are concerned, they are good, and everybody knows it. Then come Brinley's, Meikle's, Oliver's, Bissell's and a host of others, all claiming to make superior plows; all have their friends and deservedly so, too. All these firms have greatly improved their implements in the last few years. I would be glad, just here, to stop long enough to describe some new harrows, cultivators, and drags I saw, but must pass them, remarking that there is no implement that the farmer uses, so much overlooked as a good harrow. The large reaper family should claim a share of our attention; I found some fifteen different ones represented,—a few of them with what is claimed as "wonderful discoveries, new improvements," which may be all right, but my advice to farmers is to go slow on radical changes until proven successful. The Greig has a beautiful display of reapers and mowers, and look like they might be a good reliable machine. The Johnson, too, is in full force with its reapers, mowers and binders. I have seen their machinery in the North and West in my travels, and it has a good record of late years. The Woods, Buckeye and McCormack, all had good displays, and stand among the old and reliable reapers. But the Deering should have more than a passing notice. His twine binder was in its best dress. I have seen many finely finished machines, but this one surpasses any I have ever seen. The new device for tying the knot is very much simplified, doing away with some sixteen pieces. I have had much experience with reapers and binders, and must say that the Deering twine binder is the simplest and safest for the farmer to buy, of any I have seen yet. The little Manny mower was attracting a good deal of attention, and no doubt it is one of the coming machines of this age.

Mill machinery of all kinds was on exposition. French burr mills, steel faced grinders and rollers, all doing good work, making beautiful flour and meal. And close by them was the large family of heating and cooking stoves,—the enterprising dealers were vieing with each other in handing out to the passer-by the hottest cakes and steaming rolls, demonstrating in a practical way, that good bread could be baked on their stoves. The large display of wagons, too, was a beautiful sight to see; have not space to mention them by name. All the leading ones on the market were represented. Woolen and cotton machinery in great variety. Saw mills, steam engines, portable, stationary and traction, all working to perfection.

I notice many wonderful changes, and many improvements from the old way. One saw mill, I must mention, don't remember the name, but it is entirely new. The low carriage is stationary; the log does not move to the saw, but the saw is placed on a frame with wheels which can be easily transported, and the saw moves along this frame to the log. Another mill had a simple device for setting itself; had no need of a man to set or handle the log, but it was all done by machinery

The art gallery should claim some attention, but it will have to be seen to be appreciated. It is no easy task to describe a picture. I could linger here a week looking at the beautiful colored landscapes, some of them very costly; one of them especially, attracted my attention. It was the work of some celebrated painter, whose name I have forgotten. It was some ten feet square, representing a cascade and wild scenery of Nevada. The picture was valued at twenty-five thousand dollars. Many others with equal beauty and fabulous values I saw, but I cannot mention them. All I have to say, is, if you go to the Exposition, give at least one day to the art gallery.

The electric rail-train was one of the most wonderful things I saw—to see it run around a ten acre field, with several hundred passengers aboard, without a drop of water or spark of fire about it, was surprising. As you behold the many new and wonderful inventions, things which you thought were impossible, you are often struck with amazement, and exclaim, *What next?*

V. M. METCALFE.

TEMPERANCE HALL.

Temperance Hall is a little village situated in DeKalb county, Tenn., about eight miles east of Alexandria. I began a series of discourses at this place, on Saturday night before the third Lord's day in September, and continued until Friday night following, during which time I preached thirteen discourses, and baptized fifteen persons. We had a glorious little meeting. The brethren were greatly encouraged, and I was greatly benefitted. We met some apparent opposition at Temperance Hall, but it was all for our good. Read Rom. viii: 28. We expected to conduct our meeting in a Methodist church, as we have no church there, but our good Methodist brethren would not grant us the privilege. They used the house on Lord's day. It was vacant the remainder of the week. We went into a storehouse, about twenty feet square, and did our preaching there. The Baptists began a meeting near by, on Monday, but did not continue long. When I saw and heard these things, I thought we would have a good meeting, and so we did. The brethren desire to build them a house soon. They are few in number, and are all poor. I hope other congregations will assist them in building this church. Preaching brethren, let us visit Temperance Hall as often as convenient. The people at, and round about Temperance Hall, are anxious to learn their duty, and are more than willing to obey the Lord. I was informed that five discourses were all that our brethren had ever preached there before I arrived. I hope to visit them again soon. I will long remember the kindness shown me at Temperance Hall, and the earnestness manifested by those young members.

Lebanon, Tenn. T. E. TATUM.

BORROWING TROUBLE.

The trouble we look forward to is always greater than the present trouble. A great sorrow brings with it a certain exaltation of soul which enables us to bear it, and even then we wonder how we shall endure what is yet to come. In the very hour when our loved ones are taken from us and are no longer with us, not the present bereavement afflicts us so as the long future that stretches out where we must walk without them.

The same facts are true as to joy. The poet sings, "Man never is, but always to be blest." Not the bliss of the present but of the future delights us most. But the lesson set us to learn is how to live in the present, taking no anxious thought for the morrow and enjoying every present blessing in the fullest extent. The teachings of Christ are very full just on this point. The first petition in the Lord's Prayer touching our wants is "Give us this day our daily bread." After our appetites are appeased comes distress over our sins and fears of falling into evil. "Our daily bread" must certainly include every daily want, food, clothing, shelter, and the supply, as well, of intellectual and spiritual wants. It must also include strength to meet the duties, responsibilities, labors of each day. Touching these points we have the injunction, "Take no thought for the morrow," and the promise, "As thy day is so shall thy strength be."

If the scriptural way of looking at the matter of borrowing trouble were translated into philosophical language it would seem to be simply the purest goodsense. Why should we fly to meet evils that are a long way off? Is not the present enough to bear? Why should we ignore the positive good of to-day and refuse to enjoy the blessings of the hour, when to-morrow may never come? The present only is ours, and all the future when it is ours will only be the present. The perfect day of a man's life is the day when he sincerely and reverently tries to live each succeeding moment and hour as he should live, giving his all efforts to doing well the work given him that day to do. A life of which all the days are thus spent is the perfect life.

It is a little curious that generally the evil we anticipate comes from some quarter from which we had not looked for it, and so of the good. We do not understand the intricate plan of God's providence and cannot see the silver lining to the terrible thunder cloud, or know that just in an hour of greatest extremity relief is nearest. We say with the patriarch Jacob, "All these things are against me," when in fact "all these things" are directly in our favor, and are the appointed means of bringing us just where we would be.

As years pass over us and we can look back over a long way traveled, we begin to see how useless have been our borrowing of trouble, how we have wasted our energies in providing against the evil that never came, when we should have devoted them to doing the work in hand, and then we can point out to others the right way of living, in which alas! we have not walked. If the young could learn the lesson of living each day rightly as it comes, leaving all the past and all the future in the hands of God, why might we not hope for the world?

Said an old lady, "When I was a little girl I used to go a great deal with my father on his rides over his districts as Presiding Elder, and often I was sure we were coming to the end of the road, but when we got to what at a distance seemed such there was a broad turning into as broad a way as that by which we had come, and never did we come to the end of the road. Often did the hills over which the road lay look so steep I was sure we never could climb them, but when we came to them the ascent was gradual and never impossible, and not in a single instance did our horse and carriage slip backward down hill as it seemed to me it must do. The lessons I learned on those rides have helped me all my life. There has always been a way out of all trouble, every strait, and no labor I have been called on to perform has been greater than I could do."—*N. Y. Tribune.*

DANGEROUS INDICATIONS.

Recent indications as affecting our plea for the restoration have stirred our spirit till it refuses to be quiet. We feel that we must record our testimony against these indications of evil, while our feeble hand can hold the pen.

"Union meetings" in several places in Kentucky, and the efforts at their justification by good brethren, are by no means encouraging to those who are determined to contend for every item of the faith just as it is in the New Testament.

It is argued that our preachers, with those of the denominations, "lay aside their religious differences" and work unitedly for temperance; therefore they may, with the same propriety, work together in "union meetings" for the conversion of sinners. This is a short step from a false premise to a false conclusion. By uniting in temperance work, preachers "lay aside" nothing. They have nothing to lay aside. Their "religious differences" are not involved in such work; no more than they are when they go fishing together.

But these "union meetings" are of a different character. They are for a different purpose. They involve different principles. They are for the conversion of sinners. They are to teach men the way of salvation. Any man who preaches to show men the way of salvation, and to turn them to Christ, must teach them what he understands that way to be. He cannot refrain from this duty, by agreement or otherwise, without compromising himself and the cause he pleads, before God and men. It is impossible, therefore, that two preachers, faithful to what they believe to be the Master's will, can work together in a "union meeting" for conversion of sinners, when their theories of conversion are in direct antagonism. Our grand plea for restoration and Christian union is based upon the idea that sectarianism is wrong; that it is condemned by the word of God; consequently our preachers who engage in union meetings with the sects in which these principles are involved, compromise our distinctive plea, and impress the world with the ruinous idea that "one church is just as good as another."

The occupation of denominational pulpits by courtesy, involves no such principles. Hence, it lends no support to the case.

A brother whom we love for his work's sake, insists that our preachers should uniformly immerse those asking it in pædobaptist churches, with the understanding that there is to be no "change of church relation." The main reason given for this is that we have no right to make a bargain with candidates for baptism as to how they shall live after being immersed; that it is simply our duty to take their confession and baptize them; that if we go beyond this we transcend our authority.

If this be true, which we suggest is not the case, the argument is fatal to the position. The very thing we have no right to do, according to the argument, is the very thing one does when he consents to baptize such an applicant. A proposition is made to the preacher, and there is no baptism till the proposition is accepted and the bargain closed. Now, let us consider what this bargain necessarily involves. It is a bargain that the baptized is to continue, to the extent of his influence, to hinder that which the preacher is trying to accomplish. It is a bargain that he is to continue to support that which prevents the union of God's children, and keeps the world in condemnation. It is a bargain that he is to uphold that which the New Testament condemns as sinful, and destructive of the purity of the faith. It is, therefore, a bargain with *sin*.

There are many things in pædobaptist churches, indeed most things, just as destitute of divine authority as sprinkling. Why, therefore, seek to correct one error and hold to the rest? If one is made to see these errors, and will not abandon them, he is not fit to be baptized.

If one is convinced as to the necessity of immersion, but cannot yet see that his other denominational positions are out of harmony with the divine will, the best that can be done, is to baptize him on the condition that he will earnestly seek to know the will of God on the other points involved in a change of "church relation," and that he will continue to obey as fast as he can learn the truth. This is no bargain that he shall remain in sectarianism, but one that will most certainly lead him out of it, if he is true to his promise.

Bro. Munnell is now advocating a theory of church polity, in connection with our mission work, that, in our judgment, is surcharged with mischief. He holds that the meager results of our mission enterprises are not due to a lack of means, or a want of liberality, but to an incomplete church organization. It is confidently stated, that the whole body of disciples, from the Campbells down, has committed a miserable blunder in regarding a church of Jesus Christ as the highest ecclesiastical authority committed to his disciples. They blindly dug this fatal ditch, and we have all as blindly fallen into it. In the matter of church government, therefore, our work of restoration must be reconstructed.

In this new order of things, which is claimed to be the "ancient order," we are to have a class of diocesan evangelists. These are to have jurisdiction over the churches, and the elders and deacons, each in his appointed diocese. This is claimed to be essential to a completed New Testament church organization. Who is to appoint these evangelists, and confer this diocesan authority, we are not informed. It is cruel that we should be left in the dark just at that absorbingly interesting point. It is not supposable that a congregation would have such appointing power; for then each church would have the privilege of appointing some body to rule the rest in a district of its own measuring. Such confusion would, by comparison, make that at the Tower of Babel delightful harmony. There must, therefore, of necessity, be a HEAD found somewhere, with appointing power, and, consequently, supreme jurisdiction. Hence it compels an ecclesiasticism as complete as that of any of the sects around us.

We concede that this is a legitimate subject to investigate; and if it should turn out that Bro. M. is right and all the rest of us are wrong, we should practice accordingly. We should be concerned only to know and obey the truth; God will take care of the rest. But such a revolutionary measure as this, needs long and thorough investigation before the people are prepared to act upon it with any degree of unanimity or safety. Besides, the investigation should be *wholly disconnected from our mission work*, or any other public interest. Its connection with mission work, in which it has been introduced, is where the mischief lies. Apart from this, it would amount to nothing, except, perhaps, the wasting of a good deal of printer's ink.

We are told, however, that it may come up at the next General Convention "in some shape." Should the Convention even entertain the proposition, it would be one of the most serious blunders of its history. Should the theory obtain any respectable support, it would be fatal to the Convention and the peace of the brotherhood. It would create an opposition to the Convention, such as it has never known. It would be as broad as our land, and as unceasing as the flow of the Mississippi. It would be an ecclesiastical wedge that, if driven by the Convention, would sever the body of the disciples.

Most of us have learned to acquiesce in matters expedential in their character, even when we do not approve them; because in so doing there is no compromise of the divine principle. But when it comes to questions of divine order, as essential elements of the faith, there can be no acquiescence and no surrender.

We see that during the Sunday-school Convention at Island Park, our missionaries to India and Japan were "ordained." We are curious to know by what authority this was done. The only authority we have for ordination connects it with a church of Jesus Christ. Ordination, in New Testament times, was not a mere incidental thing happening here or there, this way or that, as circumstances determined, without any established divine order. It is vicious reasoning to conclude that ordination had no uniform order because some of its features, mentioned otherwhere, are sometimes omitted in the account. This is the principle on which the sectarian would deal with the conditions of salvation. We have no intimation of the ordination apart from a church with which the ordained were connected. We cannot avoid the conclusion, therefore, that the "ordination" at Island Park was a usurpation of church authority; a contravention of God's appointment. We learn that while this was *at* the Sunday-school Convention, it was not *by* it. The Convention gave way till this performance was over. We presume that at a picnic, or an old fashioned barbecue, the same thing might have been done. If not, why not?

We have seen a criticism of the laying on of hands by three sisters. We see nothing wrong about this. We stand as their defender. Had it been a New Testament ordination, the question of their right to participate would have been in order; but since it was simply an *Island Park* ordination, they had just as much right to participate as any body else.

We are also informed that the fasting was omitted. That was nothing more than should have been expected. When a church ordains it fasts; but that was not a church. It had no directions for fasting. The New Testament makes no provision for such an ordination, consequntly it imposes no fasting; and people are not likely to fast at a convention when there is no necessity for it. There is no good sense in seeking Scriptural direction for an *unscriptural* thing.

Since writing the above, we see that Bro. Errett makes a defense of the "ordination," in which he took part. Of course we could not expect an article of formidable strength, but we are simply astonished at the weakness of the effort. He declines further discussion of the subject. In this, his discretion is vastly superior to his arguments.

We copy the above from the pen of Bro. F. G. Allen, of the *Old Path Guide*. We give it because it is a criticism of things that need criticising. That the criticism has a back action stroke, against some things advocated by Bro. Allen, I am sure, but that they justly condemn the things criticised, I am equally sure.

We believe union work in anything religious, with those not Christians, is a compromise of the Christian standard. Temperance is a part of religion.

The same law that authorizes the existence of societies, authorizes those societies to adopt Bro. Munnell's plan of work for the society.

The Bible authorizes no organization above the congregation of Christ. Just as the women laying on hands is not to be condemned because the ordination itself is unscriptural, and subject to no scriptural rule, so the adoption of the diocesan evangelists by the society is not to be condemned, because the society itself is unscriptural. "There is no good sense in seeking scriptural direction for an unscriptural thing."

Another matter, that whole Island Park meeting is unscriptural; its ends were unscriptural; its means were unscriptural; its tendencies are all unscriptural. Bro. Cline says, It is a good place for our young preachers to go to learn progress. He says this to condemn it. How can a Christian countenance and encourage and participate in that, the tendency of which is to wrong?

My own judgment is that a free run should be given those brethren who are clearly not of those who propose to be governed by the word of God, that they may go out from among us, and so show they are not of us. Our work is to save as many to the truth as we can. D. L.

Obituaries.

Died, on the night of August 31st, 1883, at the home of Mr H. C. and Sister Attie Flintoff, little Mary W., their first born, aged seven years and one month. Thus in the tender and sinless days of childhood, ere sin had marred her innocence, she was called to rest with a loving Savior. Little Mary was a bright, inteiligent, and affectionate child, kind and dutiful to her parents, tenderly loved by all who knew her. Though young in years, she had learned to love the Savior. A little while before she died she asked her mother how long it would be before she could join the church, saying she loved Jesus then. May the good Lord bless you, sister Attie, and give you as much success in rearing your other little treasures in the nurture and admonition of the Lord. W. B. WRIGHT.

[The above is a condensation of a lengthy obituary sent of the little girl. We would gladly gratify the parents and all friends with the publication of the whole, but to do so would be to fill our pages with obituaries.—D. L.]

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Better than Quinine, DUNCAN'S CHILL TONIC. It never fails. 75cts.

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SORE EYES cured promptly by DUNCAN'S OINTMENT. It is Mild and Harmless.

Sour Stomach and Constipation of the Bowels cured by DR. DUNCAN'S LIVER AND KIDNEY MEDICINE.

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DR. DUNCAN'S COUGH BALSAM is a cure for the CROUP. It will never fail. Try it.

A sure cure for Flux and Diarrhœa. DR. DUNCAN'S BLACKBERRY ELIXIR. It is pleasant and harmless.

Old Ulcers, Cuts, Burns, Scalds, Chapped Lips or Hands, and all Eruptions of the Skin cured by DUNCAN'S OINTMENT.

Dr. KLINE'S Great Nerve Restorer is the marvel of the age for all Nerve Diseases All fits stopped free Send to 931 Arch Street, Philada, Pa.

For sufferers Chronic Diseases, 36 pp, symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, St. Louis, Mo. (oldest office.) State case your way.

For Neuralgia, Rheumatism, Toothache, Pains in the Back, Stomach, or Bowels, use DUNCAN'S LINIMENT. It is used internally and externally, for Man or Beast.

Cut This Out

It may save your life. If you have a Cough, Sore Throat or Bad Cold, use DR. DUNCAN'S COUGH BALSAM. It will cure you. It is pleasant and sure.

Glorious News!

We invite the attention of the readers of the GOSPEL ADVOCATE to the appended price list, knowing that facts and figures are *what talk* in an advertisement, and not idle words.

Our Dress Goods Department.

The style of dress goods this season is principally plain twill goods. Cashmeres are particularly desirable. We have 230 pieces half wool Serges in all colors, at 10c; 110 pieces same goods, but finer quality, at 12½c; 185 pieces, assorted styles, in little checks, stripes, etc., at 20 and 25c.

Cashmeres! Cashmeres!

We have just received from Lyons, France, 104 pieces (purely wool) BLACK CASHMERES: 20 pieces, 36 inches wide, at 40c; 12 pieces, 38 inches wide, at 50c, worth 60 cents; 15 pieces, 40 inches wide, at 60c, sold elsewhere at 70c; 10 pieces, 40 inches wide, at 70c, sold elsewhere at 80c; 10 pieces, 42 inches wide, at 75c, can't be matched anywhere less than 85c. Also finer grades proportionately cheap.

Colored Cashmeres and All-Wool Serges.

In this class of goods we show the greatest variety and most beautiful colorings ever exhibited. Our stock contains over 100 pieces of these goods, all 40 inches wide, prices from 40c to 90c a yard. And now for

Blankets, Flannels and Linseys.

At the great auction sale of blankets in New York, in August, our buyer bought nearly five thousand dollars worth of wool blankets, in red, gray, and fine white. We offer: 40 pairs extra quality ¼ pure California wool blankets at $6.50 a pair, well worth $8.0; 25 pair fine Mackinaw blankets. extra size, fine and heavy, at $5.50; 8 pair Silver Lake fine wool 10-4 blankets at $4.50; 40 pair Oregon superior blankets, full size and about half wool at $3.25. Also large lot of red medicated and silver gray blankets at extremely low prices.

FLANNELS.

Scarlet twills, extra medicated twills, (for rheumatism,) scarlet or white shaker flannels, plaid, dress flannels, gray skirting flannels, basket and opera flannels, shirting flannels, etc.

CANTON FLANNELS.

Never were canton flannels as cheap as this season, we have an enormous stock at ridiculously low prices, and have every quality in bleached, brown or fancy colored.

JEANS! JEANS!!

Our stock of wool Jeans is now complete, and in point of variety, the largest in this city. Note these prices: An extra heavy Wool Jeans at 25 cents; a superior (warranted all pure wool) Jeans at 35 cents; extra fine Doeskin Jeans at 40 cents; finest California Cassimere Jeans at 55 cents.

Casimeres, Cloakings, Etc.

We carry full lines of French and American Cassimeres, in newest styles, and at prices that induce one to have their clothing made, and not buy the poorly made garments offered by many clothing houses.

Wool Underwear.

Our arrangements for gents, ladies and childrens underwear was completed with the manufacturers last June, and we are now daily receiving every style and quality at prices greatly less than last season. 70 doz. Scarlet, all wool, Vests, (ladies or gents) all sizes at $1.00 each; 62 doz. same, in finer and heavier grades at $1 25 and $1 50; 50 doz. White Wool Vests at 40, 45 and 50 cents—worth nearly double these prices; 35 doz. Ladies or Gents, nearly all wool, Vests at 75 cents, (would be cheap at $1 00;) 130 doz. purely and strictly all wool at $1 25 and $1 50.

If we had room in this column we would tell you of our great silk stock, of our black and colored velvets, of our beautiful dress trimmings. New Mousque, taire kid, cashmere and silk gloves, of our woolen hoods for ladies or babies, of our woolen or thick cotton hosiery, of our lovely Jerseys, walking jackets-ottoman, silk dolmans, and fur lined circulars, of our great drives in colored flannel, skirts and shawls, etc., but want of space forbids. We want your trade, and refer to the proprietors of this paper as to our thorough responsibility. We advertise *exactly* what we have, and will cheerfully refund the money whenever there is any dissatisfaction. Parties at a distance can save a great deal by ordering goods C. O. D. of us. *No sample order noticed unless stamp is enclosed.*

LEBECK BROS.,

17 Public Square,

NASHVILLE, - TENN.

KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

GOD'S CHILDREN WILL RECEIVE THEIR FATHER'S WORDS.

In talking about those who do not obey the word of the Lord, especially those who are connected with sectarian establishments, we often hear it said: "They desire to obey the Lord, they are as good at heart as anybody, but the right way has never been taught to them." I do not believe this to be true. It is perfectly clear, from the sayings of Jesus himself, that if any man desires to do the will of God, he can and will find the way of duty. When a man who has a Bible, (and every man in this country has or can have one,) continues to neglect any commandment of the Lord, it is because his heart is not right in the sight of God. He is not as anxious to know and to obey the truth as he should be, for if he were, he would find it out.

Jesus said to the Jews who had believed him, "If ye abide in my word, then are ye truly my disciples, and ye shall know the truth and the truth shall make you free." From this passage it is plain that if a man abides in the word of Jesus, "You shall know the truth," says Jesus, "and the *truth* shall make you free." To abide in the word of God is to hear it, and do it. All that God asks of any man is to study his word, and to do his duty as he finds it out. Such an one will progress more and more in the way of the truth, until he reaches the perfect day. It is certain that he will not despise, and fight against any commandment of the Lord, all the days of his life. If the leading desire of his life is to know the truth, that he may do it, God will not leave his earnest, loving, submissive soul always in the dark. No, no; he "shall know the truth."

Then some of these Jews answered him and said, "We be Abraham's seed, and have never yet been in bondage to any man; how sayest thou, Ye shall be made free?" The Savior replied, "Every one that committeth sin is the bondservant of sin. * * * I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath not free course in you." That is the explanation of the matter. Had the word of God dwelt in those Jews richly, they would not have despised and killed the Son of God. But they did not love the Scriptures which they had; it was not their ruling desire to know and do the Father's will; hence Jesus said to them, "If ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

If a man is indeed the Lord's, if he has given his heart to God, he will be naturally inclined to love every child of God, and to receive every word of God. Hence Jesus says, "If God were your Father, ye would love me: for I came forth and am come from God. * * * Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father it is your will to do." So it seems they desired to serve the devil. They could not hear the word of God, for they had closed their eyes, and stopped their ears against it. They willed to do the will of Satan, hence they did it. Had they willed to do the will of God, they could have found it out; for Jesus says, "If any man willeth to do his will, he shall know of the teaching whether it be of God, or whether I speak of myself." In another place he says, "He that is of our God heareth the words of God: for this cause ye hear them not, because you are not of God." If, therefore, a man does not hear the word of God, (that is, does not receive it, and obey it,) it is because he is not of God. He does not will to have God rule over him. Hence when we find a man who despises any commandment of the Lord, trampling it beneath his feet, rejecting all instruction and reproof, we may be sure that he is not of God. Says Jesus, "My sheep hear my voice, and I know them, and they follow me."

"THE SAME HOUR."

When the meetings began at this place I announced, in inviting sinners to come forward, that they should come intending to go right on in obedience to Jesus, without postponements or delays; that they should go at once to the water and be baptized into Christ, even the same hour. Some of the brethren thought that I should not have made such a statement; that it would have a tendency to keep some from confessing, as refined and delicate ladies might be disinclined to go to the river in the night. Then it was argued that many of them came from the country, traveling five or six miles to the meetings every night, and that they would not be prepared to be baptized. It was insisted that we should do everything decently, and in order, and hence the baptism be postponed until the next day. (As if it were ever decent or orderly to postpone obeying Jesus!) To these objections it was replied that if exhorting people to follow apostolic examples should keep them away, they should by all means stay, for such people are not fit to come, that it is just as decent to go to the water surrounded by one's parents and friends, even though it be at night, as it is to walk the streets in going to and from church, perhaps in company not so good; that we would have clothing ready for such as might be unprepared; that we would have meetings at 10 A. M., as well as at 7 P. M., and hence night baptisms need not stand in the way; that it is not indecent or disorderly to attend to this institution at once, whether it be day or night, for, if it were so, the apostles would not have done it.

At last two young gentlemen confessed; without consulting them, I announced that we would go at once to the water, and attend to the baptism, saying also that if they would come with me clothing would be furnished them. In a few minutes we were at the water, and the matter was attended to. It was orderly and decent, solemn and impressive. On the next night it rained furiously about dark; nevertheless, our house was well filled; during the meeting another torrent of rain came down; two young ladies came forward and confessed. It was still raining gently, but in spite of this we announced that the baptism would be attended to at once. "As for the young ladies," I explained, "it does not matter if it does rain upon them, for I am going to put them under the water any how; as for myself, I don't care. The rest of you can go home if you prefer to." Most of the congregation went to the water, those who objected that going to the river is not nice being among the number with their daughters. "Verily," I thought within myself, "they can come out of mere idle curiosity, but not to obey the Lord." Everything passed off nicely. Since then we have had no trouble about the matter. All who confess expect as a matter of course to be baptized at once.

One thing is certain, were five thousand dollars the reward to be secured by the believer upon his baptism, instead of the remission of sins and the gift of the Spirit, there would be very few postponements.

AN ENCOURAGING LETTER.

Though the following letter was not intended for the ADVOCATE, I give it to our readers, because I doubt not it will do them good. It will, I hope, provoke them to "love and good works." As it speaks for itself, it needs no introductory explanation.

Brother Harding: I write this not for publication, but as a private letter, to say to you that I have often, during the last ten months, been greatly encouraged in the discharge of my duties as an humble preacher of the gospel by observing your course of action, and by reading your articles in the GOSPEL ADVOCATE

The longer I live and work for the Master, and the more I work and trust, the more I am convinced that it is not money we need, but faith,—a strong, living, faith in God, and in all of his promises. The preacher needs not a salary, but zeal, devotion, consecration, a readiness to work. If I can always find myself thus qualified for the work, I shall not fear that my Heavenly Father will for a moment forget me, my faithful wife, or our seven little children. If only we are moved to action by faith in the Lord, and love to him, and to our race, he will never cease to care for us. A preacher needs not riches and large possessions, but he needs a support, and God has ordained that he shall have it. Why should he be fearful and unbelieving? As long as we walk by faith, so long does his eye watch over us, and guide us; and our mission so long will be a success.

Now, my brother, I wish to say that you have the love of an unworthy brother away down in Alabama, of one who feels an interest in your work both as a preacher and writer. Though we may never see each other in the flesh, let us work on, knowing that our labor is not in vain in the Lord.

Yours very truly and fraternally, *

The name I do not give, as the letter was not written for the public.

THE TAYLORSVILLE MEETING.

The meeting at this place has been in progress for twenty-one days, at this writing, (September 29th). We expect it to close to-morrow. There have been eleven confessions—five gentlemen and six ladies. The audiences have been very fine from the beginning, and the attention excellent.

The Taylorsville church, at the beginning of the meeting, consisted of ten or twelve members. For though they have about forty names on their book, not more than ten or twelve attend, except on rare occasions, and of course they are not worthy of being considered members at all. There is only one male member who will lead in the services on the Lord's day, and though he is quite prompt, occasionally he fails to be at the meetings; then the ladies engage together in singing, and in studying the Scriptures, and then disperse. Of course they have inquired of me whether or not, under such circumstances, they should not engage in prayer, and in attending to the supper. During the series of meetings now about to close, we have been much encouraged and assisted by the brethren from Waterford. To the Bennetts and Holloways of that congregation we feel especially indebted. By their prompt attendance and excellent singing they have done much to make the meetings successful. May the Lord reward them. We hope that the young men who have come in during this meeting may promptly enlist in the services of the Lord's house, and that the ladies may not again have occasion to complain of not having a gentleman to lead them.

LATER.—Two more have been immersed. My address until further notice is Franklinton, Henry County, Ky.

That word grace in an ungracious mouth is but profane.—*Shakespeare.*

ITEMS, PERSONALS, ETC.

Our senior editor is preaching at Smithville, Tenn., this week.

The address of B. B. Tyler is 353 West 57th Street, New York City.

Do not fail to read our proposition to new subscribers, in another column.

Dr. T. W. Brents was in this city last week. He looks as if the banking business agreed with him remarkably well.

Read Mrs. Dr. Smith's card in this paper. She has received a personal call from Bro. Rowe, and receives his hearty endorsement.

Burritt College is filling up rapidly. Already as many are in attendance as last year, and they are still coming. Bro. Seitz is filling the President's chair admirably.

A building which was erected in Boston, Mass., by a set of infidels, and called the Paine Memorial, is now used as a chapel for Christian worship, so much have the followers of Paine dwindled away.

It will only cost you three cents for a postal note, and two cents to bring your letter, with two dollars in it, for the ADVOCATE *from now* till January 1st, 1885. Ask your friends to take advantage of this.

The Boston *Globe* quaintly utters the word of warning: "Beware of the prominent man who has snubbed you for a long while and now is very friendly. He either wants to borrow money, or is going to run for office."

A railroad train ran into a street car in Philadelphia, on Friday, smashing it to pieces, and throwing the passengers, mangled and bleeding, in all directions. Ten were injured, some of whom are expected to die.

The many friends of Bro. R. Averitt, will please notice his change of base. He is now with a prominent Louisville firm, and will give special attention to consignments of tobacco, etc., from up the Cumberland. See advertisement.

A brother preacher having been invited to hold a meeting at a place where he was not acquainted, asked by postal if they used the organ. "Yes," was the reply. "Then," said the preacher, "I do not fellowship or hold meetings with the organ." But the brother wrote the preacher again, saying, "We have a hundred and fifty organs, but they have been baptized and worship God in spirit and truth!" The preacher went.—*J. W. Perkins, in A. C. Review.*

CHURCH NEWS.

I had another good meeting at Vesta, or Oak Grove; preached eighteen discourses this time, which resulted in twenty-four baptisms. I have baptized thirty-three in the same pond, many of them men of families. There are about forty names together, and "they have a mind to work." They began at once, by appointing the next Lord's day after the meeting closed, to assemble together to keep house for the Lord. The congregation at Ephesus will send them a teacher till they get started. After I left Oak Grove, I preached two nights in the school house at Gladesville, and at the close of the last discourse three came forward and made the good confession. Two of them were baptized next day. The prospects were fine for a meeting, but I was compelled to leave. The people of that neighborhood "searched the Scriptures daily, whether those things were so." I am now in Smith county. I came here Sunday evening expecting to preach Sunday night. The brethren aimed to make the appointment at the Methodist church near by, but the Methodists decided to have meeting Sunday night. We all thought they would quit Sunday night, but to our astonishment they made an appointment for Monday night. I was loaded and determined to preach. So we went up to Riddleton yesterday and made an appointment through the schools of the neighborhood, and we had a good crowd. Many that were there last night had never heard any of our people preach. I will continue at Riddleton, of nights, during the week. The Methodists closed last night, but since I have started at Riddleton, I shall not change. May the Lord bless our labor. —[F. B. Srygley, Rome, Tenn., October 2, 1883.

I wish to announce to the readers of your valuable paper, that on the eleventh of August, Bro. Daniel Sommer, of Reynoldsburg, Ohio, came to hold us a protracted meeting, and stayed with us until the eleventh of September. The results of the meeting were twelve added to the church by confession and baptism, and two by relation. Bro. Sommer is a splendid speaker. He is against all innovations in the church of Christ, as every preacher of the gospel should be. Bro. Sommer is editor and proprietor of the *Octograph*, a semi-monthly magazine, devoted to truth and righteousness as taught by the apostles of Jesus. Brethren, subscribe for the *Octograph*, it is sound in the truth and that is the kind of papers we need most now. To God be all the praise now and forever more.—[Wm. A. Yeagley, Homeworth, Col. Co., Ohio, October 1, 1883.

I have been laboring as a minister of the gospel for upwards of thirty years, and never have reported the success of my labors; and I now wish to give you a sketch of my work for the past year; also, to let you know how the cause is prospering in Stewart county. On Saturday preceding the first Lord's day in August, 1882, I went to Henry County, Tenn., a destitute portion of the county situated between the Tennessee and Big Sandy rivers. I began preaching on Saturday night, and continued till the following Thursday night; immersed two and organized a church of eight. In October following, I visited them again, and preached for them from Saturday night till the following Wednesday night, and closed with two more additions. In August last I visited them again; began preaching on Saturday night before the first Lord's day, and closed on Friday night following, with eleven additions; seven by immersion and four by commendation. One young lady made the confession, but her brother would not allow her to be immersed. Bro. T. A. Smith held a week's meeting at Petoney Furnace, in this county, in this month, which resulted in eight additions, and the organization of a church. The cause in Stewart is advancing slowly. To the Lord be all the praise.—[A. Wilkinson.

SOMETHING BEYOND.—An infidel who has been successful, financially, wrote above his office door the other day, "Life is a failure if there is nothing beyond." He has learned that earthly possessions are perishable and is appalled at the thought of severed ties.

This life is, indeed, the saddest of all sad failures if it is the sum of our being. We need an eternity; this life is enough for our differences and our heartaches, but not enough for our love; we need the never ending years that lie beyond. In our heart of hearts we are glad because of the promise—"I go to prepare a place for you." In the fulfilment of that promise we shall hear again the patter of the feet, and voices that were lost to us long ago. If silver hairs do not become brown or golden again "over there," it will not trouble us, for each face will be radiant with immortal youth.

During the excavations carried on by the French school at Athens in the island of Delos a very interesting discovery has been made. Near the theater of Apollo a private house has been discovered, probably of the Alexandrine period. A court surrounded by pillars and twelve rooms have thus far been revealed. The floor of the court is of beautiful mosaic, containing flowers, fishes, and other ornaments, and in the middle of the court there is a cistern full of water. The gate of the house and the street leading to it have also been dug out. As the excavations continue it is thought that an entire quarter of the ancient city may possibly be discovered.

General News.

The new postal law took effect on Sunday, Sept. 30, at midnight. There had been a great falling off at the New York Post Office in the purchase of three-cent stamps for several weeks. One-cent and two-cent stamps had been purchased nearly to the usual extent. The old three-cent stamps may still be used with a one for double postage, and the old two-cent stamps are also usable.——A number of cases of arsenical poisoning have recently appeared among the women who count the new greenbacks in the Treasury Department at Washington. The fingers are moistened by a sponge to facilitate counting, and the moisture brings out the arsenic in the green dye. The poisoning in some instances has been accompanied by quite serious results. ——One-thirtieth of all the milch cows in the United States are owned in Iowa. That State, according to official reports, has 600 creameries. Its annual make of butter is valued at $25,000,000, and its cheese at $2,000,000.——Four hundred inmates of the Michigan Insane Asylum were taken without accident on a picnic excursion to South Haven, twenty miles away.——A farmer near Fostoria, O., while scattering an old straw stack, came upon the skeleton of a man, probably a tramp, who had evidently crawled under the stack and died several years ago.——W. P. Winfield, of Beuna Vista, Ind., blew out the gas in his room in the Sherman House, in Indianapolis, and was suffocated to death. Those unfamiliar with gas lights ought to be particularly informed by employes at hotels as to the manner of extinguishing such lights; not to blow them out, but to turn off the gas by means of an extinguisher affixed.——Benjamin F. Butler has been nominated as the Democratic candidate for re-election as Governor of Massachusetts, and Frederick O. Prince for Lieutenant Governor. The Greenbackers had previously nominated Gov. Butler for the same office.——A St. Louis grand jury has reported that the city is controlled by a ring composed of gamblers and notorious characters who use money and threats to corrupt the police and other officials. They censure Governor Crittenden for not causing an investigation.——Permission has been granted for the laying of an experimental underground telephone and telegraph cable, from the War Department through to the White House, Treasury and Capitol. All the wires now running into the Capitol have been underground for years, and work well. ——There is a prospect that Wyoming Territory will in the near future become the rival and successor of Pennsylvania in the petroleum business. The supply of oil there is asserted to be large, and the opportunities for its development promising.——The largest diamond ever brought into this country is in New York and will be sent to Boston to be cut, where the art of diamond-cutting is said to have been brought to as great perfection as in Amsterdam. The stone weighs 125 carats.

FOREIGN.—Another great fire has occurred in Constantinople. It was in the Kadi Keni quarter of the city. Three hundred houses were destroyed.——The king of Siam is buying United States trade dollars, in China, for 90 cents and converting them into Siamese ticals. A trade dollar will make two ticals, and each tical is worth, in Siam, 60 cents.——In connection with the recent numerous arrests of Russian army officers implicated in Nihilist plots, a large depot has been discovered at Charkoff, containing arms, gunpowder, dynamite bombs and printing apparatus. Details of the recent anti-Jewish rioting at Nowomoskowsk, in the province of Jekaterinoslay, have been received. Only a synagogue and three Jewish houses escaped demolition, and 200 families were rendered homeless. Order was restored after five rioters had been killed and 30 arrested. The trouble originated in the discovery that a Russian Church had been plundered, which act was attributed to the Jews.

Teylor says: An unjust accusation is like a barbed arrow, which must be drawn backward with horrible anguish, or else it will be your destruction.

Home Reading.

THE TRIALS OF A NUN.

(For the GOSPEL ADVOCATE.)

The article in Bro. Poe's department last week, concerning Roman Catholics, brings to my mind the trials of a lady in the "Lone Star State," some years ago.

Jessie Wyly was a young girl who was so unfortunate as to lose her mother.

Her father married again, and still unfortunate, she got an unkind step-mother, and home was no longer home to her.

The girl had no peace nor happiness, and finally her father placed her in a Catholic school, and a new life, where all seemed quiet, lovely and holy, opened before her eyes. She loved the convent life, the kind sisters, the peaceful seclusion from the world. In her home had been strife and discord, bitter words and angry looks, heart burnings and bickering; and now all was love and joy within the white-walled convent.

How indulgent the sisters were to her; she seemed only to please herself, but she loved study and made rapid progress.

Dearer than study grew the calm retreat where no wave from the outer world could reach; and as her school days drew to a close, she resolved to take the white veil and go back to her unkind step-mother no more.

Her father gave her up, and she became a nun. The silver cross hung at her girdle, her time was regulated by the sound of bells, and filled by prayers, peaceful meditations, and errands of mercy.

There was a charm about this life to her, and the Bishop and Mother Superior told her of a deeper peace and joy which came from an entire consecration of herself to God, and she made known her intention to take the black veil, and bid the world an eternal adieu.

One day a nun approached her with deep pity in her countenance, and said: "My dear sister, you don't know what you are doing. I implore you, do not take the black veil; if you do, there is no more peace nor hope for you on earth."

But she listened to the Bishop, and the Mother, and the yearnings of her soul for a holy life, and resolved to renounce the world.

There was a grand and imposing ceremony. Lights, music and incense; her coffin was provided, and funeral services conducted. The oath was administered to her—so chilling, so awful, that it burnt itself into her brain to remain while that brain has power to think.

She was laid in that coffin, covered with a pall, and borne away—dead to the world. But there came an awakening. She was now wholly in their power, and the mask dropped from the faces of her spiritual advisers. A horrid revulsion of feeling took place, but too late. She was instructed to wear a calm, cheerful expression, and her nature, frank and open, could not stoop to dissimulation. Then they made her do penance to conquer her rebellious will. There was sackcloth and ashes, stripes and dungeons, hunger and thirst, and worst of all insults the Bishop, who professed to have such a *fatherly* affection. Her cell resounded with sobs and groans, and the heart within her grew hard and defiant. Naturally loving and warm hearted, she was made to suppress every social, friendly feeling. If she took pleasure in the company of a sister, they were separated; if she loved so much as a flower, it was taken from her; she must fix her thoughts entirely on heavenly things, and grow holy as the angels themselves.

All this time she was finding out the hollowness and baseness of those she had thought perfection, and she grew to hate that religion which seemed so fair without, and so rotten within.

About this time some children came to the convent and saved her from despair in this way: A sister of the Mother Superior died, and the bereaved husband, going abroad, left his little ones in the care of the nuns.

To the sad, silent sister Cecilia, who lived in the stead of the warm-hearted Jessie, the baby was consigned, and to the little innocent went out her starved heart. She made its clothes, tended it and loved it, and at night it nestled in her arms; but knowing that they would take it from her if they knew it had touched her heart, she seemed cold and indifferent before others, only to lavish more tender kisses and caresses upon it in private.

The children all loved her, the Mother Superior seemed more indulgent, and with her little charges sister Cecilia rambled often through the grounds of the convent, for outside those massive walls she must never go.

After about two years the gentleman returned, married, and came for his children. Her heart seemed broken to give them up, and the Mother was shocked by a grief so really human.

Hearing from his children so much of sister Cecilia, he asked to see her that he might thank her for her kindness to them; but the mother refused, and he could only send his thanks.

As they were going away one of the children spied a pale, tear-stained face at a grating in the brick wall, and their father saw sister Cecilia. Grateful for her kindness, and touched by her grief, he assured her of his undying friendship, and said if the time ever came that she needed a friend, come to him, his home was in the same town.

Before she could let him know her condition, the watchful, wary Bishop came along, and she fled to her quarters.

But he had seen her, and there were more threats, more lectures, more confessions to make, more dark cells and crusts of bread, till her soul sickened within her, and she determined to break that fearful oath and escape, if possible.

Several weeks elapsed before a chance presented itself. Watched as she was, hemmed in on every side, she made friends with a day scholar who promised to aid her. The girl smuggled in at one time a bright flowered calico dress, at another a broad brimmed hat, and sister Cecilia only waited for courage and a favorable opportunity to leave.

Every evening they went into the chapel and there were always more or less worshipers besides, for this was during Lent. There were little closets where they dropped in for prayer, and one evening sister Cecilia stepped into one. It took but a moment to doff the black nun's costume, under which she wore the calico dress, whip on the broad brimmed hat, and pass out with the congregation.

Strange sensations almost overpowered her as her feet trod the pavement. Ten years had passed since she had walked the streets a free woman. Then she was a girl full of noble impulses, seeking the cloistered retreat as a refuge from the sorrows of the world; now she was a persecuted woman, fleeing from the dark horrors of that retreat back to the open friendly world.

Ten thousand fears pursued her; she thought she heard footsteps following, voices calling her name.

In her pocket was one half dollar, relic of bygone days, and as a boy came running by, she stopped him and asked: "Do you know where Mr. ——" (naming the children's father) "lives?"

He said he did.

"Then take this half dollar," she said, "run before and show me the way to his house."

They reached the house, she went in and the children flocked around her, while the baby hung around her neck. "Sister Cecilia," they cried, "is it you? and how did you get out?"

But she checked them lest the winds should take up the cry.

Their father and mother were taking tea with a friend, they told her, but would be in before long, and she walked the floor till their return, the prey to a thousand fears.

She had fled to a heretic—what if he thrust her into the streets? She had relied upon his word—suppose he did not regard it? She had gone to a stranger—suppose he gave her up to her oppressors? But her meditations were cut short, for they returned.

He gave her a cordial greeting which fell like balm on her troubled heart.

"Make yourself easy," he said, "for you shall not be molested. I will protect you like a brother, and my wife will be to you a sister; have no fears."

Then the lady kissed her, cheered her with kind words, and spread for her a repast, and with a soothed and grateful heart the poor refugee lay down to slumber on a soft couch in a beautiful chamber.

At breakfast she had another shock. "I have notified the Mother Superior that you are at my house," said her host, "and the Bishop also."

"Oh," she cried in fear and trembling, "they will come after me; they will carry me back; they will kill me now."

"No, they will not," he assured her. "I defied them in the name of the law to molest you. The law will protect you; do not be alarmed."

Neither did they molest her, for they had not the power, but they made several efforts to win her back. She had not the courage to face them, and when a delegation of nuns appeared, she fled to her chamber, while her kind hostess met and conversed with them.

They besieged her through the mail, but the letters went into the fire unread. Yet her soul was thrilled with superstitious fears, for she could not cast off at once the teaching of ten years, and that terrible oath which she had broken had power to plunge her into the deepest melancholy.

It was long before she could cast off the nun. Sometimes a laugh would come bubbling over her lips, and a look of fright follow, but she grew more cheerful, and made herself very useful in the household.

Her father was long since dead, but one day a carriage came from a distant town to carry her to the home of her brother.

She reached her brother's home unharmed, and tried to forget the terrible ten years which lay behind her. She had once been a beautiful girl, and the roses came back to her cheek, the sparkle to her eye; fresh air, exercise, good living and cheerful thoughts did their work, and she found herself still sinful enough to rejoice in her good looks, and take pleasure in the company of relatives and friends.

Then she blushed to find that her heart had singled out *one* among those friends; but the blush was not one of shame; and when that one—who fortunately was a high-toned gentleman—asked that he might take care of her future, she had but one answer.

Well, she married him. She who had lain on cold stone floors for days and nights, who had prayed on bended knees to have her human heart, with all its longings for home and friends, taken away from her, had a home of her own, and took an unbounded pleasure in dispensing the hospitalities of the same.

She is living yet, or was a year ago, in Texas, having drained to the dregs the filthy cup of Roman Catholicism.

AILENROC.

USEFUL BIRDS.

When Michigan was invaded by the army worm, the blackbirds did excellent work for the farmers. On the prairie myriads of these birds, yellow birds, and robins, were hovering over the place most infested, evidently making a meal of the worms. Just in front of the right flank of the army of worms is a corn-field, and all along the east fence, which separates it from the meadow, a line of blackbirds were stationed in as good order as if marshaled for a fight under a military leader. They would fly in a solid mass to the ground, as if attacking something, and then fall back to the position on the fence, from which they repeatedly advanced in a body. "Those birds," said a gentleman, "are protecting that corn." Surely enough, examination showed that the pestiferous insects had come up to the fence, but had not gone an inch beyond, and none could be seen on the corn. But a large number of dead worms could be seen on the ground where the birds had been east of the fence. It is certain that the birds had made havoc with the worms, and it really looked as if they had a design in it to keep them out of the corn-field.—*Selected.*

The Lord's Prayer is the rule of our duty and desires; we are engaged by every petition to cooperate and concur with Divine grace to obtain what we pray for. A stream preserves its crystal clearness by continual running; if its course be stopped, it will stagnate and putrefy. The purity of the soul is preserved by the constant exercise of habitual grace.—*Bates.*

I do not like giving advice, because it is an unnecessary responsibility under any circumstances. —*Disraeli.*

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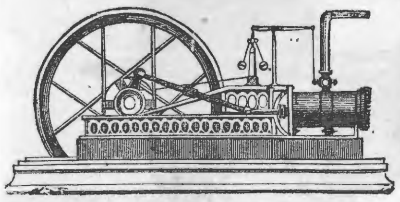

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THE LOST CHILD.

A FATE WORSE THAN ABDUCTION.

How Parents, by a Lack of Precaution and Care, are Responsible for the Death of Their Children.

(*Camden, Me., Herald.*)

The moral and legal responsibility of parents, in the care of their children is, fortunately, attracting the serious attention of the better portion of the entire country. The many instances of child beating, oppression, and other forms of cruelty which have been brought to light, demands that something be done; and it is gratifying to know that the people are becoming thoroughly aroused. Whether the cruelty be in the form of physical violence or physical neglect matters not—the principles in both cases are the same. The man or woman who neglects his or her own health may be pardoned, as the consequences fall upon the individual alone; but the parent or guardian who permits the inroads of disease upon the innocent ones dependent upon him for protection, is criminally liable in the sight of God, however it may appear in the eyes of men. There are, however, parents that intend to care for their children, but, who through carelessness or the urgancy of other duties, permit them to become innocent victims of disease. Such parents may be guiltless of intentional wrong, but the disastrous results upon their children are just as great.

These are truths which must be manifested to every worthy parent and especially in a vicinity where the unknown effects of the atmosphere the water and the general tendancy to malaria are so great. There are many families who have been called upon to mourn untimely losses, even when the greatest care was exercised; but the experience of one only will be given; It is that of the late W. O. Thomas. The children were all most promising, but for some unexplained reason their health and strength seemed to gradually lessen until their friends feared they were the victims of consumption. One by one, they sickened and died until three had departed and two of the surviving brothers were also taken ill. Their names were Hermon and Edward. Hermon, however, seemed the stronger of the two: and, while his younger brother was confined to the house constantly, and to his bed much of the time, Hermon was able to be about but in so weak a condition that he had no desire to play. Eddie's symptoms were terrible! He found difficulty in retaining food upon his stomach, was restless and irritable, and out of his head frequently. At various times three different physicians visited him; and each one told his friends he could not live. He finally got so low that death was only considered a matter of a few days. At that critical time his elder brothers aroused to the pich of desperation by the three deaths that had so recently occurred, and the other one staring them in the face, resolved to take the case into their own hands. They accordingly did so, and secured a remedy that was then being universally used, and began giving it to him. Its effect at first was slight, but an improvement was considered a good symptom. By degrees his strength returned; he was able to eat with a relish, then walk about the house; and finally he regained complete health and strength. The boy was so rejoiced over his recovery that, accompanied by the editor of this paper, he went before Justice Charles K. Miller and made oath to the facts of his sickness as above related, and that he was restored to perfect health by the use of Warner's Safe Kidney and Liver Cure. Now, Edward Thomas's parents, while they lived, undoubtedly provided faithfully for the wants of all their children; and yet the seeds of disease had taken deep root. Their care in one direction had been counteracted by unknown carelessness in another. Their love was sincere, but wholly misdirected. They should have known that children are just as liable to kidney and liver diseases as grown up people; and that the fatality of Bright's disease of the kidneys is just as great among little children as with adults. This is a serious subject. Hereditary traits: the after consequences of measles and scarlet fever, diphtheria and the passing troubles which so easily become chronic, all demand the greatest care and caution. No case of cholera infantum, measles, scarletina, or diphtheria was ever virulent while the child's kidneys and liver were healthy. It would simply be an impossibility. These important organs of the body are just forming within the child and growing with its growth; and they can be trained to strength and health as readily as the little mind can be trained to truth and uprightness.

The importance of carefully watching the slightest troubles of the child, and especially those affecting the kidneys and liver, cannot be too strongly emphasized. Children respond so readily to the proper remedies and are so sensitive to disease, that it is a sin to deprive them of one at the risk of incurring the other. By a judicious treatment these essential organs can be developed so that a strong constitution able to resist the inroads of disease through coming years, shall be the result.

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GINSENG	1 50 to 1 65
BEESWAX—Choice	3
DRIED FRUIT—Apples	4
Peaches, halves	4
" quarters	3½
TALLOW	7½
POTATOES—Irish, per bbl	75 to 1 25
PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1¾
FEATHERS—Choice	55 to 60
BUTTER	12½ to 17
CHICKENS—Hens	20
Young Chickens	01 to 12½
EGGS	14
HIDES—Dry Flint	15 to 16
Dry Salted	11 to 13
Green Salted	7½ to 8
WOOL—Tub Washed	32 to 34
Unwashed, Clothing and Combing	18 to 22
Unwashed Lamb's Wool	none.
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FLOUR—Superfine	4 25
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Choice Family	5 75
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WHEAT—New	60 to 1 05
CORN—Sacked in Depot, white	54
New, from Wagon, shelled	44
" " " in ear	46
OATS—Sacked in Depot	47½
RYE—From wagon,	60
BARLEY—from wagon	50
HAY—Mixed	14 00
Prime Timothy	15 00
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LIVE STOCK.	
CATTLE—Best fat Steers, per 100 lb	4 25
Best Butchers	3 50
Ordinary thin Cattle	2 50 to 3 00
Sheep, Fat	2 50 to 2 75
" Stock	3 00 to 3 25
Lambs	3 75 to 4 00
Heavy Hogs	5 25
Light Hogs	4 00 to 5 00
PROVISIONS.	
BACON—Clear Rib Sides	11¾
Shoulders	8
LARD—Buckets	13½
Tierces	12½
HAMS—"C. C. C."	13 to 13½
COUNTRY MEAT—Shoulder	8
Clear Sides	10
Hams	11
Lard, from wagon	11¼
BULK MEATS—Clear Rib Sides	10¼
Clear Sides	11¼
Shoulders	9½
WHOLESALE GROCERIES.	
SUGAR—New Orleans (kettle) per bbl	7¼ to 8
Yellow Clarified	8½ to 9
White Clarified	9 to 9¼
Granulated	9¾ to 10
Crushed and powdered	10⅞
A Coffee	9¾ to 10
MOLASSES—New Orleans	45 to 58
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	8¾ to 9½
NAILS—10d	5 75
Horse shoes	4 00
SALT—Seven bushel barrels on cars	1 80
5½ bushel bbl	1 40
LEATHER—Oak Sole	35 to 40
Buffalo Slaughter	27 to 25
Hemlock	24 to 27
In Rough	20 to 24
SEEDS—Herd's Grass	1 00 to 25
Blue Grass	1 00 to 1 15
Clover	
Timothy	2 25 to 2 50
Orchard Grass	1 40 to 1 20
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Common to good lugs	2 75 to 4 5
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NON-RESIDENT NOTICE

(Circuit Court, September Rules, 1883.

Joe C. McGhie vs. Ida McGhie

In this cause, it appearing to the Clerk, from the bill, that the defendant is a non-resident of the State of Tennessee, so that the ordinary process of law cannot be served upon her, therefore orders that publication be made in the GOSPEL ADVOCATE, a newspaper published at Nashville, Tennessee, once a week, for four consecutive weeks, requiring the said defendant, Ida McGhie, to appear at the courthouse, in the city of Nashville, on the fourth Monday, being the 22nd day of October, 1883, then and there to plead, answer or demur to complainants bill, or the same will be taken for confessed, and the cause set for hearing ex parte.

Witness. J. E. ALDRICH, Clerk.
By H. C. Hudson, D. C.

FORD REDDICK, Sol.

NON-RESIDENT NOTICE.

(In Circuit Court, Sept. Rules, 1883.)

Fannie Early vs. S. P. Early.

In this cause it appearing to the Clerk from the bill, that the defendant is a non-resident of the State of Tennessee, so that the ordinary process of law cannot be served upon him, orders that publication be made in the GOSPEL ADVOCATE, a newspaper published in Nashville, Tennessee, once a week, for four consecutive weeks, requiring the said defendant, S. P. Early, to appear at the courthouse, in the city of Nashville, on the fourth Monday, it being the 22nd day of October, then and there to plead, answer or demur to complainants bill, or the same will be taken for confessed and the cause set for hearing ex-parte.

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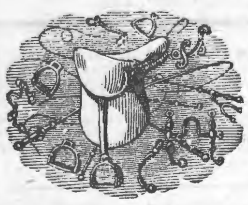

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THE GOSPEL ADVOCATE.

VOLUME XXV., NUMBER 42. } NASHVILLE, TENNESSEE, OCTOBER 16, 1883. { $2.00 YEARLY IN ADVANCE. POSTAGE PREPAID.

EDITORS:

D. LIPSCOMB, E. G. SEWELL.

Hereafter.

"What I do thou knowest not now; but thou shalt know hereafter."—ST. JOHN 13: 7.

Christian, when the storm clouds gather
Dark and wild upon thy way,
And thy faithless heart is longing
For the glorious light of day;
Though thou canst not pierce the shadows
That around thy footsteps lie,
If in faith thou journey forward,
They will vanish by and by.

Though the bitter cup of sorrow
To thy lips be often pressed,
Yet as each succeeding morrow
Brings thee nearer to thy rest,
Though thou may not see the fountain
Whence these streams of Marah flow,
Never let thy courage fail thee,
For "thou shalt hereafter know"

If thy curious mind would fathom
That which God alone may know;
If thy troubled heart would query
Why the ways of God are so;
Why the losses and the crosses
Which around thy pathway lie,
Be content to meekly bear them
In the hope that by and by,

Where shall dawn the glorious morning
Of the bright eternal day,
When the mist and cloud of darkness
That enwrap thee pass away,
Thou shalt see the perfect beauty
Of the place of life and love,
In its fullness emanating
From the Father's throne above.

See and know the glad fruition
From the labors and the tears
Spent within the Master's vineyard,
Through the weary lapse of years;
Then press on the path of duty,
Though thou may not see below
Why uncertainties surround thee,
Yet "thou shalt hereafter know."

—*Selected.*

A DIALOGUE OVERHEARD BY GRUBBER BETWEEN TWO MINISTERS.

LAST MEETING.

C. Well, Brother Methodist, I have given an entire week to the points you presented on infant membership.

M. Did you give them a *candid* examination?

C. I am sure I did. I looked over the manuscript you gave me, and fell upon two sentences which caused me to reflect a little, and I determined to be honest.

M. What were the sentences?

C. The first one was, "Prejudice keeps many from judging fairly." The second was, "Of all prejudices, religious ones are the most stubborn." When I read these, I resolved to lay aside all prejudice, and let truth prevail.

M. That was right. What was the result of your examination?

C. The manuscript enabled me to get up the points in the following order, viz.: You showed (1) that, according to my own theory, infants should be baptized; (2) that if I was in the Church, and my children were, as I claimed, better than I am, they certainly had a right to a place in the Church; (3) that if, as I believed, my children were good enough for heaven, they certainly were good enough for God's Church on earth; (4) that Jesus Christ was born a king, and sat on the throne of David, and not on the throne of a new Church; (5) that Jesus ruled the "house of Jacob," and not a new church; (6) that the twelve apostles were appointed by Christ to rule the twelve tribes, and not a new Church; (7) that Jesus placed his table in the twelve tribes, and not in a new Church; (8) that Paul had the hope of the twelve tribes, and not of a new church; (9) that James dedicated his Epistle to the twelve tribes, and not to a new Church; (10) that arrangements were made in heaven for the twelve tribes, and not for a new Church; (11) that no divine writer ever addressed an epistle to, or spoke of, a new Church; (12) that there was no kingdom, or Church, organized on the day of Pentecost; (13) that the kingdom of David was established by the apostles; (14) that the Abrahamic Church had the same Savior, the same gospel, and the same condition of pardon that it now has; (15) that God never made two covenants to establish the same end; (16) that God never made a covenant to take the place of the one he made with Abraham; (17) that God made his new covenant "with the house of Israel and with the house of Judah," and not with a new Church; (18) that the new covenant was to displace the one he made with his people "when he took them by the hand to lead them out of the land of Egypt," and not the one he made with Abraham; (19) that if there was a new Church established on the day of Pentecost, it has no Lord's table in it, and God has no covenant with it, so far as the Bible shows; (20) that the covenant God made with Abraham was unlimited; (21) that infants were included in that covenant, and that their right to Church membership is unlimited; (22) that if God put infants into his Church, and we put them out without his authority, we are trying to tear down the Church of God; (23) that God loves our children as well as he loved the children of Abraham; (24) that our children need the benefit of God's covenant as much as Abraham's did; (25) that we should lay aside all prejudice, and give this matter a candid investigation; (26) that we—

M. There, that will do. You have gotten the lesson well. Now, give me your conclusion.

C. I have often said, publicly and privately, that I was willing to take the Bible on any subject, and I am going to make my word good. I am free to say that I think you have proved beyond a doubt that there was no kingdom, or Church, organized on the day of Pentecost, and that the covenant with Abraham was unlimited; and I think I am bound by that covenant to take my children into covenant relation with God. I have had great prejudice against infant membership, but I have made it a matter of prayer for the last week, and I am determined to do my duty. O how pleasant it will be to have my children, my "household," with me in the Church! I do not know that the households of Lydia, the jailer, and Stephanas, had children in them, but I come as near knowing that they did as that they did not; so I will just adopt Bible language, and have my "household" baptized. I reckon no reasonable person can object to that.

M. Whether any one objects or not, your plan is safe, because the Scripture bears you out. But you have been preaching for some years against infant baptism. Were you perfectly satisfied with your theory on that subject all the while?

C. I cannot say that I was fully satisfied.

M. What seemed to be the trouble?

C. I will mention two points. You know that our Church teaches, in common with others, that the departure of Israel from Egypt was a type of sinners leaving the kingdom of Satan, and that the baptism which they received while crossing the Red Sea was a type of Christian baptism. I read in Ex. xii: 37 that there were "about six hundred thousand on foot that were men, *besides children*." Also, in 1 Cor. x: 2, that they "were all baptized unto Moses in the cloud and in the sea." If that baptism was a type of Christian baptism, as we all teach, it was hard for me to see how we could refuse to baptize infants, as God certainly baptized them on that occasion.

M. I do not wonder that you were puzzled over that. Please give me the other point.

C. I noticed that the shepherd and his flock were often made to represent Christ and his followers. Especially in the tenth chapter of John, Jesus calls his followers his sheep, himself "the good Shepherd," and his Church "the fold;" and I knew it was the universal custom for shepherds to put the lambs into the fold with the old sheep. Also, Jesus said to Peter, "Feed my lambs." In regard to a flock of sheep, I knew it would be better to leave the old sheep out of the fold than it would to leave the lambs out, for they needed more care than the old sheep. If the shepherd, sheep, and fold represented Christ, his followers, and his Church, I could not understand why we should take grown people into the Church, and leave the babes—lambs—out.

M. Do you remember anything else that disturbed your mind on the subject?

C. Yes, sir; a comment I heard you make on the commission, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii: 19.) You said: "This passage does not say baptize men, women, or children; and yet it says just the same about baptizing children that it does about baptizing men and women. The command is, 'Baptize nations,' and nations are composed of men, women and children. All admit that men and women are proper subjects for baptism, but some say children are not. Why do they say so? Is it because it is anywhere forbidden in the word of God? No. Is it because of any covenant God made with his people in which he did not include children? No. Is it because the command to 'baptize nations' does not include children? No, that cannot be, for children outnumber any other class in nations. Do you say it is because our children cannot be taught? Did not God command his people in the days of Moses to teach his commandments to their children when they sat down, and when they rose up, when they went out and when they came in? and did that injunction disqualify infants only eight days old for membership in the Church, because they could not understand God's law at that age? No. Suppose we expel from the Church all of the one hundred and fifty pound babies who do not understand the law of God perfectly, how many would be left? *Few*, VERY FEW. Take an illustration: Speaking of my sheep, I say to my servant, 'Go ye, therefore, put my flock into the fold, feeding them.' The servant puts in the old sheep, and leaves the lambs out. I see the lambs in great distress, and hear their piteous cries. I say, 'Tom, why did you leave the lambs out?' He replies, 'Because, master, you did not say put up the lambs.' 'Did I say put up the old sheep?' 'No sir, master, but you said put up the flock, *feeding them;* and I knew the lambs were too little to eat hay, and I thought, of course, you just meant put up those that could eat; and I thought the lambs would not know what I was putting them up for, and I thought, What good can it do to put them up when they can't eat? better wait till they get big enough to know what it all means. So I just left them out.' Ah! there is the secret! *You thought*, and therefore leave children out of the fold of Christ. God put them in, but *you thought*, and turned them out." I must confess that I was a little fretted with you when you made those remarks, for I did not know how to meet your argument, and I was too stubborn to admit that I was in an error; but now I am thoroughly convinced, and since you have shown that the Abrahamic covenant was unlimited, you have dug up the tap-root of Campbellism, and destroyed our beginning-corner, for you know that the truth of our whole theory depends upon the "new Church" established at Pentecost You have shown that there was no new Church organized on that day, so our whole theory must go down.

M. No surveyor can run correct lines from an incorrect beginning-corner.

C. No, sir. He may cross the correct line now and then, but he will not follow it.

M. From a wrong beginning-corner your brethren have run into many errors, and some time in the near future I expect to take the theological grub-ax to many of them, and grub out the last germ.

C. I wish to be at the grubbing.

M. You shall have a ticket in due time.

C. I am sure some of my brethren will not like you for dealing so plainly with our pet theory; and notwithstanding all of our boasted

liberty of private judgment on the teachings of the Bible, I expect to have great trouble about having my children baptized, and I think it likely that I may be expelled from the Church, or they may "withdraw" from me, as we call it.

M. I rather suspect that your brethren will find very serious objections to your private judgment in this matter as it does not happen to accord with theirs; but be firm, and God will sustain you. Farewell until the next grubbing. God bless you!—*Theological Grub-Ax.*

The Jewish covenant was typical, if not identical, with the spiritual institution which followed it. The Jewish covenant was based on the promise of earthly Canaan to fleshly Israel. It was ministered by Moses. It was entered by a fleshly birth. Its priesthood was "after the law of a carnal commandment." Its priests were sinful and needed to offer sacrifices for their own cleansing. It was sanctified or sealed by the blood of goats and calves. It promised only earthly rewards. It could not make the comers thereunto perfect as pertained to the conscience. "A man could not be justified by the works of the law, but by the faith of Jesus Christ." Gal. ii: 16. It is called "a ministration of death written and engraven on stones." "The ministration of condemnation"—"which is done away." 2 Cor. iii: 7–9–11.

It was a school-master to bring the Jews to Christ, who can be approached only through faith; but when faith is come, we are no longer under the school-master. Then this covenant and all the laws and ordinances under it, training for and pointing to Christ were typical, temporary, and are done away; but we having received a kingdom which cannot be moved, let us have grace whereby we may serve God with reverence and godly fear.

From the beginning the Holy Spirit pointed to this new spiritual, eternal kingdom. God's promise to Abraham, "In thy seed shall all the nations of the earth be blessed," contained a promise of something higher, broader, more universal in its nature, and that must supersede Judaism. Because Judaism, the outgrowth of the Mosaic covenant, made no provision for the blessing of any one outside of the fleshly house of Israel. It served to keep pure and point out the family of Abraham, whence was to come the blessing to all nations, as well as to prepare for that blessing.

When Isaiah, ii: 2, said, "It shall come to pass in the last days that the mountain of the house of the Lord shall be established in the tops of the mountains, and shall be exalted above the hills, and all nations shall flow unto it, and many people shall say, come, ye, and let us go up to the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." He clearly revealed that the last days would come to the existing, exclusive order, in which only one people came to the house of the Lord. That an institution here called the mountain of the house of the Lord, should be established in these last days. That, to this newly established house of God, all nations would freely come, that they would be taught of God—would learn his ways—that the law of this institution would go forth from Mt. Zion and Jerusalem in contradistinction to the exclusive law for one nation that went forth from Sinai. This would be a wholly new institution.

The Jews broke and trampled under foot, the old covenant. Isaiah xxiv: 5: "Because they have transgressed the laws, changed the ordinance, broken the everlasting covenant; therefore hath he cursed, devoured the earth." Jeremiah says, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that I made with their fathers, when I took them by the hand to lead them out of the land of Egypt, which my covenant, (called the "everlasting covenant" that was "to endure for a thousand generations,") they broke, although I was an husband unto them. This is the covenant I will make with them. I will put my law in their inward parts and write it on their hearts. * * * All shall know me from the least unto the greatest." None will be participants of the new covenant save those who know the Lord, who voluntarily covenant to obey the Lord. In the letter to the Hebrews, this prophecy is quoted, and referred directly to the covenant or will sealed by the blood of Christ. He adds, "In that he saith a new covenant, he hath made the first old. Now, that which decayeth and waxeth old is ready to vanish away."

Again, "He taketh away the first that he may establish the second." And he plainly declares this testament or covenant does not go in force until after the death of Christ. The old covenant could not put away sin, but there was a remembrance of sin every year; "but now, once in the end of the world, hath he appeared to put away sin by the sacrifice of himself." Sins, through Christ, were not put away until he came and gave himself a sacrifice, a sin offering for man. Then under the Jewish covenant, there was no full, final pardon. But under the new covenant "his blood cleansed from all sin." But to go back, Daniel ii: 44, said: "In the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed." Showing plainly that accompanying and growing out of this new covenant, was a new kingdom on earth. It was to be "as a stone cut out of the mountains without hands." All in the future.

The promise was made to David, that a prince should never fail of his loins to sit on his throne, always provided, thy children remain faithful and true to me. In the next generation the breach was made in his kingdom, and never afterward did a son of David rule over the united kingdom of David. God did not break the covenant, David's son's violated the covenant. But while this was true, looking beyond fleshly Israel and David's earthly throne, to the spiritual kingdom, in which not the families of fleshly Israel were united, but to the time when those who, through faith in God, were the true children of faithful Abraham out of every nation, and tribe, and kindred, and color, and tongue, of earth would be made one man in Christ, he spoke of "raising the tabernacle of David and healing the breaches thereof; and I will raise up his ruins, and I will build it as in days of yore," in its great antitype?

As we have shown the real fleshly tabernacle of David was never raised up, the breaches of fleshly Israel were never closed, the ruins of David's literal throne were never raised up, nor literally built as of yore, it must have been not literal but typical. That greater union in one body of the believers, from the North and the South, and the East and the West, through faith, was the healing of the breaches here spoken of. This was never done in Judaism, but in Christ. Judaism was exclusive and divisive. It referred to the same thing spoken of to Abraham, "In thy seed shall all the nations of the earth be blessed." To Isaiah, "In the last days shall the God of heaven set up a kingdom, which shall never be destroyed." To Daniel, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." To Joel, "It shall come to pass afterward, that I will pour out my Spirit on all flesh, and your sons, and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." This indicates that "afterward," God's Spirit should be poured out on persons of all flesh, to inspire them, not on one flesh alone, as heretofore. But "the sun shall be turned into darkness, and the moon into blood, before that great and terrible day of the Lord shall come; and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." This indicates the time at which this opening of the divine blessings to all nations in the kingdom, that shall never be destroyed, in the church against which the gates of hell shall not prevail, would be made. It indicates that the salvation in that kingdom was to be enjoyed not through fleshly birth, but by a voluntary calling on the Lord.

Peter quotes this language on Pentecost, and calls the time Joel calls afterwards, the last days. Of what? Of the existence of Judaism. This is the great day, the notable day. It has been preceded by the darkened sun, the bloody moon. It is the fulfillment of the promise of a new covenant, a kingdom of God, a church built by Christ, in which the benefits of the Spiritual teaching shall be opened to all nations. Men and women are born of the Spirit, of water and Spirit this day, and are added to the church. They are already Jews born into Judaism, into the Jewish church if you please; have received the token of the "everlasting covenant," circumcision, yet are born of water and the Spirit, and, so, are introduced into the church of God, into the kingdom of heaven. "Except a man be born of water and the Spirit, he cannot enter into the kingdom of heaven."

These have been born of the fleshly birth into the Jewish church, they have the token of the everlasting covenant, circumcision; yet they are to be added to the church. They, like other sinners, must be born of the water and the Spirit, before they enter into the kingdom of heaven.

The word church means simply a body of people called out, separated from others; hence it might be applied to the Jews separated from the Egyptians; it might be applied to any assembly. But the church of God, the church of Christ, is never spoken of as a developed body previous to this day. After this, it is spoken of as a church in existence, to which members are continually added. The kingdom is spoken of as an organism given to the apostles, "Wherefore, we receiving a kingdom that cannot be moved." Heb. xii: 28.

The question of controversy all through the early ages of the church was, "Has the covenant of Judaism been taken out of the way, or is it in force yet?" The token of the covenant must be coextensive, coexistent with the covenant. The continuance of the covenant, of which the law is the token, is verified by the continued presence of the law. If the covenant, of which circumcision is the token, was extended to the Gentiles, the token ought to have accompanied it. When the apostles decided the Gentiles should not be circumcised, they decided "the everlasting covenant," of which circumcision was the token, did not embrace them. Nothing can be clearer than that the covenant of the flesh, into which persons entered by fleshly birth, was taken out of the way, when it had fulfilled its mission and introduced the spiritual covenant, into which men entered through spiritual birth. And when Peter, in Pentecost, announced that this is that which was spoken by the prophet Joel, it was a distinct announcement of the establishment of the kingdom of God on earth, the building of the church of Christ, into which men entered through a birth of the Spirit. So friend and foe understood it.

D. L.

CHURCH NEWS.

One addition at McAlister's Chair Factory the first Sunday in October, at Towery, Tenn.—[H. F. Williams.

I closed a meeting last night at Bethel, Maury County, which resulted in two additions. The crowd increased up to the close of the meeting. There have been ten additions recently in my field of labors.—[E. S. B. Waldron, October 8, 1883.

I am still on Jennings' Creek, Jackson County, Tenn. Have been in this vicinity six weeks, and have had the pleasure of seeing one hundred and seventy-four turn to the Lord during the six weeks, and still they keep coming to Christ every day. To the Lord be all the praise.—[J. Harding, North Spring, Tenn., October 8, 1883.

I have just closed a meeting at Haywood, in our new house, resulting in five additions; two from the Baptists, one from the Methodists, two by confession and baptism. Those from the Baptists were convinced at the debate between myself and Mr. Moore. One of those Baptists was a man of eighty years of age; it was truly a season of rejoicing. The brethren meet every Lord's day to worship. Thank the Lord for the power of the truth —[A. S. Reynolds, Haywood, Ala., October 5, 1883.

Please report fifteen additions to church at Hopkinsville, Ky., resulting from a meeting held by my nephew, Bro. E. L. Powell, their preacher, and myself a few weeks since. Bro. P. leaves leaves them the middle of this month for his home church in Norfolk, Va. His Hopkinsville ministry, of about sixteen months, has been unusually blessed, and the church and community give him up very reluctantly.—[R. Lin Cave, Nashville, Tenn., October 8, 1883.

I closed a meeting at Mt. Rose, Smith County, embracing the third Lord's day in September; resulting in four accessions to the church. The brethren here employed my services for next year. Also there was one addition at my monthly appointment at Sulphur College the first Lord's day in this month, making, in all, seventeen since I began preaching there. The brethren at Hartsville have been helping to support me, as an evangelist, during which time there have been about sixty-five added. This will show that the good brethren at Hartsville have been doing some missionary work.—[Rufus Green, Enon College, Tenn., October 8, 1883.

Last Monday night one of the happiest meetings of my life closed. The meeting was held with the West Village church, Edwards County, Illinois. We preached nineteen sermons, and twenty-four were baptized. One household, but none save believers. The church has many earnest workers, whom we can never forget. Bros. J. C. T. Hall and Caleb Edwards, each labor a part of their time for the West Village church. They were with us during the meeting, and gave constant help. May God bless them in their labors, and faithful watch-care over his flock. A few weeks since four were added at this place by obedience.—[Jno. M. Hardy, Slaughtersville, Ky., October 8, 1883.

I have just returned from Chestnut Ridge, in this, Lincoln County, where I delivered, during the past week, nine discourses to very attentive crowds. Though we had rainy weather all the while, a great interest was manifested. There were six additions; three of whom came the last night. Bro. Wm. H. Dixon was to preach for them to-day, and do the baptizing. Beginning Saturday before the third Lord's day in September, Bro. Eli Cambrian and myself held a protracted meeting at the Cross Roads, near Kelso in this county, which resulted in seven accessions to the body of Christ. I do love to teach sinners the way of salvation, and the more I preach the grander our plea becomes to my mind. May the Lord bless your efforts through the GOSPEL ADVOCATE.—[H F. Williams, Cyruston, Tenn., October 5, 1883.

The meeting at Cane Creek, Marshall County, Tenn., commenced on Saturday before the third Lord's day in September, continued twelve days, resulted in forty additions. This meeting we regarded as being one of the best that we have had for several years. Not from the number of additions, but from the material and the edification of the brethren. This meeting was conducted by Bros. Dixon and Little. These brethren ought to be sustained as evangelists, as they are good workers, and have been very successful in their labors.—[B. F. Hart.

Bro. J. C. McQuiddy, who labors for the church at Columbia, commenced a meeting at this place on Saturday night before the fifth Lord's day in September, and continued until the next Friday night. The result of the meeting was twenty-two added to the congregation, and the brethren greatly strengthened and edified. The weather was very unfavorable for holding a meeting. It rained almost continually. At one time it looked as though the meeting would be "rained out." I never saw as large congregations in my life, taking the weather into consideration. Bro. McQuiddy is quite a young man, apparently, not more than twenty-five years of age. He preaches with a zeal, faithfulness, and intelligence of one far beyond his years. I predict for him a bright future of usefulness in the cause of our Master. Elder J. R. Bradley has been laboring for this congregation for the past twelve months. When he first took hold, the church was rather in a cold, lukewarm state. Through the instrumentality of his labor, the congregation is now in good working order.—[Thos. White, Campbell Station, Maury County, Tenn., October 8, 1883.

On Saturday, the 29th of September, Bros. S. T. Sewell, W. S. Morton and the writer began a meeting at Antioch, our home congregation, in Maury County, Tenn., and closed on the 9th of this month. Nineteen discourses were preached, and the result was, seventeen persons were baptized, five prodigals came back to the fold of Christ, and brethren and sisters greatly encouraged. This was one of the most interesting meetings in which I have been engaged this year. The brethren dropped their financial matters, and turned their attention to the meeting. This congregation seems to be in a better condition than I ever knew it before. It seems to be alive to the cause. The brethren at Antioch remember the Lord's day and try to meet as often as it comes. During our meeting, one lady was baptized who is about seventy-five years of age. She had not been to church to hear preaching before in twenty years. The first gospel discourse she heard, she obeyed. My first appointment in Texas will be at Blooming Grove, which will be the first Lord's day in November. Brethren who desire my services while in Texas, will please address me at the above mentioned place.—[F. C. Sowell, Columbia, Tenn., October 10, 1883.

Since I last wrote you, (Sept. the first), I have been constantly preaching at various points in destitute places. There have been eight added to the faithful in Christ. I have also visited the brethren, where I did the most of my preaching in the spring and summer. Some of them seem to be much encouraged. We were turned out of the houses on Bluff and Brush creeks in the spring; since then Bro. John Smith, son, and son-in-law have built them a very nice house of worship. Also, near Murphey's Chapel, (where we were turned out also,) the brethren are getting out material for a house of worship. I have five new congregations started up this year, I also three Sunday-schools in very good working order. I here make an appeal to the brethren of Lauderdale, Lawrence, and Wayne Counties, there is work for you to do. Do you ask what? Convert your neighbors. There are enough of you to keep out two or three evangelists all the time. Will you go to work and do it? There are plenty of preaching brethren in these counties, that have to make their living by their daily work at the plow-handles, or in the school-rooms. They are willing and are doing all they can for the Master. But a little remuneration from each brother and sister, will put those brethren to work right. Remember all you give in this way, you make. All you keep, you lose. "Work then for Jesus, He will own and bless your labors." It may be that I will not be with you all next year, as I have a desire to go West. And many brethren and friends are continually writing, come! come!—[H. H. Turner, Florence, Alabama, October 2, 1883.

INDIAN STUDENTS RETURNING HOME.

Those interested in Indian industrial schools located among white people, where the Indian children are removed from the daily contact of Indian society, have felt an unusual interest in the event of the children being returned to their people after having been for several years entirely separated from them. Recently twelve Indian children were returned to Dallas, Or., for a vacation visit, where they met their friends and relatives from Warm Spring Agency, having been separated from them for three years, while attending the United States Indian training school at Forest Grove, Or. An eye-witness thus describes the meeting of some of the parents and children: One old man, who had parted with his boy of fifteen, three years before, with many injunctions to work hard and study hard and be a good boy, was there to meet the lad. He looked all around and asked for his boy, while at the same time the latter was looking around for his father; neither knew the other. So well had the boy obeyed his father's injunctions that he had risen to the position of first sergeant among the boys. He was tall and straight, and his hair cut short and neatly parted. His well-fitting new suit of clothes altogether quite transformed him from the half-grown lad of three years ago in his dirty blanket, with long uncombed hair coming down over his forehead, and cut off square just above his eyes. On the other hand, the father, in expectation of meeting his son, who he fondly hoped was now almost like a "white-man," and not wanting his boy to feel ashamed of his old Indian father, had cut off his hair and bought him a new suit of clothes; and his appearance, too, was changed almost as much as that of the boy. Only the hole in his nose and the holes in his ears told of old superstitions and barbarous habits. All else spoke of an awakening to a realization of a new life, nobler aims and better purposes. When told by the lady in charge which was his boy, his only response was the tears running down his dusky cheeks as he took the lad's hand. One widow, who had sent her little eight-year girl, could hardly realize the change in her child, and seemed never to tire of fondling her, stroking her hair, and minutely examining every article of her wearing apparel. Three covered carriages owned by the Indians were in waiting to convey them to their homes and they informed us that every camping-place, on the road homeward had been arranged with especial reference to the comfort of the children.

BRIDLES FOR OLD HORSES.

"Not only colts, but horses already broken, need a bridle."

Indeed they do, and so also do we who are advanced in years and full of experience. Old men are not always wise men. Passions which should have been by this time quite subdued still need bit and bridle, or they may hurry us into fatal errors. Flesh does not improve by keeping, nor do corruptions sweeten by the lapse of years. New converts need to watch in the morning of their days, but old saints must be equally on their guard, for the hours become no safer as they draw toward evening. We are all within gunshot of the enemy as long as we are this side of Jordan.

"Without me ye can do nothing," is as true of strong men as of babes in grace. Temptation, like fire, will burn where the wood is green, and certainly it hath no less power where the fuel is old and sere. We shall need to be kept by grace till we are actually in glory. Those who think themselves at heaven's gate may yet sin their souls into the deepest hell, unless the unchanging love and power of God shall uphold them even to the end. Lord, bit and bridle me, I pray thee, and never let me break loose from thy divine control. Conduct me every mile of the road till I reach my everlasting home.—*Spurgeon.*

TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS TO WHOM ALL CORRESPONDENCE RELATING TO THIS DEPARTMENT MUST BE ADDRESSED.

PROGRESSING BACKWARDS.

We pity the poor time-serving soul, that seeks to please men rather than God—courts the favor of men, and the applause of the world, rather than to do the will of "Our Father, who art in heaven." One, professing for some years to be a Christian, one who was baptized years ago on a profession of faith in Christ, wrote to her church not long since, asking to be dismissed. She gave no reason for the step, as we are informed, but we have heard a few things, which clearly indicate the reason.

1. The Christian church requires conformity to God's law. This is reason number one.

2. The church of Christ does not countenance *wine dinners, toasting of sectarian churches*, and *sectarian preachers* at these dinners.

3. The church of Christ does not conform to the world, and court its smiles and caresses.

4. Christian preachers do not preach flowers, tropes, figures, and effulgent glories; but the old, old story of the cross. They propose to save men by the preaching of the gospel, while the sects draw by an organ, and entertain by *flowery nothings*, called sermons.

These are some of the reasons why some of these backward progressives turn from us, and go to the sects. They go from us, because they are not of us. It is always better for the cause that such should go. They add nothing to the cause of Christ, except confusion and discontent among the members with whom they come in contact, and over whom they have influence. They pull down continually, and build up nothing. They are a drawback to the advancement of pure Christianity in any community. And if the success of the cause of Christ had depended on such as these, it had certainly died in the cradle. Let them go, brethren, but teach them that in going thus, they make a square issue with Christ, and his law. They turn their back on Jesus, deny his name, and say by their action, "We will not have this man Christ Jesus to reign over us." They sell their birthright for a mess of pottage; and while they do, the church is blessed in being rid of them. They sell themselves to the world and its fashions and follies. They write "take my name off the church book," and while this is done, it may be, the recording angel takes it from the Book of Life. Why not? Is the choice not made deliberately? Have we not power to decide for, or against Christ? If we decide against him and his law—deny him before men—has he not said he will deny us before his Father in heaven? But when we have sought popularity with the world, and with sects, and have, for a season, enjoyed our folly—we come to death at last, and find the world slipping from us,—no comfort in sectarianism, and the soul lost. What then will be offered in exchange, or in redemption for a lost soul?

"What shall it profit a man, if he gain the whole world and lose his soul?"

The church at Huntsville had quite an ingathering on the opening of the Normal school there. Some dozen or more Normals brought church letters and united with, or placed themselves under the watch-care of the church there, while two others were reclaimed. We rejoice in this, and pray the Lord to bless the old church at Huntsville.

FALSE THEORIES BOLSTERED, ETC.

We listened to a Baptist sermon recently, in which it was taught that salvation is all of grace, and that man can do nothing. In the course of his remarks he touched upon "final perseverance." A man once saved, said he, is forever saved, and in order to carry out this falsehood, he argued that "Christians who sin have their hell on earth." But it occurred to *us*, that *if* the Christian is to be accommodated with his hell on earth, why may not the sinner have his? Or why this partiality towards one class of sinners, in preference to another? According to this Baptist theory, the Roman Catholic purgatory may be right at last. But, as sure as God's word is true, neither are right, and the preacher must have known it when he preached it; nor do we think that one single person in his audience believed it. His audience was small; out of a membership in that church of over two hundred at that place, we counted *fifteen* present, and we did not wonder that it was so, when such doctrine as this was taught. Weak-kneed Christians will risk the earthly hell, and give themselves little concern about the spiritual life, when assured they will be *saved by grace* anyhow.

It does seem, that with the light of this age, men ought to progress beyond this ignorance, and move up into the light of God's truth. Why not study the will of God? Why *will* men stay in the old ruts of sectarianism, when it so contradicts the word of God? But men and women *are* coming to the light. God's truth *is* permeating all law, and all society, and slowly, but surely, the lump is being leavened. We will labor on in hope, that God's word may prevail yet, over superstition and ignorance, over the traditions of men; and, that men may come to the glorious realization, that the entrance of God's word into the heart giveth light.

SAN ANTONIO MISSION.

Bro. Pennington has received six dollars ($6.70) and seventy cents more, to help him in his mission in San Antonio, from Bro. R. O. Charles. That's right, brethren, keep sending up what you can, let's establish the cause firmly there. Don't be afraid of paying Bro. Pennington too much, he is yet a long way behind a support there. May the Lord put it into the hearts of the brethren to sustain that mission by a voluntary contribution, now that we have a foot-hold there. We ought to have just such a mission in Houston, Texas. Brethren, can we not have it? Let us start a mission in Houston, Texas. Speak out, and let us know your mind and heart on this subject. Will you give anything to have the gospel established in Houston? and if so, how much? Write to me and let us get at something definite in the matter.

MISREPRESENTATION.

The church of Christ—wearing his name, and refusing all others—guided by his word as an infallible rule of faith and action, and refusing all creeds and teaching, save that of Christ and the apostles, is misrepresented by all other religious bodies. Religious people who profess to be Christians, and who claim to love the Lord Jesus Christ, think it a virtue to misrepresent us, and falsify our teaching. They positively refuse to hear us, and assert falsehood after falsehood concerning us, of whom they know nothing. Nor will they ever know, for they will not hear. Now we respectfully submit, that no man has a right to assert what we teach, until he hears for himself; and the man who affirms that we teach error, without knowing what we do teach, wilfully misrepresents us, and the man who says he does not want to hear, and that his way alone is right, makes himself infallible, and so advertises himself. The devil is not better pleased or served, than when he gets the so-called churches to oppose our preaching of God's word. And this they do.

BOTTOM SIDE UP.

A certain doctor—a Presbyterian—wanted us kept out of a little town not long since, as we were informed. Said he, "that man Poe ought to be kept out of here, he will turn this town bottom side up." When told of it, we quietly informed the party that we intended to do just that thing, that inasmuch as the side now up, did not seem to reform men much, we thought the other side was the best. We turned it, and have found our prediction true. We have found about thirty noble persons who have been covered up and crushed down by clerical rule, and dogmatic assertions of creeds and councils. About thirty who have long wanted to know the Lord's way of saving men—what the Lord himself said to do. They have done what the Lord himself commanded, and now the clergy and their followers are mad about it, and their groans, and roaring makes things look wild sometimes, but they must bear it, we are not yet half done.

Paul says to evangelist Titus, "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city." If churches are dead, they must need setting in order, and if Bros. Poe and Clark are evangelists, it is their duty to set them in order, according to the above scripture. The plea of "no time" will hardly excuse us, brethren, as the instruction is "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." And again, "No man that warreth entangleth himself with the affairs of this life."—*C. M. Wilmeth, in Christian Preacher.*

We would call Bro. Mac's attention to the fact, that evangelist Titus was left in Crete, to set in order things that had never yet been placed in order—not to re-set that which had once been in place; and that kind of work I am willing to do, and desire to do. But to go to old congregations that have gone to seed, through pride, and selfishness, and riches, and back-biting, and a thousand other things which it *was*, and *is* the duty of the elders to eradicate and keep out of the church, I say I have no time. Why no time? Not, as Bro. Mac intimates, because I am so entangled with the affairs of this life, but, because there are so many places needing the work of an evangelist, and which do present the real, and true duties of the evangelist His duty, as I understand it, is to preach the gospel *to the world*, to baptize believers, to set them in order, (not re-set) and then to take the oversight of them, train, develop and discipline them, until they can take care of themselves without his aid. Then he may turn to other fields of labor like the first. The idea that some big preacher must come and hold us a meeting, and settle our church difficulties, is not taught in the Scriptures, as I understand them. And so Bro. Mac's criticism falls to the ground, because he did not get my meaning.

Build such a character as you shall be proud of in death and in eternity. It is your glorious privilege to build for yourself, and at your command.

East Texas still suffers from a long, protracted drouth. Potato crop almost a failure, and cotton cut off two-thirds.

Every-Day Sympathy.

"Look, mamma, look! Isn't it pretty?" The vague, weary expression on the pale face had vanished, while with a cheerful smile and a glance of interest the tiny toy is carefully examined, and the heart of the child delighted by mamma's ready praise. With the assurance that her treasured plaything is justly appreciated, her purchase approved and sanctioned, the little maiden bounds away with radiant face and joyous heart, while the mother even now sinks back on her couch with an expression denoting physical suffering.

Parents, have you ever stopped to consider how wonderfully important it is to enter thus into the interests of your children, to sympathize with them in their joys as well as their sorrows; how it cheers their little hearts and increases their pleasures tenfold to know they have mother's or father's approval, to feel that their little plans and sports are entered into and enjoyed by you? No matter what it costs, or however great the sacrifice, be assured your inconvenience is small in comparison with the influence thus exerted on the character of your children, their happiness, their success in after life. I once heard an aged man say, "My father's words of encouragement and loving interest in my boyhood saved me in later life when I was on the brink of ruin."

Many unselfish and dutiful parents, who have the interest of their children really at heart, who would make great sacrifices for their welfare, fail to realize the importance of this help-giving sympathy, this putting themselves in the place of another, and listening with patience and consideration to the outpourings of the overburdened hearts—hearts which suffer as keenly as if touched by genuine sorrow, or feel happiness as real to them as do older hearts into whom God has poured joy the most intense.

We cannot overestimate this power and gift of making others feel that we enter into and appreciate their position and feelings; that their happiness is of vital interest to us; that we are walking side by side with them, glad to lend a helping hand, ever ready with words of encouragement and tender, loving sympathy.

I was impressed recently by a little incident occurring at the house of an invalid friend. Her ten-year-old daughter, thinking she would be rendering an especial service, begged to be allowed to arrange the bed for mamma. The mother warmly thanked the little one, and approved her effort. Later, while the child was out at play, she had the bed covering rearranged, saying, "After she had done her little best, I would not for the world have wounded her feelings by letting her know that she had failed." This tender consideration for the feelings of children not only saves suffering of a nature very painful to witness, but it affects the formation of character, giving confidence in affection and sympathy, without which the young soon learn to grow callous and distrustful.

And thus it is in the lives of us all. What we need is sympathy, not that which is laid aside as a Sunday garment, to be brought out on an especial occasion, or when some great calamity has suddenly fallen upon the household, but sympathy in our every-day life, in our plans and pursuits, in our pleasures and our petty troubles; sympathy which makes us feel that we are not alone in the world, that there are other hearts beating in unison with our own, others bearing with us life's trials and burdens, every ready to lend a helping hand, others sharing with us and entering freely into our joys, taking pleasure in what gives us pleasure, happy when we are happy.

Confidence in the affection and sympathy of our fellow-creatures instilled into our hearts from early childhood has a wonderful power in molding our lives in the right direction, and leading us with childlike faith to trust in our Heavenly Father and rest ever in his boundless love and sympathy.—*Christian Weekly.*

The Majesty of Bible Precepts.

There is no weakness in them. No one of them is emasculated by the modern prefix "try." The Bible says, "Cleanse your hands ye sinners, and purify your hearts ye double minded." "Cease to do evil, and learn to do well." "Depart from evil, and do good." And thus through the whole book, from Genesis to Revelation, a moral precept is never prefixed with the enfeebling "try," now so universally common.

Just think of the Bible saying, Try to depart from evil! Try to cleanse your hands, ye sinners! Try to speak the truth to one another! And instead of "Do not kill," "Do not steal," "Do not commit adultery," suppose we had, Do try not to kill; do try not to steal; do try not to commit adultery! It is time to stop experimenting in morals None of it is from above. It is all from beneath, a device from the devil to break down the majesty of the precept of the Bible. That glorious book never uses the word "try" in any such connection It knows nothing of experimental morals. Try, is never properly used except where a failure may be justifiable. A failure in morals never was and never can be justified.—*The Examiner.*

Literary Note.

The *Century Co.* are about to issue a book containing the papers by Rev. Washington Gladden on "The Christian League of Connecticut," reprinted from *The Century Magazine*, where they attracted such wide attention and comment when published last winter. There will be two editions of the book, one in full cloth at 75 cents, and in paper at 50 cents.

When one wishes to reform, everything does not become lovely in this unfriendly world. The first steps are usually the most difficult, and the earliest experiences the most disheartening. God never designated that reform should be easy. As it is, people are too ready to live the life which renders reform necessary. The ranks of the victims of evil would be doubled did not a wholesome fear of the consequences restrain.—*E. P. Roe.*

There is no greater every-day virtue than cheerfulness. This quality in man among men is like sunshine to the day, or gentle renewing moisture to parched herbs. The light of a cheerful face diffuses itself, and communicates the happy spirit that inspires it. The sourest temper must sweeten in the atmosphere of continuous good humor.

Disparage and depreciate no one; an insect has feeling and an atom a shadow.—*Coleridge.*

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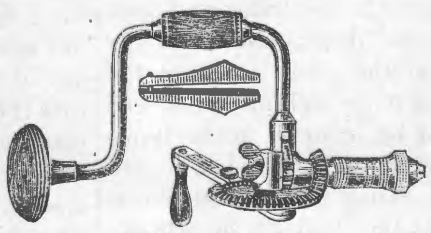

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NASHVILLE, TENN., OCTOBER 10, 1883.

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WHO ARE THE CHILDREN OF GOD?

"For as many as are led by the Spirit of God, they are the sons of God." This passage tells very plainly who are children of God. Just so many of the people of this world as are led by the Spirit of God are his sons, and none others. Following the opinions and doctrines of men will not make children of God. The Spirit speaks so plainly through the word of truth to us, that none can fail to understand that will read or hear the word without prejudice. The word tells us plainly how to become Christians, and it tells us with equal plainness how to live the Christian. But the trouble is in both these departments, the people follow what men say instead of what the Spirit says. The people trust to feelings and impulses in the matter of becoming Christians; trust to the doctrines and commandments of men for light; and in many things they even refuse the plain words of the Spirit of God. Induce those seeking religion at the altar, to repent and be baptized in the name of Jesus Christ for the remission of sins, if you can. No, they would rather pray on, and trust to their own feelings as the evidence of pardon, than do these things and trust what the Spirit says. And when they make a profession at the altar, and become members of the church practicing these things, they are then led by creeds, confessions, and articles of faith, all of which are purely of human origin, and by human wisdom and not divine.

Thus the people are led into the churches by human wisdom, and are then led in their practice by the same. Conferences, associations, synods, and all assemblies of men to make laws and rules for the control and practice of these churches are purely human. They have been originated and planned and carried on by uninspired men. Such work is not the work of the Spirit of God, but the work of uninspired men. Hence all those who are governed by these assemblies, or by the rules that they devise are led by the wisdom of men. The Spirit of God has nothing to do in such work. The plain teaching of the Spirit of God is made void by such assemblies and convocations.

In these things then men cannot claim that they are led by the Spirit of God. By what rule then can those who come thus into these churches, and are thus governed by men, claim that they are children of God? They cannot truthfully make any such claim. We know that the apostles spake as the Spirit of God gave them utterance, that the Spirit spake through them, and that their teaching was the teaching of the Holy Spirit of God. Those, therefore, that were brought into the church by their teaching were brought in by the Spirit of God. And that being true, we also know that those who are brought into the church by the same teaching now, are brought in by the same Spirit.

This is the rule by which we are to know these things. Such as are not brought in by the teaching of the apostles, need make no claim of coming in by the Spirit of God. Nor need those who are governed in their church work by creeds, by the assemblies and devices of men, make any claim of being guided by the Spirit of God. And so, brethren, when we come into the church of God by the divine rule, we must also live by the divine, as given to the churches by the apostles, who spake and wrote to them as the Spirit gave them utterance. The Holy Spirit through these apostles teaches us everything necessary for congregations to observe. Therefore, when we practice as churches, just as the word of the Lord directs, we are then led by the Spirit of God. But whenever, in any matter, we practice on the wisdom of men, we are in that matter following the wisdom of men, not of God.

In these things we are acting no better than the denominations, which we have been so warmly opposing for the last half century. Human plans and schemes for the spread of the gospel among us have no more apology than the same things done by the denominations; indeed, not as much, since we claim to be led in all things by the word of God. Let us leave all these human plans for those that really believe in them. Let us not claim to be directed by the divine rule, and then turn around and be led by the human. Let us practice what we preach, and no longer preach one thing and practice another.

But how is it in regard to those who have obeyed the gospel, and have thus come into the church, but will not meet with their brethren on the first day of the week to break bread? Can these say that they are led by the Spirit of God in these matters? By no means. They are following their own feeling and fleshly propensities in this matter, and not the Spirit of God. And how about those members that make money, and lay up money, and enlarge their possessions, and indulge the luxuries of life, but do not contribute of their means for the upbuilding of the cause of the Master; who do nothing toward sounding out the word of life to a perishing world, and nothing to relieve the widow and orphan from suffering? Can these say they are led in these matters by the Spirit of God? Nay, verily. They are led by their love of money, by a desire for gain, to gratify the lusts and desires of a fleshly mind, but not in any sense by the Spirit of God. When we are led by the Spirit of God, and have in us the mind of Christ, we will be ready to do all that lies in our power to sound out the pure word of God, and to relieve the sufferings of humanity. And when we have within us the mind and the ability to do these things, the Lord will open up the way for us, will open a field of usefulness for us, if we will hold ourselves in readiness to do the work.

We are glad to believe that there has been more of this work done this year in Tennessee than in any preceding year of the history of the Cause in this State. And we hope they will abound more and more in the good work, until every schoolhouse and every neighborhood may be hunted out, and the pure word of God, the pure bread of life, may be distributed to them, and the Cause of the Redeemer established everywhere. This will be done, brethren, if we will all walk after the teaching of the Spirit of God in these matters. Let us strive to realize the value of souls, and the importance of our responsibility to do the things taught us by the Spirit of God. "If we live in the Spirit, let us walk in the Spirit." Let us not be desirous of vain glory, but let us strive in all things to do the Master's will, to be led by the Spirit of the living God in all we say, and in all we do. If we thus act, we shall be instrumental in the hands of God in accomplishing much good for others, and save our own souls in heaven. E. G. S.

NOTES FROM SOUTH ALABAMA.

Our first stop after leaving home, was at Deatsville, Ala., about two hundred and eighty miles south of Nashville, on the L. & N. & G. S. R. R., and within about twenty miles of Montgomery, which is about three hundred miles south of Nashville, and the capital of the State of Alabama. There is a small congregation of disciples in the neighborhood of Deatsville, numbering thirteen at present, but prospects good to build up, if they can have preaching. There is no preacher living near them. They have no meeting house as yet, but hope to have one at no very distant day. They meet now in a school-house, and are very zealous in the cause. Bro. J. M. Joiner preached some for them recently, and had two accessions, and left a good interest. Any preacher passing, that has time to do so, would do well to give them an appointment, and thus contribute his mite toward building up the cause, and establishing the truth in this community. They are few in numbers, and have had heavy opposition; but this is giving way as the people hear more of the truth, and understand it better.

From here we went to Montgomery, stopping only a part of one night, and till ten o'clock the next day. We have a few brethren at this point, but no house of their own, and very heavy opposition to contend against. We saw only a few of the members here, as our time was too limited. The few members there are trying to build up, and Samuel Jordon, from Highland Home, is preaching for them twice a month.

From Montgomery we went to Highland Home, and preached there Saturday night, October 6th, Lord's day morning and night, to large and attentive audiences. This is the place of Bro. Barnes' school. He is familiarly known to the readers of the ADVOCATE as the "Little Man." He and Bro. Jordon and Bro. Kirkpatrick have a flourishing school at this place. We were there just at the time of their opening, when their pupils were coming in. Everything was in a stir and bustle. Students were coming rapidly, and prospects good for a large number. They have a high, healthy, and beautiful location for a school, and are well prepared to accommodate a large school, which we hope they will have. These are worthy brethren, and we hope they will be liberally patronized. Young men and boys who wish to learn have ample opportunities here to do so. Bro. Barnes, it will be remembered, was burned out a few months ago, but is putting up another house, and has part of it ready now for occupancy, and is pushing it rapidly, and will in a very short time be more conveniently situated than before. But this is a heavy expense on him, and we hope the brethren and friends through the South will patronize the school liberally, and thus aid him in making up the loss he sustained

by fire. They keep a congregation here, and regular worship every Lord's day, so the religious instruction and influences are good. We met with a number of brethren from different congregations, and from different counties, who had come, some to bring their children to school, and some to attend the meeting.

The people in South Alabama are having a severe drouth, which is operating disastrously to crops. The weather is almost as hot here now, as we have had any time during the summer in Middle Tennessee. Water in some sections is quite scarce, giving the people inconvenience and uneasiness. Health generally good, no epidemic prevailing in this country that we have heard of. We have thus far met with more brethren in South Alabama than we expected to find. We have passed through some good sections of country in this State. Cotton is the chief product, but corn and sugar cane are successfully raised, where attention is turned to them. Through the Birmingham region, there is an immense amount of mineral, coal and iron, and a great many hands at work at them. But we will say more of this section as we return, as we hope then to see more of it. There is in South Alabama much prosperity, and a very kind hearted and hospitable people. E. G. S.

WORSHIP.

That it is the duty of all, especially Christians, to worship God, is not a question; all agree in this. But it is a question as to what constitutes acceptable worship. That God accepts everything offered him as worship, we do not believe. Yet we are told that whatever a person does as worship before God conscientiously, that God will accept it and bless the person as a true worshiper. This we do not believe, because it gives too great a latitude to the worship of God. Almost all shades of crime have been committed conscientiously. Saul persecuted the church, and afterwards testified that he did it "in all good conscience." Yet this did not make it acceptable. Jesus said to his apostles, "It shall come to pass that whosoever killeth you shall think that he doeth God service." Yet he does not teach that such would be service to God. Conscience cannot be a correct guide in our worship, unless we could be perfectly educated, for conscience is "a creature of education." When Uzza "put forth his hand and took hold of the ark of God." he did it with the best of conscience; yet the record says, "God smote him for his error, and he died." Yet it is wrong for us to disregard the promptings of conscience.

1. It is sin against our manhood so to do. He who habitually disregards the admonitions of his conscience, loses self respect, and soon sinks into the lowest depths of moral depravity.

2. It is a sin against the law of God. "To him that esteemeth anything to be unclean, to him it is unclean." (Rom. xiv: 14.) Before this Dr. Clark says: "Because if he act contrary to his conscience he must necessarily contract guilt." Again Paul says, (verse 23,) "He that doubteth is damned if he eat, because he eateth not of faith," (with good conscience,) "for whatsoever is not of faith (good conscience) is sin." Conscience then has something to do in worshiping God. Hence we affirm that worship consists in conscientiously doing the commands of God.

The conscience must not be wanting for the reasons already given, and because Christ says, "God is a Spirit, and they that worship him must worship him in spirit." All the denunciations uttered against hypocrites will be executed against the man who worships God with a mere formality. The heart must be in the work or it is not worship. The act performed must also be that which God has commanded.

1. It is wrong to teach what God has not commanded. Gal. i: 8, says: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Rev. 22: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

2. It is sin to do what God has not commanded as service to him. Cain offered a sacrifice which the Lord had not commanded, and the Lord had no respect unto him, and his offering but said to him, "If thou doest not well, sin lieth at the door." The two sons of Aaron, Nadab and Abihu, "offered strange fire before the Lord, which he commanded them not, and there went out fire from the Lord and devoured them, and they died before the Lord." Lev. x: 1–2. Says Jesus: "In vain ye do worship me, teaching for doctrines the commands of men." All these show plainly that when men presume to do a thing, it is sin, as also sayeth the law: "The soul that doeth aught presumptuously, * * * the same reproacheth the Lord, * * * because he hath despised the word of the Lord," and the curse was, "That soul shall be cut off from among his people." Num. xv: 30.

All the innovations into the church are introduced in violation of one or both of these principles. Let us apply this to some of the practices of the religious world. We have but to mention it to see that infant baptism is not acceptable to God.

1. It is not done with a good conscience, for the infant can have no conscience in the matter.

2. It is not commanded of the Lord; hence has nothing to commend it as worship.

So with instrumental music. While it may be engaged in by many with pure conscience, it is not commanded by the Lord, and is therefore presumption. But it is also true that the Christian is guilty of sin, while he neglects or refuses to conscientiously obey the commandments of God. James testifies (iv: 17): "To him that knoweth to do good, and doeth it not, to him it is sin." Do we then know the good things the Lord has commanded us to do? If so, are we doing them? C. W. Sewell, Jr.

THE COMPASSES.

"As in a pair of compasses, one part is fixed in the centre, whilst the other foot wandereth about in the circumference, so whatever subjects we may think upon, the soul must stay on Christ, and be fixed upon him."

While we search after evidences and additional comforts we must not leave our simple trust in Jesus. Whatever sweep our knowledge may take as we advance in years, we must retain most fixedly the one and only centre which is worthy of a regenerated soul, namely, our Lord Jesus. If the circle of our enemies should encompass all the world, still must the heart stay with delightful continuance with the Well-Beloved. Immovable and steadfast must we be, our willing soul unswervingly loyal to its sole object of trust and love, the one and only Lord of our whole being, the chief among ten thousand, the altogether lovely.

To whom else can we go? Where else is there rest for us? Let us then abide in Christ Jesus. Fix the centre with the whole force of a resolute heart, nay, more, with the whole power of divine grace. Never tolerate the idea of novelty in this matter. Here there can be no advance; we are in him rooted and grounded. Only so can we strike out the true circle of life: without a fixed centre the sphere can never be true.

O thou who art the same yesterday, to-day, and forever, hold me fast forever, and bid me sing, "O God, my heart is fixed, my heart is fixed!"—*Spurgeon.*

Every child should be accustomed to express himself freely and often, both in speaking and writing, and be taught the proper methods of doing both; he should become used to the presence of strangers, and the attentions due to them; he should be habituated to changes of scene and employment, and above all, should be led to fix his attention upon things outside of himself, so as to save him from that self-consciousness which lies at the root of much bashfulness, timidity, and nervous apprehensions. Thinking much about self, especially about the impressions we have made or are going to make upon others, tends always to deprive us of self-possession. We grow anxious and perturbed, lose our simplicity and naturalness, and fall into the very blunders that we dread. These frequent failures weaken courage and make us shrink more and more from what we ought to boldly approach.

ACCEPTABLE WORSHIP.

There are some fundamental principles underlying all acceptable worship to God, that all persons who desire to worship the Father acceptably to him, would do well to consider. These principles accord with all created intelligences, so far as revealed in the Bible. The first of these may be stated thus, God has the right to command. 2nd. Man must obey. The Bible almost begins with a command—ends with a command, so far as God's will is revealed, and the promise is to those that obey; and so universally do these principles run through God's revelation to man that we may affirm that no worship is acceptable to him that is not in accord with them. Turning to Gen. i: 28: "And God said unto them be fruitful and multiply, and replenish the earth *and subdue* it; and have dominion over every living thing." And the Lord God commanded the man, saying, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou *shalt not eat* of it." Gen. ii: 16. See, also, iii: 11. Abel worshiped God acceptably. Cain did not. Gen. iv: 7. Why was this? Abel obeyed God, Cain did not. Abraham was commanded—he obeyed—and was blessed. Gen. xii: 4; and xxii: 2. Noah, also, was commanded, he obeyed and was saved. Gen. vi: 14. But the other antedeluvians obeyed not, and were destroyed. But why repeat the examples given in the Old Testament, since these principles are repeated upon almost every page? We will, therefore, sum up the Old Testament by remarking, that not a single case of acceptable worship is mentioned in the Old Testament that did not receive its efficacy from obedience to a command; nor is there a single instance of God's favor resting upon one individual, who disobeyed his command in his worship to him.

Then, under the Old Testament, there is nothing upon which to build a hope of pardon, a hope of heaven, a hope of acceptance with God, save only in obeying what God has commanded. And he who expects to be accepted of God in his worship towards him, through obedience to man or men, through obedience to his own conscience, through obedience to his own feelings, or what he may conceive to be right or acceptable, will have to go outside of God's revelation, given in all the Old Testament, to find authority for a foundation upon which to build such a hope. And, now reader, if you doubt this, find the case reported in the book referred to, you will search in vain. And if you have your hope of pardon from sins, of acceptance with God, built upon the supposition of a case in that part of God's revelation, your hope is vain, you are yet in your sins. Examine, overturn your sandy foundation,—build upon the rock. "God commands, I will obey."

We propose to look in the New Testament in our next, perhaps we may find another principle of God's government to us, under Christ.

J. K. B.

Made Meet For Service.—Plant me where thou wilt in thy garden and let me grow as thou wilt. Thou wilt not let me fail of my highest end. The barley must suffer much from man. First it is cast into the earth that it may decay. Then when it is ripe it is cut and mowed down. Then it is crushed and pressed. Just such a martyr is also linen of flax. It is plucked, steeped in water, beaten, hoshed, spun, woven into linen, which is again torn and cut. Afterwards it is used to bind up wounds. Then it becomes lint, is laid under the pressing machines in the paper mill, and at last, cut into bits, to be used for writing. Thus man is prepared in God's furnace, to be known and read of all men as His own child—*Luther.*

The soul is made for God, and never finds rest till it returns to Him again. When God and the soul meet, there will follow contentment. God, simply considered, is not all our happiness, but God as trusted in, and Christ as we are made one with Him.—*Sibbes.*

You must judge religious movements not by the men who make them, but by the men they make.—*Joseph Cook.*

Obituaries.

Another of our friends has gone to return no more. Clem West, son of William West, was killed at Mr. Thompson's mill, in Butler county, on Saturday, September 22nd. Thus man wastes away. To-day he puts forth the tender leaves of hope; to-morrow blossoms and bears his blushing honors; the next day comes a frost which nips the shoot, and he falls like autumn leaves to enrich our mother earth. Clem has gone to that far distant country whence no traveler returns. Alas! one knows not what a day may bring forth.

Sunny Lane, Ky. GRANVILLE GRAY.

Departed this life, at her residence in Hustburg, Tenn., Sister Jane Johnson, at the age of fifty-four years and eleven months; before marriage her name was Mullinks. She first united with the Primitive Baptists; she lived with them nine years. In the year '67 or '68 her much loved brother, James H. Mullinks, commenced preaching near her home; through his preaching she learned the way of the Lord more perfectly. She soon united with the church of God; her life was truly spent in the service of her Savior; none were too humble or too poor for her to visit. In time of need she always had a word of encouragement for all her brothers and sisters. She was faithful and intelligent. The Bible being her chief study, she was well versed in the Scriptures, and able to cope with the ablest of opposing preachers. Heavenly Father, help us all to imitate her godly walk, is the sincere prayer of a devoted sister, JENNIE MULLINIKS.

M. E DeFord, wife of Wm. DeFord, died September 20, 1883, at their home in Lincoln county, Tenn. She was seventy-two years of age, and was in her usual health and strength until thirty-eight days before her death, when she was taken sick, and suffered greatly from that time until death came to her relief. She had been a member of the church of God for more than forty years, and had lived a faithful servant to the Master. She was among the members who first constituted the congregation at "Gum Spring," and had the pleasure of seeing that little band grow into a large and influential body, and to see her children and grand-children obey the gospel, and become a part of this congregation; this was a source of great pleasure to her, as it must be to every one who looks back over a long life, spent in the service of God, and witness its influence upon the rising generations. She leaves a husband, far advanced in life, with the hand of affliction resting heavily upon him, to mourn her departure, together with children, grand-children, relatives and friends. What comfort! What consolation in the hour of grief, to hear the Father say, Blessed are the dead who die in the Lord, from henceforth; Yea, saith the Spirit, that they may rest from their labors, and their works do follow them. As a wife, she was true, patient and faithful; as a mother, loving and forbearing; as a neighbor, kind and generous. Her memory will ever live in the hearts of the loved ones she left behind.

"As shadows cast by cloud and sun,
Flit o'er the summer grass,
So in thy sight, Almighty One,
Earth's generations pass." L.

NOTES OF TRAVEL.

I set out, in company with my wife, for Texas on the second day of July 1883. Nothing worth narrating occurred on the way, only we missed connections at Memphis and were delayed twelve hours; missed connections at Dallas and had to stay all night; we also had to stay all night at Waco. We arrived at the house of our son, C. W. Sewell, in Falls County, July 6th, and found him suffering with pneumonia, from which he soon recovered. On the second Lord's day I preached at Crown Point in Falls County, where my son and his family have their membership, to a large and attentive audience. I then rested at my son's until Friday morning, when I set out in company with Bro. James Davis, in a buggy, for Little Elm in Bell County; my son not being able to accompany me, I held a meeting there of ten days, embracing the third and fourth Lord's days in July. The meeting was well attended most of the time, and the brethren and the people, so far as I could learn, were well pleased with the preaching; but there were only three added to the congregation. There had been some serious troubles in the church that had not been settled satisfactorily to all, and the brethren thought that made against the success of the meeting. I, however, found many warm hearted brethren and sisters there, who remunerated me liberally for my labor, and I pray the Lord to bless them, and I hope the meeting will result in good hereafter.

My next appointment was at McGregor in McClellan County; my son took me there in his buggy. This meeting embraced the fifth Lord's day in July and the first in August. There was no congregation at this place and no house to preach in. There had been a congregation a few miles from this place a few years ago, but from removals and deaths and other causes, it had gone down and some of the members had been acting badly, so the prospect was not very good for accomplishing much good here. But there were a few brethren that had the good of the cause of Christ at heart, and they had built a large bush arbor and provided good seats under it, and large audiences attended throughout the meeting. Here I met a Bro. Harrison, whose given name I do not remember; he is an able and zealous minister of the gospel; and there was an old Bro Andrews in attendance who is a preacher, and they, together with my son, aided me much in the meeting with their earnest prayers, songs and exhortations, and during the meeting all the brethren and sisters in the neighborhood came together and enrolled their names, and appointed elders and deacons, and solemnly covenanted to meet together and keep the ordinances of the Lord, and subscribed liberally to build a house to worship in. There were nine added by confession and baptism, and Bro. Harrison agreed to preach for them, and I hope that they will be able, through the blessing of the Lord, to succeed and permanently establish the cause of Primitive Christianity in that community.

My next meeting was at Troy, a station on the Sante Fe and Galveston railroad, in Bell County, embracing the second and third Lord's days in August. Here I found another dead church. There had been a large membership here, but, unfortunately, a large proportion of them were whiskey drinkers, and could not be induced to abandon it. And there were so many of them, that the sober minded ones could not control them. When one was arraigned before the church for drunkenness, some one of the same class would start the question, "how much must a man drink before he is considered drunk?" And if he had not been down wallowing in the mud, they would contend that he was not drunk, and that he had a right to drink his dram. And so they would justify him; and in this way things went on until all the good members became so disgusted that they ceased to meet with them, and then the whisky men ceased to meet; so this was the state of affairs when I began the meeting. I preached under some beautiful shade trees in a creek bottom, and large congregations attended all the time, and after some days the brethren that had the good of the cause of Christ at heart held a consultation, and proposed to all the members that they wanted all that would pledge themselves not to visit the saloons, nor drink whisky at all, nor visit race grounds, nor ball rooms any more, to come on a certain day and enroll their names. But any that were not willing to abandon these vices, they did not want them to enroll; and, if I remember right, there were over forty that enrolled, and organized according to the Scriptures, but none of the whisky drinkers came in; and after this was done there were seven added to them by obedience to the gospel. And I pray that they may be able to succeed in the good work they have begun There is a young Bro. Grubbs living there, who is a talented preacher, and will give them much aid and encouragement. My wife and my son and all his family were with me at this meeting.

We then returned to my son's in Falls County, and I again preached for a few days at Crown Point, embracing the fourth Lord's day in August. A man and his wife came forward on Lord's day night, and were immersed Monday. I met a Bro. Lane here that I think is a most excellent man, and a good preacher. He preaches for the church here and several other places. I was sorry to have to close the meeting just as there was a good interest getting up, but the time had come for me to start to Missouri, and I had to close.

And, after resting one day, we took our leave of my son and his family and started to Missouri, and arrived at my son Joseph's house, in Ripley County, the 30th day of August, and began a meeting at Bethlehem, near Gatewood, Ripley County, the next day, which continued seven days, with nine additions. I then went over in Randolph County, Arkansas, and preached three days, embracing the second Lord's day in September, at Mud Creek; had seven additions. I visited the Warm Springs in Arkansas, which are quite a curiosity. A man there told us that there were sixty springs on about one acre of land, and that the water in no two of them was precisely alike.

While we were at our son Joseph's we learned that my oldest sister, Vinah Stephens, was still alive, and living in Howell County, Missouri, about sixty-five miles from my son Joseph's, and so we determined to go and see her; and Joseph geared his mules to a spring wagon, and he and his wife set out with us to see her, and found her and her husband alive and well. She is seventy-four years old and weighs two hundred pounds, and is as cheerful as a girl. She is the only sister out of five that is living, and I had not seen her for twenty-nine years, and had thought for many years that she was dead, so my visit to her was one of the happiest visits of my life; to see her was almost like seeing one from the dead. After remaining with her a few days we returned to our son Joseph's again, and I preached a few days again at Bethlehem, embracing the fourth Lord's day in September; had six additions and set out for home on Monday following, and found all well, and we feel very grateful to our heavenly Father for his providential care over us during our long journey. J. L. SEWELL.

PROMPT OBEDIENCE.

A prompt and unquestioning obedience should be rendered to all God's commands. No objections or excuses should be made. When God commands obedience it is to be rendered because he commands, not because it will be wise and profitable to obey. No time should be spent in considering the reasonableness of the command, or the rewards of obedience. The time should be spent in obeying.

It sometimes happens that a duty is set before the Christian. He hesitates to enter upon its performance, on account of the difficulties which he foresees he may meet with. The obligation is clear. The way is open, but he is not sure that he will succeed.

When Christ ordered the disciples to feed five thousand men with five loaves, they proceeded at once to obey the command. They did not state as an objection that there was not bread enough to suffice for a hundredth part of the multitude. They did not stop to consider the reasonableness of the command. They promptly obeyed it, and were satisfied with the result. Their example should be followed by disciples now. They should not suspend their obedience till they can see the result. To do so is to be guilty of as great folly as would attach to the conduct of one who should refuse to set out on a journey till he was sure of reaching the end of the journey.

Christ told the man with a withered hand to stretch it forth. He did so, and was healed. He did at once what Christ told him to do, and the result was joyous. Suppose he had said, "I cannot stretch forth my hand; it is withered," would his hand have been made whole? But he did not hesitate to obey. God gave him the requisite strength.

It is never wise to discuss questions relating to the propriety or the possibility of obeying God's commands. A great deal of time is thus spent, and a great deal of evil is the result. Obedience is postponed, and the rewards of obedience are lost.

It is always safe to take God at his word. If he tells us to walk on the water, we should not hesitate. He will uphold us if we trust in him. We should enter at once on whatever work he commands us to do. He who does so, will find God working within him both to will and to do. —*N. Y. Observer.*

Some one has said that a man is always open to conviction on any subject until he has made a speech in opposition to it. The theory is that if he once commit himself publicly against it, his instinct of personal pride or selfishness will cause him to maintain his position. But it is not always so—that is, the speech is not always necessary to this kind of stubbornness. The life and work that rebuke a man and throw him back upon himself in self defense produce the same result.

The very best thing for you to do is to do the very best thing you know how. This is a hard rule to follow, but a safe one.—*N. Y. Herald.*

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It may save your life. It you have a Cough, Sore Throat or Bad Cold, use DR. DUNCAN'S COUGH BALSAM. It will cure you. It is pleasant and sure.

Glorious News!

We invite the attention of the readers of the GOSPEL ADVOCATE to the appended price list, knowing that facts and figures are *what talk* in an advertisement, and not idle words.

Our Dress Goods Department.

The style of dress goods this season is principally plain twill goods. Cashmeres are particularly desirable. We have 230 pieces half wool Serges in all colors, at 10c; 110 pieces same goods, but finer quality, at 12½c; 185 pieces, assorted styles, in little checks, stripes, etc., at 20 and 25c.

Cashmeres! Cashmeres!

We have just received from Lyons, France, 104 pieces (purely wool) BLACK CASHMERES: 20 pieces, 36 inches wide, at 40c; 12 pieces, 38 inches wide, at 50c, worth 60 cents; 15 pieces, 40 inches wide, at 60c, sold elsewhere at 70c; 10 pieces, 40 inches wide, at 70c, sold elsewhere at 80c; 10 pieces, 42 inches wide, at 75c, can't be matched anywhere less than 85c. Also finer grades proportionately cheap.

Colored Cashmeres and All-Wool Serges.

In this class of goods we show the greatest variety and most beautiful colorings ever exhibited. Our stock contains over 100 pieces of these goods, all 40 inches wide, prices from 40c to 9 c a yard. And now for

Blankets, Flannels and Linseys.

At the great auction sale of blankets in New York, in August, our buyer bought nearly five thousand dollars worth of wool blankets, in red, gray, and fine white. We offer 40 pairs extra quality ¼ pure California wool blankets at $6.50 a pair, well worth $8.0 ; 25 pair fine Mackinaw blankets, extra size, fine and heavy, at $5.50; 3 pair Silver Lake fine wool 10-4 blankets at $4.50; 40 pair Oregon superior blankets, full size and about half wool at $3.25. Also large lot of red medicated and silver gray blankets at extremely low prices.

FLANNELS.

Scarlet twills, extra medicated twills, (for rheumatism,) scarlet or white shaker flannels, plaid, dress flannels, gray skirting flannels, basket and opera flannels, shirting flannels, etc.

CANTON FLANNELS.

Never were canton flannels as cheap as this season, we have an enormous stock at ridiculously low prices, and have every quality in bleached, brown or fancy colored.

JEANS! JEANS!!

Our stock of wool Jeans is now complete, and in point of variety, the largest in this city. Note these prices: An extra heavy Wool Jeans at 25 cents; a superior (warranted all pure wool) Jeans at 35 cents; extra fine Doeskin Jeans at 40 cents; finest California Cassimere Jeans at 55 cents.

Casimeres, Cloakings, Etc.

We carry full lines of French and American Cassimeres, in newest styles, and at prices that induce one to have their clothing made, and not buy the poorly made garments offered by many clothing houses.

Wool Underwear.

Our arrangements for gents, ladies and childrens underwear was completed with the manufacturers last June, and we are now daily receiving every style and quality at prices greatly less than last season. 70 doz. Scarlet, all wool, Vests, (ladies or gents) all sizes at $1 00 each; 62 doz. same, in finer and heavier grades at $1 25 and $1 50; 50 doz. White Wool Vests at 40, 45 and 50 cents—worth nearly double these prices; 35 doz. Ladies or Gents, nearly all wool, Vests at 75 cents, (would be cheap at $1 00;) 130 doz. purely and strictly all wool at $1 25 and $1 50.

If we had room in this column we would tell you of our great silk stock, of our black and colored velvets, of our beautiful dress trimmings. New Mousque, taire kid, cashmere and silk gloves, of our woolen hoods for ladies or babies, of our woolen or thick cotton hosiery, of our lovely Jerseys, walking jackets ottoman, silk dolmans, and fur lined circulars, of our great drives in colored flannel, skirts and shawls, etc., but want of space forbids. We want your trade, and refer to the proprietors of this paper as to our thorough responsibility. We advertise *exactly* what we have, and will cheerfully refund the money whenever there is any dissatisfaction. Parties at a distance can save a great deal by ordering goods C. O. D. of us. *No sample order noticed unless stamp is enclosed.*

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BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

GOD'S WARNING TO EZEKIEL.

A PRACTICAL LESSON FOR OURSELVES.

When God selects any man for a certain work, and qualifies him for it, the man must do it, or bring upon himself the indignation of his Master. If a man is by nature fitted for the eldership, he must develop and cultivate his gifts, if he would escape the condemnation that befell him who hid his lord's pound in a napkin. All that we have is God's, and should be diligently used for him. This is not more true of money, than it is of preaching and teaching talent. Many of those who are numbered among the disciples of the Lord are rich and have great incomes; but how few of them come up even to the Jew's standard, and give as much as a tenth of all that they receive! The church treasuries would be overflowing, our orphans would be educated, our widows cared for, and almost every church could sustain at least one evangelist in the field; for every tenth man could be set apart to devote his whole time to the service of the Lord, after the poor of the church had been cared for. What a grand work we could do, if all would give even as much as the tenth!

But there are many who have other, and far more valuable possessions than money; they are by nature qualified to become preachers and teachers. These talents are also gifts from the Lord, and should be used with all diligence for him, if we would have him say to us, "Well done, good and faithful servants." When God chose Ezekiel, he said unto him, "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that he sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul."

We see that God qualified Ezekiel to instruct and warn the people, and he notified him that he would hold him to a strict account for the performance of his duty. Just so he has told us that we must give an account of our stewardship. Suppose I am conducting a series of meetings; the audiences are large, but seem indisposed to yield to the Lord; I am almost discouraged, and think it hardly worth while to labor longer; the little band of disciples says, "It seems that we can do no good." Just at this time a telegram comes, calling me to attend the funeral of a very dear, Christian friend. I decide to go on the morning train, and telegraph them, "Expect me;" but on that night four confess Jesus, and everything indicates that others will come. What should I do? Shall I go to bury the dead, or stay to save the living? A few days ago I had to answer this question, and it seemed to me very evident that I should stay; though my feelings inclined me strongly in the other way. As a result of the continuance of the meeting, nine or ten more souls were added to the saved. A husband confessed the Lord, and came into the church to stand side by side with his Christian wife; a wife (a Methodist) was thus united with her Christian husband; and a mother in Israel, who had always been separated from her husband in religion, upon seeing her children and her son-in-law baptized, said to me with tears, "I owe more to you than I do to any other man." Surely, it was good that I staid. We too lightly value the soul of man. Should a man leave a successful meeting, at which crowds throng out to hear him preach, and numbers are confessing every night, to go home to see his wife and children? or "to marry a couple"? or to gratify himself or his friends in any such matter? Surely he sins against God, when he does so. Should the servant leave the harvest field, in the midst of the harvest, to spend a week or so in the bosom of his family? Should the soldier retire from the conflict, when the battle is raging fiercely, to sup with a friend? Would the master say to such a servant, or the general to such a soldier, "Well done, thou good and faithful one?"

If God deals with us upon the same principle that he did with Ezekiel, I fear that the blood of many will be required at our hands. Not only must we teach the people, but we must not fail to warn them of the sins and iniquities of the age. Woe to the man who shuns to declare the whole counsel of God! If we do our duty, we will inevitably arouse opposition and wrath; for one of the things that Jesus promises his followers is persecution. He gives us to understand that the world will hate us, even as it hated him. Let us see to it that all men do not speak well of us.

THE BIBLE.

In the Bible are 1,189 chapters; 929 in the Old Testament, and 260 in the New. By reading three and one-third chapters per day, one can go through the book in a year; or by reading three chapters per day for five days, and four on each remaining two days, he will read the book in a year; or by reading fifteen minutes per day in the Bible, the average reader will go through it in a year. How few do even this much; Surely no Christian should devote less than one hour per day to the study of the Bible, for God wrote it, and it is to be the lamp of his feet, and the light for his pathway through this world. It is certain that no man can live this life as successfully, and as joyfully, without the faithful study of the Living Oracles; and it is equally certain that no man can attain to a home in heaven without it. No wonder, therefore, that David speaks so grandly of the man whose delight is in the law of the Lord, who meditates in his law day and night. He uses a figure most striking to the oriental mind and compares him to a mighty tree whose roots are moistened by rivers of water, which brings forth its fruit in its season, and whose leaves never fade. He says whatsoever this man does shall prosper. In the New Testament Peter tells us to add to our faith virtue; and to the virtue knowledge. Paul prays that the disciples may grow in grace and knowledge; and Jesus asks his Father to sanctifiy his disciples through the truth; he then added, "Thy word is truth." James called the Bible a mirror; and he says that the man who looks into it and then turns away, straightway forgets what sort of a man he is. He advises us therefore to look into this perfect law of liberty—this looking-glass—and to continue therein; and to be not only hearers of the word but doers. When I hear a man talking about how good he is—how much better than many church members; when I hear him saying that he cannot fellowship such, that he is so moral the Lord will receive him; I think what a pity you do not look into the mirror and see yourself. When brethren spend more money for tobacco, that filthy weed which no Christian ought to use, than they do for the cause of Christ, I think surely you do not see yourselves often enough in the mirror; when Christians who can not pay their debts, spend money for tobacco for themselves, and for gold ear-rings and bracelets for their daughters, it is certain they do not consult the glass often enough; when disciples of Christ devote more time to the study of the modern or ancient classics, to the reading of the daily paper, or of Dickens, Scott, Thackeray, or of the *New York Ledger*, it clearly appears that they admire the creature more than the Creator; that they have a very poor opinion of the wisdom and literary ability of the Heavenly Father. The great trouble with the church is a want of faith; and the faith is weak in so many hearts because it is not fed upon the word of God.

THE CINCINNATI CONVENTION.

A brother, prominent as an editor and teacher in the South, thus writes to me: "Can you not be at the Cincinnati Convention, and throw yourself against the tide of centralism that now threatens the cause? I believe great good can be done by opposing error with the truth." He thinks it would be good for such men as Allen, Lipscomb, and Rowe, to be present, and to oppose the innovations. I join most heartily with our brother in opposing the centralizing influences that are at work among the disciples, but I would about as soon go to Cincinnati to attend a Methodist Conference, with the view of opposing its iniquities during its sessions, as to go there for the purpose of opposing the General Convention. The one body is just as utterly unknown to the Scriptures as the other. There is just as much authority in the Bible for the organization of a Methodist Conference, as there is for the formation of the General Christian Missionary Convention. Both institutions are based upon the idea that the plan of salvation revealed in the Bible is not complete; that the churches of God are not sufficient, as societies, for the perfection of saints, and the conversion of sinners; and that some others must be formed, or the work cannot be properly carried on. It seems to me that the only ground that we, who believe in the insufficiency of the plan of salvation as it is revealed in the Bible, can take, is to oppose the whole thing, from top to bottom, from beginning to end. We cannot, therefore, take any part in its services. We must fight it from without. When invited, last year, to take part in the devotional exercises of the convention by the president, I declined to do so. I was there as an enemy to the concern, and I could not do anything that would seem to approve of it to any extent, or in any way. If the Convention would confine itself strictly to sending out and sustaining preachers, (which it will not do,) it would be just as wrong in principle as it is now. It would still be a society invented by men to do a work which God has committed to the church.

If I can do so without interfering with any appointments for preaching, (as it happened last year,) I will attend the meeting. But it will not be to take any part in its exercises, nor to partake of its hospitalities. I go as an enemy, praying

for the overthrow of the institution, and for the confusion of its builders. While it professes to be entirely innocent, and to work only for the preaching of the gospel, it is even now threatening us with an ecclesiasticism as perfect as any of those that control the sectarian bodies about us.

If I go, I will report to the ADVOCATE if anything worthy of note takes place. I will fight it through the papers. My guess is that it will be rather cautious this year; it will wait till the brethren are somewhat more quiet, before it takes any further "steps in advance."

ITEMS, PERSONALS, ETC.

G. Lipscomb is preaching this week at Sunnyside, Williamson County, Tenn.

Last Friday six or seven murderers were hung, in different parts of the country.

It was an emphatic child that said, "I don't want to, and I don't want to want to."

The *Baptist Gleaner* is almost frantic in its ridiculous efforts to whip out "Campbellism."

Send two dollars to this office and get Dr. Brents' work, "The Gospel Plan of Salvation."

There had been six additions at our senior editor's meeting at Smithville, Tenn., up to October 10th.

H. J. Brayboy, assisted by Bro. Rogers, has held a meeting with six additions at Mt. Willing, Ala.

As will be seen by his letter in this issue, Bro. Jesse Sewell and wife have returned safe and sound from their long Texas trip.

A papal ambassador is journeying from Rome to Montreal to inquire into the rapid spread of Freemasonry among the Catholics of Canada.

Bro. Lawrence W. Scott has been presented with a fine suit of clothes by the sisters at Temple, Texas. Such treatment suits a preacher remarkably well.

Married, on the evening of October 2nd, at the residence of Mr. W. H. Parker, by Bro. Henry Simpson, Mr. Dillard T. Florence to Miss Julia E. Hood, both of Jefferson County, Ala.

Our agents are promising to work harder than ever for the ADVOCATE this year. Read our proposition. Any who are willing to devote considerable time to canvassing, are requested to write us for terms.

Bro. T. B. Larimore writes:

"Reached home September 25. Found "the loved ones at home" all well. Have just begun my regular, annual nine months' work in my home field. I give nine months of each year to Alabama, three to other States,—principally my native State, Tennessee.

This city was filled with rejoicing, October 11th and 12th, on account of the overthrow of the ring of politicians, who have long controlled its government. Hooper Phillips was elected Mayor by a large majority. Also an entirely new set of Councilmen were elected.

Bro. Ashley S. Johnson spent some days in Middle Tennessee recently, and while here did some good preaching at Donelson in this county. He is the author of a well written book, "The Great Controversy," which can be obtained by addressing him at Knoxville, Tenn. Three copies for one dollar.

Bro. A. Nicks, of White Bluff, Tenn., was shot and seriously wounded, last week, by his adopted son, a boy about thirteen years old. The boy waylaid and made two deliberate attempts to murder him. Bro. Nicks' condition is very critical. The boy and his accomplice, a negro younger than himself, are in jail.

Bro. W. Lipscomb's school, at Owen's Station, has opened with a larger attendance than ever before. He has moved into his new building, and is prepared to take as boarders eight or ten more pupils.

We wonder if our readers realize what a grand and valiant defender of "the truth, the whole truth, and nothing *but* the truth," we have in Bro. J. A. Harding? Read, among his other contributions this week, "God's Warning to Ezekiel."

A $115.00 ORGAN FOR $49.75.

This was the unparalleled offer made by Hon. Daniel F. Beatty the great Organ Manufacturer, in our paper a short time since; he has instructed us to re-insert it and thus give those who failed to accept former offer another opportunity. We think this Organ needs no further recommendation. See advertisement in this issue.

Brother Poe, who edits a corner of the GOSPEL ADVOCATE, says he was sent for to baptize a lady in Texas. "She is a Baptist and lives in Tennessee." Why did you baptize her, then? All your kind of preachers receive Baptists in this country into their churches without baptizing them. But you are only true to your principles in baptizing all who leave the Baptist church and go to seek membership in yours. If you admit that Baptists can baptize scripturally, then they are the true church of Christ, and all whom they baptize are saved. So your tours of proselyting would come to an end.—*The Missionary Baptist*, Lebanon, Tenn.

There, now, "Brother Poe"

The *Apostolic Church* will be removed to Louisville from Mayfield, and Bro. J. W. Lowber has become associated with Bro. Butler in its publication. We have plenty of room for a good monthly, and bespeak success for the *A. C.* In this connection we give the following interesting piece of biography from the *Christian Messenger:*

Bro. W. L. Butler, editor of the *Apostolic Church*, is a living monument of what the religion of Christ can do for a man. Some twelve years ago he came to western Kentucky from North Carolina on foot, with two navy pistols buckled around him, two hound pups at his heels and a fiddle on his arm, bearing all the marks of a "hard party." He was baptized soon after reaching Kentucky, returned to his native State, and again walked to Kentucky to attend school at the Bible college. In addition to his editoral labors, he preaches the gospel in all the country around.

FROM NOW TO THE END OF 1884 FOR ONLY $2.00.

As an inducement to persons to subscribe, and for the sake of getting in new subscribers as early as possible, we send the ADVOCATE from the arrival of the names until the

END OF NEXT YEAR

for two dollars. And beginning with No. 43, we will issue an extra number, so as to accommodate all that may send in early, with the numbers from that time to end of this year. Brethren, please show this proposition to others, and we are sure that very many will avail themselves of this offer if it is presented to them. The ADVOCATE has a larger list of subscribers now than ever before, but we are anxious that many more shall read it. We are striving to make it worthy of a large circulation, and we hope our brethren still, as they have done in the past, will aid us in sending the ADVOCATE into many more homes, that other hearts may be cheered and benefitted through its pages. EDITORS.

By going a few minutes sooner or later, by stopping to speak with a friend on the corner, by meeting this man or that, or by turning down this street instead of the other, we may let slip some impending evil, by which the whole current of our lives would have been changed. There is no possible solution to the dark enigma but the one word "Providence."—*Longfellow.*

General News.

The New York *Daily Tribune* has been reduced to three cents a copy, and the *Herald, Times,* and *World* to two cents, marvels of cheapness for great papers of from eight to sixteen large pages. ——The New Orleans National Bank has sued Postmaster Gresham for $100,000 damages for stopping their money orders to prevent the delivering of the orders of a lottery company addressed to them.——The residence of William Dutton, a retired capitalist, at Adrian, Mich., was entered Thursday night through a window, and $80,000 worth of bonds and mortgages carried off.——Lord Coleridge was presented to members of the Cincinnati Bar in the Law Library on the morning of the 3rd inst. In the afternoon he visited the Rockwood Pottery and the northern suburbs of the city, making a short stop at the residence of M. E. Ingalls. In the evening he was banqueted at the St. Nicholas. ——The naturalization papers issued to Chong Kee, in Philadelphia, have been revoked by order of Court, on the ground that the act restricting Chinese immigration provides that no State Court or Court of the United States shall admit Chinese to citizenship. —George A. Fisher, of Westboro', Mass., has been sent to jail for six months for keeping his five-year-old boy shut up in a cellar and nearly starving him, on complaint of the Society for the Prevention of Cruelty to Children.——The figures for the past eight months go to show that the shipments during the present year of California fruits to the East will amount to 12,000 tons, an increase of over 800 per cent. in three years.——A forest fire raged at Beechwood, in Cohasset, for five days, doing considerable damage, probably having caught from wadding from a sportman's gun. About 200 acres of woodland were burned.——Maggie, a one-and-a-half-year-old daughter of John Bodett, of Plymouth, while playing in a swing with her brother, a year or two older, was choked to death on Sunday, September 23, by the rope becoming twisted about her neck.——Bryan H. Evans, of London, has purchased 700,000 acres of land in the Yazoo delta, which he proposes to people with English colonists.——It is estimated that nearly a million bushels of oysters have been destroyed on the various oyster bars in Chesapeake Bay this season by some unaccountable malady.——The orange crop of Florida the present year, it is estimated, will be one-eighth in excess of last year's. It is now beginning to ripen, and only October's gales are feared by the growers.——A fig-tree at Micanopy, Fla., bears upward of fifty bushels of fruit every year.—— The Smithsonian Institute has secured a sculptured lion from North Africa, which is supposed to antedate the Christian era.

FOREIGN.—King Alfonso was given a most hearty welcome upon his arrival in Madrid. The people crowded around his carriage in such numbers that progress through the streets was almost impossible. In the evening he held a popular reception in the palace, which was attended by thirty-five thousand people. Aristocrats, soldiers and workingmen crowded the saloons. Much of the city was illuminated. It is now stated that the insults to the King in Paris were in part due to a ministerial crisis, the settlement of which has been postponed until the meeting of the Chambers. The German press consider the conduct of the mob as aimed more at Germany than at the Spanish King. Alfonso left Paris with a deep sense of the courtesy he had received from President Grevy, but he said Spain would long remember the hisses of the French populace.—— Residents of the Island of Nassau, in the West Indies, who have arrived in New York, say the recent disastrous storm has not been equalled in seventeen years. Some seventy vessels are piled on the shores of the island. Eighty lives were lost, and all the crops are ruined.——One thousand people were said a few days ago to be down with yellow fever in Hermosillo, Mexico. Three houses out of every four contain one or more cases each. The thermometer rose to 160 degrees. ——From the outbreak of the cholera in Egypt up to the first inst., there were 27,318 deaths, including 140 British soldiers.

He who has most of heart knows more of sorrow.—*Bailey.*

Home Reading.

Before Dawn.

"A keen, insistent hint of dawn
Fell from the mountain hight;
A wan, uncertain gleam betrayed
The faltering of the night.

"The emphasis of silence made
The fog above the brook
Intensely pale; the trees took on
A haunted, haggard look.

"Such quiet came, expectancy
Filled all the earth and sky;
Time seemed to pause a little space;
I heard a dream go by!"

QUIET MILDRED.

The lights and shadows of a spring day were chasing each other over the green grass and playing with the willow sprays which dipped themselves in the stream before the parsonage door. Everything was steeped in the afternoon peace. Father and mother, with old Dobbin trudging patiently up the road, had gone to pay a round of calls on distant parishioners, the Dominie meditating a sermon in the pause of the talk, and his wife revolving certain domestic economies in her busy brain, when she was not alternately chirruping to Dobbin, flicking him with an admonitory touch of the whip, or consoling her husband with a merry word, when he confided to her some discouragement.

A cheery, bright-eyed, beautiful woman, with laughing eyes looking out on a world which always greeted her with a smile, people thought the sunshine came with Mrs. Van Norman.

Her sons and daughters were all grown up and a credit to their home training. From the parsonage Theodore and Robert had gone to become successful men of business in a great city, Elnathan was a popular young minister who added a touch of genius to the talents he had inherited from his father, and Lucy was a teacher, holding a position of responsibility in a school of high standing.

Only Mildred was left in the home nest. Quiet Mildred, who thought little of herself and of whom nobody thought much of in particular. She was so unobtrusive and so faithful that her good deeds were generally taken for granted, and no fuss was made about them.

On this afternoon Mildred laid aside her book with a half sigh.

"It does me no good," she said to herself, "to read about such saintly women as Miss Havergal; I never can be like them, and they give me a feeling of depression at the contrast. Mrs. Prentiss' life," thought Mildred, "did not make me feel so drearily useless; and yet, what does my life amount to? Just a round of little things from day to day, and nothing to show for the weeks when the year is over. But what is the use of repining?"

From the kitchen came the sound of old black Dinah's voice singing as she ironed the shirts,

"Nobody knows de trouble I see,
Nobody knows but Jesus."

The refrain, wavering in Dinah's high tones, went straight to Mildred's heart. O what a comfort it is to think that nobody knows, that nobody even guesses, but Jesus, who understands and loves and cares for us, some of the perplexities and problems we have to solve.

Mildred never gave up to gloom. Her nature was too healthy, her faith too real for such yielding. Then she stepped out into the kitchen, said a pleasant word to Dinah, and found that the good old woman was fretting because she had not heard from her daughter in Boston for a month or more.

"The baby was sick, Miss Mildred, las' time I had one o' dem picayune postal keards, and I'm 'fraid Connelia done lost him."

"I'll write a letter for you, if you like," said Mildred, "and mail it when I go to the post-office. Then in a day or two you may expect an answer, and you'll hear how your little grandson is. I'm almost sure he's well, for it's bad news that comes quickly, Dinah. When all is as it should be, people are not very apt to write."

The letter was hardly finished, written in Mildred's fair, plain hand, and carrying Dinah's love and anxiety in homely and quaint phrases, when a little girl who lived near came in with her atlas and grammar.

"O, Miss Mildred," she said, "I saw you as I passed, and I knew you would show me how to draw my map, and explain the analysis of my parsing lesson. Miss Anderson tells us in the class—but, as mother says, I'm one of the stupid ones, and I need so much telling."

"Not one of the stupid ones, Amy, dear," said Mildred, caressing the brown head and kissing the upturned lips; "*I* think, one of the patient ones. Lessons are longer than they used to be when I was a school-girl, and there are more of them. But I hope Amy has learned the great lesson of trust in the Savior," the lady added, shyly, a delicate blush rising to her cheek.

"Yes, Miss Mildred, dear," said Amy.

Fifteen minutes was spent over Amy's difficulties, and then Mildred slipped on her things for a walk. At the gate she paused and looked down the village streets in the direction opposite the one she had intended to take.

"I wonder," she thought, "whether Mabel wouldn't enjoy a whiff of fresh air if she could get it. I have noticed that she is looking very pale and worn lately. I can go out whenever I please, and I'm afraid I don't prize the privilege as I ought."

So she bent her steps toward a large white house which had an air of being shut up in conventual solitude. Arrived there, she did not knock, but, going round to the back door, turned the knob and went in without ceremony.

In a darkened chamber off the sitting-room, she found Mabel Elverson and her aunt Jane, the latter an invalid, suffering from chronic neuralgia and from partial blindness.

Mabel sprang to meet her with a cry of joy.

"Dear me, Mabel!" exclaimed Aunt Jane, in a querulous tone, "you forget my nerves. How can you be so boisterous? Please pardon me, Mildred."

"I will sit with you a half hour, Miss Elverson," said Mildred, "if Mabel will do one or two errands for me. Would you mind stopping at Susy Adams' as you pass, dear, and leaving her library book. She was absent on Sunday and I have not been able to take it to her. And I think Elsie Darrow wants to see you, if you'll call there a moment or two. Maybe she will walk with you."

Mabel needed no second invitation. With a new light on her face, she went down the garden walk, glad to see how the world looked out of doors, ready to dance in time to the measure of a gay ribbon in the lilac bush, and made very happy by a simple act of thoughtfulness on the part of a quiet little lady who, almost within the hour, had been bewailing her lack of a saintly spirit.

While Mabel was absent Aunt Jane relieved her heart by pouring out her complaints and enumerating her woes. She felt herself neglected by her friends, and resented their lack of interest in her, forgetting that she was to blame because her unloveliness drove them away.

Mildred listened very gently as though she did not know that part of Miss Elverson's sorrows arose from a morbid disposition and intense irritability. She told her about the last letter from Lucy, and the new shawl Robert had sent his mother as a birthday gift. Then she spoke of the missionary society, and told what the ladies were trying to do for their sisters on the other side of the globe.

Mildred's manner was sympathetic, her tones were unconsciously persuasive, and she was dearly loved by Miss Jane Elverson, whom few of the young people took the trouble to call on. But she was genuinely surprised when Miss Elverson, fumbling in a little silk bag beside her chair, took from it a bright five dollar gold piece and told her to drop that into the missionary box for her.

Mabel came in radiant, and Mildred went home, a real happiness flooding her soul.

Father and mother were alighting at the gate. She was in time to meet them and hear the story of their afternoon; and as she went upstairs at night to go to bed, a deep thankfulness filled her. No marvel. Quiet Mildred had "a heart at leisure from itself to soothe and sympathize." And to her had been given that good part which comes to those who sit at the Master's feet.—*Selected.*

DISHES BORROWED FROM THE INDIANS.

Mr. Edward Eggleston's illustrated paper, in the *Century*, on the "Aborigines and the Colonists," takes ground in opposition to the Indian idealists. Our food and culinary indebtness to the Indians is described as follows:

The corn was planted as our farmers plant it, in hills three or four feet apart, with four or five grains in a hill. Beans grew about the stalk then as now, and pumpkins or squashes filled the intervening space.

The very names of our dishes are witnesses that the European-Americans learned many ways of cooking from the Indians. Pone, hominy, samp, succotash, and supawn are words borrowed from the aboriginal tongues; and the preparations of Indian corn which bear these names were served in wigwams, no doubt, for ages before white men had ever seen the gay streamers and waving tassels of the maize-field. On a hot stone, or the bottom of an earthen vessel set before the fire, the aboriginal baked what the pioneer afterwards baked on his hoe and called a hoe-cake; the toothsome southern "ash-cake" was also first made by the squaws, who shrouded it in a husk before committing it to the fire. The Indians knew how to hull corn by applying lye. They celebrated the coming of the delicious green "roasting-ears" by a solemn feast. They nourished infants and invalids with maize-gruel, and they were before us with the merry pop-corn—"the corn that blossomed," as the Hurons called it.

But our wild brethren and sisters used Indian corn in ways unknown to us; it was their chief food, and they "put it through all its sauces." Jerusalem artichokes, dried currants, powdered mulberries,—indeed, almost all other sorts of fruit and flesh,—were mixed with it. They cooked little doughnuts of meal by dropping them into a maple syrup. One of their most useful preparations was probably that which, in Virginia, was called *rocka-hominy*, and in New England, *nokick*—simply parched corn pulverized, and carried in a pouch in journeying; it was mixed, before eating, with snow in winter and with spring water in summer. They used maize for many other things: of the meal they made poultices; with a bowl of mush, given by the bride to her new lord, some tribes celebrated marriages; by means of the grains of maize, to represent a penny or stiver, the savage cast up his accounts with the trader; grains of corn were sent as tickets to those who were bidden to a feast; and, by putting them into gourds and turtle-shells, rattles were made. The husks they braided for mats and wrought into baskets, into light balls for some of their games, into salt-bottles, and even shoes, long before the white man took the hint and made of them chair-bottoms, floor-mats, and collars for horses. Maize was worshiped as a divinity. Children were kept in the field to watch the precious grain as it grew; but some of the tribes protected the thievish crow, because of the legend that a crow had brought them the first seed of the plant which supported their life on so many sides.

From the aborigines the settlers learned the use of other articles of food, such as the persimmon of the South, and the so-called ground-nut of the North. Penn found the savages eating baked beans, as white people do yet in Boston. The festoons of drying pumpkin in the frontierman's cabin are imitated from the Indians.

A paper in a Massachusetts Health Report gives this suggestive summary of the principal causes of sickness in families of farmers:

"1. Over-work and exposure; the women being more frequently overworked. 2. Improper and improperly cooked food. 3. Damp location of dwellings. 4. Want of cleanliness about their houses, especially in reference to drains, privies, cellars, and proximity to barn-yards and hog-pens. 5. Impure drinking water, largely due to the preceding cause. 6. Bed-rooms imperfectly ventilated, and on the ground floor, with the too general use of feather beds. 7. Insufficient recreation."

It is a matter of the simplest demonstration that no man can be really appreciated but by his equal or superior.—*Ruskin.*

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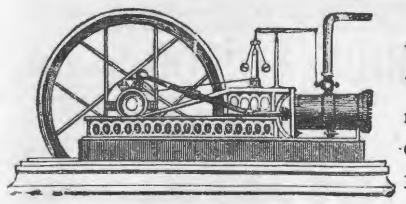

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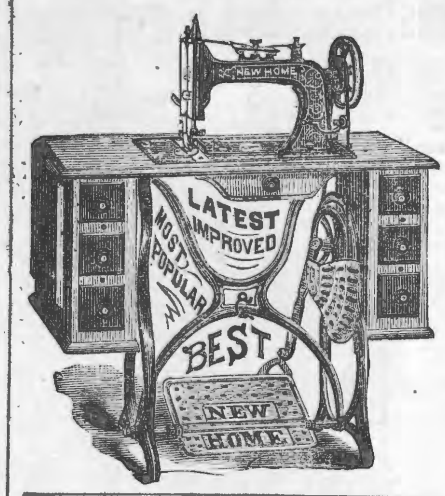

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Has, since its introduction, steadily increased in popularity, until now it occupies first place.

THE NEW HOME

Combines all the best points in other machines, and some that others have not, and is fully warranted for **five years.** Anyone thinking of buying or exchanging for a new machine will do well to examine the New Home.

Orders received from any part of the city by Telephone will receive prompt attention.

Also Attachments and Needles for all Machines

Singer Needles, per dozen.....15 cents
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N. B.—All kinds of Sewing Machines Repaired

Miscellaneous.

It is not pleasant to be in the company of persons who are only what sandwiches should be—half-bred.

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For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Croup, Influenza, Asthma, Whooping Cough, Incipient Consumption and for the relief of consumptive persons in advanced stages of the Disease. For Sale by all Druggists.—Price, 25 Cents.

In all games of chance, even the winners lose what is of infinite value—character.

Sick and bilious headache, and all derangements of stomach and bowels, cured by Dr. Pierce's "Pellets—or antibilious g anules. 25 cents a vial No cheap boxes to allow waste of virtues. By Druggists.

ITCHING PILES cured by DUNCAN'S OINTMENT. It is unsurpassed.

Eczema (Salt Rheum) Humors and Pimples, worse forms cured by Dr. C. W. Benson's Skin Cure.

EVERY MOTHER should keep a bottle of DR. DUNCAN'S BLACKBERRY ELIXIR in their house.

Keyser, W. Va. —Dr. W. D. Ewin, says: "Many esteem Brown's Iron Bitters as an excellent tonic."

"How old are you," said an ancient dame to a grinning little tar-pot. "Well, if I goes by what mudder says, I is most ten, but if I goes by de fun I'se had, I'se most a hundred." O! that all could measure their lives in this way, but how many measure them by long night watches, and almost fatal cough ing spells, which could have been cured by a bottle of Dr. Bull's Cough Syrup taken in season.

DR. DUNCAN'S BLOOD SYRUP, the great alterative, will remove any and all impurities from the blood, and cure all eruptions of the Skin. For Scrofula, it never fails to cure.

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Throat, Bronchial, and Lung Diseases

a specialty. Send two stamps for treatise giving self treatment. Address World's Dispensary Medical Association Buffalo, N. Y.

Meny a fool haz passed thru life with fair suckcess, bi taking a bak seat and sticking to it.

An enricher of the blood and purifier of the system; cures lassitude and lack of energy; such is Brown's Iron Bitters.

Catarrh Cured

A Clergyman, after suffering a number of years from that dreadful disease Catarrh, and after trying every known remedy without success, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Dr. J. A. LAWRENCE, Brooklyn, N. Y. will receive the recipe free of charge.

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PEANUTS—From wagon	1 10 to 1 15
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CHICKENS—Hens	20
Young Chickens	01 to 12
EGGS	14
HIDES—Dry Flint	15 to 16
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Unwashed, Clothing and Combing	18 to 22
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Shoulders	8
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Yellow Clarified	8¾ to 9
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Granulated	9¾ to 10
Crushed and powdered	10½
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MOLASSES—New Orleans	45 to 58
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10¾ to 11
Common Rio	8¾ to 9¼
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Horse shoes	4 00
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5½ bushel bbl	1 40
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Buffalo Slaughter	27 to 25
Hemlock	24 to 27
In Rough	20 to 24
SEEDS—Herd's Grass	1 00 to 25
Blue Grass	1 00 to 1 15
Clover	
Timothy	2 25 to 2 50
Orchard Grass	1 40 to 1 20
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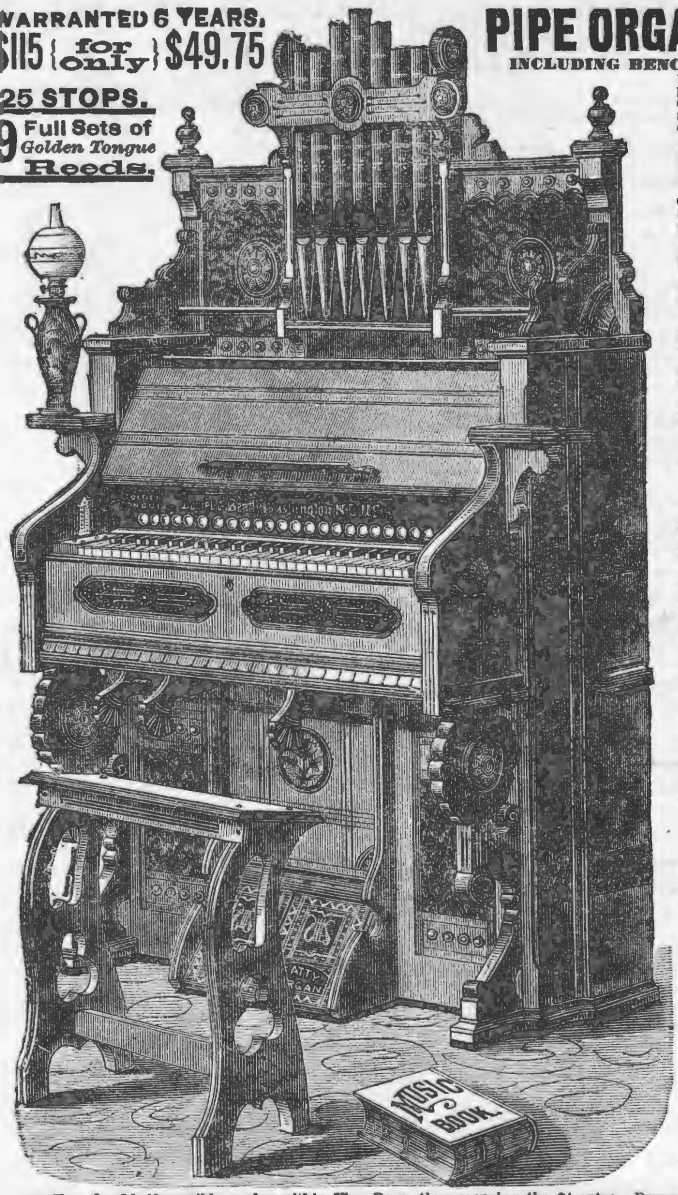

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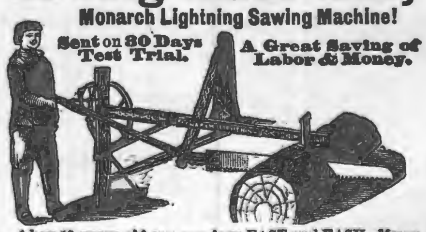

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NON-RESIDENT NOTICE

(Circuit Court, September Rules, 1883.

Joe C. McGhie vs. Ida McGhie.

In this cause, it appearing to the Clerk. from the bill, that the defendant is a non-resident of the State of Tennessee, so that the ordinary process of law cannot be served upon her, therefore orders that publication be made in the GOSPEL ADVOCATE, a newspaper published at Nashville, Tennessee, once a week, for four consecutive weeks, requiring the said defendant. Ida McGhie, to appear at the courthouse, in the city of Nashville, on the fourth Monday, being the 22nd day of October, 1883, then and there to plead, answer or demur to complainants bill, or the same will be taken for confessed, and the cause set for hearing ex parte.

Witness. J. E. ALDRICH, Clerk.
By H. C. Hudson, D. C.

FORD REDDICK, Sol.

NON-RESIDENT NOTICE.

(In Circuit Court, Sept. Rules, 1883.)

Fannie Early vs. S. P. Early.

In this cause it appearing to the Clerk from the bill, that the defendant is a non-resident of the State of Tennessee, so that the ordinary process of law cannot be served upon him, orders that publication be made in the GOSPEL ADVOCATE, a newspaper published in Nashville, Tennessee, once a week, for four consecutive weeks, requiring the said defendant, S. P. Early, to appear at the courthouse, in the city of Nashville, on the fourth Monday, it being the 22nd day of October, then and there to plead, answer or demur to complainants bill, or the same will be taken for confessed and the cause set for hearing ex-parte.

J. E. ALDRICH, Clerk,
By H. C, Hudson, D. C.

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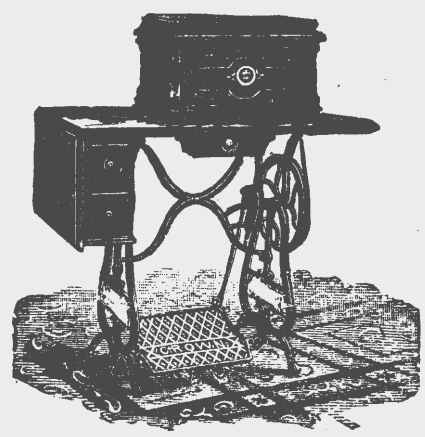

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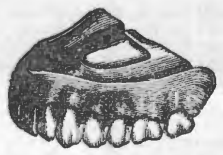

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EDITORS:

D. LIPSCOMB, E. G. SEWELL.

The Burning Bush.

The burning bush, with autumn's flame,
Is all aglow with fiery sheen,
Yet not consumed.

Thus nature glows, and glory shines,
The type of all that lives to die,
That dies to live.

From open pages of God's book,
I read the soul's sweet analogue
Of life and bliss.

A hundred pages roll away,
But pristine beauty fadeth not,
Nor will it fade.

For all things beautiful in time,
Till time is done they cannot fail
To bloom and shine.

The falling leaf leaves living bud;
To-morrow's sun will give it light,
In spring's delight.

New forms of glory, bright and clear,
With added grace of each new year,
Will then appear.

While seasons come, and mark alway
The upward, endless, shining way
To blissful day.

Fall out of death, fall off decay,
Rise into life, rise, soul, away,
With God to stay.

—*Selected.*

SWEAR NOT AT ALL.

A brother from this county asks us for information on the sentence, Swear not at all. We had hoped Bro. Morgan would reply to Bro. Lauderdale on swearing. We do not like to conduct all these discussions ourselves, when there are others fully competent to do the work, that believe as we do. The sad affliction that befell him, in the loss of his companion, doubtless prevented him at the time. But our readers would be glad to hear from him even yet. But we know of no better service toward determining this question, than to present the use of the word translated oath and swear in the New Testament. The Greek word *horkos* is translated oath; *omnumi*, swear. They are used in the following sentences:

Matt. v: 34: "Ye have heard that it hath been said by them of old times, Thou shalt not forswear thyself, but shalt perform unto the Lord thy oaths; but I say unto you, Swear not at all; neither by heaven, neither by earth, neither by Jerusalem, neither by thy head. But let your communications be yea, yea; nay, nay: for whatsoever is more than these cometh of evil." Matt. xiv: 7–9: "Herod promised with an oath to give her whatsoever she would ask." Same Mark vi: 23. Matt. xxiii: 16: "Woe unto you blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is debtor. * * * Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is guilty. * * * Whosoever shall swear by the altar, sweareth by it and by all things thereon; and whosoever shall swear by the temple, sweareth by it and by him that dwelleth therein. And he that sweareth by heaven, sweareth by the throne of God and by him that dwelleth therein." Matt. xxvi: 74: "Then began he (Peter) to curse and to swear, saying, I know not the man." Same, Mark vi: 23. Luke i: 73: "To perform the mercy, * * * the oath which he sware unto our father Abraham." Acts ii: 30: (David) "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Acts vii: 17: Stephen speaks of "the oath which God had sworn to our father Abraham." Hebrews iii: 11: "So I sware in my wrath, They shall not enter into my rest.' Eighteenth verses same. Also 4–3–6–13: "When God made promise to Abraham, because he could sware by no greater, he sware by himself." Heb. vi: 16: "For men verily swear by the greater: and an oath for confirmation is to them the end of all strife." Heb. vii: 21: "For those priests were made without an oath, but this with an oath, by him that said, The Lord sware and will not repent." James v: 12: "But above all things my brethren, swear not, neither by heaven, neither by earth, neither by any other oath: but let your yea be yea, your nay, nay; lest ye fall into condemnation." Rev. x: 6: "The angel which I saw stand upon the sea, and upon the earth, lifted up his hand and sware by him that liveth forever and ever, * * * that time should be no more."

These are the instances in which the terms translated oath and swear are used. The same terms apply to the oath God took, the oath of the angels, the judicial oath, the oath of confirmation is the end of strife, the wicked oath of Herod, the profane swearing of Peter, the oath or vow made to the Almighty. Yet the Savior in the most unlimited way prohibits his servants from using any oath represented by these terms. "I say unto you, Swear not at all." *At all* indicates there is no exception to the prohibition. To confirm it he says, "Let your yea be yea, your nay be nay: for whatsoever is more, that cometh of evil." If this does not prohibit every form and character of oath or swearing represented by the words here used, in these different senses, I do not understand the force of language. Swear not at all, means swear not in any sense represented by the word swear. James only reiterates the Savior's prohibition. Matt. xxvi: 63: "The high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said rightly." It is claimed that in this the Savior took an oath. That God or the Savior swore, does not carry the right to his servants to swear, especially as he has so clearly forbidden it to them, and limited their statements to the yea, nay, in contrast with the swearing. But if a judge were to say to a witness, "I adjure you, or swear you, to state if this or that is true," and he were to plainly alter the style of the judge, by responding, "I say, judge, your statement is correct," it would be certainly understood by his answering with "I say," instead of "I swear," that he did not answer under the adjuration or proposed oath; but instead, he would decline the oath, and make the statement simply, it is true. This is just what the Savior did.

D. L.

NOTES FROM SOUTH ALABAMA.

On Monday, October 8th, we went out about three miles from Highland Home, to a meeting house called Berea, which is one of the oldest congregations in this section of country, so far as we could learn. This congregation is not, however, very large in numbers now, as two other congregations have been partly formed out of this one. There are, however, several there yet, who love the Lord and his cause. We preached only one discourse at this place, and that to a very attentive audience. They listened to the plain truth in a manner that indicates that they love it, that it holds a very tender place in their hearts. Our aged sister Barnes, mother of Bro. J. M. Barnes, so well known to the readers of the ADVOCATE, accompanied us to this point. She is a strong-minded woman, well read in the Bible, and loves the cause very tenderly. Many of the noble traits of the mother are seen in the son, and there is doubtless the foundation of much of his usefulness, and his consecration to the work of the Lord. He has been doing a grand work for the cause of truth in South Alabama, and also for the cause of education. His influence is extensively felt in both these departments in this country. It is impossible to tell what an influence Christian mothers have upon the lives and usefulness of the young men of our land. Let these good mothers, therefore, never grow weary in this good work. They do not know what a tide of good they are starting when they are quietly and faithfully bringing up their children in the nurture and admonition of the Lord. Let the mothers be fully under the influence of the Christian religion, and let them exert a Christian influence over their children in the sacred home circle, and the general rule is, their children will grow up to be useful Christians.

Tuesday we went to Tucker's School-house, about eight or nine miles from Highland Home, and preached once to very attentive listeners. There are not many members in this congregation, and they are mostly living at considerable distances from the school, and on this account do not meet there regularly. But there are doubtless some lovers of the old-fashioned gospel among them. And we hope the time will come when these brethren will meet every Lord's day to attend to the worship of the Lord's house. The preachers of South Alabama mostly seem to live in the region of Highland Home. We have met most of them. In addition to Bro. Barnes is Bro. Jordan, who married Bro. Barnes' sister, and who assists in the school, and is partner in it, but who does considerable preaching on Lord's days, and during vacation. There is Bro. Harrison, who lives there, and preaches in the surrounding country. Also Bro. L. W. Smith, and Bro. Jackson Harrison, a young Bro. Thos. Price, Bro. J. T. J. Watson, Bro. Thos. Butler, and Bro. H. Wallace, all of whom are doing more or less work in South Alabama. At Tucker's School house we also met with Bro. J. M. Joiner, who gives his time to the work of evangelizing in this Southern country. Outside of these, we have not heard of many others that are giving much of their time to preaching. There are probably some others who preach occasionally, and exert a good influence, but follow other pursuits as a business. We have thus far found quite a number of brethren in this country, but find them widely scattered, so that it is difficult to have any large congregations at any one place. But we find them earnest in the cause, and anxious to see it prosper.

E. G. S.

Some people believe sometimes that they hate flattery, when they hate only the manner of flattering.

THE WITNESS OF THE SPIRIT.

SERMON XIX.

How am I to know that I am a child of God? The apostle answers: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God and joint heirs with Christ." Rom. viii: 14–17. This answer is certainly correct. But it is variously understood, and variously interpreted by men of this age. The Quakers or Friends claim that they are moved by the Spirit directly in all they say, and in all they do in the service of God; that the Spirit actually dictates the words that they speak, and that it is in this way that the Spirit bears witness. But many others teach that the Spirit bears witness in or through the feelings and emotions of the heart; that the Spirit enters into the heart and works silently by moving upon the feelings, passions, and emotions of the heart without words, and thus tacitly impresses them that they are children of God. And there are others that teach that the Spirit bears witness in or through the promises of the Lord, recorded in his word. So there are three theories on the witness of the Spirit taught in this age, and the question before us is, which of them is correct? And we must examine them in the light of the Bible in order to ascertain which of them is right. And as to the first which teaches that the Spirit bears its testimony directly, by dictating words to them, we remark that in all cases recorded in the Bible, when the Spirit dictated words directly to anyone it always imparted unto them power sufficient to enable them to perform such miracles, and give such signs as would convince the people that they were sent of God. And as the Quakers or Friends do not claim that they have such power, we conclude that their theory of the witness of the Spirit is wrong.

And as to the second theory that teaches that the Spirit bears its testimony in the feelings of the heart, we desire to give it a pretty thorough investigation, because there are many more religious people under its influence in our country, than there are under the first; we, therefore, wish to examine feelings a little closely, and ascertain their true office and work; what they can, and what they cannot do for us. We wish to ascertain whether our feelings, our consciousness, or anything that is about us, can make known or reveal to us any event that takes place beyond our own observation, and whether they can testify to us what anyone else has done, or is doing for or against us. We wish to know whether feelings are a cause capable of producing an effect, or whether they are an effect produced by some cause. And in order to ascertain all these, we will submit a circumstance that occurred during the late war as an illustration.

I was at a man's house who had a son in the army, and there came some cavalry along the road, and one of them stopped at the gate and called to the man of the house, and asked if he had heard from his son in the last ten days. The man of the house said no; and the man at the gate said, "we had a little fight about ten days ago near Rome, Georgia, in which your son was badly wounded and carried to the hospital, and before we left the neighborhood we heard a rumor that he was dead, but do not know whether it is so or not." And at these words the whole family began to weep, and such manifestations of deep, heart-rending sorrow, I have seldom ever witnessed. They wept until they had no more power to weep. But I left them and returned home and heard nothing from them for one month, when I went to my appointment again in the same neighborhood, and went to the same house again, and after dinner he told me that he had learned that the graves of all that died in the hospital were marked with the name of the person buried, and that he had employed a man to go and bring his son's remains home, so he could bury him in the family burying grounds. But before he was done, another man rode up and handed a letter to a little girl, and she ran into the house and gave it to an older sister, who, seeing the directions, exclaimed, "this is brother's hand-writing!" She tore it open and read it, and it gave an account of the battle, of his being wounded and carried to the hospital, but that he was now able to be up and write, and thought he would soon be well. Such a scene of rejoicing as followed the reading of that letter, I have seldom ever witnessed. They shouted aloud, and embraced each other with joy. When they heard the words of the man at the gate they all wept; they felt that their son and brother was dead. And I now ask, what was the evidence to that family that their son and brother was dead? Was it their feelings, or the words of the man at the gate? I am satisfied that every intelligent reader will answer that the words of the man at the gate was the evidence, and the only evidence, that they had that he was dead. From what the man said, they believed that he was dead, and their believing that he was dead produced the grief and sorrow. Believing that he was dead, then, was the cause, and the feelings, the effect. But when they read the letter, their feelings changed; they all felt now that he was alive, and began to rejoice. And we ask, what was the evidence to them that he was alive? Was it these happy feelings, or was it the contents of the letter? I am sure that the reader will be compelled to answer that the contents of the letter was the evidence, and the only evidence they had that he was alive, and their believing that he was alive was the cause, and their happy feelings the effect. So, then, feelings are not a cause, but an effect.

In the above illustration, it is clear that the feelings of this family did not, and could not make known to them the condition of their son and brother. But suppose we admit that their feelings were the evidence to them that he was dead; then their feelings testified to a falsehood, for they all felt for one month that he was dead. But he was alive all the time. And in view of this, I ask, is it safe to rely on the testimony of feelings? If they testify falsely in one case, may they not so testify in another? But all that we have said is fully illustrated and sustained by a circumstance recorded in the Bible.

All that are familiar with the old Scriptures will remember the circumstance of Joseph being sold by his brethren, the account of which is found in the thirty-seventh chapter of Genesis. Jacob loved Joseph and made him a coat of many colors, in consequence of which his brethren hated him. And Joseph dreamed dreams, the interpretation of which strongly indicated that his brethren would be brought to bow down to him. For these dreams, his brethren hated him still more; and when they were keeping their father's flock away from home, Jacob sent Joseph to see how they did. And when they saw him, they conspired to put him to death; but some merchant men came along, going to Egypt, and they sold him to them. And to keep their father from suspicioning them, they took his coat of many colors, and killed a kid, and dipped it in the blood of the kid, and carried it to their father; and said, "This have we found: know now whether it be thy son's coat or no. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father mourned for him." Gen. xxxvii: 31–36. Now Jacob honestly believed that Joseph was dead; that a wild beast had devoured him. He felt in his heart that Joseph was torn in pieces. But upon what testimony did he believe that he was dead? Did his feelings testify that he was dead? Most certainly not; but it was Joseph's coat, rent and bloody, that was the evidence to him that Joseph was dead; and his grief and sorrow was the effect produced by believing that he was dead. Thus we see that our feelings are produced and governed by our faith.

Jacob believed for many years that Joseph was dead, and wept over him as dead until in time of the famine he sent his sons to Egypt to buy corn, and Joseph was made known to them, and sent for his father to come to Egypt; that he might nourish him the remaining five years of the famine. And when his sons came and said Joseph is alive and is governor over all the land of Egypt, it is said that "Jacob's heart fainted, for he believed them not. But when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob, their father, revived, and Israel said it is enough, Joseph is alive, and I will go and see him before I die." Gen. xlv: 28. From this we learn that a proposition must be believed before it will produce an effect upon the heart. Jacob did not believe the words of his sons that Joseph was alive, and his heart fainted. The very mention of Joseph's name brought all the sad thoughts of his death back to his mind, and caused his heart to faint. But when he saw the wagons, it convinced him that Joseph was alive. His faith was now changed to the very opposite of what it had been for many years; for he had believed for many years that Joseph was dead, and it caused him to weep and mourn. But now he believes he is alive, and his feelings instantly change from grief and sorrow to joy and gladness, and he exultingly exclaims, "It is enough! Joseph is alive, and I will go and see him before I die."

From these illustrations we learn some important facts; first, that when a proposition is believed, it produces an effect upon the heart corresponding with the nature of the proposition that is believed. If it is a sad or sorrowful proposition, it will produce grief and sorrow, as when the family believed their son and brother was dead. And when Jacob believed Joseph was dead, he wept and mourned. But when the family believed their son and brother was alive, grief and sorrow took their flight, and joy and gladness sprang up in their hearts. And when Jacob believed that Joseph was alive, he wept no more; but rejoiced in prospect of seeing him before he died.

And we learn secondly that believing a falsehood never makes it the truth. The family believing that their son and brother was dead did not make it so, nor did Jacob believing that Joseph was dead make it so. Believing a falsehood is of no benefit to anyone. The family believing that their son and brother was dead was of no benefit to them, but an injury. It destroyed all their peace and happiness for one month, causing them to weep and mourn. Jacob believing that Joseph was dead was no benefit to him, but caused him to determine to give up all the comforts and enjoyments of life, and go down into the grave to his son mourning. Yet I am aware that in this age many teach that if persons are honest in what they believe in religious matters, and honestly live up to it, it will save them, whether it is according to the teaching of the Bible or not. But the Savior said to the Jews that believed on him, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." John viii: 32. "Seeing ye have purified your souls in obeying the truth." 1 Peter i: 22. "O foolish Galatians, who hath bewitched you that ye should not obey the truth." Gal. iii: 1. "Sanctify them through thy truth, thy word is truth." John xvii: 17. The Lord does not promise salvation to any until they believe and obey the truth as it is set forth in the holy Scriptures.

We learn also that to believe a falsehood has all the effect on the feelings that it would if it was the truth, just as long as we believe it to be the truth. As long as the family believed their son and brother was dead, it produced as strong and deep feelings of grief and sorrow as it could have done if it had been true; and so of Jacob. As long as he believed Joseph was dead, he felt as sorry as he could have felt if Joseph had been actually dead. And this shows that it is not safe to rely on feelings, for they can be as readily produced by believing a lie as by believing the truth.

I think that it has now been clearly shown that the second theory on the witness of the Spirit is not correct, and it now remains for us to examine the third, which teaches that the Spirit of the Lord bears witness in the promises which are recorded in the Scriptures. And according to the declaration of the apostles, there are two witnesses: "The Spirit itself beareth witness with our spirit that we are children of God." If I bear witness with my friend, then I and my friend are both witnesses; but if I bear witness *to* my friend, then I am the only witness in the case. The first and second

theories mentioned in this sermon proceed upon the principle that the Spirit of the Lord bears witness to our spirit, and that there is, therefore, but one witness. But as the apostle shows that there are two witnesses, we must examine both.

The Holy Spirit tells us in the word of the Lord what we must do in order that we may become children of God, and how we must live in order to remain children of God. The directions of the Spirit to the alien sinner are found in such passages as the following: "He that believeth and is baptized shall be saved." Mark xvi: 15. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts ii: 38. "Why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts xxii: 16. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. x: 9–10. When the sinner complies with these conditions, the Spirit promises him salvation: salvation from sin, from its guilt and punishment, and from the power of darkness, and that he shall receive the gift of the Holy Ghost. All these promises are given in the most positive language, leaving no room for doubts or misgivings, and this is what every one wants; something upon which they can rely with certainty, and feel that they are infallibly safe. And this is the reason why the Roman Catholic church has such an unlimited influence and unbounded control over all its members. It claims infallibility; that the salvation of all that enter into that church and abide there is infallibly sure. And if people can trust the promises of that church, with all its abominations, ought they not to trust the promises of the unerring Spirit of God with much more confidence? And the sinner must determine by the testimony of his own spirit when he has complied with the conditions of salvation required by the Holy Spirit in the word of God. And their own spirit is all the witness that can testify to what they have done. For the apostle asks: "What man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man but the Spirit of God," (1 Cor. ii: 11,) from which we learn that the Spirit of man testifies to what he does, and the Spirit of God testifies to what he does.

There are two parts in salvation—the human and the divine. The human spirit testifies to the human part, and the Spirit of God testifies to the divine part; and there are only these two witnesses in the case. And when a man decides from his own consciousness which is the testimony of his own spirit that he has complied with the conditions which the Spirit requires in order to become a child of God, then for him to doubt that he is a child of God, is to doubt the veracity of the Spirit of God, and his own consciousness, which no rational man can do that believes the Bible. But when a man relies implicitly on the testimony of the Spirit of God and of his own Spirit that he is a child of God, he has something infallibly safe, that leaves no place for doubts. But when men rely on their feelings as the evidence that they are children of God, then all is uncertain, and mixed with doubts. For feelings are as changeable and fluctuating as the ebbing and flowing of the tide; at one time it is up to the highest mark, at another down to the lowest ebb. When the feelings are wrought up to the highest point then the evidence seems to be sufficient, and they feel that they are children of God. But when their feelings cool down and die away, which they are certain to do, then their evidence is all gone, and they can but doubt and fear. But the teachers of this doubting system tell them these doubts and misgivings are strong evidences that they are children of God, and that it is necessary that the Spirit should withdraw its testimony from them in order to try them, and keep them humble. They regard the Spirit as being the author of their cold, dark and doubting seasons, as well as their times of rejoicing. And they embody these alternations of joy and sorrow in their songs, and ing them apparently with the spirit and with he understanding. While I was among them there was no song more popular among them than the following, and none sung oftener:

"Sometimes I go mourning, down Babylon's cold stream;
Sometimes my Lord's religion appears to be my theme;
Sometimes I am exalted, on eagles' wings I fly—
Rising above Mount Pisgah, I almost reach the sky.

Sometimes I go to meeting, and wish I'd staid at home;
Sometimes I find my Jesus, and then I'm glad I ve come;
Sometimes I read my Bible, it seems a sealed Book;
Sometimes I find a blessing wherever I do look.

Sometimes when I am praying, it seems almost a task;
Sometimes I find a blessing, the greatest I can ask;
Sometimes I shun the Christian, for fear he'll talk to me;
Sometimes he is the neighbor, I long the most to see."

And after I learned the way of the Lord more perfectly, and determined to take the Bible alone for my guide, and became identified with the disciples of Christ, then these, my old brethren and sisters, would often say to me, "The system of religion that you have embraced is only a cold, lifeless formality; there is no feeling about it; you have no seasons of rejoicing among you; you seldom have any shouting at your meetings, and if you do, it is generally by some one that got religion before they joined you." But in all this they were mistaken; for we have more permanent and lasting joy and consolation than they do. The religion they profess to have is a kind of periodical, spasmodic, and fitful religion, that is seated in the passions, and is therefore fluctuating and uncertain, and only imparts consolation to its possessor at long intervals, when everything is favorable; but in times of temptation and persecution, forsakes them and leaves them to grope their way in the dark as best they can, amid doubts, fears, and misgivings. I confess that I do not want that kind of religion. But I want something better, something that will not forsake me when most I need its consolation. I want something that will stand by me and support and comfort me in the darkest hour of temptation and persecution; something that I can turn to with unwavering confidence when I am assailed by the wiles and devices of Satan. And this we have in the exceeding great and precious promises of the Lord, who spake as man never spake, and who is able to save to the uttermost all that come to God by him. But salvation depends on coming to God, and they must come just as the Holy Spirit in the word of God directs them to come. No one has any right to the promises of the Lord until he obeys him. But the Lord Jesus "being made perfect has become the author of eternal salvation unto all them that obey him." Heb. v: 9. When sinners obey the commands of the Lord as set forth in the gospel,—that is, when they believe on the Lord with all the heart, and "repent of their sins, and confess the Lord with the mouth before men, and are baptized into the name of the Father, and of the Son, and of the Holy Spirit,"—then the Spirit bears witness with their spirit that they are children of God The Spirit does not bear its witness in their feelings, but in the promises found in God's word. And believing this witness of the Spirit, is what produces the feeling of joy and gladness, and enables them to go on their way rejoicing. And as long as they continue to be obedient children, they may go on their way rejoicing.

Christianity is not that dark and gloomy system that many of its professed friends represent it to be. It is the privilege of Christians to be the happiest people in the world. They have the "promise of the life that now is, and of that which is to come." And the apostle says to them, "Finally, my brethren, rejoice in the Lord." Phil. iii: 1. "Rejoice in the Lord always, and again I say, rejoice." Phil. iii: 4. "Rejoice evermore." 1 Thess. v. 16. It is the privilege of Christians to "rejoice with joy that is unspeakable and full of glory," when their faith is strong, and they are walking in all the commandments and ordinances of the Lord blameless; yes, they may be happy in life, and in death; yes, they may be happy in the resurrection, and happy in heaven forever.

And now, in conclusion, dear reader, let me ask you, Have you complied with the conditions upon which the Holy Spirit promises you salvation from sin and Satan, and does the Spirit bear witness with your Spirit that you are a child of God? If so, you can go on your way in hope of the glory of God. But if you have not, let me warn you of the danger of putting it off. Your time is fast fleeting away; your life is uncertain; death and judgment and vast eternity are coming on, and if you do not prepare for them by believing and obeying the gospel, you must be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Oh! dreadful thought! Oh! awful doom! My very soul trembles and shudders at the thought. Be wise, reader, and take care that you may escape this terrible doom.

J. L. SEWELL.

CHURCH NEWS.

Seeing it has not otherwise been reported, I will state that I went to Union, near Trenton, Ga., on fourth Lord's day in August, to hold a meeting. Met Bro. S. S. Landrum, of Alabama, who divided labors with me. Closed Friday, with seven additions. Bro. Landrum is an earnest man, well versed in the Scriptures.—[J. D. Floyd, Flat Creek, Tenn., October 16, 1883.

Bro. Harding on last Lord's day evening closed one of the grandest meetings that has ever been held on Jennings' Creek. During his stay with us, he worked faithfully for the good of the cause. Two hundred souls were added to the church of Christ. I must say it was a glorious meeting, and we have much to be thankful for. A more zealous man than Bro. Harding we have never found; he has certainly endeared himself to the church at this place. May he live long, and be as successful in his work elsewhere as he has been here, is my earnest desire.—Nettie Draper, North Springs, Tenn.

Meeting at this place commenced Saturday night before the third Lord's day in September, and continued until Friday night after the fourth Lord's day. Twenty-five were added. Fifteen baptized, six reclaimed, three from the Methodists, and one from the Baptists. Bros J. P. Litton and C. N. Sparkman did the most of the speaking. Bro. F. C. Sowell paid us a visit during the meeting, and spoke twice for us. These brethren are all zealous workers, and we hope they may never grow weary in well doing.—[Brown Godwin, Boston, Tenn., October 12, 1883.

Bros. J. P. Litton and Brown Godwin commenced a meeting at Salem church in Lewis county on Saturday night before the fifth Lord's day in September, and continued preaching twice a day until the following Saturday. The immediate result was nine added to the church,—seven from the world, one from the Cumberland Presbyterian Church, and one reclaimed. The church was much encouraged, the brethren presented the truth in a clear, concise and forcible manner, and we are satisfied many others were almost persuaded to be Christians. The preaching has awakened a general inquiry among the people—[Jas. R. Brown, Hohenwald, Tenn., October 12, 1883.

Bro. Elam began a meeting at this place on the 16th of October, and closed to-day, with eighteen additions to the church, two from the Baptists, and sixteen from the world. Many more seemed very much affected by the truth preached. Bro. Elam is a plain, efficient gospel preacher, who keeps back nothing that is profitable for saint or sinner. He presents the truth in such a way it seems impossible for the hearer long to resist it. We were sorry Bro. Elam could not stay a few days longer, but other appointments demand his presence. May God bless him in his labors, is my prayer.—[Elijah Denton, Jr., Bethlehem, White county. Tenn., October 12, 1883.

Our protracted meeting commenced here Saturday before the fifth Lord's day in September, and was conducted by Bro. J. S. Sewell, of Oregon county, this State, Bro. Lemmons, of Arkansas, being present Saturday, and delivering a good discourse. Subject: Speak evil of no man. Bro. Lemmons has labored with the congregation here, and the brethren speak in highest terms of him. Meeting continued till Wednesday night, Bro. Sewell delivering nine discourses. The result of the meeting was five by confession and baptism, and four restored, two by letter.—[R. L. Thetford, Gamburg, Mo., October 15th, 1883.

TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS TO WHOM ALL CORRESPONDENCE RELATING TO THIS DEPARTMENT MUST BE ADDRESSED.

Dear Bro. Poe: If any encouragement, will give account of our summer campaign in this part of the world. I held a protracted meeting in Fayette County, embracing the fourth Lord's day in June and first in July, with eleven additions. At Concord, in connection with E. W. Dabney, embracing the second Lord's day in July, with eight additions. At Cuny Bend, in Waller County, in connection with Bro. J. W. Jones, our evangelist, embracing the third and fourth Lord's days in July, with sixteen additions. I commenced preachig at this place in March, the first time our plea was ever heard in that part of the county, now a congregation of thirty-two, meeting regularly. At Moss Grove, Waller County, in connection with E. W. Dabney, embracing the fifth Lord's day in July, and first in August, with eight additions. At Bethany in Montgomery County, in connection with Bro. E. W. Dabney, embracing the second and third Lord's days in August, with thirteen additions. At my regular appointment the first Lord's day in September, at Moss Grove, three immersed. Besides the above, Bro Jones, our evangelist, has held a series of protracted meetings in Grimes County with success, and entirely in destitute places. Also Bro. Wm. Taylor, a young preacher of Waller County, has held a protracted meeting in Decker and Forsyth prairies, with six additions in the former and three in the latter. We all feel much encouraged, the Lord be praised.

Last year the congregation at Bethany in Montgomery County, invited the surrounding congregations to meet with her on Friday and Saturday before the first Lord's day in December, to assist her to place an evangelist in the field, which they did; raised four hundred and fifty dollars in cash, and secured the services of J. W. Jones, of Travis County, who has served them faithfully, and giving entire satisfaction.

Our next meeting will be at Concord, eight miles South of Brenham, in Austin County, on the Santa Fe R. R., Thursday night before the first Lord's day in November. The surrounding congregations are cordially invited to attend through their messengers, with means to assist in maintaining an evangelist in the field to preach in destitute places for the year 1884; also to advise and help to get the proper man in the right place. Brethren in general are invited to attend, to stimulate and encourage in the good work. Brother Poe, will you try and be there? This will be left to your judgment. If worth anything, publish; if not, lay aside.

G. W. HARVEY.

This is *all* good. We are sure that the faithful in Christ will read of the labors and victories of these brethren with joy. Would to God we had many such reports. Will not other churches combine to send out efficient evangelists to stir up the churches, and infuse more of the missionary spirit into the people of God? This is true co-operation work, and unincumbered by State Wheels, or anything else. Two or three congregations here have done this kind of work. We suggest to Bro. Harvey and others the necessity of having all these young converts subscribe for and read the ADVOCATE. It will stimulate a study of the Bible, besides posting them on passing religious questions, events, etc. Brethren please make an extra effort for the ADVOCATE this fall—now. To agents we pay a commission. Write us for terms to agents.

Dear Bro. Poe: The third Lord's day in September at my regular monthly appointment at Lankford Chapel, near Wills Point, two ladies confessed faith in Christ and were baptized. Last Lord's day I preached at Union, in Smith County, twelve miles South of this place, and one gentleman confessed and was baptized. The good cause is being advanced here as never before. —[W. Lyles, Mineola, Texas, October 10, 1883.

FOR THE BIBLE CLASS.

To the second query, I think answer is not correct, for reason. He (Christ) said to his apostles in Gethsemane, "My soul is exceedingly sorrowful, even unto death." I think he feared he might die, with the great load of suffering, which caused him to agonize and suffer so much in Gethsemane. He said if he should be lifted up, he would draw all men unto him. Did desire to be delivered from drawing all men unto him. Besides, Paul says "he was heard." Heard in what? Heard in his prayer which he put up, to be delivered from that death threatened by his intense sorrow in the garden, and which would have prevented his being lifted up as Moses lifted up the serpent. And hence an angel was sent to comfort him—probably to assure him he would be spared to accomplish his mission on the cross. And hence, his triumphant cry, "It is finished." The great scheme for man's redemption finished.

To the third query, wrong again. Adam told Methusalah, and Methusalah told Shem. Only one man stands between Shem and Adam.

Send on matter for our class.

WATER SALVATION.

A Methodist said to us the other day, "I never intend to hear you preach sir, I am determined never to hear a water salvationist preach." The idea of a Methodist objecting to water salvation! How is he on the question? He believes so much in water, that he actually thinks an innocent babe ought to be baptized. He believes so strong in the water too, that he thinks a few drops sprinkled on the head of a baby will save it. This is going it strong.

Graves, of Tennessee, says he has seen candidates come up from the water of baptism with a halo of light spreading itself all round about them. This is going it about as strong as the Methodist so far as water is concerned. We teach and believe that there is not a particle of virtue in water to save anyone, as all can testify who have heard us. Methodist, please heal thyself.

SOUTHERN TEXAS CHRISTIAN CONVENTION.

At the Stockdale meeting the undersigned were appointed as a committee to determine the time and place for the next meeting of the churches in Southwest Texas. The city of San Antonio has been agreed upon as the place, and Wednesday before the fourth Lord's day in November as the time for the meeting to commence.

D. PENNINGTON,
W. J. HILDEBRAND,
W. S. DABNEY,
C. M. WILMETH,
Committee.

Dear Bro. Poe: I write this with a sad heart. On the 14th of September I lost my dear wife; *It is so hard to bear.* She left two little helpless children. Bro. Poe, pray for me, that God may give me grace to bear this sad bereavement.—[D. A. Leak.

Since last report have had fifteen additions, making fifty-two in all, thus far, as a result of my summer's work.—[D. A. Leak.

DR. CHALMERS beautifully said: The little that I have seen in the world and know of the history of mankind, teaches me to look upon their errors with sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered and represent to myself the struggles and temptations it passed through—the brief pulsation of joy, the tears of regret, the feebleness of purpose, the scorn of the world that has little charity, the dissolution of the soul's sanctuary, the threatening voice within, health gone, happiness gone—I would fain leave the erring soul of my fellowman with Him from whose hand it came.

WAYSIDE JOTTINGS.

The Lord feeds every bird, but he does not throw the food into the nest.

There are some fish you can't catch, but there are some, which, if you could catch, are hardly worth stringing.

It is risky to allow sound apples to remain in the bin with decaying ones; for wherever the unsound touch they leave a "taint."

If a Christian pay to Cæsar fifty dollars annually, but pays into the church treasury but ten dollars, does this not show too great a difference? It may be "rendering unto Cæsar the things which belong to Cæsar," but it is rendering very scantily to God what belongs to him. For many years I have thought Christians might duplicate their Cæsar tax receipts, and pay the same into the church treasury. One of these tributes is compulsory; the other is voluntary; and shall we allow the voluntary to fall in arrears?

A few years ago Bro. W. A. Belding related to me his mode of working among the people. Being at the same time doctor and preacher, he must study his plans for the future. When called to treat a patient, if possible, he would arrange to see him late in the evening, and send out an appointment, and preach the gospel to the people on the same visit. If the patient lingered, so that he required a number of visits, he would continue his labors in the gospel, and in some instances he would get up a lively interest, and often baptize several persons. In this way he frequently visited out-of-the-way sections of country where the gospel had not been preached. When he must travel over stumpy and rocky roads in very dark nights, he would swing to the hind axle a short lantern. He says it is preferable to have the light beneath, rather than in front or at his side. Now this business-like way of doing things so perfectly agrees with my idea of the activities of our life work, I would urge the same upon every true preacher throughout the land. "Work while it is day, for the night cometh when no man can work."

Those who endorse the single pastor tell us that he and the bishops are one; that this single pastor is an elder, and that the elders are pastors. This is all right nominally, but when it comes to the practical workings of this modern officer with the bishops, there is a little dodging which does not comport with New Testament people. If their name, office, and work are the same, why keep up the distinction? Why make of one the commander-in-chief, and only high privates of the others? Why print upon a tab and hang upon the front of the church house: John Gofast, A. M., Pastor; Peter Dolittle, Elihu Showgate, Nathan Sitback, Elders? If all are one in authority and work, why this difference in the honors conferred? And why give all the pay to Bro. Gofast, and nothing to the balance? And more especially, why have Dolittle, Showgate and Sitback do a great amount of drudgery, and then tax them heavily to help pay Bro. Gofast's salary? If the church can't be maintained in high places except through the labors of this single elder, let us say so, and have him, and let us cease our opposition to him. But if the New Testament order be our plea, let us come to it, and practice that and that only. Let us not falsify our position more. While maintaining that the Bible teaches us things upon this subject, let us not be found continually doing something different. If the Bible plan is not sufficient, let us have at least as much courage as our religious neighbors, who virtually say it is not sufficient, and write out a creed. For my part I am in favor of coming up to New Testament teaching in *all* things. What say you, brethren?

Frankfort, Ind. A. ELLMORE.

Self-examination is not simply hunting for disagreeable qualities of character. When a man examines his business and takes account of stock, he does not confine himself to bad debts, but examines the bad, the doubtful, and the good. Not so in religion. Men often shut their eyes to the real increase of spiritual treasures, and thereby do injustice to God, by whose grace they are what they are.—*Ex.*

Fish Culture.

Everyone who increases the supply and variety of healthful food, is a benefactor of the human family. No food is more generally relished by all classes of the human family than fish. The persons who do not relish fish are rare. It is a health promoting food, as well as one delicious to the taste. It comes down to us from the long past, as one of the favorite foods of the ancients. The Savior of the world fed upon it, and called several of his chiefest apostles from their fishing smacks and made them fishers of men. I am well satisfied that, with a little care and attention, fish can be made a cheap food for many persons in our country.

To encourage, and as a help to others, I will give my experience in fish raising:

I have been raising game fish for about eight years, and haven't realized over eight dollars in money, and a scant supply for my family; with all the energy and skill that I could bring to bear, I find it a failure. December last, I placed in my pond three mirror carp, (taking Frank W. Green as authority, as to variety,) a species of German carp, which weighed from two to three pounds, at a year old, also ten scale carp weighing hardly one pound each; I then put in seventeen additional small ones, making in all thirty. I discovered the first small ones in April, and in September I commenced taking them out, weighing from three quarters to one pound each, and I have taken out up to this time, one hundred and fifty, and still the pond is full of carp. It is self-evident that they were spawned since the first of April, and now my pond is still full of carp. At this writing the water is full of the third spawn, being from one to one and a half inches long. About the same time I put in two thousand trout and a great many perch, showing conclusively that carp can be raised in the same pond with game fish. Anyone skeptical can be thoroughly convinced by visiting my farm at Mt. Juliet, Wilson County, Tenn. I will take pleasure in showing and proving facts.

Now the fish I recommend to the public is the Mirror, and not the scale carp; for I don't think the scale carp will raise in ponds with other fish, as I find no small ones of this variety. They are not so desirable as the Mirror Carp, as they do not grow so rapidly.

The first time I fished, after discovering young Carp, I caught eight pounds in less than an hour. That hour's fishing rested me from the eight years' labor and waiting, and gave assurance that the five hundred dollars expended in labor had not been thrown away. I stopped fishing and began ditching in earnest. I sent my boy to the house for mamma to come and enjoy my success. (She had always said to me when I started to work, "Going to that old pond again.")

The carp is equal, in every respect, if not superior, to the trout for the table. Have eaten one hundred and fifty, and all agree the flavor is excellent.

I am well satisfied that a pond twenty-five feet in diameter, from three to five feet deep, graded to the surface, will furnish an ordinary family with all the fish they desire for home use, and that persons who have facilities for making larger ponds can make the raising of fish a profitable and pleasant employment, besides supplying themselves with a most healthful and delicious article of food.

While one or two will produce thousands of spawn, owing to difficulty in determining sex, I would not advise those beginning to stock a pond with less than five fish. The best time for placing the fish in ponds is from September to December.

P. PEYTON CARVER.

No more conscientious and reliable man can be found than Bro. Carver.

D. L.

For seven years past EDWIN ALDEN & Bro., Cincinnati, Ohio, have issued annually their *American Newspaper Catalogue*, but never duplicated it. It has differed year after year in that it has been modified by wants and experience of advertisers.

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The number of newspapers and magazines published in the United States and the Canadas as herein catalogued is 13,273, (an increase over the number last year of 1,115): Total, in the United States, 12,607; in the Canadas, 666. Published as follows: Dailies, 1,237; Tri-Weeklies, 70; Semi-Weeklies, 162; Sundays, 129; Weeklies, 10,053; Bi-Weeklies, 22; Semi-Monthlies, 240; Monthlies, 1,349; Bi-Monthlies, 11. These statistics show a general increase in publications throughout the whole country, especially among weeklies. There has been an increase in publications in all the States, Territories, and Provinces, with the exception of Oregon, Indian, and Wyoming Territories, British Columbia, New Brunswick, Northwest Territory, Prince Edward Island, and Newfoundland, where the number remains the same, although the changes have been numerous.

Many of the best leaders of the world do not seem to lead at all. Their opinions gradually possess other minds and diffuse themselves through society, leaving as they go the lump that is entirely unconscious of their existence.

Do not philosophize over the contradictions which beset you; do not dwell upon them, but strive to see God in all things without exception, and acquiesce in His will with absolute submission.—*Francis de Sales.*

As we stand on this planet, between two eternities, it behooves us to stand on the side of God.—*Joseph Cook.*

It is not until we have passed through the furnace that we are made to know how much dross there is in our composition.—*Colton.*

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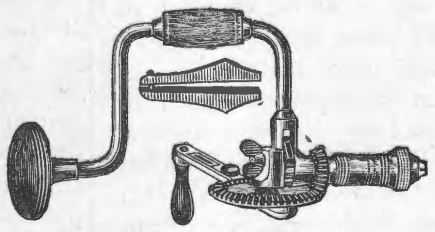

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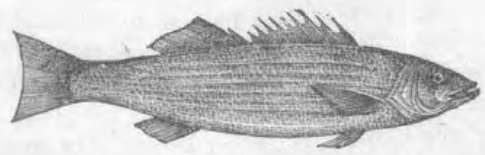

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THE GOSPEL ADVOCATE.

NASHVILLE, TENN., OCTOBER 24, 1883.

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NOTES FROM SOUTH ALABAMA.

From Tucker's School-house we went next, as announced, to Dublin, where we have had a congregation of disciples, meeting every Lord's day to keep the ordinances. There are some live members at this place, who love the truth, and are willing to work for it. They have two home preachers among them, who understand the truth, and know how to tell it. E. E. Huffman and W. J. Haynes are their names, and we hope they will abound more and more in the good work. We had not the pleasure of hearing them preach, but we know if they talk as well in the pulpit as they do privately, that they are competent to do a grand work for the Master, and we hope the brethren will encourage them in so doing. The cause needs such workers, and men need just such work as the cause opens up for them, to develop their talents and make them what they ought to be. There are preachers enough in this part of South Alabama to do the glorious work, if they can all be kept in the field, and we hope it will be done, at least a considerable part of the time. And the many brethren in this country should remember that it is not the privilege of the preachers to make all the sacrifices in carrying on this grand work of converting sinners and edifying saints. Then, brethren, lend a helping hand in sounding out the word of the Lord to famishing souls. Jesus gave his all, his life, and his life's blood for us, and what are we doing for him, and for lost sinners? Let us then work; let all hands work; let the preachers work. Let them show willing hearts and ready hands, and then let all the brethren show willing hearts and hands in helping them, and a glorious work will be wrought for the Lord and for humanity,—a work which will make heaven resound in songs of everlasting praises to God and the Lamb. A work that is to result in such glory should be done with joy and gladness by the followers of the Master in the earthly vineyard.

From Dublin we went to Mt. Ethel, some six miles distant, where there is a congregation, and where they have some preaching, but are not meeting every Lord's day to attend the worship, to feast and grow upon the spiritual food the Lord has ordained for that purpose. We hope they will not long let this be the case. They will famish after while in this way. We do hope they will get so hungry for the Lord's table, and the worship of his house, that they cannot stay away from it on the Lord's day. They have one man we know, and we do not know how many others, that can lead in the worship, and can teach and admonish the brethren, and we hope they will go at the work. This work will make them strong in the Lord, and in the power of his might after while, and will give them an influence and a power upon the community that nothing else can. It will fill their souls with a joy and consolation that can only arise from a faithful discharge of duty. And in this way they may save their children, and their neighbors' children, and thus carry on a work on earth that will continue till heaven resounds with eternal praises to God.

We went next to a church called Liberty, in Montgomery county, where we found a congregation of disciples, where there has been a congregation for a long time. These brethren, or at least some of them, meet weekly to keep house for the Lord, and have preaching occasionally, perhaps once a month. We bid them God speed in the good work. At this place we found some of our old and constant subscribers to the ADVOCATE, and are tried and faithful friends to it. Our aged brother Hazzard, growing both in years and in love of the truth, and Bro. Joel Suggs, an earnest and zealous member, and sister Rebecca Tankersley, all of whom are earnest members at this place, together with others. Others also subscribed while we were there. These brethren have a good hold upon the community, and a fair opportunity to exert an almost unbounded influence for good upon that community.

Next we visited Sandy Ridge, in Lowndes county. At this place there are only a few members, and these do not meet on the Lord's day to break bread. We met at this place, however, a good sized audience, of very attentive hearers. These few brethren could certainly do a good work for the cause there, if they would go at it in earnest, like Elijah did. He thought at one time he was the only one left that feared God in Israel, and yet he stood firm, though he had to flee for his life. Zeal and devotion to the cause of truth, in carrying on work will accomplish wonders, even in the hands of a few. So then, brethren, suppose you try Elijah's plan. Sandy Ridge is a pleasant location,—a high, healthy looking place, and there surely ought to be a pretty good congregation built up there at no distant day. But whether there will or not, depends largely upon the work of those there now. They are competent to do good work, if they will take earnest hold, like Noah and Elijah, and work under discouragements.

The brethren we have met thus far, and we have been out one week, are as hospitable and kind as we have met anywhere.

The few members at Sandy Ridge all subscribed for the ADVOCATE. So far as we can remember, the ADVOCATE will be in every family that has members in it in the place. This speaks well for them. There is certainly great benefit to be derived by having a sound religious paper in the family; the Bible will be read and studied more, and much more of it will be understood than where no paper is taken.

E. G. S.

There is nothing worthy of the name of education which is wholly apart from religion. Every child has a soul, which makes him consciously akin to the unseen and the eternal; and his soul, fallen in Adam but redeemed in Christ, must be educated in the truth as it is in Jesus.

EDITORIAL BREVITIES.

Bro. Kidwill received a couple of letters while I was with him, stating that Nichols was circulating the statement that he had a letter from Kidwill, denying that he wrote the article published over his signature in the ADVOCATE, in which he stated he had never had a conversation with Nichols, proposing to have his infants sprinkled, that he had no infants; his youngest child being twenty-two years of age. Brethren in writing of such matters, are never specific enough as to their information. So they leave Bro. K. in doubt as to how to act.

We state the article came to the office in Bro. Kidwill's hand-write, accompanied by a private note to the editors. Abernathy never saw the letter until he saw it in the ADVOCATE. Bro. Kidwill says he wrote the letter, and it is true in all respects. There is no man in the State stands higher with his neighbors, of all denominations, who have known him from childhood up, for truthfulness and prudence, than Bro. Kidwill. He goes to Giles county this week, where all can see him for themselves. But more attention is given Nichols than he deserves. We regretted to give him the notoriety that our review of his pamphlet gives him, but the endorsement of other respectable men seemed to make it necessary.

SAD REPORT OF PREACHERS.

We asked a brother not long since concerning a certain preacher that lived in his neighborhood. He responded, "He is not a smart man, he has his odd ways; but he is reliable, he pays his debts, fulfills his obligations." Then added, "He is the first preacher out of a number we have had in our section, that pays his debts, and is a man that can be depended upon. They have usually gone in debt, and gone off without paying." This is a sad report to make of preachers; but does it not fit many sections, and is the evil not true of many preachers? Ought not preachers to be examples to the flock? Debt will cripple and ruin any preacher's influence.

A brother from Arkansas writes, protesting against "we missionary men being classed with those who favor the organ, parlor dances, etc." We do not think we ever made such classification. We do not recollect that any one ever did through the ADVOCATE. We are not in the habit of classifying things or persons. Our habit is to let everything and every person stand on his own merits. We do not recollect ever to have mentioned the parlord ance. We know of none who favor it. Hence, have felt no occasion to speak of it.

But the brother who makes that protest, means, when he says "we missionary men," we society men. Others who oppose the society do more missionary work than any society men. The churches in Tennessee are doing more preaching in destitute neighborhoods, than any similar number of churches in the United States. But we suspect that if our brother wishes to avoid the classification with organists, he will have to change his associations. It is notably true that those who went to Arkansas to introduce the Society, are organ men. Although some who favor the Society oppose organs, and *vice versa*, yet the Society men, as a rule, favor the organ, and the Society has been the means of spreading and making respectable the feeling in favor of the organ. Our brethren must remember the fable of old dog Tray, and govern themselves accordingly.

D. L.

WEST TENNESSEE NOTES.

CONDUCTED BY H. C. BOOTH, BELL'S DEPOT, TENN., TO WHOM ALL COMMUNICATIONS INTENDED FOR THIS DEPARTMENT SHOULD BE SENT.

The Katydid.

BY A. R. KENDRICK.

The music of the Katydid,
Is ringing in the tree;
With cheerful song each heart they bid,
To be not sad but free.

No cry of ills, that may yet come,
Is in the katie's tree;
Their song proclaims a happy home,
Where e'er their lot may be.

In storm and calm, in night and day,
They bravely meet each flight;
And, fill their mission, pass away,
When comes the chilly night.

There is no future, ill or good,
When katies live again;
And yet they live as if they would
At some time sing again.

Ah, man is all that dies to live,
The greatest thing of life;
And yet he lives as if to give
For heaven, sin and strife.

O cast thy sad, dark thoughts away,
And, in life's true employ,
Life's gloomy night will turn to day,
And pain will have its joy.

QUERY.

Bro. Booth: Paul says: "Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh." Please tell me what that thorn was? —[W. N. Brown, Alamo, Tenn.

I cannot say positively what that thorn was. Whatever it was, it was in the flesh, not in the spirit. It must have been the afflictions and distresses Paul endured for the cross of Christ. When our Lord and Savior Jesus Christ made Paul an apostle, his life then began to be one of continual sorrow and suffering. This life was good for Paul, "All things work together for good to those who love God." In the same verse he says: "The messenger of Satan to buffet me lest I should be exalted above measure." "The messenger of Satan" is simply another mode of expressing what he calls a thorn in the flesh. Paul adds: "For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong."

Dear Bro. Booth: More than a month ago I wrote you an account of some of my work, but it has not been published; perhaps you did not get it. I will state that I spent the month of August in tolerably active work for the Master; preached forty-seven times, having forty-six additions to the church. I thought the best meeting we had was held with New Hope church, five miles North of Middleton, Tenn. The meeting lasted nine days, and there were thirty additions to the church; twenty-five of these were added by confession and baptism. The brethren are poor at this place; but about thirty-five of them met soon after the meeting, and by work put their house in good condition. I think the church here numbers about one hundred and fifty. I have two monthly appointments, and there is much interest manifested at both places. I wish to say that it does me much good to read Bro. Harding's articles about evangelizing. Would to God we had more men of such strong faith in Christ as he has! And it seems to me that we need men of such great faith to stay at home and work, just as much as we need them to evangelize. God bless him in his work. I know that he will be blessed.—[W. H. Windes, Saulsbury, Tenn., October 6, 1883.

EDITORIAL NOTES.

The idle Christian is not happy.

I heard one say: "An ounce of will is worth a pound of ability."

Bro. R. P. Meeks says:

"A prayer meeting is the spiritual thermometer of a congregation of Christians."

The church of God at Cairo, Crockett County, Tenn., is in the finest working condition, of any congregation in West Tennessee.

Died—Sister Geo. Rooker, of Gadsden, Tenn. One by one we cross over the river. Sleep on, my sister, until God's appointed time, and he will give you a body that will not die.

Bro. Farrow and Carter's meeting at Humboldt, was not attended with any additions. None were expected. Bro. Carter did the preaching, and good, plain, gospel preaching.

Every family should have a good family Bible. Not one too finely bound for children, who can read, to handle. Next, they should take a good religious paper, and read it in connection with the Bible.

I will be one of four to give the GOSPEL ADVOCATE to everyone who is not able to pay for it. Send to me $1.50, and I will send to the one specified the ADVOCATE one year.

The brethren will please remember the West Tennessee co-operation meeting will convene with church of God at Gadsden, on the 24th of this month. All attendants, delegates and visitors will be made to enjoy themselves.

CHURCH NEWS.

We organized a church of Christ, August 12th, 1883, with twenty-five members. We selected as elders, J. H. Couch, C. A. Randolph, and W. H. Colvette; deacons, P. M. Randolph and T. B. Butts. On October 14th, had preaching by Bro. Buloch, and two were added,—one from the Baptists, and one by confession and baptism. I think Bro. Buloch will do great good for the Master's cause. I will close by asking the preaching brethren to call on us as they pass through, and preach for us, and would be glad if some one would locate at this place and preach once a month for us.—[John Wilson, Altus, Franklin County, Ark., October 14th, 1883.

Our meeting at Nazareth, Rutherford county, was a good one. Five additions, and as good hearing as ever before had at this place, with as sound, logical preaching as we could wish, by Bro. Bryant. He went to a school-house last Lord's day, preached one sermon, and had four confessions; three baptized, and the other will be soon. It is indeed gratifying and surprising to see old and well-informed brethren sit and listen with so much interest to an uneducated youth (in the gospel); yet it is so.—[B., Las Casas, Tenn., October 14th, 1883.

Having been requested to report from time to time to your paper, I do so, and all the more cheerfully since I am always glad to read reports of gospel success. In the last half of September I made a tour through Montgomery and Scott counties In sixteen days I rode near three hundred miles; six persons were baptized; four from the Baptists united with us, and one was restored. I received on the trip $17.00. At Waldron, Scott county, we had an excellent co-operation meeting of delegates from ten churches in Scott and Sebastian counties. There seemed to be a general desire to sound out the word of the Lord, and to be governed in so doing by apostolic example and precept. I have just returned from Texarkana; preached three times; had two confessions; two added by letter. Arrangements here made for preaching the coming year, and a new church under way. Bro. H. A. Smith preached at Prescott, last Lord's day, three persons were baptized, and one united by letter. Several new church houses are being built, and the cause in South Arkansas is more than usually prosperous. —[J. C. Mason, Okolona Ark., October, 10, 1883.

On the fifth Lord's day in September, Bro. J. L. Bryant, of Las Casas, Rutherford county, commenced a meeting at Phillips' church, in Davidson county, which continued till Friday night, with thirteen confessions and baptisms, and two reclaimed, making fifteen in all. Bro. Bryant is a young man in the ministry. He has been preaching about two years. He is a workman that need not be ashamed, for he rightly divides the word of truth. We have employed him to preach for us at Corinth and at Philippi, next year. We aim to send him out to preach in destitute places. May the Lord spare him long to proclaim the gospel of Christ to a lost and ruined world. P. S.—One of the above number was a Presbyterian.—[J. H. Eskridge, Couchville, Davidson County, Tenn., October 15th, 1883.

We closed our meeting at Dark's Station, Maury county, Tenn., yesterday. The meeting began on Saturday night, October 6th. We preached on first and second Lord's days; the remainder of the preaching was done at night. Bro. J. C. McQuiddy began the meeting, and did most of the preaching. The visible result was seven added to the army of the Lord, four by restoration and three by confession and baptism. We preached in a school house and had quite a pleasant time. The attendance and attention was extremely good, much better than we had expected. I think much prejudice and many erroneous ideas were removed. This is a destitute place and we expect to preach here monthly. My intention is to evangelize in Maury county for a time.—[T. E. Tatum, Columbia, Tenn., October 15, 1883.

It was my privilege to assist Bro. J. D. Floyd, of Flat Creek, Tenn., in holding the protracted meeting with the church at Salem, Franklin county, Tenn., beginning Saturday before the first Lord's day in this month, and continuing eight days, with ten additions to the church. The brethren pronounce this the best meeting they have held for some years. Good attendance and attention. The truth reached the hearts of some who had heretofore regarded us unfavorably. It is indeed encouraging to hear intelligent persons say, "I have read the New Testament through recently, was surprised at what I found written there, and do not entertain the opinion of you people, that I did before reading that book," and finally see them "buried with the Lord by baptism." Bro. Floyd has been preaching monthly for this congregation about two years. I never saw a greater improvement in an old congregation in the same length of time. They have built up an excellent Sunday-school, in which young and old take an interest. Do not simply read a few passages of Scripture, answer a few questions as asked and answered in a "little paper," by some *noted* preacher. A competent teacher is seen before the class, Bible in hand, asking questions that bring out fully whatever is taught there. The readiness with which the class answers the difficult questions, shows they are studying the word of God. Bro. Floyd and his work is very highly appreciated by the congregation. This is right. The person who teaches us our duty to God, and encourages us to perform it, certainly deserves our heartfelt gratitude forever. Bro. Floyd is satisfied with what God has done for man, to guide him from earth to heaven. He faithfully presents the gospel to him, and pleads with him to accept and obey it. His influence for good will be felt long after he has passed away. I will ever remember the church at Salem with unfeigned gratitude, for their kindness and encouragement to me, while with them. Let us all "continue steadfastly in the apostles' doctrine, in fellowship, in breaking of bread, and in prayers," trusting the promises of God for eternal happiness.—[T. C. Little, October 16th, 1883.

Obituaries.

It is with a sympathizing heart that I pen a few lines in memory of Patrick Foster, son of Bro. William and sister Lizzie Foster. Little Patrick was born February 11th, 1874, and died October 2nd, 1883; age, 9 years, 7 months, and 20 days. He died of that painful disease, tetanus. His sufferings are said to have been indescribable. His disease was brought on by a fall from a wagon. This is the first great grief of these parents. But remember, dear brother and sister, that you sorrow not as those who have no hope; for you are assured that "of such is the kingdom of heaven." Heaven now seems nearer and dearer to you than before. And the crosses and losses will be lighter for you hereafter, knowing that this earth is not our home, and knowing furthermore that you have one more jewel laid up in heaven. B. F. HART.

Time's resistless scythe has again swept through our midst, cut down and borne hence our venerable and beloved brother, Jeptha Hooper, aged 56 years 3 months and 26 days old. Bro. Hooper was born in Wayne County, Tenn, December 30, 1826. While yet a boy, he removed with his parents to Davidson County Tenn., in the year 1850. Under the preaching of Bro. James Trott he became convinced of the truth of the gospel and obeyed the same. Since that time he has lived a consistent Christian, till the 26th day of April, 1883, when his spirit left the feeble and emaciated prison-house, and soared to God who gave it. To the bereaved companion and sorrowing children of our beloved brother, we would say, press forward towards the mark of the prize of the high calling of God in Christ Jesus, assured that them also which sleep in Jesus will God bring with him.

If Jesus calls us to his arms,
Why should we quake with fear?
We know His power prevents all harm,
And he will own us there.

Dickson County, Tenn. U. R. GARLAND.

BRO. HARDING ON TEMPORAL BLESSINGS.

While it is through the goodness and mercy of God that we obtain our daily food, while God gives us our daily food, yet there is a human part to be performed in the acquisition of food.

Before entering fully into the discussion of this question, I desire to call the reader's attention to the main issue between Bro. Harding and myself. I wrote an article to induce the brethren of Maury county to support an evangelist, while he gave all his time in the destitute places of their county. Bro. H. argued in an article, reviewing mine, that a support was already guaranteed the evangelist *in these destitute places independent of the brethren*, provided he labored faithfully for the Lord. The Lord would support him "*in some incomprehensible way.*" I claim that the Lord supports the preacher through the church, through means, through human instrumentality. This is the issue fairly between us.

In order to support this extreme position, Bro. H. claims that the Lord bestows temporal blessings on his followers in some miraculous way.

I have called upon Bro. Harding repeatedly to show in what respects the righteous have temporal blessings bestowed on them where the wicked have not, but in vain have I called. Bro. Harding, why don't you show, in the case of the infidel and the righteous man, that the righteous man had the temporal blessings and the infidel did not? *Will you refuse to notice the case again?*

But, perhaps, Bro. Harding will say again, "Bro. M. has fallen into the popular delusion that the more money a man has, 'the better off' he is." The question is not who is "better off," but does the Lord bestow temporal blessings on the righteous in some miraculous way? Bro. Harding claims that the Lord bestows more temporal blessings on the righteous than on the wicked. Then, are they "better off" than the wicked, so far as this life only is concerned? Certainly, they are. In what are they better off? They have more money, or temporal blessings.

This is Bro. Harding's position that the righteous have more temporal blessings, or money, than the wicked. In this life, or so far as this life is concerned, they are "better off," simply because they have more money. Therefore the righteous, in this life, are "better off" because they have more money. What say you? You have verily "fallen into the popular delusion that the more money a man has 'the better off' he is."

This is correct, Bro. H. The more money a righteous man has the "better off" he is for this life, and equally as well off for the life to come.

Bro. H. then says: "Instead of being true, this is generally the reverse of truth." Your argument and statement contradict each other, what will you do? "When a man has all that he needs for his daily wants, supplied to him from day to day, he has all that is good for him, *as a rule.*" All admit that the wicked have their wants as bountifully supplied, if not more so, than the righteous. All know this to be a fact, and facts are stubborn. Hence, the wicked man, *as a rule*, "*has all that is good for him.*" Do you say he has too many temporal blessings? If so, you argue that the righteous have more bestowed on them, hence they have still more than too many blessings, which is not for their good. Hence, so far as temporal blessings are concerned, they are equal, or the Lord does something that is not good for his followers. Which conclusion will you accept?

Bro. Harding argues that the Lord bestows temporal blessings on the righteous, that He never allows them to suffer want, but when he is brought *to want this is* the very temporal blessing he needed. Pshaw!! All that befalls the righteous man is for his good, so runs the reasoning of our brother. There is a righteous man, a great temptation overtakes, or befalls him, and he falls into sin. This sin he needed, yet the Lord is going to condemn a man for sin. But he falls into trial again, and commits another sin. He commits sin after sin. Finally, he loses all interest in righteousness and holiness. He refuses to serve the Lord and thus "the last state of that man is worse than the first." He then falls into drunkenness and is killed in a drunken passion. But this is the very thing he needs, the very thing that is best for him, yet the Lord is going to damn him for it. Do you say he was not a righteous man, or he would not have acted thus if so? Do not the righteous sin? "If we say that we have not sinned, we make him a liar, and his word is not in us." 1 Jno. i: 10. If this is not a true case there is no such thing as falling.

Hence, the best thing for a man is eternal damnation. I cannot accept this. The Lord does not propose to keep these things from befalling his servants, but they must overcome them. "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." Jas. i: 12. "What does God promise to give us for our welfare in this life?" In reply to this, I cite first, 1 Tim. iv: 8: "For bodily exercise (physical labor) is profitable for little; but godliness is profitable for all things, having promise of the life that now is, and of that which is to come. Faithful is the saying, and worthy of all acceptance."

This passage teaches that manual labor is profitable for the present life. Our brother makes it teach the same: "The man who is industrious and economical will have food and raiment in abundance, at least as long as he is able to work. But godliness is superior to 'bodily exercise,' in that it is profitable for all things, having promise of the life that now is, and of that which is to come." Verily the brother is on my side of the question! The man who is righteous, or godly, must be industrious and economical, otherwise he cannot possess godliness. "*The man who is industrious and economical will have food and raiment in abundance.*" The man who possesses godliness must be industrious and economical. Therefore the godly man will have food and raiment in abundance. Bro. H. admits that the industrious and economical (sinner or saint) will have food in abundance. Hence, the godly man, just like the sinner, must get his daily food through industry and economy. Then godliness has not the advantage, so far as food is concerned, if the wicked use the same means the righteous do. But godliness is superior in that it has not only the promise of this life, but of that which is to come. Can any man fail to see the point? To be godly, we must be industrious and economical; hence the promise of the life that now is. *Any man "who is industrious and economical will have food and raiment in abundance."* Then Bro. H. teaches that the godly will not have the advantage over *any man* who is industrious and economical, so far as food and raiment are concerned. This is just what I have argued. I am glad you have seen the error of your way, Bro. H. Thank you for the passage, or for calling it to my mind. Rom. viii: 28 may be disposed of in the same way.

To show that the church sends the evangelist, and hence should support him while doing the work committed to her, and that he has a right to, and should look to her for a support, and that she robs the laborer of his reward when she fails to support him, I quoted several passages of Scripture, that taught plainly that the church did send the preacher, and did support him, in the days of the apostles. Bro. H., in answer to this plain and certainly scriptural statement of the case, gives us the following pitiful illustration, which is certainly begging the question. He illustrates as though I accepted his theory about the Lord sending the preacher directly:

"I have one question to ask Bro. McQuiddy. Were a builder to contract to build him a house, and were this builder to put a lot of hands at the work, to whom would he look for the fulfillment of the contract? to the hands or to the builder?"

In this case, of course, I would look to the builder, and not to the hands. But certainly the relation I would sustain to the builder, is not analogous to the relation that the evangelist would sustain to Christ. Hence, the illustration fails him. Now, will not the hands look to the builder for their support? Certainly they will. As the hands would look directly to the builder for a support, and indirectly to the man having the building done; so the evangelist, being sent forth by the church, will look directly to the church for a support, and indirectly to Jesus. See the following Scriptures of the church sending the preacher: 2 Cor. viii: 19; Acts xiii: 1-3; Acts xi: 29-30. Jesus has made the church the "pillar and ground of the truth." 1 Tim. iii: 15. She is the golden candlestick to hold God's word before the people. Rev. i: 20. The evangelists are her hands carrying the glad tidings of salvation to a lost and perishing race. Through them God's glorious word is to be proclaimed to the people.

From the way Bro. H. puts the illustration, the question should be, To whom will Jesus look for the fulfillment of the contract? Were a builder to contract to build me a house, and were he to put a lot of hands at the work, to whom would I look for the fulfillment of the contract? to the hands, or to the builder? "Jesus has contracted to supply him who seeks the kingdom of God." The man, in the illustration, having the work done, corresponds to Jesus. The man having the house built is not doing the work, neither is Jesus seeking the kingdom of God, etc. To whom will the man having the work done look? To whom will Jesus look? This is the analogy, *and you dare not deny it.* This is your own anology, *and you cannot deny it.* To whom will Jesus look? He will look to those with whom He has contracted. Has He contracted only with the preacher, or with the entire church? He contracts with the church, and not with the preacher at all, only as he is a member of the church. (If He has a special contract with the preacher, please show it. I have called on you time after time for the special contract, but you have been as silent as the grave.) The entire church has contracted with Jesus to strive to gain that mansion, that house not made with hands, eternal in the heavens. Jesus has promised to give the church that mansion as a reward for her faithful labor.

The builder in order to expedite his work employed hands to do the building under his direction, each to do the work for which he was fitted. To whom will the hands look? Evidently to the builder.

The church, which corresponds to the builder, employs men from among her number, those who are qualified for the work, to devote all their time to proclaiming the gospel—not to serve the Lord, for since they are in the church they have already contracted with the Lord to serve Him—in order to expedite her work. The preacher has the same contract with the Lord that every other disciple has, but, he has also one with the church to devote all his time in doing her work. Hence he will look to her for the fulfillment of her contract, like the hands to the builder of the house. It does seem to me that Bro. H. tries to argue both sides of the question. I would advise you to help your own side up better, but I must heartily thank you for the illustration. More to follow.

J. C. MCQUIDDY.

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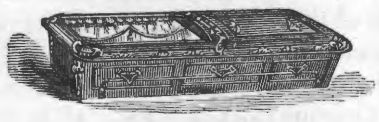

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Glorious News!

We invite the attention of the readers of the GOSPEL ADVOCATE to the appended price list, knowing that facts and figures are *what talk* in an advertisement, and not idle words.

Our Dress Goods Department.

The style of dress goods this season is principally plain twill goods. Cashmeres are particularly desirable. We have 230 pieces half wool Serges in all colors, at 10c; 110 pieces same goods, but finer quality, at 12½c; 185 pieces, assorted styles, in little checks, stripes, etc., at 20 and 25c.

Cashmeres! Cashmeres!

We have just received from Lyons, France, 104 pieces (purely wool) BLACK CASHMERES: 20 pieces, 36 inches wide, at 40c; 12 pieces, 38 inches wide, at 50c, worth 60 cents; 15 pieces, 40 inches wide, at 60c, sold elsewhere at 70c; 10 pieces, 40 inches wide, at 70c, sold elsewhere at 80c; 10 pieces, 42 inches wide, at 75c, can't be matched anywhere less than 85c. Also finer grades proportionately cheap.

Colored Cashmeres and All-Wool Serges.

In this class of goods we show the greatest variety and most beautiful colorings ever exhibited. Our stock contains over 100 pieces of these goods, all 40 inches wide, prices from 40c to 90c a yard. And now for

Blankets, Flannels and Linseys.

At the great auction sale of blankets in New York, in August, our buyer bought nearly five thousand dollars worth of wool blankets, in red, gray, and fine white. We offer: 40 pairs extra quality ¾ pure California wool blankets at $6.50 a pair, well worth $8.00; 25 pair fine Mackinaw blankets, extra size, fine and heavy, at $5.50; 30 pair Silver Lake fine wool 10-4 blankets at $4.50; 40 pair Oregon superior blankets, full size and about half wool at $3.25. Also large lot of red medicated and silver gray blankets at extremely low prices.

FLANNELS.

Scarlet twills, extra medicated twills, (for rheumatism,) scarlet or white shaker flannels, plaid, dress flannels, gray skirting flannels, basket and opera flannels, shirting flannels, etc.

CANTON FLANNELS.

Never were canton flannels as cheap as this season, we have an enormous stock at ridiculously low prices, and have every quality in bleached, brown or fancy colored.

JEANS! JEANS!!

Our stock of wool Jeans is now complete, and in point of variety, the largest in this city. Note these prices: An extra heavy Wool Jeans at 25 cents; a superior (warranted all pure wool) Jeans at 35 cents; extra fine Doeskin Jeans at 40 cents; finest California Cassimere Jeans at 55 cents.

Casimeres, Cloakings, Etc.

We carry full lines of French and American Cassimeres, in newest styles, and at prices that induce one to have their clothing made, and not buy the poorly made garments offered by many clothing houses.

Wool Underwear.

Our arrangements for gents, ladies and childrens underwear was completed with the manufacturers last June, and we are now daily receiving every style and quality at prices greatly less than last season. 70 doz. Scarlet, all wool, Vests, (ladies or gents) all sizes at $1 00 each; 62 doz. same, in finer and heavier grades at $1 25 and $1 50; 50 doz. White Wool Vests at 40, 45 and 50 cents—worth nearly double these prices; 35 doz. Ladies or Gents, nearly all wool, Vests at 75 cents, (would be cheap at $1 00;) 130 doz. purely and strictly all wool at $1 25 and $1 50.

If we had room in this column we would tell you of our great silk stock, of our black and colored velvets, of our beautiful dress trimmings. New Mousque, taire kid, cashmere and silk gloves, of our woolen hoods for ladies or babies, of our woolen or thick cotton hosiery, of our lovely Jerseys, walking jackets-ottoman, silk dolmans, and fur lined circulars, of our great drives in colored flannel, skirts and shawls, etc., but want of space forbids. We want your trade, and refer to the proprietors of this paper as to our thorough responsibility. We advertise *exactly* what we have, and will cheerfully refund the money whenever there is any dissatisfaction. Parties at a distance can save a great deal by ordering goods C. O. D. of us. *No sample order noticed unless stamp is inclosed.*

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KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

"GENEROUS CHURCHES."

It has afforded me no little pleasure to read, in several recent issues of the *Guide*, articles from that excellent man of God and sterling defender of the faith, F. G. Allen. One on "Generous Churches" was especially pleasing to me, and aroused within me some reflections which I desire to present to the readers of the ADVOCATE.

Bro. Allen mentions three churches with which he had been laboring; Glendale, Smithfield and Mt. Byrd. Although he could not fill his engagements on account of his ill health, these churches not only gave to him what they had agreed to give, but they went beyond and did more than they had agreed to do, because they perceived that the affliction which prevented him from preaching increased his necessities. The Mt. Byrd church, for which he had been laboring half of his time for fourteen years, promptly agreed to continue his salary after it had been announced that he must quit preaching for an indefinite period of time. The Smithfield church not only gave what it agreed to give, but added one hundred and fifty dollars to assist in defraying his expenses to Florida. For this church he had just begun to labor. The Glendale church did all it promised and more. God put it into the hearts of these brethren to minister to the wants of his servant. The work was of God. He never deserts those who cling to him. "Hear ye me, Asa, and all Judah and Benjamin," said Azariah the prophet, "The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." If the Lord is with us, we will find favor with all good people, and they will gladly minister to all our wants. All who serve him as boldly and earnestly and faithfully as does F. G. Allen will find "that he is good; that his mercy endureth forever." But some who trust in the arm of flesh rather than in the living God, and are ready to say, "Bro. Allen found favor with the people by his superior ability; his talent, not the favor of the Lord has brought him this support through his sickness." For the benefit of those who think thus, I present an extract from a private letter. The letter was written by a sister whose husband, a preacher of the gospel, was too much prostrated to write. This brother is an excellent man of fine ability; probably the equal of Bro. Allen by nature in mental power, and certainly one of the most loving, devoted, and trusting servants of the Lord that I have met. But, though he has five or six children, he is only a beginner in the work of preaching; moreover he has been in very feeble health all his life, and his work has not been prosecuted as it would have been had he possessed the physical power. Since the beginning of summer he has not been able to do anything scarcely at all. His wife, a worthy helpmeet to so noble a man, in speaking concerning the precious promises which we find in the Bible, and concerning the recent discussion in the ADVOCATE about them, says; "We have had a good chance to exercise our trust this summer, and it seems to work all right in sickness as well as in health. And not only so; but the brethren here are so anxious to have us remain that they say they will supply our wants till Spring, if we stay with them, whether, Mr. —— is sick or well. The brethren know very well that it is not their money we want, and I think that is one reason why they are so willing to give it to us." Just so; had this brother been one who had bargained for thirty-five dollars per week, and who had publicly announced, "When the pay stops I stop," the brethren might have felt like saying, "when the work stops the pay stops." But as they know that he gave up his secular business to work for God and for humanity, being content when he secured a sufficiency of food and raiment for his daily needs, they cheerfully minister to him in temporal things in his affliction, feeling sure that they are thus lending to the Lord. If they would only believe, there are hundreds now waiting "to have a support pledged" who would arise and go about the work of the Lord. The Lord would be with them too.

BRO. ALLEN'S TESTIMONY AGAINST THE CONVENTIONS.

In a recent issue of the *Old Path Guide*, Bro. Allen has an article on "Church vs. Individual Co-operation." I desire to present to the readers of the ADVOCATE a number of extracts from his article. Bro. Allen has attended these conventions regularly, knows all about their workings, and is disposed to favor them to the fullest extent that his conscience will allow. His criticisms are the honest, unbiased statements of a friend. Let us carefully consider them.

He says: "Any individual co-operation, which ignores the churches of Christ as such, in its basis of representation, is a violation of the teaching of Christ, and hence is condemned by the New Testament." He then tells us that the General and Foreign Missionary Societies are individual co-operations built upon a money basis. After referring to their constitutional limitations, he adds, "But it is a well established fact that the constitution is not allowed to hinder the reception of money;" which means that the conventions do not hesitate to violate their constitutions to obtain money. He says: "We have ever believed this fundamental feature (the money basis) to be wrong; to be based upon a wrong principle, and have so expressed ourself. Time has only strengthened these convictions. It is not simply inexpedient; it is contrary to the teaching of the word of God." He then makes four statements concerning the present system of representation in the societies; viz., (1) "It is unjust," (2) "It is unsafe," (3) "It is unscriptural," (4) "It is unwise." According to Bro. Allen, therefore, these conventions—the General and Foreign Societies—are in their very nature, from their constitutions, unjust, unsafe, unwise, and unscriptural. Surely that is enough to condemn them in the judgment of every sensible man.

Now we call attention to the most remarkable paragraph in Bro. Allen's article. It shows how a great and good man may be misled by early associations and unfavorable surroundings. (But he is coming rapidly into the light; let the coming General Convention be as iniquitous as was the last one, and F. G. Allen and many other good men will march in their ranks no longer.)

He says: "While we have felt constrained by the truth of God to oppose the principle on which these conventions are founded, and some of their imprudent and unrighteous acts, we have never opposed the mission work done through their agency. On the contrary we have done what we could to aid in this respect. It is a serious matter to hinder a good work, even though the agencies employed may be essentially wrong. Much good work has been done by bad men; and much upon wrong principles. We could not oppose the immersion of candidates for membership in a Baptist church, while we believe the principle on which the church is founded, as well as their theory of conversion, to be contrary to the word of God. So we rejoice in that which is good, while we labor to correct that which is wrong."

That is, Bro. Allen expends his money and energies in converting sinners through an agency that he believes to be unjust, unsafe, unwise, and unscriptural; through an institution which he believes to be *wrong in principle*, and which, he says, has been guilty of imprudent and unrighteous acts. Is a man justifiable in expending his money, influence and energy, in converting sinners through an unjust, unsafe, unwise, and unscriptural agency, when he could just as well put forth his powers through a just, safe, wise, and scriptural one? To ask this question is to answer it. Is not a church of God a wise, safe, just, and scriptural agency for spreading the gospel? To this Bro. Allen and every other good man must say yes. Then why not work through it? But Bro. Allen says, "It is a serious matter to hinder a good work, even though the agencies employed may be essentially wrong." Would it hinder a good work to endeavor to induce men to cease to operate through an unjust and unscriptural agency—an agency "essentially wrong"—and to operate through one just, scriptural, and essentially right? He says that he could not oppose the immersion of candidates for membership in a Baptist church; but does he co-operate with Baptist ministers in inducing people to be baptized into a Baptist church? Does he not stand in a better church? and is he not constantly calling upon Baptists and all other sectarians, with a clearness and vigor that few men have ever been able to exert, to leave their "unwise" and "unscriptural" organizations that they may walk and work in the better way? Would he be justifiable in expending his money and energies through Baptist societies in inducing people to be immersed?

If there were on earth nothing better in the way of a co-operation of Christians for the publication of the gospel, than the General or Foreign Society, and if nothing better could be formed, then there might be some show of reason for working through them, unjust, unwise, and unscriptural though they be; but as long as there is a church of Christ on earth there is no excuse. We may just as well work through the divine institution.

Bro. Allen, after objecting to the present system, makes an argument in favor of another, viz., a co-operation of churches operating through delegates that meet in general convention. The reader will see at a glance that such co-operation would be as unscriptural, to say the least of it, as the one to which he objects. There is not the slightest intimation that the apostolic churches ever co-operated through a general convention, composed of delegates from the churches, in spreading the gospel. Indeed I suppose Bro. Allen will readily agree that they never did such a thing. For though they did evangelize the world, the history of their operations shows clearly that at no time was there known among them any society except the congregations of the Lord. In another article I may undertake to show that such a co-operation as Bro. Allen favors would be far more unwise and dangerous than the General, or any other convention that we now have. Why not work as did the apostles and apostolic churches? They did grander work than has ever been done since; why not then follow them?

"WHEN CAN YOU BE HERE?"

"We wish to know *just when* you can be here," writes a brother who is expecting me to conduct a series of meetings in his town. Well I am not a prophet and consequently I cannot tell just when. When a man is laboring in any place as an evangelist, he should believe that the Lord has led him into that field, (for he should not fail to pray from day to day for guidance,) and he should remain as long as it is evident that the needs of the cause in that locality demand his services. So at least it seems to me, and so I try to do. Hence I cannot say just when I will be anywhere. Brethren who have fixed upon a certain time for the beginning of their meeting will waste time in writing to me, as I cannot agree upon any fixed time. Time and again have I heard brethren finding fault with the evangelist because he left their meeting just when the interest was greatest, and when people are confessing daily, to go to another appointment. And then I have heard these same brethren complaining because the preacher did not leave another meeting and come to them at the appointed time. Verily, the legs of the lame are not equal!

ITEMS, PERSONALS, ETC.

Bro. H. D. Bantau has removed from Mineral Wells to Weatherford, Texas.

J. W. Caldwell has removed from West Union to Corinth, Grant County, Ky.

Dr. P. D. Houston, of Lewisburg, Tenn., called on us on his return from the Louisville Exposition.

The *Richmond Dispatch* contains a very complimentary notice of Bro. Robt. Cave's first sermon in that city.

It is estimated that there was an increase of sixty thousand souls to the church of Christ during the past year.

Send to us for sample copies of the ADVOCATE, for yourself or any of your friends. We will take pleasure in sending them.

Will not *every* reader of the ADVOCATE ask at least one friend to take it—now—when you can get it until Jan. 1st, 1885, for two dollars.

Bro. T. C. Little, of Fayetteville, Tenn., is holding a meeting at Oakland, Ala. We are glad to announce him as as active agent for the ADVOCATE.

The church at Carthage, Tenn. wants a preacher to hold a meeting for them, to begin the last Sunday in this month, and continue over the first in November.

Bro. J. A. Perry, who has been teaching and preaching in Lawrence County, Tenn., was called to his former home, Watseka, Ill., last week by the news that his mother was at the point of death.

Bro. I. D. Smith writes from Lawrenceburg, Tenn., October 9th:

Please acknowledge receipt of five ($5 00) dollars from Bro. J. R. Bradley, of Robertson's Fork, for the family of Joseph Gibbs.

Sister J. F. Robertson, of Crockett's Mills, Tenn., called at the ADVOCATE office last week. We were sorry the editors were both absent. but the half peck of delicious muscadines she left (they are a rarity in this section,) were highly appreciated all the same.

They have a preacher over in Tennessee called the "satisfying preacher." When the churches get tired of their home preacher, they send off for this preacher, and when he has delivered two or three sermons, everybody is satisfied with the preachers they have—*Apostolic Times.*

There is a place for everybody, and somebody to fill every place.

Bro. A. Ellmore's "Wayside Jottings" will add a valuable feature to the already varied contents of the ADVOCATE. In a private note with the contribution in this number, he says, "I am in a grand meeting in Frankton, Ind. Have eighteen additions and a house full of close listeners." He goes next, to Washington, Daviess County, Ind.

The following notice is sent us, (in a Baptist paper), marked, "For Your Information":

"Brother Frank Ross, in the Indian Territory, baptized eleven lately, nearly all young converts, and writes, "I will baptize again to-morrow." One of the baptized had been a Campbellite preacher for twenty-five years.

Well, now, if he was a Campbellite, we do not see how it in any way affects us!

The „Christian League of Connecticut," a series of articles, which first appeared in the *Century* Magazine, has been published in book form. Price, full cloth, 75 cents; paper cover, 50 cents. The author is Washington Gladden. The book sets forth the principles which we, as a people, have long contended for, and having appeared in so prominent a publication as the *Century*, will be productive of great good, in bringing these principles to the notice of many cultured and thoughtful people in New England. Addres The *Century* Company, New York City.

The October number of the *Christian Quarterly Review* is exceptionally good. Dr. E. W. Herndon, editor, Columbia, Mo. Price $2.00 per year. Table of contents as tollows:

The Temporary and the permanent in Christianity, by A. I. Hobbs; Christ—The Ideal Teacher, by J. W. Monser; Exegetical, by J. Tomline Walsh; One Chapter in Theodicy—The Origin of Evil, by B. U. Watkins; The Church as the Body of Christ; Unsectarian, and Non-Denominational, by B. F. Manire; Inspiration, by H. W. Everest; A Criticism of Hall's "Problem of Human Life," by Clark Braden; The Lesson of Paul's Life, by E. K. Miller; Scriptural Status of the Apostleship, by G. R. Hand; Among our Exchanges

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As an inducement to persons to subscribe, and for the sake of getting in new subscribers as early as possible, we send the ADVOCATE from the arrival of the names until the

END OF NEXT YEAR

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Mrs. Elizabeth J. Stone has given a lot at the corner of Nineteenth and G Streets, Washington, and the sum of $25,000, for the erection of the Southern Home for Widows. The sum of $15,000 will be expended in the erection of the Home, and $10,000 will be used for two other buildings on the same lot, the rentals of which will be appropriated to the support of this benevolent institution.

When it comes to downright hard endurance, self-sacrifice, and honest cross bearing, we will put a good wife or mother against any other being in the world.—*Ex.*

General News.

The cyclone which demolished the town of Arcada, Wisconsin, recently, was preceded by air so charged with electricity that lights refused to burn. There was a strong odor of sulphur, which, with the darkness and deafening roar of the coming tornado, caused strong men to quake with fear. Buildings were lifted from their foundations and torn to pieces. Bricks were thrown through the air with such force as to pass through the walls of the buildings left standing. People took refuge in their cellars, and but two persons were badly injured.——A large river, hitherto unknown to geographers, has been discovered in Alaska. The Indians say it is more than fifteen hundred miles to its source, and that in places it is twenty miles wide. Flowers were found growing upon its banks in August, within the arctic circle.——A through train from Portland, Oregon, passed through to New York last week, with two hundred pioneers on board, no one of whom settled on the Pacific coast later than 1854.——Two of Washington Irving's nieces own and live in Sunnyside, during the summer, it having been left to them by their uncle's will, which directs that the last of these nieces shall bequeath the property to some good man by the name of Irving.——James Freeman met with a peculiar accident recently at Natchez, Miss., that caused his death. He was riding a spirited horse and suddenly reined him up, throwing the animal backwards, the horse falling on Freeman, the pommel of the saddle striking the man in the breast, crushing him to death.——An earthquake shock was felt in San Francisco on Wednesday of last week. It was the third shock during the night. The shock in the morning was the heaviest experienced here since the great one of 1868. Buildings groaned, metallic roofings cracked, and many persons rushed half-dressed from houses and hotels.——Four young men of Plymouth, Ind., two of whom were well thought of, have been arrested for planning to wreck a train on the Pittsburg, Ft. Wayne & Chicago road.—Out of the fact that W. K. Vanderbilt has lost $2,000,000 recently in Wall street, the story grew that he had failed. That could not be, for he is worth three or four times $2,000,000. The story was the talk of Wall street.——One of the pipes containing ammonia, by which the cellars of the Morelein brewery (Cincinnati) are cooled, burst on Saturday evening, at a point which allowed the suffocating gas to escape into the stables. Twenty-three valuable draught horses fell dead in their stalls, and the air of the entire neighborhood was rendered stifling. The team that was drawing a passing street car was very nearly overcome. Henry Peet, stable boss, fell unconscious at the stable door. It was more than an hour before the building could be approached with safety. The two horses in an adjoining shed died sometime after the accident, and ten more have since been killed.

FOREIGN.—A remarkable phenomenon has been observed lately at several places in the Madras and Bombay Presidencies, and has caused much interest, mingled with not a little alarm among the superstitious. For some days the sun presented a distinctly green color. Several explanations have been put forward, of which the most plausible appears to be that offered by the government astronomer, that it was due to the passage across Southern India of clouds of sulphurous vapor from the Java volcanoes.——The heat in Mexico is intense, and people are still fleeing to the north to escape from the yellow fever. The establishment is proposed of an inland quarantine at Yuma, Arizona.——The steepest railroad grade in the world is probably that of the funicular railway which ascends the Vaudois Righi, near Montereus, Switzerland. In a horizontal distance of 500 meters, the road rises 304 meters, making a grade of three in five, or 3,168 feet per mile.——Ismail Pacha, the ex-Khedive of Egypt, has moved again. It will be remembered that after abdicating in 1879 he lived at Naples, Italy, for about three years. He then betook himself to England. But he seemed to have been satisfied with a single London season and will soon return to sunny Italy, having bought a fine old palace in Florence, near the English cemetery where Mrs. Browning was buried. Here he will live with his seven wives.

Home Reading.

At the Window.

"I heard the woodpecker pecking,
The sap-sucker sing;
I turned and looked out of my window,
And lo, it was Spring!

"A breath from tropical borders,
Just a ripple, flowed into my room,
And washed my face clean of its sadness,
Blew my heart into bloom.

"The loves I have kept for a lifetime,
Sweet buds I have shielded from snow,
Break forth into full leaf and tassel
When Spring winds do blow.

"For the sap of my life goes upward,
Obeying the same sweet law
That waters the heart of the maple
After a thaw.

"I forget my old age and grow youthful,
Bathing in wind-tides of Spring,
When I hear the woodpecker pecking,
The sap-sucker sing."

—*Selected.*

LED BY A CHILD.

Daisy Graham was a quaint little maiden with a pair of questioning brown eyes and a winsome way with her that made her perfectly irresistible. Often have I thought, when looking at her, of the child who, on being asked how it was every body loved her, replied, "I don't know; perhaps it is because I love every body!"

Eight years have passed since I paid a long and memorable visit to my cousin, Henry Graham, who had lately bought a small estate in one of the eastern counties. It so happened that I arrived at Mildenham a day or two before his daughter Daisy's ninth birthday, and as it was the "leafy month of June," and exceptionally warm weather for the time of year, we agreed to celebrate the important event by a family picnic.

Very early in the morning the whole household was a stir, and after the usual exciting preliminaries, the packing of hampers, the arranging and re-arranging of crockeryware so that it could not possibly break, the filling-in of corners and crevices, so that nothing cold possibly shake—we started. Our picnic was to be a very unsophisticated affair; we were not going beyond our own domain. The earlier hours were spent in the hayfield, afterwards we roamed about in an adjacent wood until our appetites warned us it was time to make our way to the spot we had chosen for a dining-hall, a part where, the trees having been somewhat thinned, we had both shade and air, whilst the glad gleams of sunshine peeped down upon us here and there between the branches, as if to do honor to our sunny-hearted Daisy.

Our banquet was soon spread, the soft green turf our table, the wild flowers we had gathered appropriate decoration.

"I wonder if Joe Simpson enjoys his bread and cheese as much as I do my dinner," said Harry, the elder boy, to whom this part of the proceedings seemed especially interesting.

"Enjoy!" exclaimed his father. "I am inclined to think he never enjoyed anything in his life; grumpy individual!"

I looked up, wondering who could have called forth such a remark from my good-natured cousin, and saw an old man seated a short distance from us, whom I recognized as a laborer whom I had met with in my walk the day before.

Now, I am afraid that, though sincerely desirous of being helpful and useful, I rather prided myself on my tact in speaking to the poor. Being fond of old people, I stopped to say "Good morning" to Joe Simpson. A kind of grunt was the only response. Slightly daunted, I ventured, in orthodox English fashion, upon a few original remarks concerning the state of weather. No answer all this time. "Ah," I thought, "I'll try a little praise," for I could see he was very careful over his work—clipping stray shoots from the hedges.

"What a neat hedge you are making!"

"Much a fine Lunnun lody knows about such things," grumbled he, with such a sarcastic expression on his really good-featured face that I felt considerably—well, were I relating this to *boys* instead of *girls* I might use the ugly, but expressive word—*snubbed*.

Still I persevered. "O, but I often stay in the country, and like it much better than town."

No remark; and after another trial on my part and sullen silence, persisted in on his, I turned away, feeling completely defeated.

I had just finished recounting my yesterday's experience to my cousins when the Rev. Herbert Shalders, the curate at Mildenham, made his appearance; he was a special favorite with the Grahams, and had promised to make one of our party as early as he could. After mutual introduction, for he and I were strangers, he was told of my ineffectual efforts to win a civil word from Joe. Turning to me, he said:

"Had you been successful, Miss Graham, I should have felt quite jealous, for ever since I came to the village I have tried to win his confidence, but hitherto in vain."

"Poor man!" said Mrs. Graham. "After all, he is to be pitied; trouble seems to have soured him. He lost both wife and daughter within a few weeks of each other, and since then has lived alone; his only other child married and went to Canada." During our conversation Daisy had remained silent, but now, jumping up, she whispered something to her mother, whereupon Mrs. Graham, smiling, piled a good supply of chicken and ham on a plate, which the little girl carried off to old Simpsom.

"Why!" exclaimed Harry, "if Daisy isn't going to take some dinner to Joe! I'm sure I would not take the trouble to do it—she will get no thanks!" We watched Daisy as she offered the plate with the simple grace born of self-unconsciousness. It was not taken; she placed it, however, on the grass beside the old man, and then came tripping back to us.

"Well, Daisy, what did Joe say?" inquired her father.

"He said he did not want it; bread and cheese was good enough for him."

"Then why ever did you leave it, Daisy?" cried her brother, no doubt thinking it a waste of good things.

"O, I told him he must take it to oblige me, because to-day is my birthday, and so I left it."

"Didn't he say 'Thank you?'" asked the younger boy, Philip.

"N—n—o," answered his sister, hesitatingly: "but I don't mind that!"

Ah! Daisy, your unselfish way of doing kindness taught me a lesson which I scarcely knew I needed. Had not some of my failures been due to my minding about the thanks!—the craving, at any rate, for some modicum of appreciation of the *doer* of the kind act?

This visit proved an eventful one for me; when the next birthday came round I had become the wife of Herbert Shalders, and we were on our way to India, there to take up a work very dear to both of us—that of missions. At the end of seven years it was considered necessary for us to return to England for change, and soon after our arrival, finding that a clerical friend of ours was anxious to travel for two or three months, my husband offered to take duty for him. Hence it is, we are now domiciled within twenty miles of Mildenham.

We had not been there many days when Herbert, returning from the village where he had been making some calls, greeted me with—

"Little wife, I have just had the days of our first meeting most vividly recalled."

"Indeed! what a painful reminiscence!" said I. (The conversation which ensued for the next minute and a half between "married lovers" may be easily supplied by the imaginative reader; to the unimaginative it might prove uninteresting.)

"Pray what brought it to your remembrance, Bertie?" I asked.

"I have met with an old friend who shared that birthday dinner."

"Do you mean that cross-grained old man? I forgot his name."

"Yes, Joe Simpson. It seems that his daughter and her husband came back from Canada last year, and the son-in-law took the blacksmith's place here. He appears to be a very respectable man, and the old father is living with them."

"It is to be hoped his temper has improved—they are not enviable."

"Indeed, Louey, he seems quite altered. I was noticing him as I stood talking to his son at the forge. The old man was seated on a wooden armchair in the porch of the cottage, a little girl, a grandchild, sat on the door-step reading from a large Bible which she held on her knee. When I heard who he was I went up to him, and, wishing him good-day, said I was glad to see him taking pleasure in hearing the best of books read. 'The best of books,' he said with emphasis, *'that's true,* sir, but I sadly grieve that I have only begun to think so at the end of my days. Ah, sir, I used to think it wasn't for such as me. I was that hard, I was, I used to say God Almighty didn't care for me, or He wouldn't ha' sent me such a peck o' trouble.' 'What makes you think differently?' I asked. 'It was all through a little lady not bigger than Lizzie here,' pointing to his grandchild. 'She had such a pretty way of asking me to let her read something out of the Bible because it made her so happy, and she would like me to be happy too, and so it made me feel kinder like, and my hard heart got softer, and now, I *know* God is love, and that He gave His son to die for me.' He said this so reverently and with his eyes filled with grateful tears, I could not but contrast him with his former self. After a moment's pause I said, 'Don't you remember me, Joe?' Fixing his eyes on me, 'Why, sir,' he exclaimed, 'aint you the young parson as was at Mildenham, and that married Miss Daisy's cousin? I'm sure I ask your pardon for not knowing you;' and then he was profuse in his apologies for all his former rudeness."

Very soon after hearing this interesting account of my old acquaintance I went to see him; and for several weeks seldom allowed many days to pass without paying him a visit, he so thoroughly enjoyed hearing little anecdotes of our life in India, and never tired of talking of Daisy's goodness. Three days ago, when I was with him, he told me he had been reading the fifth chapter of Matthew, and when he came to the forty-fifth verse he thought "Miss Daisy is a real child of our Heavenly Father—good or evil, just or unjust—all the same to her, she is ready to do a kindness for everybody;" and then went on to say in his amusing way, "Excuse me, ma'am, for saying so, but some gentlefolks talk to us poor people as if they was doing something extra out o' the common—and because they're up there and we're down here, they'll ask us all sorts o' questions that they'd think themselves real impudent to ask one another."

I could not help laughing, as I expressed my hope that this was not true of many. "No, no, ma'am," he replied; "though I once thought they were all alike; but I was very highminded then."

As I bade him good-bye, I told him I hoped Daisy would come to see me soon.

"I shall be rare pleased to see her once more, if so be it should be God's will," he said.

But this was not to be.

Yesterday morning we were summoned to the dying bed of our old friend. He had been failing for some time, but was suddenly taken worse in the night. When we entered the room he appeared to recognize us, but was evidently sinking rapidly, though quietly. His daughter and I sat by the bedside watching him and trying to catch the few words which he murmured now and then. Presently a shower came on, one of those heavy, sudden showers that are not uncommon on a sultry day. I rose to partly shut the lattice window; the movement aroused him, for his hearing was unusually acute. Opening his eyes he smiled, and bending over him, I heard—"just, unjust—Our Father in Heaven"—evidently the rushing sound of the rain had brought to his memory the last words he had spoken to me. Closing his eyes again, he appeared to fall into a peaceful sleep, and thus he passed gently away to the home prepared for him by his Heavenly Father.—*Selected.*

Literature is a mere step to knowledge, and the error often lies in our identifying one with the other. Literature may perhaps make us vain; true knowledge must render us humble.—*Mrs. Stantford.*

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

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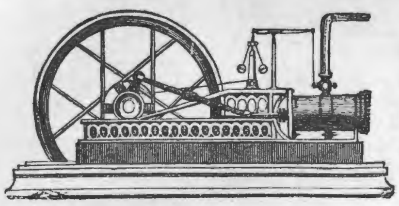

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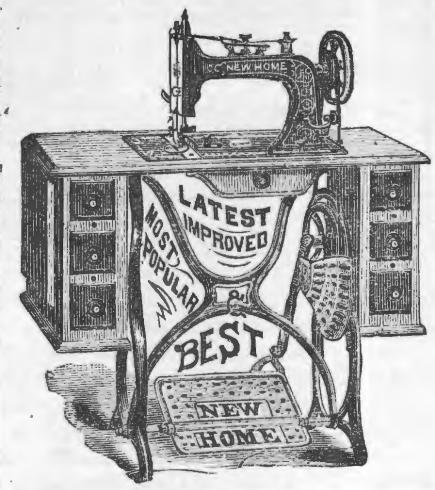

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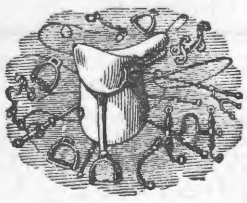

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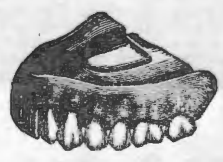

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EDITORS:

D. LIPSCOMB, E. G. SEWELL.

Wor.'s and Deeds.

They do the least
Who talk the most;
Whose good designs
Are all their boast;
For words are dew.

They do the most
Whose lives possess
The sterling stamp
Of righteousness;
For deeds are true.

And if the heart
Be pure and good
The life will be
Just what it should—
Not dew but true.

—*Selected.*

A WEEK IN SMITHVILLE.

We spent week before last in Smithville, Tenn. It is the county seat of DeKalb county, in the hill country of our State. It is the home of Bro. J. M. Kidwill. We were glad to know Bro. Kidwill by a week's stay in his family. He is one of the preachers, of whom the more is known, the more he is respected and loved. It is so in his church, at home, and among his neighbors. They all love him; and although he has built up the church there, and preached almost constantly for them for sixteen years, they desired him to hold a meeting for them this fall. Bro. Kidwill is one of the most studious and earnest preachers we know. He says he used to ring the bell, sweep up the house, light the lamps, do the preaching, and pay the preacher himself. He began there with only a few sisters; now the church numbers over a hundred members—the strongest, both in numbers and moral weight, in the town. The influence for good extends to the country around.

Bro. Kidwill is a strong believer in the Lord's taking care of those who serve and trust him. He says he once quit a profitable school and made a contract, if the brethren would pay him so much, he would quit the school-room and preach. They agreed to pay the amount. He preached under the contract, and they failed so that want in his family stared him in the face. He went back to the school-room, determined never to preach again under a contract; but if he preached, to do it trusting the Lord for the support. The appeals soon came so strong for him to come and preach, that again he left the school-room, and has since preached without contract with any. He has been supported fairly well since. He says that on two occasions afflictions have come upon himself and family, when their resources seemed exhausted. On these occasions remittances unlooked for, of sums he did not claim, came from churches for whom he had labored, to relieve him.

He gives much of the credit of his labor to his excellent wife. With a family of only girls, she has encouraged him to go, saying they would get along in some way. They are now all grown; as intelligent, useful, and worthy women as are to be found in the community.

While we think Bro. Harding used a few expressions that caused an extreme position to be assigned him, we believe that every worthy preacher will do all that is in his power to preach the gospel, and that the Lord will bless him in doing this. This does not imply that he may not sometimes be compelled to work with his hands in some cases to enable him to preach. But this does not in the least release the church from its obligation to sustain the preacher. Every other Christian in the land is just under the same obligation to sacrifice of his means and time to help the preacher in his work, that he is to do the work. But the preacher is not released from his obligation to do what he is able, because of the failure of the church to sustain him. On the other hand, Paul made their remissness the occasion for greater sacrifice on his part, and then presented this as an example for all these delinquent Christians to follow. The man or the church that would use the sacrifices of another to shield them from themselves making sacrifices for Christ, lack not only the Christly spirit, but the much lower manly principle of self-respect, that commands the respect of others.

We met, while at Smithville, Bro. Denton, who has preached at Smithville and in surrounding country, the present year. Bro. Thurman and wife came over from McMinnville to see us.

The church at McMinnville is probably the best town church in the State. They number between 350 and 400 members. The members meet promptly, but have never had a pastor. We are sometimes asked if they have not members who are good speakers. We always answer, We spent the year 1857 in McMinnville. Then there was as unpromising a lot of timber in the church to make preachers out of, as we ever saw in any church. Now, Bro. Thurman says, they have seven who marry people when called upon, and two others who do as good preaching as any of the seven Except one of them, Bro. A. P. Seitz, they were made preachers by helping in the worship of the church. Had a pastor been always present, we much doubt if any of this talent had been developed. In 1857 there were not more than thirty or forty members who attended church with any regularity, and these chiefly were of the poorer and uneducated class. We give these facts to make others study. A few poor but earnest and faithful disciples constitute a power the Lord delights to use and bless. While this growth in the town has been felt in the surrounding country, no doubt the church in McMinnville and in Warren county are now greatly surpassed by others in spreading the truth in the regions around.

While at Smithville we met Bro. Potter, an excellent brother and promising preacher, who came to the disciples from the Primitive Baptists, last year. He told me of attending the trial of another young preacher by his former brethren, for heresy, last Saturday. The young brother claimed that they had presented him with the Bible, and not the abstract of principles or Baptist usages to preach, when they ordained him, and he insisted whether he had departed from these or not, he had not departed from that Bible.

We met while here our amiable brother, G. W. D. Carnes, now of Gainesboro. He reports the Gainesboro congregation alive. Have just closed a meeting, with quite a number of additions.

DeKalb county is one of the counties that first drove the saloons out of it. The improvement in morals, industry, orderly behavior, and in freedom from crime, has been most marked. Notwithstanding some complain that the court fines lightly the wealthy and influential, while the poor and the uninfluential are punished by heavy fines and imprisonments. Doctors are found, too, who freely give the influential class the prescription that enables them to supply themselves at the drug store. Then the wealthy bring it from other localities. So there is some drunkenness yet. But all these things help the poor and injure the rich. Whatever deters a man from drink, helps him.

The town has good schools, excellent water, a quiet, orderly population. The church has good promise before it of usefulness, if it will use its opportunities, and be active in spreading the truth. Life in Christ depends upon imparting of that life to others.

Most of the families seem to be blessed with a goodly number of children. We do not remember to have seen a larger proportion of boys and girls attend church than we saw here; and to their credit, and the credit of their parents, we never saw a more well-behaved and orderly set. We were present at fifteen public services of the church; at the greater number of them the house was full. Not a single instance of disorder, disrespectful behavior or disturbance occurred at the services, so far as we saw.

There were fourteen additions to the church by baptism, and reception from other religious bodies. Several who had been in sin promised to sin no more, and we thought the promise good for still others, as Bro. Kidwill continued the meetings. D. L.

P. S.—Bro. Kidwill informs me there were two additions after we left. D. L.

CORRESPONDENCE.

Brethren L. & S.: As you have better chances to know of preaching brethren, who may wish to come to a new country to settle, I ask you if you know of any, to put me in correspondence with them or him. I think we can help one that is willing to help himself by preaching and work. We have three railroads through our county now, and a great many new settlers, some brethren, but no one to devote his time to preaching. There are three or four hundred members here,—but one congregation doing any good. We want one to come and settle with us.

Gainesville, Ark. R. H. GARDNER.

We publish the above that any brother desirous of going West, may communicate with Bro. Gardner. Bro. G. is trustworthy. D. L.

The only way to be faithful in any thing is to be faithful in everything. The only way to be faithful in great things is to be faithful in small things. When I was in college I engaged a countryman to bring me a load of wood in November at a certain price. November came, and the price of wood had risen. But on the appointed day my man arrived. I congratulated him on his punctuality. "Yes," he said, "I could have had two dollars more per cord for my wood at home. But I had promised to bring it to you, and so I said I shall be a poor sort of fellow if my word is not worth two dollars."—*James Freeman Clark.*

If that which thou thinkest be not amiss, and yet thou partest with it for God, and followest the opinion of another, it shall be better for thee. It may also fall out that each one's opinion may be good; but to refuse to yield to others when reason or a special cause requireth it, is a sign of pride and stiffness.—*Thomas a' Kempis.*

GRUB-AX THEOLOGY.

There is nothing clearer than that Mr. Nichols' theory of the identity of the Jewish and Christian systems means the continuation of the Jewish idea of fleshly birth, making persons children of God. So making perpetual and universal, the temporary and local fleshly system, which was added because of transgression and of their inability to walk according to the Abrahamic principle of justification by faith. It was made as a substitute for the system of walking by the faith of Abraham, that under this fleshly system of Judaism, as a schoolmaster, they might be trained up to the point that they could be justified by faith. When they were able to walk by faith, Jesus Christ came, restored the principle of justification by faith, and took out of the way the law which was a school-master, to bring them to Christ. Gal. iii: "Wherefore the law was our school-master to bring us to Christ, that we might be justified by faith. But after that faith is come (in Christ), we are no longer under the school-master." That is, they were educated by the Jewish system for Christ. When Christ came, faith, as the justifying principle, was restored. When faith was restored, the lower fleshly principle of Judaism was taken out of the way—they were no longer under the school-master. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ." "Abraham believed God, and it was accounted unto him for righteousness." There was no fleshly birth about Abraham's justification. Rom. iii: "Therefore they which are of faith, the same are the children of Abraham."

After Christ came, and faith was restored as the justifying principle, the children of Abraham are reckoned according to the spiritual, and not the fleshly birth. Faith is the principle of life imparted by the Spirit. By its development, it brings forth a new creature, born of water and the Spirit. "Except a man be born of the water and the Spirit he cannot see the kingdom of heaven." This is the emphatic announcement, that fleshly birth no longer introduces to spiritual or divine relation. "That which is born of the flesh is flesh, that which is born of the Spirit is Spirit." This was the announcement to the ruler of the Jews, that fleshly Israel is now to be set aside and spiritual to be restored.

Faith is the principle of union in spiritual Israel. So then, "they which be of faith, are blessed with faithful Abraham. For as many as are of the works of the law are under the curse; for it is written, cursed is every one that continue not in all things which are written in the Book of the law, to do them. But it is evident that no man is justified by the law, in the sight of God, for the just shall live by faith, and the law is not of faith," but the man that doeth them shall live in them." Gal. iii: 9 This shows, clearly, faith was not the justifying principle under the law. He then adds, "Christ hath redeemed us from under the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

The prophets foretold of a new covenant, that was to be written upon the heart, of a kingdom which the God of heaven shall set up, of the time when God's Spirit should come and be poured out on all nations, in contrast with the blessing of one nation on account of fleshly birth, of a new law that was to go forth from Mt. Zion in contrast with that which had gone forth from Sinai, that this new law was to be for all nations, all people, that David's kingdom was to be exalted and the son of David should rule all nations. He would "raise again the tabernacle of David and close the breaches thereof." Christ came and said, I fulfill the law and the prophets; the fulfilling takes out of the way and becomes the end, and takes the place of both the law and the prophets. He announces, a man can no longer enjoy blessing and favor from God by the fleshly birth, but "except a man be born of the Spirit he cannot see the kingdom of God."

He announces that on the truth, that he is the Christ, the Son of God, "I will build my church and the gates of hell shall not prevail against it." "I will give unto thee the keys of the kingdom of heaven." Clearly showing that his church and the kingdom of heaven are one, and implying that all other kingdoms and institutions, than that church which he would build, must be engulfed in the vortex of ruin. The name and the characteristics at once identified it with the kingdom foretold by Daniel, which "the God of heaven will set up." He tells his chosen twelve to await until they be embued with the Holy Spirit that is to guide them, and is to be the quickening power of the new institution. Peter identifies the wonders of Pentecost with the outpouring foretold by Joel, that was to exalt to all nations the day when Christ would build his church," on the truth that that same Jesus is both Lord and Christ, as the great, terrible day of the Lord, when men were to be saved by themselves calling on the name of the Lord, instead of being born of flesh. As the day when was fulfilled, the prophecy that the son of David would be seated upon the throne of David, as the day when the law should go forth from Mt Zion, and the word of the Lord from Jerusalem, that was to go to all that are afar off, as many as the Lord your God shall call.

The church has been spoken of heretofore, as in a preparatory state in its separate elementary parts and principles. On this day it is spoken of for the first time as an accomplished fact. "The Lord added to the church daily, such as should be saved."

These things are fulfilled not in any literal readjustment or restoration of fleshly Israel, but through a restoring of the principle of justification by faith, the spiritual relations, brought about by a spiritual birth or faith in Jesus Christ, and by a presentation of the kingdom set up by the God of heaven which shall never be destroyed, and the establishment of the church against which the gates of hell shall not prevail. A new kingdom, a church, based on a new and better covenant, with a priest without sin, a perfect sinless sacrifice, entered by a birth of the Spirit, "with better promises whereby we are made partakers of the Divine nature." The Holy Spirit leads on into this new kingdom or church, and thus it became the great spiritual antitype of which Judaism was but the fleshly temporal type.

All the prophecies now have a spiritual significance, a fulfillment in the spiritual antitype, instead of the fleshly type. The tabernacle of David, is the spiritual kingdom of God ruled over by David's greater son. The closing the breaches thereof finds its fulfillment in calling out of all the families, tribes and kingdoms of earth, and the uniting in one brotherhood in Christ, all the broken fragments of Adam's fallen race, through faith.

The twelve tribes of Israel are the true Israel by faith in God, serving God instantly day and night, who hope to come to the resurrection from the dead.

Hence, James says, Acts 15–16, "The calling of the Gentiles is the building again of the tabernacle of David, and restoring the ruins thereof." No one from this time forward is ever recognized as a child of God or entitled to spiritual favor by a fleshly birth. All are born of the Spirit, become children of God through faith in Christ Jesus, being led by this faith they are baptized, and so are born of water and the Spirit without which no one shall see the kingdom of God. Paul, speaking of this after showing that Judaism must be taken out of the way, says: "Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God with reverence and Godly fear; for our God is a consuming fire."

The kingdom was spoken of in its elementary, provisional, preparatory state before Pentecost. It was established, the Spirit of God took up its abode in it, gave the law, guided men into it, and directed them how to live after entering it, so as to school those born of the Spirit up to true spiritual men and women in Christ Jesus.

Mr. Nichols and all pædobaptists cling to the fleshly birth instead of the spiritual. The kingdom entered by a fleshly birth is fleshly. The Spirit of God does not dwell in the fleshly kingdom. Hence fleshly impulses and animal excitements are substituted for the law of the spirit of life in Christ Jesus. And the kingdom itself is a fleshly kingdom. Hence, Mr. Nichols says it is desirable to have all the world, unconverted, admitted into the church in infancy; and gives as his reason, they have better opportunities of becoming good than they would out of the kingdom. This proposition would make the church just as wicked, sensual, devilish, as the world is. It would break down all distinction between the church and the world; would sensualize, carnalize, corrupt and destroy the church of God. The Jewish church was just as corrupt as the Jewish nation. Dr. Fitzgerald and the Methodist and Presbyterian papers, and preachers of the land, have endorsed and sold thousands of copies of this pamphlet. They thus help to spread a principle that carnalizes, and corrupts and destroys the church of the living God, which was sanctified by the blood of Christ, which the prophet declared should be an highway of holiness, in which the redeemed of the Lord should walk. They thus turn the temple of God, which Christ said should be called the house of prayer, into a den of thieves, and a hold of every unclean bird and filthy beast.

The theory leads necessarily to this. Mr. Nichols has had the courage and the shamelessness to follow it to its results. These men who endorse, recommend and circulate his work, are his co-workers in thus degrading the church of God, which Christ "hath purified and cleansed for an habitation of God through the Spirit," in thus defiling the temple of God which he hath builded, and fitly framed together, and which "groweth unto an holy temple in the Lord." "If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are."

D. L.

To think we are able is almost to be so; to determine upon attainment is frequently attainment itself. Thus earnest resolution has often seemed to have about it almost a savor of omnipotence.—*Samuel Smiles.*

KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

"CHURCH vs. INDIVIDUAL CO-OPERATION."

In the last ADVOCATE attention was called to the fact that Bro. Allen opposes the present system of individual co-operation the system upon which the General and Foreign Missionary Societies, and most if not all the State societies are based. He boldly affirms, and most conclusively proves, that such co-operations are unjust, unwise, unsafe, and unscriptural. Certainly Bro. Allen and those who agree with him, if they would be consistent, must henceforth cease to encourage, comfort, or sustain these unjust, unwise, unsafe, and unscriptural institutions, (as they have been doing,) and in the stead thereof they must oppose them with all vigor.

The watchman on the walls of Zion must not allow unscriptural societies to arise—societies that are so dangerous as to threaten the peace of the church of God—without lifting a warning voice, and opposing them with his might. Because I believe with Bro. Allen that these institutions are unjust, unwise, unsafe and unscriptural, I have publicly announced myself to be an enemy to them; and have exposed their iniquities, and fought against them with all the power that I possess. Nor do I see how he, holding to the views that he has published, can give them any aid or comfort in any way. Can he not give every dollar that he has to expend for evangelizing to the men who do the work, through a medium that is both safe and scriptural? Is a man justifiable in working through an unscriptural organization that threatens the peace and harmony of the churches—an organization that he knows to be unjust, unwise, and dangerous—while the societies through which the apostles and first evangelists worked, the churches of the Lord, are open to him? Does Bro. Allen feel constrained to forsake the apostolic method of spreading the gospel, even when he can not do better than to take in its stead societies, in describing which he is compelled to use four such ugly adjectives as unjust, unwise, unsafe, and unscriptural? When about a year ago I made the very same charges against the General Convention that Bro. Allen now does, brethren would say, "Surely you must be mistaken, for are not brethren Allen and McGarvey and Graham connected with this society? Would such men have anything to do with it, if it were not just and safe?" "Would they give it their favor and support if it were based upon principles that are both unscriptural and anti-scriptural?" To this I could only say, "good and wise men often err."

After Bro. Allen states and establishes the wrongfulness of the individual system, he proposes another; viz., a system of church co-operation, which he thinks would work well. He does not say that it is scriptural, but he evidently thinks that it is safe, and eminently wise. He would have these conventions, whether they be general, State, or district, composed of delegates sent by the churches, so that the co-operation would be a co-operation of churches, not of individual members.

That such a co-operation would be equally as unscriptural as any that we now have, all know who are informed in the history of the apostolic churches; that it would be far more dangerous than any that we now have, (with possibly one exception), is clear to my mind.

Some indeed, who possess more zeal for these unscriptural institutions than sound judgment and discretion, endeavor to find scriptural warrant for them in the meeting at Jerusalem, an account of which is given in the fifteenth chapter of Acts; while one gentleman thinks he has found the long sought authority in the first three verses of the thirteenth chapter of the same book. He published his discovery to the world through the columns of the *Guide*, within the last year; but as it was not received with the wonder and delight which he probably anticipated, it is possible that ere this he has concluded that the thing which he found is not the thing he was looking for. In the first case it will be remembered that a question arose in the church at Antioch which inspired men and apostolic authority alone could settle; therefore "The brethren appointed that Paul and Barnabas, and certain others of them, should go up to Jerusalem unto the apostles and elders about this question." It will be perceived by the readers that the apostles settled the matter, and that the elders and entire church joined with them in sending certain men to publish the decision to the Gentiles. There is as much scriptural authority for a convention of delegates, sent by the church to employ evangelists to do missionary work, to be found in one of Baron Munchausen's marvelous narratives, as there is in this fifteenth chapter of Acts. In the second case, we are told that "There were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. Then when they had fasted and prayed and laid their hands on them, they sent them away." The brother to whom I have referred, who published his cogitations through the *Guide*, (whose name that I have forgotten), seemed to be under the impression that the prophets and teachers above named were delegates that had been sent to a convention at Antioch, which had met to select and send out evangelists; at least he referred to the passage to justify that sort of a proceedure. He seems to have overlooked the facts (1) that there is no evidence that the churches had sent these men to Antioch; (2) that these men were members of the church at Antioch; (3) that some of them had been members of that church for a year, and some of them, for aught we know, even longer; (4) that they did not seem to have the matter of sending out evangelists in their mind at all, until the Holy Spirit directed them to separate Paul and Barnabas to that work; (5) and lastly, it was the Holy Ghost that sent them forth. *There is no scriptural authority for a convention of delegates sent by the churches to confer concerning any interest or work of the church.* The local congregation is the only convention on earth which meets by divine authority, unless an assembly of sinners to hear the gospel might be called a convention.

When the thirteen colonies gained their independence, and combined together to form a general government, they did a thing very similar to that which Bro. Allen would have the churches do, if I understand him. That is, each colony considered itself an independent, sovereign State; but as there were certain things that no one of them could well do by itself, it was thought best to operate together through an assembly of delegates which should meet annually. Then an executive board, consisting of a president, vice-president, and secretaries, was formed to carry out the devisings of the convention. Not one of the States thought it was giving up any rights, or sacrificing its independency, in going into this confederacy. Were they not free and independent? Could they not withdraw from the union whenever they pleased? So they thought and so they talked, until Massachusetts intimated that she was disposed to leave the union; she was promptly informed by the executive board, (*i. e.*, the President of the U. S.,) that she would be blown into the ocean if she did not behave herself. South Carolina and other southern States more recently tried to assert the rights which they supposed they had never given up; whereupon, with a heavy hand, they were whipped into subjection. The general convention and executive board have become too strong for any State to cope with them; and even when a very strong combination of States tried to assert their independence they signally failed. This may be for the best in secular affairs, but it will be a sad day when the churches of this reformatory movement, become so subjected to a general convention and executive board. And such a day will inevitably come, if all the churches agree to be represented in a general convention by delegates, and to do their missionary work though this general convention and its subordinates. For the strong-willed, resolute men of the churches will attend the convention; and the most strong willed and resolute of them will rule the others after they have assembled. Men full of the lust for power will come to the front, and he who is mightiest among them will be the man of the convention and the ruling spirit of the reformation. Thus the papacy was developed; from among the bishops of the church there arose the Bishop; from among the bishops of the churches of the district arose the Bishop of the district; and from among the bishops of the district arose the Bishop of the world, "his holiness the Pope."

Can we never learn that when we depart from the law of the Lord we go into danger? Will we never heed the word of Solomon, "Trust in the Lord with all thine heart; and lean not unto thine own understanding?" The wisdom of man is foolishness with God; let us not therefore offer any of our schemes to him; but let us be content to work in the ways he has mapped out, however imperfect they may appear to us to be. His ways are best.

The meeting at this point, Franklinton, Ky., will close, we suppose, to-morrow night. We began here about twenty days ago. There have been six baptisms during the meeting. If the Lord wills, we will begin a meeting at Mayfield, Ky., on the first Lord's day in November. Then I hope to spend some time with the brethren at Franklin College, Tennessee; and then to go into Alabama. A lady whom I baptized at Huntsville last winter, a widow, is now living at Gadsden, Ala. She writes me that a little congregation of eight disciples meets regularly every Lord's day afternoon, at her house, to break the loaf; and they are anxious for a series of meetings to be held in their town. If the Lord wills I will go to their help this winter; for I would far rather hold a meeting with a devoted little band, no matter how small, that meets on every first day of the week to attend to the ordinances of the Lord's house, than with one ever so large and rich, that knows, but will not do its duty in this respect.

It appears to me that if a church cannot be induced to meet every Lord's day to show forth the death of Jesus in breaking the loaf, as did the first Christians, it is hardly worth one's while to labor with it longer. The Australians are not without reason in doubting the propriety of calling such a church a church of Christ. So at least it seems to me; for the church, as well as the individual, that continues to neglect that which it knows to be its duty, saying, "It is right but we cannot do it, and don't expect to try," is in the predicament of one "who knows to do good but does it not."

TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T POE, LONGVIEW, TEXAS TO WHOM ALL CORRESPONDENCE RELATING TO THIS DEPARTMENT MUST BE ADDRESSED.

BE FIRM, STAND FAST.

Be firm in what? Who, and where stand fast? Be firm in the gospel. Stand fast as a soldier of Christ. Of course this applies to those who have accepted the faith and teaching of the gospel of Christ; those who have enlisted in the army of King Immanuel. How often we heard the caution from captain or general, during the late war, when a battle was approaching. The men were in line of battle, weapons poised and ready, while the enemy approached. "Be firm, boys," "Steady now, men," "Stand fast." These little words of caution and encouragement would pass down the lines, full of meaning, and imparting strength and courage. "The General says, Steady, boys," and "The General says we must quit us like men to-day." So let the caution ring down the line of the panoplied host to-day. The General says, "Steady," "Be firm," "Quit you like men." And so we will. Clad in heaven's armor, with the old Jerusalem blade as our weapon, we *will* stand and fight; we *will* fight for victory; and we *will* have it. The enemy approaches from every quarter, and the battle may be a hard one, but victory is ours. Already we may anticipate the shout of redeemed millions—an host of souls saved, which, John said, no man could count. We may almost now hear the voice of these, as the voice of many waters, saying, Hallelujah, glory, and honor, and power, and dominion, be unto our God for ever and ever: for he hath redeemed us, and given us the victory through our Lord Jesus Christ. Victory over self, victory over the world, and victory over Satan, and oh! glorious thought, victory over the grave. Only be firm; stand fast in the faith of Christ. The grave seems to triumph for a little season; but Jesus captured its power, and at the right time he will burst the graves of our dear ones, and of ourselves, and will call up the sleeping dust. Then we will have the victory. Then we will cry, Oh! grave, where is thy victory? So trust, and so stand fast in the Lord, dear brethren, that you may win that eternal victory. Be firm in the faith; stand fast in the Lord.

The *Missionary Baptist*, Lebanon, Tenn., asks why we baptized a certain Baptist sister from Tennessee. We reply: Because she stated herself that she thought she had not had scriptural baptism. She was baptized first to make her a Baptist; the last time, to make her a Christian. Not that baptism of itself can make anyone a Christian; but persuaded by faith in Christ and repentance for sin, it is for the remission of sins, and is *the* act which translates the believing penitent into Christ. "For," says Paul, "as many of you as have been baptized (immersed) into Christ, have put on Christ." Gal. iii: 27. Again, "Know ye not, that so many of us as were baptized into Christ, were baptized into his death." Now, the Missionary Baptists have persons confess themselves Christians, and in Christ, before baptism; and the only use they have for baptism at all is to make Baptists, and admit to the Baptist communion table. Whereas, the scriptural use is to introduce the candidate into Christ, or his body. Are we not right, brother *Missionary?* When one joins the Baptist church to get immersion—to obey the command, "Be baptized," simply because *it is a command of God*, and not to make them Baptists, we believe such are scripturally baptized, whether in the Baptist church or elsewhere. We do not think that God will hold the candidate responsible for the proper qualifications of the administrator of baptism, but for the preparation of his own heart, and faith, and for the sincerity of *his own action* in the matter. To conclude otherwise would be to unsettle the hope and confidence of every child of God. Because I cannot know whether the man who baptized me was worthy to do so solemn an act. He may have been; I think he was; still he may have been only one of Satan's emissaries in disguise.

These are some of the reasons why we baptize some Baptists, and do not baptize others. We try to explain to all as above. If then, they are satisfied they have been baptized, we accept them on their first baptism.

Will the *Missionary Baptist* be kind enough to copy?

Bro. Wilmeth closed his meeting at Peatown, with one accession. At this writing a prosperous meeting is being held near Longview, in Harrison county, by Bro. Brummette. Eleven had been immersed at last accounts, and the meeting to continue over another Lord's day. East Texas is waking up to the reception of the truth, and soon it shall ring from Red river to the Gulf of Mexico. Push the work, brethren; and may the Lord give us faithful workmen in this field.

Our exchanges are perfectly welcome to copy our editorials, but we do think they might have the courtesy to give us credit for same. The *Apostolic Times* copies an article from our department, last week, and instead of crediting GOSPEL ADVOCATE, simply wrote "*selected.*" Brethren, use our thoughts, but credit our paper, please.

CHURCH ORGANIZATION.

Dear Brother Poe—I am glad to see that many of our brethren are awaking to a sense of the unscripturalness of the idea set forth in such expressions as "local organization," "local church," "local congregation," organizing church," etc., etc., etc. There are many brethren who have given the matter some thought, and hence would not send to the public press a report shaped as follows; "Organized a church at ——— by appointing (sometimes electing) A. B. and C. as elders, and E. F. and G. as deacons. On next Lord's day the officers appointed, (or elected,) will be set apart to their work by fasting, prayer, and laying on of hands."

Some reports, however, are published, even in the GOSPEL ADVOCATE, clothed in language savoring almost as much of Ashdod, and indicating that their writers have not entirely escaped the thralldom of sectarianism. But a report from Bro. Lawrence W. Scott, found in your department of the ADVOCATE, page 596, No. 38, is of such shape, that we should like for Bro. Scott to arise and explain. Says Bro. Scott: "Recently held a tent meeting at Temple, Bell County, and planted, (not organized), a church of twenty-four members; four by baptism, one restored, one from the Baptists and eighteen by discovery." In the first place, why is not "organized a church" as good an expression as "planted a church," since the idea contained in either is not found in the New Testament? We are said to be "planted together in the likeness of Christ's death" in being baptized into his body, *the church.* And as the four so baptized by Bro. Scott were at Temple, they became members of *the church at Temple.* But as only four of the twenty-four planted into *a* church by Bro. Scott, were baptized by him, it follows that Bro. S. had some other manner of planting the remaining twenty.

The manners of "planting" persons into a local congregation are various. Sometimes it is done "by letter," sometimes "by extension of the right hand of fellowship," sometimes "by restoration," or, again, "by coming over from some sectarian order," etc; and in Bro. Scott's case, eighteen were planted "by discovery." (Oh for light! that we might be able to discover the meaning of that word discovery.)

Frequently some brother perceives that he is using unscriptural terms to convey his idea when speaking of this local organization matter, and casts about for some other mode of expression; but never pausing to examine the Book to find that the idea itself is wanting, hence, the difficulty in finding a suitable name for it.

If there is any rite, ceremony or form, by which a member of Christ's body is to "take membership" in a local organization, the New Testament is a blank on the subject, so far as I have been able to find. If I am in error on this, I ask Bro. Scott or anyone else to give me light.

Bibb, Texas. L. C. WELLS.

Bro. Poe:—I give herewith a short sketch of my labors during my "vacation." I have been considerably overworked this summer, hence the first of August found me nearly broken down; but the demands were great, and I must heed the calls; consequently, on the 31st of July I left home for Bazette, which is 16 miles east of Corsicana, preached there four days, without additions, but the meeting was counted a success, as there had before this been a great deal of prejudice, and when I left the Baptists extended a cordial invitation to visit Bazette again and occupy their meeting-house. Leaving Bazette, I went via Waco, to Woodbury in Hill county, eight miles west of Hillsboro; here I found the strongest opposition I have met with in Texas. The C. Presbyterians had just closed a long meeting, which was followed by the Baptists on the next day, and the Baptist meeting was in full progress on my arrival. Notwithstanding, by mutual agreement, the time of the different meetings had been set some weeks before, and the Baptists had already said their meeting would close on Wednesday; yet when it was known that I had arrived, appointments were made by them until Sunday night. But on Friday night, according to publication, we began with a fair audience, which increased with each appointment until the house was crowded. We continued until Thursday night, when we had to close on account of previous appointments, though the interest was better than at any previous time. The immediate result of our labors here was 13 added to the cause and one reclaimed—all heads of families but three—all baptized but one. There were four from the Baptists, two from C. Presbyterians and one from the M. E. Church, besides there were several among the various denominations who expressed themselves in favor with us.

From there I went to Christian Chapel in this (Ellis) county. Began the meeting under favorable auspices, but owing to the lukewarm condition of the church the interest did not increase. One of the Elders managed to get in the house each time until the last night, but it was so warm he could get no further than the door, hence the indifference on the part of others; we closed on Thursday night, regretting that we had not spent the week at Woodbury. On the next Saturday we went to Sylvana in this county, spent one week very pleasantly there, had six baptisms and one from Methodists; from there to Ennis, one week with them, a good part of which time was very unwell; had three baptisms and one reclaimed. From thence to Woodbury again, but was taken very sick Saturday night, and hence the meeting was not a success. Preached two nights in succeeding week. From there to Hillsboro, a kind of mission field, preached some seven times, in which we were trying to inform the good people concerning the distinctive plea in which we have cast our all. We gathered in a few strays and gave the little group as much encouragement as we could, and departed for home. This closed our summer campaign. We found the church at home very impatient for our return. We are alive here, but not moving on much. Bro. R. W. Officer, my old yoke-fellow, will be with me on the fourth Lord's day and spend the week following: we can't calculate results—will let you know.

Fraternally, G. A. FARIS.

Waxahachie, Oct. 12, 1883.

Fine Clothes at School.

Young ladies naturally desire to look as pretty as they can. It is right they should, and the rest of mankind like to have them follow their instincts and wishes in this respect.

A mother, however, complains that her daughter, who cannot afford such fine clothes as are worn by her schoolmates, and yet cannot give up her education, is made very unhappy by the contemptuous looks and intentional slights of some of her companions, because of her plain, cheap dresses.

Perhaps the daughter is too sensitive, and so, possibly, a little morbid on the subject, and only fancies that her companions are regarding her plainer clothes with contempt. One thing is certain, however, that nothing can be more out of place, or a surer indication of vulgarity, than the wearing of very expensive clothes to school; unless it may be the looking down with contempt upon girls who cannot.

Our own observation has led us to the opinion that in our best schools the young ladies who are neatly and plainly clad, and are eager scholars, are very much respected by their companions; while the girls who cover themselves with finery are rather laughed at, and in some cases despised.

They manage these things very sensibly in some of the countries of Europe.

In some of the best schools on the continent, there are rules which either prevent or forbid the wearing of extravagant clothes by the scholars. The dress is prescribed. In many instances, no jewelry is permitted in the school.

A young lady who went last summer from New York to a celebrated school in Germany, was surprised to find that her two trunks full of fine clothes were of no use to her. Only four dresses were allowed to be brought to the school, all of the very plainest description. Even the dresses of Sunday and for church must be destitute of ornament, and of unobtrusive style and material. She was consoled, however, to know that several young ladies of the highest rank were obliged to conform to the same rule.

The truth is, that obtrusive ornaments and showy dresses are not worn by cultivated people who are habituated to opulence. It is generally the person who fell into a gold mine day before yesterdry that is most apt to go to excess in jewelry and satins and laces.—*Farm and Fireside.*

Pentecostal Power.

The power of Pentecost has not yet been exhausted. It is well that the church should avail herself of the best of human acquirements. Let everything that is true be consecrated to the service of God. But it is not by these that the world is to be won, nor by these that the good of this world is to be conquered. It is not by wisdom of words that we are to meet the world's wisdom of words; it is not by oratory that we are to meet oratory; it is not by culture that we are to meet culture; it is not by sensationalism that we are to meet sensationalism. If we would successfully confront the dark mass of human evil that rises around us, we must fall back on Pentecost and Pentecostal power. That is still in store for the church of God. For its full exercise she is responsible. The church has not cast anchor over an uncertain Bible, or an untried creed. If she has, then she has no message to deliver, and no authority to lift up her voice in the name of God and His Christ. It would better become her to be silent. But she believes and therefore she speaks. She has a divine commission to stand upon, and a true gospel to deliver. Hence she can afford to face not only opposition, but disappointment and apparent failure. She can also afford to wait all the more because she has been forewarned of delay and of the need of patience. "He that believeth doth not make haste."—*Dr. H. Bonar.*

Success.

Every man must patiently bide his time. He must wait. More particularly in lands like my native land, where the pulse of life beats with such feverish and impatient throbs, is the lesson needful. Our national character wants the dignity of repose. We seem to live in the midst of a battle—there is such a din, such a hurrying to and fro. In the streets of a crowded city it is difficult to walk slowly.

You feel the gushing of the crowd, and rush with it onward. In the press of your life it is difficult to walk slowly. In the press of your life it is difficult to be calm. In this stress of wind and tide, all professions seem to drag their anchors, and are swept out into the main. The voices of the present say, "Come!" But the voices of the past say, "Wait!" With calm and solemn footsteps the rising tide bears against the rushing torrents up stream, and pushes back the hurrying waters. With no less calm and solemn footsteps, nor less certainty, does a great mind bear up against public opinion, and push back its hurrying stream. Therefore should every man wait—should bide his time. Not in listless idleness—not in useless pastime—not in querulous dejection—but in constant, steady, cheerful endeavors, always willing and fulfilling, and accomplishing his task, that, when the occasion come, he may be equal to the occasion. And if it never comes, what of it? What matters it to the world, whether I, or you, or another man did such a deed, or wrote such a book, so be it the deed and book were well done? It is the part of an indiscreet and troublesome ambition to care too much about fame—about what the world says of us—to be always looking into the faces of others for approval; to be always anxious for the effect of what we do and say; to be always shouting to hear the echo of our own voice.—*Longfellow in Hyperion.*

If we have forgotten that the field is the world, and have prayed and toiled chiefly that heaven might be peopled, the mystery of our barrenness is not entirely without explanation. When to be a Christian is to be a missionary, there will be more Christians.

What an argument in favor of social connection is the observation that, by communicating our grief we have less, and by communicating our pleasure we have more.

"One should be careful," says Goethe, "not to carry any of the follies of youth into old age; for old age has follies enough of its own."

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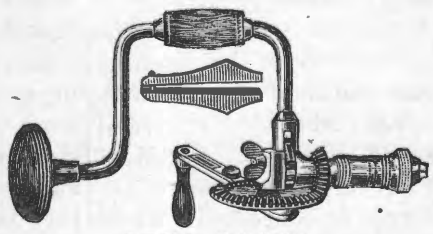

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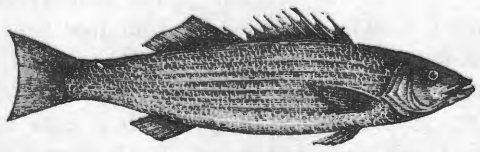

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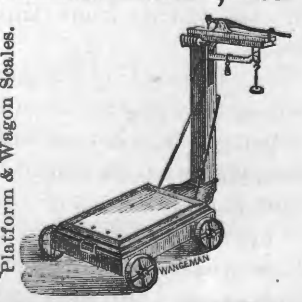

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THE GOSPEL ADVOCATE

NASHVILLE, TENN., OCTOBER 31, 1883.

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SOUTH ALABAMA NOTES.

From Sandy Ridge, we went to Strata, some 12 or 14 miles, where is one of the oldest churches in South Alabama. Here Brother Barnes, the Little Man, was born and raised, and here for a time his school was carried on, till, on account of sickness, he removed to Highland Home. This is also one of the largest congregations we have met with in this part of the country. They meet every first day of the week, and do something every year toward sounding out the word of the Lord. Our appointment here was on Lord's day, Oct. 14, and we had a large and attentive audience. This congregation is exerting an excellent influence upon this community, as we think, and in their lives is manifested much of the beauty and purity of Christianity. From this congregation much of the light that is now illuminating other sections of this country has emanated. We could only remain to preach one discourse, as we had to start on our way to the next appointment. So we went that evening back to Highland Home, and staid all night with Brother Jackson Harrison, who kindly carried us round in his buggy all last week. On Monday morning we took our final leave from Highland, so far as this trip is concerned. Their school here is increasing rapidly, and they have fine prospects for a large school, notwithstanding the great drouth of this country, which the people say is unusual. The teachers all work, and the pupils are required to work diligently in their studies. Brother Barnes consents to write more for the ADVOCATE in future than he has done for sometime past, which will be to the interest and profit of our readers. So they may look for an article from time to time from his pen.

Accompanied by Brother Samuel Jordan, we went some six or seven miles that day to Saville, Crenshaw Co., where there is a congregation of disciples, to which Brother Jordan is preaching some, perhaps once a month. We think they do not meet every Lord's day to break bread. At least this is what we heard after leaving, as we did not think to ask while we were with them. We had, for week day, a large audience which listened with deep interest to the word of the Lord. One lady came forward at the end of the discourse, and made the good confession. We can see no reason why this congregation should not prosper and shed the light of truth on all around them. Christians are intended to be, and ought to be, the light of the world, and will be whereever they live the Christian, and hold forth in its purity the word of life. The word of God is the only light we have in things divine, and Christians everywhere should see to it that they both teach and practice that truth as it is in Jesus.

Our next appointment was at Pleasant Point. This is an old congregation, and the largest one in this part of South Alabama. It was known years ago as the Payneville congregation. They meet, some of them at least, every Lord's day to worship, and to try to keep the Lord's house in order. They also contribute some of their means to sound out the word of life to a perishing world—this is a grand work. The noblest work that Christians engage in, is to be constantly striving to save their own souls, and the souls of others. Christians ought never to be contented to just float along with an easy tide. There is too much at stake for this. Our own souls are in danger if we attempt this, while vast numbers of those all around us are on the broad road that leads to endless woe. And shall we close our eyes, and our hearts, and our pocketbooks against them, and let them rush blindly on until they plunge into eternal ruin? Surely not. Then, brethren, let us all abound more and more in this grand work, until heaven at last may resound with the praise of many souls led into the truth by our efforts in sounding out the word. We had a good audience at this place—met many Christians, and were made to rejoice at finding so many striving to travel that narrow way that leads to the home above. It is truly cheering to the Christian pilgrim to find so many noble souls journeying on the same road. And if we all continue faithful, we shall reach that happy home after awhile. This meeting-house is about six miles from Greenville, the county seat of Butler county, and in a good section of country. But all the farmers of South Alabama have short crops this year. They estimate that upon the whole, they will not make more than half a crop on account of the long drouth. The principal crop throughout all this country is cotton, though many farmers are raising enough of corn to do them, and enough of sugar cane to make their syrup. In this sunny clime we frequently see fig trees standing out and growing like apple trees, living all winter as they stand, without protection. Sometimes we see magnolia trees, growing wild in the woods, from a foot to a foot and a half in diameter and almost to the height of ordinary trees. The soil in this portion of the country that we have been over, may be dividedi nto three classes: the prairie lands, oak lands and sandy lands. The prairie lands are considered the best, though farmers that are careful and industrious live well on all three grades. We have seen fine cotton and corn growing in what might almost be termed sand-beds, in the pine-woods. The farmers in these regions who do a great deal of fertilizing, etc, say it pays them well. There is one drawback to this country and that is, so many of the farmers go in debt and mortgage their lands and crops. If they would live close a year or two, and get rid of all these mortgages and debts, they would live much easier, and far more satisfactorily to themselves and others. Christians would do well if they would so live as to owe no man anytning, but to love one another. But this is a good country, and abounds in as kind-hearted people as this world holds. We are much pleased thus far with our trip in South Alabama, and hope they will keep the Cause moving.

E. G. S.

CHURCH NEWS.

Since my last report I closed a meeting at Gibbs' X Roads, resulting in seven additions,—six by confession and baptism, one by commendation.—[Rufus Green, Enon College, Tenn.

I have just returned from a preaching tour, at Town Creek Ala.; Landersville, Ala.; Bel Green, Ala.; Russellville, Ala. Had sixteen additions in all, was from home two weeks and a half.—[A. C. Henry, Hartselle, Ala., October 17 1883.

Held a meeting with the congregation at Sykes' Factory, Lawrence county, commencing Saturday night before second Lord's day; preached five discourses, baptized two. Congregation in a sinking condition. Dear brethren, help us, may the Lord send forth laborers into the harvest.

Have just closed a meeting at Curdsville, Daviess county, during which twenty-two joined the army of the Lord, two from Catholics, three from Baptists, and 17 from the world. We have no church at this place, but the brethren intend to organize soon, and call Bro. Brewer, of Beech Grove, to help them hold the fort.—[T. D. Moore.

Meeting at Chestnut Grove, Hickman County, conducted by Bros. Brown Godwin and J. P. Litton, began Saturday night, October 13th, and closed Thursday night, October 18th, with good attendance and interest to the close. The house well filled the last night, with eleven added,—nine confessions and baptisms, and two restored, and we think others almost persuaded to be Christians. The brethren and sisters at this place have been much strengthened and built up. Really we have had a refreshing meeting. The brethren that conducted the meeting are workmen that need not be ashamed. They know how to divide the word of truth.—[G. T. O., Lick Creek, Tenn.

Began preaching at Oakland, Ala., third Lord's day in October, and continued until Tuesday night. Spoke six times to small audiences, without any additions to the church. The weather, prejudices, and gathering of crops all were unfavorable for a meeting; yet we left feeling that some were almost pursuaded to obey the Lord. May they be spared to do so yet. The little band at Oakland numbers only thirteen; yet we do not think we ever saw a better nucleus for a church. They meet every first day of the week, and worship God according to the divine directory, and are earnest, zealous Christians during the week. Only one or two in the congregation, of whom the above cannot be truthfully said. Our visit was made very pleasant by the kindness of the brethren and sisters. Bro. A—— insists that the *meeting* was a success.—[T. C. Little.

HELP THROUGH HINDRANCE.—Sometimes, when we are very anxious indeed to go forward in some desired direction, it seems as if every thing combines to hinder us. There are unexpected difficulties. Certain things which must be done are postponed by troublesome interruptions, or we are laid aside by illness, or distracted by cares and fears. Let us remember that often our best help comes through our app arent hindrances. Let us be sure that God knows what is best for us in the common, every-day affairs of life, even as in critical and uncommon days which we set apart as the memorable ones. There is room enough for the existence of that sweet Christian grace, patience, in the conduct of our lives at home and in the intercourse with our families and friends. Let us be content to have our favorite pursuits interfered with, and agreeable duties pushed aside by those we find less pleasant, if so the ordering that is better than ours shall ordain.

Enjoy the blessings of this day, if God sends them, and the evils bear patiently and sweetly, for this day is only ours; we are dead to yesterday, and not born to the morrow.—*Jeremy Taylor*

AN OPEN LETTER TO B. F. MANIRE, OF MISSISSIPPI.

My Dear Brother: I address you because you stand prominently before the brethren as an untiring worker in the deserted State of Mississippi. There may be others who are your co-workers; if such there be, these words apply equally to them. I know I have not too great a conception of the work you are doing. There was more honor due Elijah, notwithstanding he had to hide in caves and be fed by ravens, than there was to Saul, the son of Kish, who reveled in plenty and kingly splendor. A B. F. Manire, working in Mississippi on small rations, little pay, and few comforts, ranks Talmage, with his tabernacle and thousands, or Beecher in luxury, or all those in easy places, professing to work for the Lord. It is strange that our States have never been favorites with the preachers. Our population is much the same of other States, made up mainly of English, Dutch, Irish, French, Scotch, and negro. Our lands are reasonably fertile, as much so as other States, and why it is that these fields are uninviting to preachers, is strange. After I began preaching, I made a survey of my surroundings, and tried from the facts before me to come to some conclusion. I decided that the trouble arose from the fact that we imported our preachers, and they always pined for the things at home, But no doubt Mississippi has lost enough native born preachers, by emigration, to have planted the gospel in every neighborhood in the State. It is true with Alabama. But you are still at your post. A. has gone to Texas, B. to Missouri, C. to Kentucky, D. to Tennessee, E. also to Texas, and so on and on until the whole long list is about exhausted; but still B. F. Manire is in Mississippi. This is worthy of note, and I make mention of it.

"The boy stood on the burning deck,
Whence all but him had fled."

Why is that boy's history so oft repeated in our school books, and kept as a lesson before our boys? Is it not because it teaches such a lesson of fidelity? Certainly. "Go preach the gospel to every creature," is Jesus' commission. Are there not creatures in Mississippi and Alabama? Certainly. Why is it that the commands of Jesus do not move some of his faithful ones to the field of honor and duty? Suppose Paul was on earth to-day; where do you think he would hunt out work? Do you think he would hurry to Kentucky, Texas, Missouri, Ohio? Do you think for a moment that he would land in one of the $2,000 a year churches in Louisville, St. Louis, Cincinnati, or elsewhere? There is something grand in the work of the man who holds on right in the place of the desertion of others.

My brother, I pray God to bless your labors. Oh, I often wonder how the rich churches, the rich brethren and well-to-do preachers, can calmly watch you from the distance, in the unequal contest, and never offer help of any kind or character. Aaron and Hur rushed to Moses' assistance when his arms from their weight drooped, while the contest below waxed warm. But B. F. Manire's arms may fall by his side from sheer exhaustion, and who heeds his needs? Alabama and Mississippi ought to be converted. Brother Manire, let us never give up the work; it will not be long before we fall; but when we do, let us "die at our post." We have not worked right, it may be; let us review the subject, gird on our armor tighter, and renew the conflict with more zeal and earnestness. Noah has a high place among the men of faith. He preached right on for one hundred and twenty years, without any manifest signs of good done by his labor. Why may not the man who battles under such adverse circumstances, with so few things to encourage, have a small place with the great man of faith?

Fight on, my brother, your victories may be few here, but I am satisfied you will "triumph by and by." We will not have many more years for the conflict, and something, yea, much remains to be done. What is it? Where is it? How can it be done? This last question is the only one that gives me any trouble, the others are answered readily. When Paul preached, sometimes he was supported, and at others, he worked with his own hands that the gospel might be preached. That is still the way to do the work now. There are many men of ordinary educations plowing and hoeing, making shoes and saddles, blacksmithing, building houses, and doing many other things, and all the while holding up the standard of the Master. But not many men who have been to college, and have turned out fair speakers, make tents and preach the words of salvation. Paul has few followers here. Every town in Mississippi should be occupied by a blacksmith preacher, carpenter preacher, tailor preacher, or some other working preacher. Every neighborhood should have the cross of Christ kept before them by some steady follower of the plow; say what you please, it gives preaching an independency that it finds no where else.

The colleges that teach the Bible need one other department for preachers. This should teach them all a good bread and meat-making occupation. In some countries it is either the law or the established custom that every man, from the king on the throne to the menial, shall have some calling that will make a living. None need this more than preachers. Then the Gospel would not be bound down by dollars and cents. But that kind of men are not going to convert Mississippi. What must be done? Why, Kentucky should take Mississippi as its part of the work, and Tennessee, Ohio or some other State should take Alabama, and so the work should go on. "But they are not going to do it," some one will say. Well then, my brother, let us double our diligence and brighten up our armor. The work is ours, and we should thank God for the trust. At present, I expect to live and die in the work, and I love to know that I have a B. F. Manire as a support on my left flank. Those who have left us, it is true, had to confront many discouraging obstacles. Many like success. Prosperity draws the crowd, and few can brook the idea of dragging slowly along. Did I know there is something in the nature of things, or something through which the gospel power could not penetrate, or over which it could not leap in this land, it would not take me an hour to decide to leave the place of my birth and go where Christ can reign. But it must certainly be all nonsense to talk of impossibilities. Look at the march of the gospel army under the guidance of the fishermen, and consider the difficulties in the way. None such exist here. I have found that persistence in presenting the claims of the Master, and a godly life will prevail, by and by. But persuading people to obey the gospel is not the only trouble in the way. To induce them to live righteously, devoutly and zealously, is also big work. It may be, that we have not been as faithful and as zealous as we should have been. I think I could have done more. It will encourage me to know that you take fresh courage, and my action would have a reflex influence upon you. I have never preached a discourse upon Mississippi soil that I remember. It is not because I have not felt an interest in your State.

I am making an effort to acquaint myself with the strength of the brethren in Alabama. This is with a view of seeing what can be done towards spreading the gospel in this State. Pray God to bless our efforts, my brother, and remember in all your labors of love, you have our best wishes and most earnest prayers. J. M. BARNES.

SOUTH KENTUCKY CHRISTIAN MISSIONARY AND SUNDAY-SCHOOL ASSOCIATION.

Dear Brethren:—Since we made our appeal in August, our work has been weekly progressing. We would have reported in September, but were waiting for the third "grand" evangelist to enter the field. At the Paducah Convention, in June, it was decided to divide the field, i. e., all the territory in Kentucky lying west of the counties of Meade, Hardin, Hart, Barnes and Allen into three parts.

The first part, embracing the counties west of the Tennessee River; the second, those east of the Tennessee River and north of the Chesapeake, Ohio and South-western Railroad; and the third those south of said railroad, extending east and west of the general boundary.

Bro. W. A. Gibson entered the first division, and Bro. J. W. Gant occupies the third.

In July the executive committee offered the work in the second division, to Bro. Florence Rees of Burksville, Ky., which he accepted, to begin September 1st; but after having waited patiently, we were disappointed, as the brethren at Burksville firmly protested against his leaving there.

Bro. Rees is an active man, and zealous Christian, and we are all satisfied is especially adapted to the work of a "general" evangelist; yet, while we regret our failure to obtain his services, we accept it as ordered by our heavenly Father, and feel assured that in the end all will prove for the best.

While division number two of this field, "already white to the harvest," has been standing for three months, without sickle or reaper from the S. Ky. Association, the work in the other divisions, has been pushed forward with an earnestness, hitherto unexcelled.

Brother Gant is a man who loves the cause of our Master, and his time since the convention has been spent in such a way as to manfully impress us that he is "a workman which needeth not to be ashamed."

Thinking it best to defer the canvass of the field, for pledges, until October 1st., full armed for Christ he entered the field July 1st, and stationing his forces began the warfare. The letters which we have received from him and the noble young brethren, who brought tears of joy with their reports in our last convention, speak for themselves. Bro. H. C. Ford, of Greenville, and G. W. Ford, of South Carollton, with Bros. Dorris, Cochran and Humphrey, have been using the sword of the spirit with power. Over 165 have been added since July, up to date of October 1st, and still there are more to follow. Bro. Gant has now begun the canvass and writes that, doubtless the pledges to our work this year will exceed anything in the past.

Division number one, in which our faithful brother, W. A. Gibson, is laboring, also sends in a report that cheers the hearts of those who watch with interest the mighty strides of primitive Christianity.

There are not so many local evangelists in this part of the field, and of course the number of additions is less than with Bro. Gant; besides, Bro. Gibson has spent much of his time in soliciting pledges, and the liberal response shows a growth of the missionary spirit.

Bro. S. A. Hastin, of Marshall county, if God so wills, will enter Lyon county in January of 1884. He is now in the Purchase evangelizing with marked success.

Among the preachers who held up the hands of Brother Gibson, besides the indefatigable W. L. Butler, of the *Apostolic Church*, are Bros. Denton, McCoy, Gouch, and Holsapple.

Bro. T. D. Moore has removed from Union to Hart county. J. F. Story still labors in Caseyville, and J. C. Creel has opened a S. Ky. Department in the *Old Path Guide*. Time fails us to mention all the tokens of still greater success. Our obligations, so far, for the year are only $2,100. If a third "general" evangelist is not employed, we will have sufficient funds to support some local evangelist, in destitute counties; and our report in the convention at Mayfield, in June, 1884, will be very much the largest ever made by the Association. Now, brethren, let us work more earnestly for God.

To carry on this work we need finances. Do not wait until the evangelist comes to you, if you are interested in the salvation of souls, if you desire to see an evangelist in each of these thirty-six counties, send in a liberal contribution to my address.

Notice—All contributions and payments on pledges, new or old, should be sent to me and not any longer to Bro. Deweese, of Hopkinsville, Ky.

"He that soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully."

Your Brother in the Lord,
H. C. WADDELL, *Cadiz, Ky.*

Executive Committee—J. W. Higbee. Chairman, Madisonvillee, Ky.; W. L. Butler, Mayfield, Ky.; B. C. Deweese, Hopkinsville, Ky.; J. W. Crenshaw, President, Cadiz, Ky.; H. C. Waddell, Secretary and Treasurer, Cadiz, Ky.

With the dead there is no rivalry; in the dead there is no change. Plato is never sullen; Cervantes is never petulant; Demosthenes never comes unseasonably; Dante never stays too long; no difference of political opinion can alienate Cicero; no heresy can excite the horror of Bossuet.—*Macaulay.*

Obituaries.

On the 14th of September, the precious little babe of Bro. Thomas and Sister Mary Lee Chaffin was taken from earth to heaven. God gave them their sweet little babe, and it, its life, and ere it lived to learn its mission on earth, disease, under the direction of divine providence, separated it from its earthly mission. Little Bernard was ten months and nine days old; the pride of the doting and bereaved parents. Bernard being their first and only child it appeared hard for them to submit willingly to the decree of heaven; but he who is the giver of all that we enjoy in this life has a right to claim his own, and to remove them from us unto himself according to his own will and pleasure. In removing little Bernard from the cares of life, God has the power, and has promised still to visit blessings and enjoyments upon the parents, if they will obey his holy commandments; and you are further assured, dear parents, that you will be reunited with your dear little babe, whom we all loved, if you will walk in the footsteps of Him who is the father and guardian of little Bernard's immortal spirit. R. E. McCAIN.

Coldwater, Miss., October 14, 1883.

On the 4th of October, 1883, the Lord, who doeth all things well, saw fit to call from us our beloved sister, Isabella W. Cathey, wife of Bro. Jethro B. Cathey. She was born May 13th, 1843; was married, March 29th, 1866. She and her husband obeyed the Lord and were baptized together in the fall of 1866, by Bro. Wm. T. Lee. She said during her sickness that she was not afraid to die. She was a good wife, mother, and obliging neighbor. Sister Cathey leaves a devoted husband, and five interesting children—three sons and two daughters. Weeping husband, no more will Sister Cathey share with you the rugged ways of life. Mourning children, you who have enjoyed her presence and her counsel, weep not, but try to follow her noble example. Oh, blessed Savior, comfort the hearts of this bereaved family. Shield us all amid life's temptations, and bring us to our heavenly home.

Dunlap, Hickman County, Tenn. J. P. BAKER.

Departed this life, in the 73rd year of his age, on the 27th of August, 1883, Elder John B. Davis, Esq. He was born in the State of North Carolina, November 1, 1810, and in early life emigrated with his parents to West Tennessee, and located themselves in Henderson county, where they remained till he became of lawful age, after which he was united in marriage with Clarissa Wilson, daughter of Archibald Wilson and wife. In due time he and his amiable consort embraced the religion of Christ, and attached themselves to the church of Christ worshipping at Christian Chapel. They formed a component part of the membership upon whom said church was organized, and Bro. Davis was chosen as an elder in said church, and he filled the place up to the time of his death, to the satisfaction of all concerned. In all of the relations of life that he was called to fill, he performed with credit to himself, and the general satisfaction of the surrounding community. In early life he was elected magistrate in his district, and filled the office a great number of terms afterward. His judgments were generally approved. As a citizen, he was a friend to his country; as a neighbor, he was kind and obliging; as a husband, he may have many equals, but few superiors. He lived with his accomplished wife in peace and harmony till her death. He was kind and affectionate to his children. After the death of his wife he remained unmarried, living with his youngest son. He trained his children in the nurture and admonition of the Lord, and had the satisfaction to hear all of them make the good confession, obey the requirements of the gospel of Christ, and unite with the church of Christ in which he held his membership. But he has left the walks of men; he died as he lived—in the triumphs of a living and abiding faith. He has left a sadly bereaved family of children and grandchildren, who deplore their loss; but we sorrow not as those who have no hope, for our loss is his eternal gain. His disembodied spirit has gone to God who gave it, where faith is changed into sight, and hope into enjoyment, and we are well assured that he has gone to rest in the Paradise of God. In all of our afflictions and bereavements we submissively yield to a decree of heaven, for the time will come when we will again be reunited with our beloved parents, and with them join to sing the praises of Him who died that we might live through the annals of a never ending eternity. R. J. HALBROOK.

WHY?

Bro. J. S. Bell writes a pleasant letter in reference to his visit to Tennessee. There are in it however some things which rather surprise us. He takes the position that a church can not live and prosper without a preacher; and says every church ought "to have and support its own preacher." Such language from some sources would not at all astonish us, but from a man claiming to believe in the kingdom of Christ, as given in the word of life—that whole economy of grace, in matter, form and spirit, is perfect as revealed in the Scriptures—that man has no right whatever to alter or amend in any particular, such words strike us as exceedingly inconsistent and inharmonious. Bro. Bell doubtless believes that the order of the primitive churches was of divine wisdom and that they were intended as models for all time.

How can he then for a moment entertain the thought, that any other arrangement than that which heaven has provided could be better? Where then is his authority for a preacher to watch over, care for, and entertain the church. His reason is that the eldership, God's appointed shepherds, cannot call together, many of those who are brought in amid the excitement of protracted meetings. This, by the way is to me a very strong argument against all such meetings and an evidence that large numbers are brought in who are neither benefitted themselves, nor are a help to the church. Bro. Bell's reasons have a strong flavor of that spirit of expediency which leads to other innovations.

Our purpose is however to consider the question, why it is that churches in these days cannot live, prosper, and be a power and blessing in a community without a regular preacher!

We think this can be easily answered to the satisfaction of all who value the authority of the word of God. Scriptural churches were established for certain clearly defined purposes. These purposes are so distinctly set forth in the word of God that they hardly need repeating. To help, comfort, strengthen, assist, relieve, counsel and admonish one another as a band of brothers of one heart, one purpose, one spirit was the end for which the churches were planted. The work was to look after the welfare, temporal and spiritual of their members—to assist the needy, to sympathize with the afflicted and downcast, to lift the lowly; to extend to the poor and ignorant of earth, the purifying and alleviating influence of the truth. To forget self and selfish interests and live to do good to humanity. The church actuated and energized by this high and noble spirit would have no need of a preacher to keep it alive by eloquent sermons and other fascinating oratory. Two wrongs have never made a right. The fact that we have fallen into methods of persuading people to join the church which leave them but half converted, does not justify the adoption of another wrong in setting at naught the order of heaven, and displacing God's appointed shepherds. Better far return to that which is primitive, pure and perfect, because God is its author.

The trouble in the whole matter is that we are not willing to follow the apostolic models—not willing to do the work of churches which Heaven has ordained—not willing to labor simply to make our Christianity a blessing to our fellow men. We prefer to imitate the models which are given us by a corrupted and apostatized church—prefer to enter the mad race for the favor of the rich and fashionable of earth, prefer to make our church assemblings the occasion for every species of vain, senseless and extravagant display, prefer to conduct the so-called worship amid such surroundings that the humble and poor are effectually barred from all its privileges. Hence the religion of the New Testament takes its flight. The spurious counterfeit left in its stead, needs all sorts of appliances and expedients to keep up in the race for popular favor. This is why modern churches cannot live without eloquent pulpit orators, well-trained choirs, organs and every other sort of "drawing" invention. They are not willing to be simply churches of Christ, doing the work which he has committed to their trust. Therefore His life is not in them, and they must seek vitality of some sort from other sources. No church doing the work which he has ordained, living up to the full measure of its responsibility in active, constant labor in behalf of ignorant, erring, suffering humanity, will lack vitality as a living body of Christ. Without this all else will fail. Let us then, Bro. Bell, if we indeed love the truth, counsel no unscriptural expedients. God knew best just what his people needed, He made exactly the provision for the well-being and well-doing of the churches that was best. Let us then go back to these divine models,—yes back, away from every humanism to the patterns which God has given; and to these let us cling with every affection of our hearts, and every energy of our lives. The hope of the church is in adhering faithfully to the divine order. W. L.

There is a large share of common sense in the world's average judgment, after all. If it sees a man with the Ten Commandments on his lips, and something quite different written all over his life, it would be apt to point to the discrepancy and utter some harsh criticisms, but who can blame it?

ACCEPTABLE WORSHIP TO GOD.

NUMBER TWO.

The reader will bear in mind the fundamental principles of acceptable worship stated in the former article, viz: That "God *commands*, and men must obey," and the evidence from the Old Testament confirming them.

And now we propose to notice these principles as enumerated in the New Testament Scriptures. For in as much as there is a *new order* of worship under Christ, and we are said to be under the "order of grace," and not under the "order of the law," it may be possible that these principles are found repugnant to a "reign of grace," and therefore disannulled. If so, we may expect to find it so stated—or at least to find some other principles of acceptable worship promulgated, unless it turn out that there be no definite principles governing acceptable worship to our heavenly Father under the reign of his dear Son. The angel that appeared unto Mary said of Jesus—"And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end," Luke 1: 33.

Whatever principles be ordained at the beginning of this kingdom remain unto this present time, and will so remain as long as this kingdom remains—forever. Turning to Matt. 4: 17, we read, "From that time began Jesus to preach and to say, Repent, for the kingdom of heaven is at hand." Here we find the principle (the right to *command*) affirmed in the very beginning of his administration—the people are commanded to *repent*. In his memorable sermon on the mount we have (after a statement of the characters, that are blessed,) a whole chapter of *commands*, that shall guide the poor mortal that desires to render acceptable worship to the Father; and closes that sermon with these emphatic words, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the *will* of my Father which is in heaven." And illustrates the *security* and safety of those who obey his will, Matt. 7: 21–27.

Seeing, then, that the Lord Jesus in the *preparation* necessary to be made before he could assume "all authority" in his Father's kingdom, recognizes these fundamental principles. We might rest satisfied here, but to make "assruance doubly sure," we search through the testimony of Mark, Luke and John, the Acts of the Apostles, all of the letters of the Apostles—and closing in the language of the Spirit through John in Revelations 22: 14, "Blessed are they that *do* his commandments, *that they may have right* to the tree of life, and *may enter* in through the gates *into* the city." And we see these fundamental principles enjoined by all of the blessed promises of God.

Oh! blessed thought. That God so loved us as to give his Son to be our Savior, our mediator, through whom we—so frail—might render to him acceptable worship. And who, knowing our frailties, did make the principle of obedience to him the condition of acceptable worship. And who, knowing the vanities of mortal minds, did set forth these principles in plain commands, that we might know our worship to his adorable name was not in vain, but highly acceptable to Him: and insuring to the obedient worshiper everlasting joys in the world to come.

Do we appreciate this great favor to that extent that it influences in our worship to him? Or are we so vain, so presumptuous as to be influenced by our own opinions, of what is acceptable worship to him? Or do we promise ourselves acceptance with him, through our grand organizations, that have been organized by man and been developed by the "experience of a long series of years" and conformed to the highest orthodox theology of acceptable worship to our heavenly Father? These are questions that confront us, and the decision must be made, will be made—whether we desire it or not.

In our next we will notice the evils resulting from disregarding these fundamental principles to ourselves, and to the world. J. K. B.

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TEMPORAL BLESSINGS.

NUMBER TWO.

Bro. McQuiddy, in the ADVOCATE of August 29th, begins an investigation of the passages upon which I rely—formerly the chief effort seemed to be to show by the testimony of those who had tried it, that the "trust theory" will not work. It is a question to be settled by the testimony of the word of God, and not by the experiences of men; so states Bro. H. in reviewing my article.

Of the truthfulness of this statement you are prepared to judge when I state that I have referred to only one man's experience, while I have quoted *many* passages of Scripture. Bro. H. has referred to his own case *often*. "If it is to be settled by the testimony of the word of God, and not by the experiences of men," why do you paint your own case in the most glowing colors? why do you publish, "Were any church or body of disciples to offer me a salary of two, five, seven or ten thousand dollars per year to evangelize, I would not accept it?" I am willing for the reader to judge who has said more about experiences, and would kindly say to you, "Physician, heal thyself."

I now examine the Scripture which Brother Harding says is the corner stone of his argument. I quote the Scripture in its connection: "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon. Therefore, I say unto you, Take no thouget for your life, what ye shall eat; or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore, take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 'For after all these things do the Gentiles seek,) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself; sufficient unto the day is the evil thereof," Matt. vi: 24–34.

I suppose Bro. H. in theory takes this language literally, but in *practice* he *does not*. Do you take "no thought for your life, what ye shall eat, or what ye shall drink, or what ye shall put on?" Do you never think about the matter? If not, why are you forever writing about the "trust theory," and giving your experience, since the experience of men has nothing to do with the question? If God clothe you as the lilies of the field, why do you make an effort at all to get clothing? We must remember that God clothes every thing according to its nature. The lily is passive in nature, man is active in nature. The lily is passive in being clothed, man is active in being clothed. The Savior did not mean to teach that we should not be active in getting our clothing, but when we did our duty faithfully, He would as certainly clothe us as the lilies of the field.

The Savior was here, I think, combating the idea that we should worry over the things of this life, the idea that we should be troubled about what we should eat, and what we should drink, and what we should wear, when we are using the means that God intended we should use in order to acquire food and raiment. Certainly, if he clothe the fowls of the air and the lilies of the field in accordance with their nature, he will much more clothe you in accordance with your nature. We know that God has ordained that man should be active, should work for a living.

Then, the Savior concludes, as though to impress the idea that we should do our duty faithfully in the present—not worrying over the future, but letting it take care of itself, "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Therefore, in consequence of the arguments just adduced by the Savior, in view of these things, worry not over the morrow—the future; do your duty now, for the morrow will provide for the things of itself.

I remember a little boy who was fretting, worrying and crying about whether his mother was going to have peach pie the next day for dinner. This is the idea—do your duty in the present, worry not over the future, fret not about pie for dinner to-morrow, but do your duty, and the Lord will do his. You need have no fear about it. "For after all these things do the Gentiles seek!" Doubtless this is the object they have in living to acquire daily food. They have no higher object. It is true they will acquire their daily food; for they work, they are industrious and economical. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." "For bodily exercise (manual labor) profiteth little,"—only for a little time in this world,—which is but a shadow as compared to the life that is to come. The Gentiles seek these things, hence they have the profit of bodily exercise, just as you, my disciples. But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." To be godly you must be energetic, economical, earnest, prudent and persevering, hence godliness has promise of the life that now is; and if this were all the benefit of godliness you would be equal with the wisest Gentiles. How is godliness superior? It has not only promise of this life, but also of the life to come. Bro. H., if there could be such a thing, would the Christian have the promise of the life that now is, if he were not industrious and economical? You say, "the man, (not a certain one,) who is industrious and economical will have food and raiment in abundance," etc. Then, according to yourself, what is the difference between sinner and saint so far as food and raiment are concerned? None; they both acquire them through industry and economy. This is the teaching of Matt. vi: 33, "Seek ye first the kingdom of God," etc. Seek FIRST, shows that they were afterward to seek something else. What was the something else? Clearly from the connection food, drink and raiment; those things after which the Gentiles sought.

The passage teaches this: Seek ye *first* the kingdom of God and His righteousness; then seek next food and raiment and they all shall be added unto you. Do you deny this? Then, show me that the Christian man gets them, without industry and economy. The language teaches it, and you will not deny it. We are not promised *temporal* blessings now because we are religious, but spiritual, so I reasoned in a former article. Do not the Scriptures examined bear out the conclusion? Remember we have routed Bro. H. from his "corner stone." The Gentiles acquired temporal blessings through seeking. The Christian acquires temporal blessings through seeking. Hence, there is no difference, so far as the acquiring temporal blessings is concerned. Why then, does it say that these things shall be added to the Christian? Simply because a man is not a Christian who is lazy and refuses to be industrious and economical.

"All these things"—that is "all things pertaining to life (spiritual) and godliness," shall be added; this is a sentence found in one of my former articles. Our brother ridicules the expression, but he is the last man that should attempt it. Bro. Harding claims that He gives us all things for our good, which pertain to our welfare here and to the spiritual life. He claims also that He gives us temporal blessings. Then, since everything He gives the Christian is for his good, pertaining both to our temporal and spiritual welfare, these temporal blessings must not only pertain to our temporal welfare, but our spiritual life and godliness. So you must accept the position as true or go back on your former statements. Which will you do? If I had said "all these things" pertaining to *only* spiritual life and godliness shall be added, you might have reasoned as you did. I have never taught that the food was spiritual food, etc. I have claimed that they would be added to the Christian through seeking, and you claim they will be added because he is religious. For the benefit of the reader I quote a glaring misrepresentation from you. "But," says Bro. McQuiddy, "there are no temporal blessings here—all of them are spiritual." I did not say so, and call for the proof. You yourself admit that temporal blessings pertain to life and godliness, or else the Lord would not bestow them upon his followers. I did not say *only*. I quote again:

"The food our Savior spoke of was spiritual food, he thinks; the raiment was spiritual raiment. the Gentiles were seeking after spiritual food and raiment, were they?" You say that everything the Lord adds to a Christian is for his good, and that He adds temporal blessings; if so, temporal blessings must be for his good, and if for his good must pertain to life and godliness. Therefore, according to your argument you must think it was *spiritual food and raiment*.

I am sorry for the cause that is so weak, rather for the man defending it. The blind will fall into the ditch. Little did he think in building for me a false position, one not held by me, that he himself would fall into the trap.

Bro. H. formerly claimed on Mark x: 29–30, that he had "gotten an hundred fold for every sacrifice" he had made. From the language in Mark, we learn that if a man had left a house, mother, father, etc., that he should receive an hundred fold now in this time, houses and brethren, etc. If the language is susceptible of a literal construction, every man that had left one house, one father, one mother for Christ, would actually possess an hundred houses, mothers and fathers. Bro. H. could not show us his hundred fleshly mothers, fathers, etc., so he has modified his position, and says: "If a man is called upon to give up his father, in order to obey Christ, God will give him favor with an hundred men, who will, for Christ's sake, receive him as a son into their hearts and homes; if he gives up his mother, his sisters, his brothers, for every one given up he will thus find a hundred." Are these fleshly mothers, brothers and sisters? Are they not mothers, fathers, brothers and sisters in the Spirit? Are they not spiritual brethren? You must know it, for you cannot show your thousand *fleshly* brethren. Keep this before you while you read the passage which Bro. H. was criticising when he wrote the preceding. It means, to my mind, that the loss, in leaving all, shall be a hundred times *compensated*; or that, in the possession of religion, we have a hundred times the value of all we forsake. This consists in the pardon of sins, in the goodness of God, in support in trials, in peace and contentment of soul, and consolation in death, and in raising up *friends, spiritual brethren, sisters, mothers, etc.* You see after all he made them *spiritual brethren, mothers, fathers, etc.*, when they received him into their houses.

Listen to him try to ridicule what he admits. "I suppose he thinks the lands promised are spiritual lands, and the houses spiritual which we are to have in this life. I wonder if he thinks the persecutions are altogether spiritual persecutions? While he is spiritualizing, he should spiritualize the bad as well as the good." When he clears the difficulty from his own position, (for the brethren to whom he refers are not brethren in the flesh), he relieves [illegible] from all difficulty.

Let us examine the position he seems to hold. He ridicules the idea of their being *spiritual brethren*. They must be *spiritual or fleshly*; hence to be *consistent*, he must say they are *fleshly*. "I wonder if he thinks they were *fleshly* lands, houses, etc.?" "While he is" *fleshlyizing*, (I coin the word), "he should" *fleshlyize* "the bad as well as the good" Where are your *fleshly* lands, houses, etc.?

They received the *benefits* of these lands and houses because they were followers of Christ, because they walked after the Spirit. Hence, in this sense, the Spirit gave them the brethren, fathers, mothers, lands, houses and persecutions. So, in this sense, you may call them *spiritual* brethren, fathers, mothers, lands, houses and persecutions. Now you have them all *spiritualized*. But the flesh does not give these brethren, fathers, mothers, houses, lands, etc., in any sense. Will you, now, "*fleshlyize*" the whole thing? Do you claim because a man enjoys the *use* of these blessings, they *belong to him?* The slave enjoys the

use of his master's goods, do they *belong* to him? Do you say he would not enjoy them if he ceased to work? Neither would the servant of God enjoy them if he ceased to work. The only difference is that the preacher is considered the highest type of a servant. But does that *consideration* make the lands belong to him? Do the houses where you are received welcomely belong to you?

My argument remains untouched.

I examine now the expression, "I am with you." The expression may be used in different senses. I may be with a person for different purposes. I may be with you to curse and to bless in different ways. I have never argued that if "with you" were used in one sense under the old and should be used in the same sense under the new dispensation, that it would teach one thing under the old and a different thing under the new. This is the position our brother argues against, but it is not mine. Very easy to erect a man of straw and demolish him!! I have argued that the events following the expression in the old, and those following the expression in the new, show that the expression was used in a different sense. In order that the reader may know this to be true, I quote Scriptures following the two expressions relating to temporal blessings. Relative to the Lord being with Joseph, I quote the passages used by Bro. H., with his comments.

"God was with Joseph, and hence his brethren sold him instead of killing him; God was with him in the house of Potiphar, and made him overseer over his house, and all that he had he put into his hand." God was with him in the prison, and the keeper of the prison looked not to anything that was under his hand; because the Lord was with him, and that which he did the Lord made it to prosper. He committed everything into Joseph's hands; the Lord was with him before Pharaoh, and he at once became the second ruler in the kingdom."

This is true. Recollect also that he was blessed with food in abundance, while others were in want. But the following Scriptures are also true, showing the meaning of the expression relative to temporal blessings as used in the New Testament: "But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in *fastings*," etc. 2 Cor. vi: 4–5. "Are they ministers of Christ? (I speak as a fool) I am more: in labors more abundant, in stripes above measure, in prisons more frequent, in deaths often. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own conn trymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in *hunger* and thirst, in *fastings often*, in cold a nakedness." 2 Cor. xi: 23–27. One had abundance of food, the other in *hunger* and *fastings often*. Any man can see a difference.

Bro. Harding, were you thrown into a lion's den, would you expect the Lord to be with you, as he was with Daniel, to prevent the lions from hurting you? I will notice the case of Lazarus in another article. J. C. McQUIDDY.

Columbia, Tenn., September 29, 1883.

ITEMS, PERSONALS, ETC.

The address of J. A. Harding will be Mayfield, Ky., until further notice.

Please notice the advertisement of P. P. Carver, of German Carp for sale.

A Rhode Island man has separated from his wife because she persisted in using snuff.

Harry S. Bosworth has removed from Cincinnati to 913 Pine street, St. Louis, Mo.

W. W. Craig has removed from Golden Lake, Ark., to Darnall's Landing, Tenn.

Three dollars more for Bro. Brayboy, two from Prescott, Ark, and one from Darnall's Landing, Tenn.

"Love," says Archbishop Leighton, "is skillful in finding out the fairest construction of things doubtful."

Bro. W. K. White, formerly connected with the house of Hirsch Bros, of this city, died at Franklin, Ky., last week.

We can promise our readers something rich in next number from Bro. J. M. Kidwill, entitled "The Last Grubbing," and it is a most fitting title.

Married, Oct. 25, 1883, at the residence of the bride's father, Dr. L. C. Chisholm, near this city, by D. Lipscomb, Mr. J. W. Sowell to Miss Jennie Chisholm.

Thos. G. Nance has changed his postoffice from Woodbury, Hill county, to Weimar, Colorado county, Texas. Four were added at his last appointment at the latter place.

Our extra edition for new subscribers for 1884, is being rapidly taken up. Send in early. Remember, you will get the ADVOCATE from No. 43 to *end* of *next* year, for two dollars.

The Nashville *Banner* mentions the rather curious fact that of the three hundred members of the Tennessee (Methodist) Conference, not one was named Smith.

Messrs P. A. Shelton & Co., No. 96 Broad street, Nashville, have placed a card in the ADVOCATE, and we ask for them a share of patronage. They have a good stock of staple and fancy groceries.

Dr. J. W. Cox has retired from the editoral staff of the *Apostolic Times*. It was thought, and it may be with good reason, by the proprietor and managing editor of the paper that his writings on certain subjects were injurious.

Leprosy, says a physician of San Francisco, has not a few victims among the whites. Especially is it revealing itself about the lips and tongues of boys who smoke cheap cigarettes made by Chinese lepers. This physician says that he knows of one hundred and seventy cases, the majority largely Chinese.—*Ex.*

The Catholics of New York City have been complaining loudly because they are compelled to pay taxes for the public schools, when they do not allow their children to attend. *Harper's Weekly*, one of the most powerful political Journals, takes square issue with the Catholic Bishops, and says the American people are determined to maintain their public schools. The war is coming some ti me in the not far distant future, between Protestant liberty and Romish despotism.

FROM NOW TO THE END OF 1884 FOR ONLY $2.00.

As an inducement to persons to subscribe, and for the sake of getting in new subscribers as early as possible, we send the ADVOCATE from the arrival of the names until the

END OF NEXT YEAR

for two dollars. And beginning with No. 43, we will issue an extra number, so as to accommodate all that may send in early, with the numbers from that time to end of this year. Brethren, please show this proposition to others, and we are sure that very many will avail themselves of this offer if it is presented to them. The ADVOCATE has a larger list of subscribers now than ever before, but we are anxious that many more shall read it. We are striving to make it worthy of a large circulation, and we hope our brethren still, as they have done in the past, will aid us in sending the ADVOCATE into many more homes, that other hearts may be cheered and benefitted through its pages. EDITORS.

General News.

Charley Ross's father is following another clue to his boy.——Heavy snows are reported from Colorado.——The Mexican Government is negotiating at New York for a $10,000,000 loan.——The debris of nineteen freight cars was piled thirty feet high by the explosion of a locomotive boiler near Oskaloosa, Iowa.——A Philadelphia Judge has decided it to be good law that a broker can not be held to answer for embezzling the money of a customer unless it is shown that the money is placed in his hands for safe-keeping and not for investment.——The Eau Claire *Leader* published details of the discovery of a remarkable bed of iron ore in the northern part of Wisconsin. Chicago capitalists are preparing to develop the mine. It is said to be the most valuable iron bed ever discovered in this country.——The First National Bank of Chicago has notified its one hundred and thirty clerks they must all procure bonds, which will range from $4,000 to $5,000 each, and aggregate over $320,000.——There was sharp competition in the clothing business in Indianapolis last week. Two leading houses vied with each other in advertising; the one sent up balloons at frequent intervals, the other distributed innumerable boxes of candy to the school children. Finally they locked horns and advertised jeans pants at five cents a pair, and soon came down to one cent. Business was lively.——James Harman, of Pittsburg, and Miss Jennie Stevens, of Guernsey county, O., were married on a railway train just after it had crossed the line into Pennsylvania, where no license is necessary. The ceremony was performed in the baggage car.——Gold has been discovered at Lisbon, Dak. The samples assayed average $20 to $250 per ton. There is much excitement in that part of the territory.——The lumber manufacturers of the Northwest have decided that the work of cutting off the valuable timber of the Northwestern States must be retarded, for two reasons—first, because the forests will soon disappear if the present rate of cutting is maintained; and second, because the markets are overstocked. This decision is one that will give satisfaction to those who have done what they could to point out the disastrous effect of cutting off the forests around the sources of our streams. It is in place to remark here also that the new Pacific Railroad has opened to the world the lumber of the grandest forests standing on the globe, and that it may be as easy to run lumber trains as coal trains.

FOREIGN.—High tides and severe gales prevail. Many marine casualties are reported. The Severn tunnel is again flooded. Vessels arriving experience terrible weather. Limerick, Ireland, is partially flooded.——The northern coast of the Black Sea is infested with pirates. A descent upon them by Russian police revealed active complicity with the pirates by Government pilots, several high functionaries of the Crimea, and a number of merchants. The practice has been to lure vessels upon the rocks by false signals, and transfer their cargoes to other vessels to be sold in the open market at Constantinople.——The remnant of King Cetewayo's party, having assembled recently with the intention of rescuing Cetewayo from Inkanklo Bush, where he has been in hiding. Chief Usibepu, whose forces have been watching the borders of the Reserve, near Babanango, surprised them and slaughtered one-half their number. Cetewayo has surrendered to the British resident. He will be conveyed to Natal.

New Advertisements.

We wish to direct attention to the card of M. S. Combs & Co., undertakers, who will furnish everything necessary in their line, and attend to all business in a gentlemanly way.

Again we call attention to the great reputation of the Baltimore Church Bells, made by J. Regester & Sons, Baltimore, Md. Every Bell is guaranteed satisfactory and not to break in three years. Their rich silver tones are heard from Maine to California, and from Canada to the Gulf. This foundry is one of the oldest in the United States, being established in 1844.

Home Reading.

FAITHFULNESS.

"Mamma, look, aint they pretty?" exclaimed Lulu Edwards, holding up a bunch of wild flowers for her mother to look at. "Jennie and I found them in the meadow, and oh, if you will let me, we're going right from school to-morrow night to get some more. May I go?"

"I think so, if it should be pleasant, and you will not stay long. But go now and put the flowers in water."

This done, Lulu came back to her mother and said, "Jennie says, Jack says the flowers have a meaning. If so, mamma, what do violets mean?"

"Faithfulness," replied her mother, with a look which to Lulu meant, "I know of a little girl who ought to try to remember the teaching of that word."

Lulu also remembered how that very morning her mother had asked her to dust the sitting-room. "Be sure to remember the nooks and corners, and hang up the duster when you have finished." Intending to do as her mother bade, Lulu fell to work with much zeal. But after a few moments her playmate Jennie Raymond rushed in. "O Lulu!" Then seeing what Lulu was doing, she asked, "Why don't your mother have Bridget do this? We girls want you to come and play 'I spy' till school time." Lulu knew who were meant by the "we girls," Hattie Lewis, Jessie Lee and Jennie. Just as like as not, too, Johnnie Blake would come out and play with them. How could she resist such promising fun!

"But Jennie, mamma told me to do this, and I suppose I'll have to."

"I'll help you, if you'll hurry," replied Jennie. The nooks and and corners were overlooked in their haste. Lulu even forgot to hang up the duster. She did not know that mamma and Bridget spent a good share of the morning looking for the duster. That noon papa brought home a gentleman to dinner with them, one whom Lulu delighted to have visit them, he told such nice stories.

"Lulu, where did you put the duster this morning?" asked hermother.

"Oh—I put—I guess I left it in the sitting-room."

"Go at once, and lay it where it belongs," said mamma, in a severe tone, while papa looked sober, and the visitor surprised.

All this rushed through Lulu's mind. "But I forgot, mamma."

"Do you think, if I should hang a motto of faithfulness, and some of the violets pressed in your room, where you could see them every day, that you will remember any better?"

"I think so, mamma. I will try," and Lulu *really* intended to remember to try.

The next day mamma said, "Lulu, I wish you to carry this note to Mrs. Brown after school. Wait for an answer, and don't forget what she tells you."

"Yes'm; only you know, mamma, you said I might go gather violets, and I shan't have time to come home first."

"It will not be necessary, if you will remember what she tells you until after you come home from the meadow. But whatever you do, don't forget the errand."

"I'll remember, mamma."

Lulu then started for school, and at recess, while chatting with her three friends, told them of her mother's request.

"Oh dear, it will be too long if you've got to wait for an answer, Lulu. Mamma always sends Jack to do our errands. I shouldn't think your mother would send you," said Jennie Raymond.

"But, Jennie, mamma has to, and of course I like to help her, but to-night we'll be in a *hurry*." Lulu's old enemy was in the back-ground. Yet she was not *conscious* of it.

"It's mean!" cried Jessie.

"I wish I could do it some other time," returned Lulu.

"I tell you what; don't wait for an answer, then you'll have time to take it this noon before school. Tell Mrs. Brown to send your mother an answer some time this afternoon," said Hattie Lewis, not even thinking there was wrong in thus doing. Any way to get a thing done, was Hattie's motto.

"That's so," spoke up Jennie and Jessie.

So Lulu decided to do as Hattie suggested. She forgot all about mamma's last night's talk; the motto already arranged with violets in her own room.

The mother was surprised to receive a call from Mr. Brown that afternoon, also to learn how the note had been delivered. However, she decided not to mention the matter to Lulu when she came home, thinking, "she will surely tell me all herself."

But such was not Lulu's intention. Going for flowers had made her cross and tired. Besides she had wet one of her feet in the brook, while attempting to cross it.

Mamma shook her head. "How could you be so careless?"

Lulu pouted, scowled, then scolded because she could not remember where she laid her clean stockings.

"I am sorry for you, Lulu. You forgot to put them in your drawer. You must stay by the fire. I will get them."

When mamma came back, there was a severe look on her face, while she said, "You cannot go to the meadow for a fortnight."

"O mamma! I promised the girls to go to-morrow night."

"That makes no difference. You had no right to make such a promise, without consulting me."

"You let me go to-night."

"To-night does not mean every night."

"I wonder what ails one of the little readers to-night," said papa, at the tea-table "You know we are to finish that story this evening."

A look from mamma kept papa from saying more. Yet he felt very uncomfortable. Whatever the trouble, he wished Lulu would tell mamma she was sorry. Papa was in a perfect maze.

Lulu did not make up with mamma. She didn't even get the magazine to read to papa.

She sat pouting until the cuckoo came out over the mantel, and told the hour of seven.

Then she said. "I'm tired. I'm going to bed."

And she went without kissing papa "good night."

Yes, lay down in her nice soft bed without even saying her prayers.

But somehow she couldn't go to sleep. She wished mamma hadn't sent her on that errand She almost fancied the motto on the wall knew what a disobedient girl she had been. Soon she heard mamma in her room. Perhaps she was reading the Bible. Oh dear, and she shouldn't read her nice little verse to mamma. "Oh dear, I wish I hadn't. Oh dear!" Just then a little thought came. "No, I won't say I'm sorry." But another thought made her obey the first. Two little feet pattered over the carpet into mamma's room. Two arms were about mamma's neck, and a *little* voice between sobs and tears said, "I'm sorry I did not wait for an answer to-day."

"Well Lulu, tell me all," said mamma, folding her arms about her.

When the story was finished, mamma asked, "Can you tell me where all this wrong began?"

"Why, mamma, it seems everywhere."

"We will find out. First, you wanted to be sure and be ready in time to go with your playmates to the meadow, so you hurried. This enemy is haste. Secondly, you thought most of your own pleasure. This enemy is selfishness. Thirdly, you did not stop to consider what might be the result, but deceived yourself as well as Mrs. Brown and me in trying to believe it was my wish she should find a way of getting an answer to me. This enemy is deceitfulness. All these are enemies to faithfulness."

"I did not know I was so bad, mamma."

"Of course not, but in time these enemies would bring you to sorrow. I hope you will never yield to them again." And Lulu is trying not to. Every morning she looks at the motto on the wall in her room, and says, "I will try to remember to-day."—*M. L. Moreland, in Baptist Watchman.*

Pope says that the great secret how to write well is to know thoroughly what one writes about, and not to be affected.

GOOD MOTHER WOODCOCK.

My friend the woodcock has an excellent wife, and an excellent mother—that is, an excellent mother to his children. He may have had an excellent mother himself; probably he did, for of all birds the woodcock mother is the kindest and most affectionate to her little ones. But what I wish to state, though I'll confess that, like Brother Boreas, I'm a little long-winded this time, is that the offspring of my friend Woodcock actually are carried about with their mother when they are too young to escape from danger unaided. She does not carry them with her bill (no, even the cat-bird would not attempt that), but she closes her little feet upon them, and so holds them as safely as your mother holds the baby in her careful arms.

In numbers of cases, hunters have seen the great-eyed birds rise and fly away heavily and low, seemingly holding something between their feet. Mr. C. F. Holder, one of the *St. Nicholas* writers, tells me that a Western sportsman recently had curiosity enough to follow such a bird, and a good chase she led him, through a hay-field, over brambles, bushes, and stones, but he finally gained upon her, and saw that in her feet she carried a tiny downy woodcock, that seemed not in the least alarmed by such a strange mode of traveling. The old bird carried it several hundred yards, before alighting with it, and quickly disappeared in the tall thick grass.

My little Mrs. Woodcock is the proudest mother I ever knew. She thinks her children are perfection, To me they seem to have rather large mouths, but she scouts the idea of that being anything against their beauty. To her way of thinking, a large mouth gives an openness of expression to the young that is simply charming. Ah, Woodcock is a happy fellow!—*Jack-in-the-Pulpit, St. Nicholas.*

PANTHERS AND WOLVES.

The most dangerous animal in this country, said old John Cheney, the hunter of the Adirondacks, is the yellow panther. Panthers are not plenty, and they are so cunning that one is seldom killed. They are savage, but do not often attack a man unless they are wounded. They look and act very much like cats. When they are after game, they make a hissing noise, which is not pleasant to hear. Their scream is also very terrible, and few ordinary men are anxious to hear it more than once. "The panther I killed," said Mr. Cheney, "I came across in this manner: I was out on Lake Henderson with two men, catching fish through the ice, when we saw two wolves come on the ice in great haste, looking and acting as if they had been pursued. I proposed to the men that we should kill them if we could. They wanted to fish, or were a little afraid, so I took my gun and started after the wolves. I followed them some distance, and as they were scaling a ledge, they were attacked by a huge panther. A bloody fight followed. From the appearance of the animals, I supposed that they had met before, and that was the reason the wolves came upon the lake. During the scuffle they all three tumbled off the precipice, and fell through the air about one hundred feet into the snow. The wolves jumped up and ran away, while the panther started in another direction. I followed his track, and after traveling a number of hours, overtook him and managed to shoot him through the shoulder. He then got into a tree, and as he was lashing his tail, and getting ready to pounce upon me, I gave him another bullet and he fell to the earth dead. His body was five feet long."—*Adventures in North American Wilds.*

It is not scientific doubt, not atheism, not pantheism, not agnosticism, not Romanism, that in our day and in this land is likely to quench the light of the Gospel or re-crucify Christ It is a proud, sensuous, luxurious, church-going, hollow-hearted prosperity.—*Bishop Huntington.*

We never read that Joshua's hand was weary with wielding the sword, but Moses's hand was weary with holding the rod. The more spiritual the duty, the more apt are we to tire of it.—*Spurgeon.*

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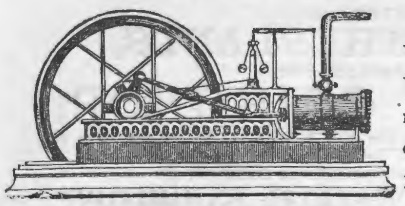

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If anyone had informed Quenn Elizabeth in her palmiest days that she could have been seated in her palace in London and conversed with Sir Walter Raleigh in his North Carolina home; receiving a reply from him within an hour's time, she would have declared it to be a miracle. And yet, had they lived in the present day, this apparent miracle would have most readily have been witnessed and not seem at all strange or unnatural. The truth is, new principles are coming into existence, and the operation of many laws unknown in the past is being fully understood in the present. In no way does this fact come more forcibly to the mind than in the care and treatment of the human body. Millions of people have died in past ages from some insignificant or easily controlled cause which is thoroughly understood now and readily handled. Consumption during the entire past has been considered an incurable disease. And yet it is demonstrated that it has and can be cured, even after it has had a long run. Dr. Felix Oswald has just contributed a notable article on this subject to the *Popular Science Monthly*. He regards consumption as pulmonary scrofula. The impurities of the blood produce a constant irritation in the lungs, thus destroying their delicate tissues and causing death. His theory shows conclusively that consumption is a blood disease. It has its origin primarily in a deranged condition of the kidneys or liver, the only two organs of the body, aside from the lungs, that purify the blood. When the kidneys or liver are diseased they are in a sore or lacerated state which communicates poison to every ounce of blood that passes through them. This poisonous blood circulates through the system and comes to the lungs, where the poison is deposited, causing decomposition in the finely formed cells of the lungs. Any diseased part of the body has contaminating power, and yet the blood, which is the life of the system, is brought into direct contact with these poisoned organs, thus carrying contagon to all parts of the body. Bishop Jesse T. Peck, D. D., LL. D., whose death has been so recently regretted, is reported to have died of pneumonia, which medical athorities affirm indicates a diseased condition of the kidneys. It is well known, however, that for several years he had been the victim of severe kidney trouble, and the pneumonia which finally terminated his life was only the last result of the previous blood poisoning. The deadly matter which is called pneumonia or quick consumption; when slowly, consumption, but in any event it is the result of impure blood, caused by diseased kidneys and liver.

These are facts of science, and vouched for by all the leading physicians of the day. They show the desirability — nay, the necessity, of keeping these most important organs in perfect condition, not only to insure health, but also to escape death. It has been fully shown, to the satisfaction of nearly every unprejudiced mind, that Warner's Safe Kidney and Liver cure is the only knownremedy that can cure and keep in health the great blood-purifying organs of the body. It acts directly upon these members, healing all ulcers which may have formed in them and placing them in a condition to purify and not poison the blood. This is no idle statement nor false theory. Mr. W. C. Beach, foreman of the Buffalo, N. Y., Rubber Type Foundry was given up to die by both physicians and friends. For four years he had a terrible cough, accompanied by night sweats, chills, and all the well known symptoms He spent a season south and found no relief. He says. "I finally concluded to try Warner's Safe Cure and in three months I gained twenty pounds, recovered my lost energy and my health was fully restored." The list could be prolonged indefinitely but enough has been said to prove to every sufferer from pulmonic troubles, that there is no reason to be discouraged in the least, and that health can be restored.

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October 31, 1883.

COTTON.

Good Ordinary	8⅛
Low Middling	9⅛
Middling	9⅝
Good Middling	9⅞

COUNTRY PRODUCE.

GINSENG	1 50 to 1 65
BEESWAX—Choice	3
DRIED FRUIT—Apples	4
Peaches, halves	4
" quarters	3½
TALLOW	7½
POTATOES—Irish, per bbl	75 to 1 25
PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1¾
FEATHERS—Choice	55 to 60
BUTTER	12½ to 17
CHICKENS—Hens	20
Young Chickens	01 to 12½
EGGS	14
HIDES—Dry Flint	15 to 16
Dry Salted	11 to 13
Green Salted	7½ to 8
WOOL—Tub Washed	32 to 34
Unwashed, Clothing and Combing	18 to 22
Unwashed Lamb's Wool	none.
Burry One-third less	

FLOUR AND GRAIN.

FLOUR—Superfine	4 27
Extra	5 00
Choice Family	5 75
Fancy	6 25
Patent Process	6 65
BRAN—Loose Car loads, per ton	15 05
WHEAT—New	60 to 1 44
CORN—Sacked in Depot, white	54
New, from Wagon, shelled	64
" " " in ear	0
OATS—Sacked in Depot	47½
RYE—From wagon,	5
BARLEY—from wagon	50
HAY—Mixed	14 00
Prime Timothy	15 00
Choice "	15 50

LIVE STOCK.

CATTLE—Best fat Steers, per 100 lb	4 25
Best Butchers	3 50
Ordinary thin Cattle	2 50 to 3 00
Sheep, Fat	2 50 to 2 75
" Stock	3 00 to 3 25
Lambs	3 75 to 4 00
Heavy Hogs	5 25
Light Hogs	4 60 to 5 00

PROVISIONS.

BACON—Clear Rib Sides	11¾
Shoulders	8
LARD—Buckets	13½
Tierces	12½
HAMS—"C. C. C."	13 to 13½
COUNTRY MEATS—Shoulder	8
Clear Sides	10
Hams	11
Lard, from wagon	11½
BULK MEATS—Clear Rib Sides	10¾
Clear Sides	11
Shoulders	9½

WHOLESALE GROCERIES.

SUGAR—New Orleans (kettle) per bbl	7½ to 8
Yellow Clarified	8½ to 9
White Clarified	9 to 9¼
Granulated	9¾ to 10
Crushed and powdered	10½
A Coffee	9¼ to 10
MOLASSES—New Orleans	45 to 58
Golden Syrup	51
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	8¾ to 9½
NAILS—10d	5 75
Horse shoes	4 00
SALT—Seven bushel barrels on cars	1 80
5½ bushel bbl	1 40
LEATHER—Oak Sole	35 to 40
Buffalo Slaughter	27 to 25
Hemlock	24 to 27
In Rough	20 to 24
SEEDS—Herd's Grass	1 00 to 25
Blue Grass	1 00 to 1 15
Timothy	2 25 to 2 50
Orchard Grass	1 40 to 1 20

TO ACCO.

Common to good lugs	2 75 to 4 5
Low leaf	5 00 to 6 00
Common to medium leaf	6¼ to 7½
Good leaf	7 50 to 8 50
Fine leaf	

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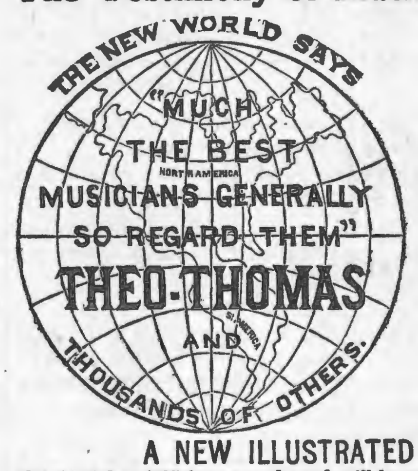

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(Circuit Court, September Rules, 1883.

Henrietta Jones vs. Richard Jones.

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Witness. J. E. ALDRICH, Clerk.
By H. C. Hudson, D. C.

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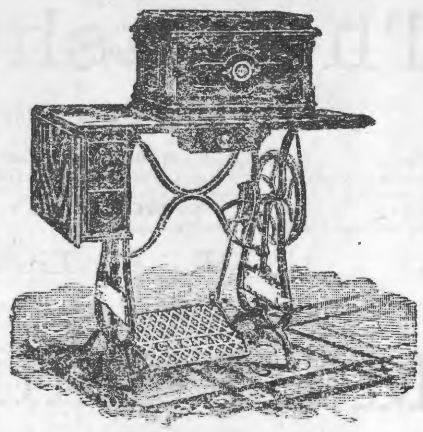

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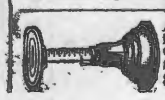

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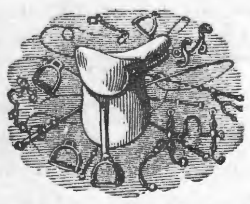
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THE GOSPEL ADVOCATE.

VOLUME XXV., NUMBER 45. NASHVILLE, TENNESSEE, NOVEMBER 7, 1883. $2.00 YEARLY IN ADVANCE. POSTAGE PREPAID.

EDITORS:

D. LIPSCOMB, E. G. SEWELL.

Hereafter.

We need some shadow o'er our bliss,
Lest we forget the Giver;
So often in our deepest joy
There comes a solemn quiver.
We could not tell from whence it came,
The subtle cause we cannot name.
Its twilight fall
May we recall
Calm thought of Him who gave us all.

So is it here, so is it now!
Not always will it be!
There is a land that needs no shade,
A morn will rise which cannot fade;
And we, like flame-robed angels made,
That Glory soon may see.
No cloud upon its radiant joy,
No shadow o'er its bright employ,
No sleep, no night,
But perfect sight,
The Lamp our everlasting light.

—*Watchman.*

SEQUEL TO GRUB-AX THEOLOGY.

We have shown clearly that the fleshly kingdom entered by the fleshly birth, was distinct from the Spiritual kingdom, entered by the Spiritual birth. The Savior showed the contrast between the two births. The flesh is born of the flesh, the Spirit of the Spirit; and no man can enter the Spiritual kingdom except those born of the Spirit, the water and the Spirit. We propose, as a close to this examination, to show how the Spirit begets, how every one who is born of the Spirit is guided by the Spirit into the kingdom of God.

Christ clearly intended that no one should direct a step toward the kingdom of heaven, save as he was guided by the Spirit. Hence, although Jesus promised the keys of the kingdom to Peter, and told him "whatsoever you shall bind on earth shall be bound in heaven, whatsoever you shall loose on earth shall be loosed in heaven," and told his apostles, "all power in heaven and on earth is given into my hand, go ye, therefore, (by virtue of this power), and teach all nations, baptizing them into the name of the Father, and the Son, and the Holy Spirit," and although he told them that "repentance and remission of sins shall be preached in my name among all nations, beginning at Jerusalem, and ye are witnesses of these things, and behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem until you be endued with power from on high," Peter, with the apostles, was to direct men into the kingdom of heaven, into the remission of sins in the name of Christ, beginning at Jerusalem, but they must tarry at Jerusalem until they be endued with power from on high; for the comforter, which is the Holy Ghost, whom Christ said he would send, was to guide them into all truth, and call to their remembrance all things whatsoever he had commanded them.

They tarried in Jerusalem until the day of Pentecost was fully come, when as these apostles and disciples, numbering about one hundred and twenty, were assembled together, there came a sound as of a rushing mighty wind, and filled the house where they were sitting, and they were all filled with the Holy Ghost, and began to speak as the Spirit gave them utterance. The Spirit came to guide into the kingdom or church of God, to guide into repentance and the remission of sins.

In that work of guiding, the Spirit did not fall on the multitudes of sinners, but on the disciples. He spake through the apostles to the multitudes, and laid down as the foundation truth, Jesus is the Christ, the Son of God. He presented in proof of this, that Jesus had been "approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you as you also know." He then presented the testimony of the prophecies which had been spoken concerning, and were fulfilled in him, Then his resurrection from the dead "whereof we (apostles) are all witnesses." Then that which they saw and heard attested the Divine origin of what occurred that day. The Spirit of God summed up this testimony, and exhorted, "Therefore (in consideration of the testimony presented) let all the house of Israel know assuredly that God hath made that same Jesus, whom ye crucified, both Lord and Christ." To know assuredly, is to believe with all the heart, and is equivalent to saying they must believe with a full heart, that he whom they crucified had been made both Lord and Christ. When they heard this they were pricked to the heart by the conviction of the truth of it, and cried out, "Men and brethren what shall we do?" The Spirit of God responded, "Repent and be baptized every one of you, in the name of Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost. * * * And as many as gladly received his word were baptized, and the same day there were added unto them (the disciples) about three thousand souls."

1. These persons were brought to repentance and the remission of sins. They were brought there by the guidance of the Holy Spirit. The Spirit led them, not by entering directly into their hearts, but by addressing truths and testimonies to their minds that they were capable of hearing, understanding, weighing and obeying. He moved them as one person moves another, by reasons addressed to the understanding, and motives addressed to the will.

They heard the testimonies, believed them, and followed the directions given by the Spirit of God. They were brought into the church, where they enjoyed remission of sins, by the Spirit of God. When the Spirit told them to believe, on the testimonies presented, that God had made that same Jesus both Lord and Christ, and they believed,—they were led in this step by the Spirit of God. Pierced to the heart with the conviction of this truth, and that they were the bloody handed murderers of God's Son, in distress of soul, they cry out, "Men and brethren what shall we do?" The Spirit of God answered, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit." Every one having believed on the testimonies given by the Spirit, who, in obedience to this direction of the Spirit, repented and were baptized, received the remission of sins. They were led to it by the Holy Spirit, by hearing what the Spirit commanded, and then faithfully doing the things commanded. Such were born of the Spirit, born of the water and the Spirit.

Had anyone believed, but being so wedded to sin, refused to repent, in refusing this he would have refused the guidance of the Spirit of God. Had he believed and repented, but when the command was given, be baptized every one of you, one had said, "I can see no good in baptism, I will not be baptized," would not he in this have refused to be led by the Spirit? Would he not have shown that he went only so far as his own wisdom approved, and that he was not led by the Spirit? One led by the Spirit does what the Spirit commands. For one to have refused on the day of Pentecost to believe, or to repent, or to be baptized, would have been to reject the guidance of the Spirit.

Suppose one now, should be anxious to find infallible guidance into the church of God, into the remission of sins. He looks around and finds this instruction given by the Spirit of God, directing these men into the church and to the remission of sins. He concludes to follow the same direction. He hears the testimony in behalf of Jesus, as the Son of God. He hears the exhortation, Therefore know assuredly that that same Jesus is made both Lord and Christ, he believes it, he hears the Spirit still further say, "Repent and be baptized every one of you, in the name of Christ, for the remission of sins," he does repent of his sins, and in obedience to the direction of the Spirit is baptized for the remission of sins, is he not brought to the remission of sins, and into the church of God, by following the same direction of the same Spirit that brought those on the day of Pentecost to the remission of their sins. Is he not led into it by the Spirit of God? Is he not born of the Spirit, of the water and the Spirit? If one refuses to believe, or believing refuses to repent, or believing and repenting, refuses to be baptized in accordance with the direction of the Divine Spirit, does he not refuse the guidance of the Spirit of God? Does he not refuse to be led by the Spirit of God? But only "those who are led by the Spirit of God are the sons of God."

The Spirit of God leads men in but one pathway to God. Do not all who teach men to seek the remission of sins in any other way than that given here by the Spirit of God, teach them to reject the guidance of the Spirit? To turn away from this direction, is to refuse the Spirit as a guide.

Then when Mr. Nichols, or Dr. Fitzgerald, or others, teach men to baptize any save penitent believers in the Lord Jesus Christ, they teach them to turn away from the direction of the Holy Spirit and to follow the teaching and commandments of men. It is only a part of that plan which substitutes the flesh for the Spirit. Which carnalizes the church of God by bringing those born of the flesh, fleshly and carnal, into the church of God, in direct violation of the declaration of the Savior, "Except a man be born of the Spirit he cannot see the kingdom of God."

D. L.

Don't live your life alone, without forming friendships and love; poor nature needs love; you were made for it, and other natures need you. You are robbing yourself, you are robbing others, if you live like a hermit. Therefore go out into God's world, and live your life for others.

Were the sun of prosperity always to shine upon us, we would soon forget our Father's house, ur heritage above.—*Rutherford.*

THE LAST GRUBBING.

A short time after the debate between Bro. H. C. Abernathy, and J. H. Nichols, at Bethel, Giles County, Tenn., I received letters from that county, stating that Mr. Nichols said that I was the C. in the dialogue in "Grub Ax," published by Mr. Nichols; that I had said I was going to have my children sprinkled, and that Mr. Nichols had made some broad assertions about my being convinced of the error of my way etc. In the latter part of August a copy of Bro. Abernathy's card to me, with my answer pronouncing the whole thing a falsehood, was published in the GOSPEL ADVOCATE.

Soon after the publication of the above, I received letters from that county stating that it was claimed that Bro. Abernathy wrote the article and forged my name to it, and that Mr. Nichols had a letter from me admitting that I was not the author of the article in question. I determined to go to Bethel, more than 150 miles by stage and rail, to learn for myself the truth concerning these matters. My duty to myself, to Mr. Nichols and above all to the cause of truth demanded this. Mr. Nichols and the Methodist brethren on conditions imposed by them that I would agree that there are Christians in the Methodist Church, and allow Mr. Nichols to ask me some questions after my discourse, offered to allow me to preach in the Methodist Church. I accepted their proposition, went into their house, preached to a large crowd and afterwards heard and answered Mr. Nichols' questions, and in the presence of all, came to an understanding on the question of difference between us. All things were done in decency and in order, not an angry word was spoken in the house or on the ground in my hearing. At my request Mr. Nichols gave me the following statement of things brought out in our questions and answers. I give his own written statement entire:

THE ABERNATHY–NICHOLS DEBATE.

When Elder H. C. Abernathy arose to make his first speech on the "Grub-Ax," he said, "In the first place no such conversation ever occurred, as that reported in the "Grub-Ax." I replied from my seat, "I say *such* a conversation did occur." He asked, "with whom did you have *such* a conversation?" I said "with Elder J. M. Kidwill." He said "I must have his post-office." After the debate closed he and others came to me and asked for the post-office of Mr. K. I said "gentlemen, I used the word *such* in its proper sense—likeness—similarity Mr. K. and I have discussed the leading points contained in the 'Grub-Ax,' but not in the form in which they occur in the "Grub-Ax." I did not say that Mr. K. was the C. in 'Grub-Ax.' I made no broad assertions about Mr. K's. being convinced of his error, or anything else. Neither did I say that Mr. K. said he was going to have his children sprinkled."

Elder Kidwill preached in the Methodist Church, in Bethel, to-day in one-half mile of where the debate occurred, and all matters of difference between us were satisfactorily settled.

JOHN H. NICHOLS.

Bethel, Tenn., Oct. 21, 1883.

At my request he then added the following:

"I never said to any one that I had received a letter from Elder Kidwill denying the authorship of the letter published in the GOSPEL ADVOCATE in regard to the above letter."

J. H. NICHOLS.

Mr. Nichols states that I preached in the Methodist Church at Bethel. In order that the reader may appreciate this unusual privilege, so generously extended to me, I will give some of the incidents connected with the meeting. As the debate had been held near Bethel the brethren wanted me to preach a series of sermons at that place. The Methodist Church owns the only church-house in town. There is a commodious public hall across the street from the church-house, used for public meetings, concerts, balls, shows and preaching. The brethren expected to get the hall, but were denied the use of it; they offered to rent it but were told that they could not get it under any circumstances. Mr. Nichols saw Bro. Jones at Conference who had charge of the Methodist Church at Smithville, the present year. I had talked with Bro. Jones concerning the matters between myself and Mr. Nichols. Mr. Nichols got a statement from Bro. Jones, and armed with a certificate evidently felt that he was able if he could get me into the Methodist Church among strangers, surrounded by his brethren and friends and have the privilege of asking questions that he could certainly bring me under the condemnation of public sentiment. Saturday night I preached at Zion's Rest, four or five miles from Bethel. After preaching a messenger from Mr. Nichols notified me that if I would allow Mr. Nichols to ask me some questions after my discourse I could preach at Bethel. I agreed to their proposition and went to Bethel next morning, where I was waited upon and informed that if I would agree that there are Christians in the Methodist Church, and allow Mr. Nichols to ask some questions after my discourse I could preach in the Methodist Church. I answered "certainly I believe there are Christians in the Methodist Church; we took three from the Methodist Church at Smithville in our last meeting without re-baptism."

Just before I entered the door I was informed that one sermon was all I would be allowed to preach at that place. After my discourse Mr. Nichols arose and told the congregation how much he had suffered under the charge published in the GOSPEL ADVOCATE, how patiently he had borne it all, and how the Lord had lifted the burden from his soul. He then took out a paper on which he had written the questions by which he evidently expected to remove the burden still further away—perhaps as far as the East is from the West. He notified me that the questions were hard ones, but requested me to answer like a man. Soon he came to *the* question for which all other questions were made. Here is where "two ways met" and he evidently felt sure that he had "digged a pit" in both ways, and that I must fall into one or the other. He notified me again that the questions were hard ones and that he had certificates, and asked, "Did you tell Bros. Jones and Atwell on the streets of Smithville, that I had lied or told a falsehood?" I answered —"Yes, I used the harder word; I told them that if you said I was the C. in 'Grub-Ax' you lied, and I still say the same." He then asked, "Did Bro. Jones ask you to formulate your charges, and offer to bring them up before Conference?" I answered, "Yes, sir, he did." He then said with a very triumphant air, "I was talking to a sinner yesterday and I asked him what he would think of a man who would charge another with lying and then refuse to put his charge into such a form as would give the man a chance for a trial; the sinner answered, I would think the man had lied himself;" then pointing to me he said "there is the man." I answered, I am here 150 miles from home to see you, and to learn the truth of these things before I formulate charges; and further I propose to manage my own charges. I then said, "You claim that I have wronged you. Why have you not come to see me, or why have you not written to me concerning these things?"

Mr. Nichols was now in the pit he had digged for me. Although he boasted of having certificates in his pocket, not one of them saw the light during the meeting. His public statement of the above conversation with the sinner, the demand of the privilege of asking questions after my discourse, with the fact that he sent me word Saturday night that I could preach in Bethel, taken in connection with his written questions and his certificates which he publicly claimed to have, and which he doubtless did have, but kept in his pocket, all show plainly the design of Mr. Nichols. He had just returned from Conference Saturday. At Conference he got hold of the thread which he thought would vindicate himself and sink me under condemnation. He worked faithfully, with the laudable purpose of vindicating himself. Mr. Nichols treated me with courtesy in his house. He only did what every other man would do, who has any self respect, that is, vindicate as far as he can his own character. I can certainly afford to leave the questions between myself and Mr. Nichols in connection with his written statement with intelligent readers of all parties. Mr. Nichols' statement, as far as it relates to the immediate discussion or public debate, between himself and Bro. Abernathy, is I believe sa tisfactory to all parties. It is proper to state that Bro. Abernathy was not present at Bethel last Lord's day. He accepts Mr. Nichols statement as true, as far as it relates to the public debate. Bro. Abernathy desires me to say for him, that if Mr. Nichols designs his statement to apply *only* to what was said from the stand then he accepts it as true. He does not claim that Mr. Nichols from the stand said that I had promised to have my children sprinkled, or that he made broad assertions about my being convinced of my error in the debate. Bro. Abernathy claims that these things were said by Mr. Nichols to various parties after the debate, and authorizes me to say that the proof is ready whenever Mr. Nichols demands it.

In justice to Mr. Nichols I will state that we have met occasionally during ten or twelve years, a part of this time, I may say frequently, we have talked about the leading subjects in the "Grub-Ax." I looked through the tract last night and while the most of the leading positions, such as the beginning of the church of Christ in Jerusalem, and our rejection of infant membership in the church, are given with some degree of fairness, I failed to find a single argument brought out by C., where the full strength of our position is presented; three-fourths of C.'s part is the most abominable caricature of the truth that I have ever read. I cannot close this and do justice to myself and my brethren, without calling attention to some things in his own written statement.

Mr. Nichols says, "When Elder H. C. Abernathy arose to make his first speech on the 'Grub-Ax,' he said: 'In the first place, no such conversation ever occurred as that reported in the 'Grub-Ax.' I replied from my seat: 'I say *such* a conversation did occur.' He asked, 'With whom did you have such a conversation?' I said, 'With Elder J. M. Kidwill.' He said, 'I must have his post office.'" This was all said in the debate before the large crowd present, and the reader will remember that this was *all that was said publicly*, concerning my connection with C., in "Grub-Ax."

Now, as words are the signs of ideas, I ask, what is the legitimate impression which these words must convey? We know what impression they did convey to the minds of those present. That impression was, *Grub-Ax is the report of an actual conversation, and J. M. Kidwill was the C. in the conversation.* He attempts to escape the idea which his language must have conveyed, viz.: that J. M. Kidwill is the C. in "Grub-Ax," by emphasizing the word *such—such* a conversation did occur with Elder J. M. Kidwill. This, instead of relieving him, only drives him still closer to the wall. He does not say *a* conversation, or *several* conversations occurred with J. M. Kidwill, but emphatically says, "*such* a (one) conversation did occur," and "with Elder J. M. Kidwill." He defines such—likeness, similarity. A likeness must resemble the thing of which it is a likeness. If I have a picture made, and it is like John H. Nichols, where is the similarity?

Mr. Nichols says he used the word *such* in the sense of *likeness*. A likeness of anything must of necessity have the *form* of that thing. A picture giving the form of a horse cannot be called the likeness of a man. Mr. Nichols says, 'Mr. K. and I have discussed the leading points contained in the 'Grub-Ax,' but not in the form in which they occur in the 'Grub-Ax.'" Then according to his own statement no *such* conversation as that reported in "Grub Ax" was ever had with me, not even in form,—the most essential element in a likeness. Here Mr. Nichols stands self-convicted by his own contradictory statements. Claiming publicly that *such* a conversation did occur, and admitting privately that the conversation did not even have the *form* of that conversation. "Such" a "likeness" lacking according to his own statement in both form and feature!! No *such* conversation ever occurred with me, nothing *like* it, nothing *similar*, and no man knows this better than Mr. Nichols. Webster's Unabridged Dictionary, in the edition of 1859, (the latest is not before me,) defines such: (1) Of that kind; of like kind. (2) The same that. (3) The same as what has been mentioned. (4) Referring to what has been specified.

If *such* a conversation as that reported in "Grub-Ax," occurred with Elder J. M. Kidwill, then I must have had a conversation *like* the one in "Grub-Ax," and am, therefore, either C. or M. I am certainly not M., and Mr. Nichols says in his written statement, "*I did not say that Mr. K. was the C. in Grub-Ax.*"

But I have not done yet. In the Introduction to "Grub-Ax," Mr. Nichols says: "In regard to the church of God there are three theories." * * * "Having been concerned for some time to know which one was correct, I took quite an interest in a dialogue I heard on the subject, and propose to give all concerned the benefit of what I heard. My hearing is very acute, and I think I shall be able to give the dialogue *just as it was spoken*. (Italics mine.) Now connect the above with his public declaration, "I say *such* a conversation did occur," and "with Elder J. M. Kidwill."

A man is responsible for every impression he makes, whether by word or action. If you ask me where I live, and I point my finger to the wrong house, without speaking a word, I am as guilty of lying as I would be if I should speak. Here are words written and spoken by Mr. Nichols. Are his written statements consistent with one another, and with truth? Is it possible to harmonize them? Did Mr. Nichols tell the truth when he said he overheard a dialogue, and then said, "I think I shall be able to give it just as it was spoken?" Did Mr Nichols give the dialogue *just as it was spoken?* If he gave it just as it was spoken, and "*such*" a conversation did occur with J. M. Kidwill, then J. M. Kidwill promised to have his children sprinkled, and took up seven pages in giving an account of his conversion to infant sprinkling. If he did not give it just as it was spoken, as far as he was able, then he wilfully misrepresented C. and perverted his words. These are his own published words, and an intelligent public will hold him responsible for them.

"Out of thine own mouth do I condemn thee." His own statement, publicly made in the hearing of hundreds, that "*such* a conversation did occur," and, "with Elder J. M. Kidwill," said too, in the presence of those having "Grub Ax" in their hands, said on the ground where the book was being peddled around through the crowd, with the statement in the Introduction, that "I think I shall be able to give the dialogue *just as it was spoken*," could have no other meaning than that Elder J. M. Kidwill is the C. in "Grub Ax;" and yet Mr. Nichols writes with his own hand, 'I did not say that Mr. K. was the C. in "Grub Ax!!!"'

Mr. Nichols will need a Grub-Ax, a Grub-Hoe, and a Theological Pump to lift him out of this pit into which he has fallen. Mr. Nichols' violent partisan war, waged by him for years on what he so flippantly calls "Campbellism," has led him into his present unenviable condition. How true are the words of the Psalmist, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Let us hope that Mr. Nichols will at least learn moderation. His unfairness in dealing with us is apparent on every page of "Grub-Ax." There are but twenty-eight pages after the Introduction. Twenty-one of these are devoted to argument, and I defy any man to place his finger on a single argument of C., in support of any proposition or doctrine laid down in "Grub-Ax," that is a fair and full exponent of our teaching when taken in its connection as given in "Grub-Ax." Two thirds of C.'s part is not even a respectable presentation of our line of argument, and much less of its strength. Seven pages, or exactly one fourth of the twenty-eight, is a most miserable confession by C., that he is confused—convinced of his errors, converted by M., and at last determined to have his children sprinkled. Although C.'s answers have been short in the twenty-one pages of argument, often less than a single line, now his tongue is loosed, and more than once, he fills considerably more than an entire page with a single answer.

I now submit the "Grub-Ax" controversy, as far as Mr. Nichols and myself are concerned, to an intelligent public, and fearlessly await its verdict in the case. If Mr. Nichols and his friends are satisfied with the matter as it is, I am abundantly so. It is in just such shape as Mr. Nichols has placed it, and if he is not satisfied, he has no one to blame but himself. I found the things written to me by my brethren all currently rumored among Mr. Nichols' friends and brethren. Some of these reports were without foundation, but my brethren were not responsible for this. It was currently rumored, that Mr. Nichols had a letter from me denying the authorship of the article in the GOSPEL ADVOCATE, and that Bro. Abernathy forged my name to the article, and some of Mr. Nichols' friends had gone so far as to say, that Bro. Abernathy could be prosecuted for forgery and put in the Penitentiary. I am satisfied that Mr. Nichols had nothing to do with this, and I leave the matter with "whosoever loveth and maketh a lie." Many things were thus exaggerated, causing undue excitement and a fruitless war of words.

I regret exceedingly the unpleasant circumstances that called me to Giles county. While I think that every man ought to be true to his convictions, I loathe personal wrangling and strife, and especially among those who profess to be followers of the Prince of Peace. But I am not responsible for this affair. My name was connected with this thing without my knowledge or consent. I have only acted on the defensive. I have tried to live in all good conscience before God, and I stand ready at all times to defend my name and character against all attacks by whomsoever made.

It is proper to add that my report of questions and answers at Bethel is from memory. I have given, as far as I am able, the things reported just as they were spoken. I do not claim verbal accuracy; nor do I claim to report all that was said. If I have omitted anything necessary to the question at issue, or changed a single word so as to do Mr. Nichols injustice, I am not conscious of it. If so, if he will write me, I will gladly make the necessary correction.

Smithville, Tenn. J. M KIDWILL.

ACCEPTABLE WORSHIP TO GOD.

No. 3.

Having proposed to notice in this article the evils of disregarding the fundamental principles laid down in our former article, and we think sustained by quotations from the Old and New Testaments, we will give a few quotations from the New Testament showing how this principle was regarded by the apostles Paul and Peter. Paul beseeches the Roman brethren to "present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service, and be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove (or test) what is that good and acceptable and perfect, will of God." Rome 12-1-2. To the Ephesians he says: "For ye were sometimes darkness, but now ye are light in the Lord; walk as the children of light; proving, (testing) what is acceptable unto the Lord;" Eph. 1-8-10.

Peter to the saints scattered abroad says: "Ye also as lively, (living) stones are built up a spiritual house an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ;" Pet. 1-5. Peter and Paul both express the purpose for which the remedial system under Christ was instituted (viz:) To offer up spiritual sacrifices acceptable to God through, in or by Christ Jesus. Well, then, God's will to us is through the revelation given us, and this will put all authority in his Son and only in obedience to the commandments of the Son is there acceptable worship to the Father. And these are given to the man first, as an alien, an enemy and proposes through the obedience of these commandments to make Him an adopted Son—a friend, etc.

2d. To make out of this adopted Son and friend a priest—a living stone for a spiritual temple in which to offer up acceptable spiritual sacrifices. Since God has ordained certain things as a test for man's qualification to become what God desires him to be—we may safely affirm that nothing else will help much less make him such a being. And all obeying the "things" ordained of God necessarily become a perfect unit—a perfect temple with nothing to mar its beauty. But when men leave the things necessary to the preparing for a place in the temple, then deformity prevails, and instead of a unity in the design of the building, appearing it seems but a discordant pile of unsightly rubbish piled up without a design—without an architect and for no purpose only to be a babel of "confusion" to the builder. Now what is the state of religion at this time? Is it the salt of the earth, the light of the world, a city upon a hill, in which unity reigns in perfection, making it a desirable place of rest, a city of refuge to the sore-footed traveler—no—no! The salt has lost its savor. The light is shrouded with darkness, the city is torn in factions, and the wayfaring man must seek light and a home some where else, or sink beneath the load of despair and wretchedness heaped upon him by the factionists of that once glorious united city, whose light shone over all the benighted land, beckoning Jew and Gentile to meet in this city of refuge, never more to be entangled in strifes, envyings and discords caused by ursurpation, presumptuousness and all of the catalogue of confusion, ill will and defamation invented by the wiles of Satan and the devices of men. Return, return, oh wretched man, to the allegiance of your rightful Lord and governor, or throw off your self-important theories of government and submit to King Jesus. Then will the light of the temple gather all nationalities into one nation, under one king, under one code of law, in one acceptable worship to God, through our Lord Jesus Christ.

J. K. B.

CHURCH NEWS.

I wish to report a meeting just closed, was held by Bros. Goodwin and Morris, embracing the third Lord's day in this month, continued until Thursday night follwing. Result was five united with us from the Methodists, one by confession and baptism, two others made the good confession but on account of sickness their baptism was deferred until the third Lord's day in November, at Bro. Morris's, regular appointment. He has been preaching for us this year; he and Bro. Goodwin are both laborers worthy of their hire. One or both of them will preach for us next year. There is a better interest manifested here now than has been in five years; the good seed has been sown in the minds of many good and honest people whom I hope will unite with us soon, upon the Bible as their rule of faith and practice. We have a good house that will be finished in a short time. The spirit of the church has been greatly revived, while sectatarianism is gradually giving away, people are learning the truth and it is so powerful they cannot resist it. The call of the Macedonians is to come over and help us. If any of our preaching brethren come this way, call and preach for us. My prayer is that the good Lord will bless us and the cause prosper in this part of Alabama. —[A. S. Kennamer, Larkinsville, Ala.

CORRESPONDENCE.

Brethren L. & S.: I see an article in your valuable old paper, written by R. Wallace Officer, inviting some young man that wants hard work with but small pay, who loves the cause of our Master more than money or the praise of men, to labor for and with the Indians. Now, brethren, we have a missionary work nearer home than that to offer you. We, a little band at Snow Hill, have a house to worship in, but no preacher; nor are we able to hire one, and will here say that if the eyes of any young preacher fall on these lines of like qualifications as the above, we invite him to come, as the harvest is plentious and the laborers are few. This is a rich, fertile country, but where sectarianism yet rules; where the plea of the Bible alone is but little known in many places,—if a preacher will come and locate here we will help him all we can, and we also believe that this is one of the best places that a preacher could find to do the greatest amount of good, and acquire a name to rank with the pioneers of the reformation,—the people here are getting tired of this confusion, and want to hear the gospel preached in its purity and original simplicity. *Come over and help us.*

E. A. ALBRITTON.

Snow Hill, Ala., October 22, 1883.

Whoever is open, loyal, and true, whoever is of humane and affable demeanor, whoever is honorable in himself and in judgment of others, and requires no law but his word to make him fulfill an engagement—such a man is a gentleman, and such a man may be found among the tillers of the ground.

Worldly faces never look so worldly as at a funeral. They have the same effect of grating incongruity as the sound of a coarse voice breaking the solemn stillness of night.—*Janet's Repentance.*

TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS
TO WHOM ALL CORRESPONDENCE RELATING TO
THIS DEPARTMENT MUST BE ADDRESSED.

AN OBJECTION.

Dear Bro. Poe: I wish to call your attention to a question and answer, found in the ADVOCATE, page 531, present vol., August 22nd. I think the question of vital importance, and I think the answer a clear miss of the truth as taught by the Scriptures. To my mind, there are two leading thoughts in the answer that are very objectionable, and a third, that needs explanation, viz.: that "the sinner had so far gone in sin that he could not change without power from a higher source." You should have told what this higher power consisted of, or in, and how he obtained it; is it the gospel preached, or is it an abstract influence of the Spirit direct from God? Farther on, you say that "Christ, the Son of God, seeing man's helpless condition, interposed, took upon himself so much of the penalty as would enable God to be just while justifying the sinner." If I know my heart, I wish to believe all that is taught in God's word, but in all kindness I wish to say to you and any that may be concerned, that I do not believe one word of that, as stated. And a few statements with as many quotations from the Bible, will serve you as my reason for my unbelief. And, first, we will admit the sinner to be just as sinful and as helpless as you have said. As referred to, then John says, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John iii: 17. This and other Scriptures of easy reference abundantly prove to my mind, that man was already in ruin and under condemnation ere Christ was born of the virgin Mary, and that Christ was a development and perfection of God's love for man through a series of four thousand years. Since Adam's transgression man has been traveling in sin, and away from God, except a few along the line; such as Abel, Enoch, Noah, Abraham, Isaac and Jacob, etc., as live trees, upon whom God has left his marks as information for those whom he purposed to save through the Christ, and expressed in this language, "for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." John iii: 16.

And before we forget it, (query,) when was there a time that God did not so love the world? Until the contrary is proven by the Bible, I shall ever believe that God has, ever since man sinned, had that love, but it took him four thousand years' training and teaching man, before he was capacitated to be saved as offered through the Christ, and the Christ is the consummation of that long line of the work of the grace of God, through which he has placed in the gospel of the Christ *all* his power to save the sinner, on condition of a practical faith. It is certainly true that he who has supreme power has a perfect right to stipulate conditions of reconciliation without infringing upon the honor of himself, or his law, provided they are put in reach of those for whom they are provided. And, so, it seems simple to me, that after God, in his goodness, had provided redemption for him, to offer it to man on condition, as presented in the gospel; and hence be just while justifying the sinner. Please read Romans iii: 25–26.

Once more and we are done for this time. In conclusion you say, "The price or penalty was paid to the violated law, and so to God whose law had been broken. Now this is in perfect keeping with what we have been objecting to. The question is based upon 1 Cor. vi: 30: "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Now just read the last clause of the 19th verse: "And ye are not your own. Why not their own? They had been bought, that's why they were not their own. They are God's by virtue of a purchase. Who did God buy them of? himself? No; of the devil? No; but from their own selves, who, before bought, did service to suit or gratify their own carnal natures, to which, in the trade, they disavowed allegiance, and swore allegiance to God; and the price given was salvation, and it cost all God's labors with man four thousand years, together with the life, death, resurrection, coronation of the Christ, and a preached pospel with the Spirit of God sent down from heaven. N. B. GIBBONS.

N. B.—I wish to state and be understood to say, that all that God ever has done in order to save man from ruin, has been done to affect man, and that neither God nor his laws could, or can, be affected, only as the wickedness and the righteousness of man affects him or his laws.

Ennis, Texas. N. B. GIBBONS.

TO THE SISTERS OF FRANKLIN, ROBERTSON COUNTY, TEXAS.

Dear Sisters in Christ: I respectfully suggest, for your benefit, the reading of the following Scriptures: John xix: 25, also 26–27. Here we learn that in the last moments of our Savior's life, yes moments of cruel mockings, of extreme anguish, these women embracing his affectionate mother, remained beholding their best friend; yea their Brother and Son dying on the rugged cross. Oh, how loth to give him up. Read also Mark iii: 33–34–35: Here you learn that whoever does the will of God, is mother, brother and sister to Jesus. Oh what a sacred kinship! How you should value it, and appreciate it. Remember they, of your sex, were last at the cross and first at the tomb. Read John xx: 1–2: Mary Magdalene comes to the grave; so anxious to confer upon him some token of affection, she hastens while it was yet dark, thus manifesting her interest in his welfare. But what is her surprise to find the grave vacant! Oh, what must have been her feelings? Others, under similar circumstances, would have been frightened, or, perhaps, would have turned back, heart-broken, but not so with her. She remembered the favor he conferred upon her in ridding her of seven demons. You, too, have been washed in his blood, and thus made free from the yoke of bondage, sin. Show your appreciation by following her example. Proclaim to your friends that Jesus arose, burst the bars of death, and through his resurrection, life and immortality is brought to light, and that this Jesus is ready, willing, yea anxious, to save them. Do not say, "Oh I'm afraid I cannot succeed." Make the effort, God will bless you and help you. Some of you have companions out of Christ. Seek an opportunity to converse with them on the subject of their soul's salvation; call upon them to enlist in the Christian ranks. You have more influence over them than you think, and if you have not lived a godly life before them, show them that you are in earnest by a godly deportment. Some of you have brothers who are out of Christ. Cease not your labor with them; continue to press upon them the claims of the blessed Master, ask God to bless you in the work. I entreat you to make the effort. If you fail, you can only fail, but God will bless you for the effort. Some of you have fathers unsaved; are you willing that they should be lost, and lost to all eternity? Then spare no means that are consistent with God's word.

A father loves his daughters, and often can be won away from sin by their kind expostulations and loving entreaties. Ask them to go to church with you, to let you read a chapter to them; it may be the good seed may find congenial soil and germinate. Don't be timid, one of your sex first published the resurrection of Christ. There is much depending upon your earnest work in Franklin. The preacher needs your prayers and co-operation. Success is ours if the proper effort is made. The truth is mighty and will prevail over all opposition. Read Rom. xvi: 1–2–3–4; Phil. iv: 3. B. P. SWEENEY.

Thornton, Texas.

GOSPEL SUCCESS.

Dear Bro. Poe: I commenced a meeting Saturday before the second Lord's day in September on High Prairie, Limestone County. Preached once a day until Tuesday night, with two accessions to the church; set the church in order by appointing elders and deacons. We number about twenty-six members at this place. One year ago we had no members at this place. I have labored there every other month with good results. I suppose I will labor for them next year monthly. From this point, I went to Ferguson Prairie, same county; preached one week with four accessions from the world, or the same thing. This church was set in order some thirteen years ago by the writer, it is in good working order, meeting on every Lord's day and breaking the loaf. From here, I returned home, spent two days with my family; Wednesday morning I took the South-bound train for Franklin, county site of Robertson county, landed that evening, met with Bro. Webb who had come down from Jewett. We took in the situation, laid seige to the place, preached at night. Small congregation, but attentive. Thursday night Bro. Webb preached to a good audience. Friday night I preached, good hearing. Here we called a halt, not willingly, but by reason of the Presbyterians, who had the time. In company with Bro. Patrick, I left for Wheeless Prairie, where I preached Saturday night. Sunday and Sunday night. Returned to Franklin, resumed labor, continued until Friday night with nine accessions; five by confession and baptism, three from the Missionary Baptists, one reclaimed. I will return there soon to follow up the work. This was the first meeting ever held at this place. Franklin is about three years old, has a population of six hundred, and is growing rapidly. The court-house and jail house are made of stone. By looking around I found about twenty members, mostly sisters, and very anxious for the cause to be established in their midst. I immersed the first people that have ever been immersed in this place. May God bless my labors here.—[B. P. Sweeney, Thornton, Texas, October 12, 1883.

OUR INDIAN MISSION.

Dear Bro. Poe: Will you please have circular enclosed to find a place in Texas Department of GOSPEL ADVOCATE, and ask the brethren to respond. One baptized at our prayer meeting last Wednesday night, and two took membership today.—[R. W. O., Paris, Texas, October 7, 1883.

Dear Brethren: The Indian Council, assembled at Tishomingo, Chickasaw Nation, I. T., September, 1883, granted to us the privilege of locating a preacher of the faith in the I. T., and we ask you please help us with one Lord's day collection in the name of Jesus Christ, in order to build a house of worship. Send your free-will offering to R. W. Officer, (City Evangelist) Paris, Texas.

E. L. DOHONEY,
W. H. SLUDER,
Elders Christian Church, Paris, Texas.

Let there be a hearty response to this call.

Dear Bro. Poe: Began a meeting at Wood-Glen, Rusk County, Texas, October 12, and continued until the 16th. Ordained T. M. Little to preach the gospel, after a trial of five years, and J. R. Little deacon, received two from the Baptists, immersed one,—prospects good. I go back there the second Lord's day in November.—[Alfred Padon, October 17, 1883.

PLEASE READ CAREFULLY.

When you send us money, always send P. O. Money Order, or if no money-order office is near you, register your letter. Postal notes are no safer than paper money, and we will not be responsible for their loss. If you will read them you will find they are payable to bearer. Send Money *Order*, and deduct price of Order from money sent us.

Send all Texas subscriptions to John T. Poe, Longview, Texas.

Always prepay postage in full on your letters and communications.

Write short, pointed articles for our Department. Space is limited.

Ask all your neighbors to subscribe for the ADVOCATE, and remember they can have it from now to end of 1884, for $2.00. Write us for terms to agents. Now is the time to work.

Henry Ward Beecher is lecturing in Texas, and has succeeded in "getting the go" on two circuses and a minstrel troupe, consequently he is skimming the cream of the show business. Beecher is a philosopher, and always has an eye to business.

A Man Who Loved His Chain.

The visitor at one of the great public asylums for the insane, of which there are so many in this broad land, is surprised, while passing through the wards, to see a venerable and amiable appearing man standing in the door of a little room, clad in a single garment of cotton cloth, and wearing manacles connected with a chain some eighteen inches long. The hand-cuffs are considerably larger than the wrists, so that the arms are restricted in only a limited degree; and the strangest thing about the case is that they are worn because of affection, not necessity.

For this man is no raving maniac, but a mild-mannered person who delights to entertain visitors by the hour, explaining, with well-chosen words, a collection of allegorical drawings he has made. Only once in fourteen years has he been out of that room, and then but for a moment, because a fellow-patient pushed him out. He believes himself unjustly confined by tyrannical people outside of the hospital, and says he will never leave that spot till they personally restore his liberty.

He not only loves his chain, but finds in it a bulwark of safety. They put it on him when such restraint was required; many is the day since then that they have offered to take it off, but he will never consent.

Once he sent for the superintendent in deep distress. "I have broken my chain," he said. "I did not mean to do it, but was playing with it, working my hands back and forth, and it snapped. And now you must get me another right off."

"Not to-day," answered the superintendent. "Just see how it will seem to go without one for a while." And with various soothing suggestions he put him off for several mornings. But soon the wild look came back into his eyes, and he began to pace the room excitedly. Finally he said, "Doctor, if you don't get that chain I shall begin to tear things within two weeks" And so the blacksmith was sent for to supply the missing link in the chain and in the patient's peace of mind.

The delusions which beset those who are labeled as insane are not so very different from the snares to which the rest of us fall a prey. We all hug our chains. We thrust our willing hands into the manacles, self-indulgence drives home the rivets, habit hardens the bands of steel.

Sometimes the links show signs of weakening; a sudden affliction, a wave of religious feeling in the community, threatens to snap them. We say to ourselves and our friends that the world can never again be to us what it has been. But erelong the iron worldliness has once more entered our souls and the passing years anneal it.

Meanwhile the Savior comes and pleads, "Give me your chains for my trophies. I have come to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and break every yoke."

There are men and women who have surrendered their chains to him. Once passionate, they can now say, "Thy gentleness hath made me great." Their horizon, which was formerly bounded by self, now embraces all mankind. The miserly fingers that used to clutch their purse-strings have relaxed to do the bidding of hearts that are being refined in a heavenly flame.

Shall we not also put off our chains, laying aside every weight and the sin which doth so easily beset us, that we may run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith?—*H. W. Blake, in S. S. Times.*

Influence and Example.

At a large and well-known boarding house a guest was asked at dinner if she would have some plum-pudding with brandy sauce. "I will have some of the plum-pudding, please, but none of the brandy sauce," was her reply. Her friends laughed at her, and insisted that she should take some; but she replied: "I decline upon principle; I take no alcohol in any form."

The conversation turned to other topics, but after dinner a young man whom she had noticed sitting opposite her at dinner approached her and, requesting a word with her, said: "I want to tell you how much good you did me to-day by your prompt and decided rejection of the pudding sauce. I had been deliberating what I would do, being strongly tempted by the smell of it, which reached me. I think I should have yielded to my desire and the solicitations of my friends, who called my resolution a whim, if I had not heard your refusal. That gave me courage to resist the temptation. I have an inherited appetite for liquor, and by the grace of God I have been enabled to control it; but if I had got a taste of the spirit to-day, I feel confident I should have fallen again."

The sun is full of heat and light, and it asks no questions as to how it shall do good, but is perpetually pouring out its golden flood. The spring that sparkles at the foot of the hill is full, and, asking leave of no one, is forever welling forth its sweet waters. So the Christian, if only full of the love of God and man, and shedding around him benign influence, as a natural result cannot help doing good.—*Selected.*

The soul is made for God, and never finds rest till it returns to Him again. When God and the soul meet, there will follow contentment. God, simply considered, is not all our happiness, but God as trusted in, and Christ as we are made one with Him.—*Sibbey.*

Whatever our social or business relations may be, we have other and higher interests. We may be gaining the whole world, or all that may be desirable in the world, but if we are neglecting our souls, what shall it profit us?—*Bishop Huntington.*

To acknowledge our faults when we are blamed is modesty; to discover them to one's friends, in ingenuousness, is confidence; but to preach them to all the world, if one does not take care, is pride.—*Confucius.*

The only way to shine, even in this false world, is to be modest and unassuming. Falsehood may be a thick crust, but, in the course of time, truth will find a place to break through.—*Bryant.*

What this lady did you can all do. Let your example be right.—*Ex.*

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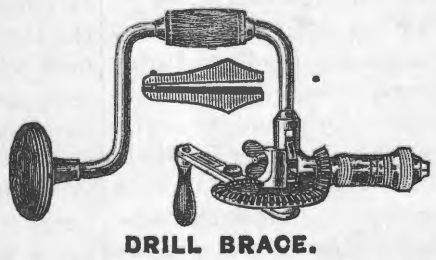

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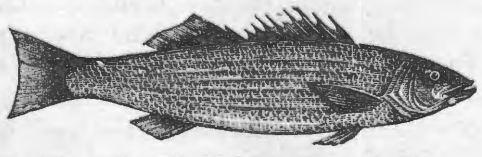

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THE GOSPEL ADVOCATE.

NASHVILLE, TENN., NOVEMBER 7, 1883.

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SOUTH ALABAMA NOTES.

At Greenville we preached two discourses in the court house. The Presbyterians were asked for the use of their meeting-house, but refused; but if they had consented, we could not have used it, as it was burned down by the burning of an oil mill and cotton gin, on Saturday before we were there on Wednesday, October 17th. We have no congregation in Greenville, and but few members. From all we could learn, there is very strong prejudice there against our people. But we felt just as well preaching in the court house as we would have done in any of their meeting houses, and we presume had as many hearers. We are willing to preach anywhere that the people will assemble to hear. We learned the Methodists were not asked for their house, but they did not offer it to us, though they knew we had none, notwithstanding both our meeting houses in Nashville were tendered to them during their General Conference there, and they used both of them to preach in for about a month. But prejudice never sees but one side of things. Greenville is rather a thrifty looking town, with considerable trade in cotton, general merchandise, and guano. As to what influence the religious parties there are exerting, we did not become sufficiently acquainted to find out. We find a good many Baptist churches in this country, mostly Missionary, and learn some of their preachers are very nearly apostolic in their preaching; more so than almost any we have heard of among them.

Next day we preached one discourse at Providence meeting house, about fourteen or fifteen miles from Greenville, and in Lowndes county. Here we have about forty members, built up mainly by the labors of Bro. Thomas Butler. They have a house to meet in, but only meet once a month, when they have preaching. We do hope they will soon change this, and meet every Lord's day, to feast upon the spiritual food the Lord has ordained, and worship him in spirit and in truth. This is a young congregation, it having been only two or three years since they began to build up. There was one confession, and one restored to fellowship, the day we were there, and we think their prospect is good to build up extensively in that community.

We went next to Mt. Willing, some fourteen miles from Providence, and also in Lowndes county. We have some good members at this place, but no organization, these members belonging at Cross Roads, some five miles away. Mt. Willing is a small village, containing a few stores, two Baptist churches—one white, and one colored—and also our colored brethren have a house here, and a good sized congregation. The Baptists at this place, (white,) we learned, are somewhat numerous; but they also refused to let us preach in their house, and so we preached in an academy, and felt as much at home, and as independent as if we had been in their house. We find that Tennessee is not the only place where we are shut out of houses. At night we preached to our colored brethren, in their house, and to quite a number of white people who also attended. We have met twice with Bro. Brayboy, the colored preacher, for whom aid has been asked through the ADVOCATE. We find that he stands very high both among the colored and white brethren of this section. Brethren who may be disposed to aid him need not be afraid to trust means in his hands. We are satisfied that all that has been given him has been honestly and usefully appropriated by him, and that all that may be given hereafter will be used likewise. He is doing a good work among his people, and ought to be aided in his efforts. There are a good many colored members in some portions of South Alabama.

We preached three discourses at Cross Roads, where there is quite a number of members. This was among the first congregations established in this part of the country. Bro. James C. Anderson, so well known, and so much loved in Middle Tennessee, laid the foundation for this congregation. He preached and baptized a number of persons, of whom the congregation was first formed. But that has been so long ago that all the old brethren, who first formed the congregation, are gone. Not one of those original members is there now. Time and death have done their work, until now it is a different congregation altogether. There are a number of most excellent members here. There are some difficulties they have to encounter. In the changes that have taken place, the brethren have so scattered that they have trouble to get together. They live in two sections. One part at Mt. Willing, and the other not a great distance from Bragg's Store, and are talking of moving the present house to one of these places, and build a new one at the other. It probably would be better to do this, or have their weekly meetings at these places in private houses or school-houses, and still use the meeting house for preaching in summer. We were much pleased with our visit to this place as also all others, and will not soon forget the cordial reception the brethren and sisters have given us everywhere. We do love to meet with those that love the Savior and his cause. We hope great good will be accomplished by these brethren. They have a good section of country, and are a prosperous people. The drouth has affected them seriously this year. They have not had a good rain here, they say, since about the tenth of June, and in some places forest trees, and fruit trees are dying for want of moisture.

From Cross Roads we came to Snow Hill on Lord's day afternoon, and preached here last night. This morning, October 22, we are having a fine rain, which is hailed with great joy by the people. There is but a small number of disciples at Snow Hill, and most of these have come in within a little over a year past. They have secured a house, and hope to be able to build up, if they can procure preaching. And we hereby call attention to brother Albritton's appeal as given in this number of the ADVOCATE. This country affords a good field for evangelizing, and a young man might do well here, and we would be very glad if they could secure the services of some godly young man who loves the truth, and is willing to labor for it. If such a young man would come into their midst, we think he might at no very distant day work up a self sustaining field, and the work is greatly needed. We preached again at Snow Hill on Monday, and left that afternoon for Pleasant Hill, in about five miles of Pine Apple, Wilcox county.

E. G. S.

BIRTH OF THE SPIRIT.

Dear Bro. Lipscomb: I, with many others, would like to know if you agree with Bro. J. L. Sewell's position on "Born of the Spirit," as published in the ADVOCATE some time last year. You will remember his position without quoting it here. Yours in hope, L. B.

I do not know that I clearly understood Bro. J. L. Sewell's position on the "new birth." I understand the birth of the Spirit to be introduced here in contradistinction to the birth of the flesh, which had introduced persons in covenant relation with God, under the Jewish law. It was a distinct announcement that fleshly birth no longer introduced into covenant with God, but a spiritual one alone could introduce into the kingdom of heaven. The Savior announced to the ruler of the Jews, that the days of the Jewish fleshly institution had closed; that a spiritual relationship, entered by a birth of the Spirit, was necessary to entrance into this spiritual kingdom. He then added a birth of water and Spirit, showing that the birth of Spirit was connected also in its development with water. His declaration, "That which is born of the flesh is flesh, that which is born of the Spirit is Spirit," we understand to teach that the fleshly birth of Judaism did not purify the heart, did not affect the soul. But this birth of the Spirit affected the moral nature, changed the heart, purified the affections, and fitted the individual for membership in the spiritual kingdom of God, into which they are delivered, soul, body and mind, by baptism. The difficulty with Nicodemus was, How could a man that is old be born again? The Savior explained, It is not a birth of the flesh, but of the Spirit. Then shows as the wind is unseen, ye cannot perceive whence it cometh or whither it goeth; so is the unseen immaterial part of man, that is operated upon by the Spirit of God.

We believe the office of the Spirit is performed through the word which the Spirit presents to the heart. Hence the Spirit, through Paul, says: "In Christ Jesus, I have begotten you through the gospel." James, "Of his own will he begat us with the word of truth." Peter says, "seeing ye have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently, being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever."

D. L.

Knowledge is said to be power. Knowledge is power in the same sense that wood is fuel. Wood on fire is fuel. Knowledge on fire is power. There is no more power in knowledge than there is in stones and stars which you know, unless there be a life in the knowledge which gives it its energy. In proportion as men have this spiritual power to do they become strong in the world.—*Alexander McKenzie.*

POORLY PAID PREACHERS.

HOW DO MOST OF THEM IN THE TENNESSEE CONFERENCE MANAGE TO LIVE?

Wm. H. Morrow, chairman of the Joint Board of Finance of the Tennessee Conference, has just completed a tabular statement—the first of the kind ever prepared for the Conference—which gives some interesting figures showing how much of the amounts assessed for the various districts is actually collected. The statistics in regard to preachers' salaries are as follows:

DISTRICTS.	Percentage of pastor's salaries paid.	Average salary of preachers, including presiding elders.
Nashville	89	$811 14
Murfreesboro	82¾	382 57
Gallatin	76¾	270 55
McMinnville	71¾	227 42
Shelbyville	83	296 36
Columbia	88¼	477 38
Savannah	82¾	212 90
Franklin	95	437 99
Centreville	71¼	215 73
Clarksville	94¼	505 90

The membership paid per capita for domestic missions, 6¼ cents; for foreign missions, 17¼ cents; total, 22½ cents.

Amounts collected this year for support of the ministry	$65,926 44
Amounts collected last year for support of the ministry	59,140 54
Increase	$6,785 90
Average salary paid ministers this year	$381 08
Average salary paid ministers last year	364 57
Increase	$16 51

There were 173 preachers.

13 pastors of stations in towns and cities received $16,400—average $1,261.53.

150 preachers on circuits and country stations received $46,781.38—average, $271.87.

10 presiding elders received $8,729.36—average, $872.93.

NOTE.—This estimate does not include amounts paid by Missionary Board.

From the above it appears that a man who drives a dray or digs dirt on a railroad gets better average pay than a minister of the Gospel, and when it is remembered that many of them are men with families the question is, how do they manage to live? The circuit rider, preaching from three to five times each week and giving his entire time to his work, gets less than 75 cents a day for his labor.

The above we clip from the *American* of our city. It affords food for thought. In addition to the suggestions made above, we make a few.

1. The general impression is, that a thorough denominational organization as the Methodist, secures better pay for the ministers than the independent congregational polity. The above showing, ought to convince all that that idea is erroneous. The Methodists have the most thorough organization of any religious body in our midst. Their preachers receive the poorest pay, according to the time employed, of any religious body that holds it right to support the ministry. Those brethren who are anxious to introduce the Methodist district polity among the disciples with a view that it will improve the condition of the preacher, ought to abandon the effort.

2. Many religious papers and preachers have insisted the chief cause of the decline in numbers of the candidates for the ministry, is the small salaries they are paid. A careful comparison of the above statement, with other notorious facts, will destroy this position. The Presbyterians pay much better than the Methodists, so do the Episcopalians, and the Congregationalists. The pay generally is better North than South. But facts show in the churches and the sections that pay best, the decrease in number of those preparing for the ministry is the greatest. This is creditable to the ministry. No greater injury can be done the ministry than to justify its increase or decrease on the grounds of the money made out of it. No greater wrong can be done it, than that which is done by its friends, when they make the impression on the public, that those who enter, do it for the money they make out of it. Nothing has done more to destroy the influence of the ministry than the prevalence of the idea, that those who compose it, are actuated by mercenary motives. This idea is greatly disseminated by a class of preachers who never preach save as they are employed to preach. Who are willing to preach only when and where they can get good pay. We believe no man is fit to preach who is not willing to preach all he is able if he never gets a cent of pay. We believe no man is fit to preach who never finds it in his heart to preach to those unable to pay. That class lower the standard of religious devotion, and destroy the influence of the ministry.

But the facts show that just in those churches where preaching is made most fully a profession, *i. e.*, where the feeling that preachers are not expected to preach save as they get so much pay for it, there the deficiency in preachers is greatest. The heroic spirit is destroyed. If men are to be mere professionals, laboring for the money they get out of their labor, preaching is the last calling in the world, even when paid for well. There are many things connected with it, that make it repulsive to the enterprising, ambitious youth, regarded simply as a means of livelihood.

Those who strip it of its true heroic, self-denying spirit, and make it merely a profession to be sought like law or medicine for the living that is in it, degrade the work, destroy the influence of the ministry with the world, and drive the earnest, energetic youth of the land from it.

The ministry of the word of God is a self-sacrificing service that demands the spirit of true heroism. Strip it of this, and its chief attraction is gone. While these things are true, as to the minister, the foregoing report and all similar facts ought to make the religious people of the land blush with shame, that they are willing to receive the ministry of these self-sacrificing preachers, without more faithfully and justly bearing their portion of their burdens. The obligation is just as strong on every religious man to sacrifice, just as much as it is on the preacher. Everyone ought to be willing to bear his share of the burdens. Ought to be anxious to do it. Ought to feel it a privilege to share his burdens with, help to relieve him of anxiety and care, and to enable him to give his unreserved strength to the work of building up the church of God. Study these things, readers, and know unless we sacrifice for the cause of God, we have no inheritance therein.

D. L.

INVITATION.

The Evangelical Alliance of the United States, in concert with similar organizations in various parts of the world, invites all the people of this land who rejoice with them in the possession of civil and religious liberty to join in celebrating the 400th anniversary of the birthday of Martin Luther, November 10, 1883.

The Alliance has no ecclesiastical relations with denominations or sects, but, holding to the supremacy of the Word of God, and defending everywhere the right to liberty of conscience and freedom of worship, it seeks to extend the blessings of the Reformation.

The approaching anniversary affords a fit occasion for the American people to contrast the condition of the world before and after the Reformation, and to study the instruments and principles by which God promotes the progress of his Kingdom.

Our whole national life is bound up with civil and religious freedom. Without liberty of conscience and the right of judgment, there can be no free government. Hence the need of constant vigilance in guarding and defending the great principles, which were vindicated by the Reformation.

As the 10th of November falls this year on Saturday, the Alliance would respectfully suggest the meeting be held on that day where convenient; and pastors are respectfully invited on the following Lord's day, November 11th, to bring before the people in sermons or other addresses the value and blessings of the Reformation and of those quickening doctrines of life and of duty to which it re-awakened the world. Our gratitude to Almighty God for that deliverance from the bondage of error and superstition, and our sense of the unspeakable value of an unfettered Bible and freedom of conscience will find fit expression in the celebration of an event that marks the emancipation of the mind of man and rise of free institutions.

In many places of the Old World arrangements are made for great assemblies of the people to listen on that day to appropriate instructions, and with prayers and psalms to make expression of gratitude and joy. In such celebrations the people of the United states have equal reason to join.

By order of the Executive Committee of the Evangelical Alliance of the United States:

John Jay, President; S. Irenaeus Prime, Philip Schaff, Corresponding Secretaries; O. H. Tiffany, Marvin R. Vincent, C. F. Deems, Wm. M. Taylor, A. C. Wedekind, G. W. Samson, R. H. McKim, Hon. Secretaries.

THE BRIGHT SIDE.

There is a popular song whose single thought is, "Look on the bright side." We believe this sentiment is founded on wisdom. Not that it may not be useful and necessary at times to look on what may be called the dark side; but too constant looking at this side induces gloomy views of life, and often produces discouragement. One of the merits of the addresses delivered at Hannibal was that they gave encouraging views of the world's progress—they bade us look at the bright side of things. One good brother, not a preacher, after listening to these discourses, said, "Well, there is one thing this meeting has done for me: I am going back home with a better opinion of the world and with more faith in humanity. I have been accustomed all the while to look at the great discrepancy between Christ's life and the lives of professed Christians to-day, and the contrast has discouraged me; but I see now that we ought to compare human life and human society to-day, with what they were when Christ came into the world, to see what progress has been made, and this will encourage us to labor on for further progress and improvement in the future." And the aged brother showed by his look, and the tones of his voice that he had taken new hope and fresh courage for the remainder of life's battles.

If those Christians who are forever in the "Slough Despond" would stop their dolorous Jeremiads long enough to count up what gre[at] and blessed changes Christianity has wrought in the world, and look abroad to see what victories the conquering Nazarene is achieving among the nations to-day, they would smooth their winkled front and take fresh heart and hope. They could then sing, "King Jesus reign forevermore" as they never sung it in all their lives.

No doubt there are wrongs, grievous wrongs, in the world to be righted; many crooked things to be made straight; many hurtful habits to be overcome, many errors to be corrected; but what has already been accomplished is proof of what will be done by the rapidly multiplying agencies and instrumentalities of Christian work. Let us look on the bright side and be thankful. From the midnight of his own great sorrow the Savior sends us this brave word for our encouragement: "Be of good cheer, I have overcome the world," and his victory means our complete triumph.—*Christian Evangelist.*

"What does Satan pay you for swearing?" asked one gentleman of another. "He doesn't pay anything," was the reply. "Well, you work cheap—to lay aside the character of a gentleman; to inflict so much pain on your friends and civil people; to suffer yourself to do what can be done as well by the most ignorant blackguard; and lastly, to risk your own precious soul all for nothing; you certainly do work very cheap indeed."—*Ex.*

Choose always the way that seems the best, however rough it may be. Custom will render it easy and agreeable.

Obituaries.

Deceased,—Mrs. Elizabeth Fox. The subject of this notice was born October 26th, 1818; became a Disciple in her twelfth year, 1830; was married to John Adams on July 12th, 1834; was married to Geo. Fox in August 1883, and died October 15th, 1883. She always lived in the neighborhood where she was born, and was followed to the grave by brothers, sisters, and companions of childhood and age. Her home was six miles south of Hopkinsville, Kentucky, and she had been a faithful member of Liberty Church for more than fifty years. She left three sons and two daughters, all of whom are earnest Christians; this is her crown: "Let every mother so live, that her children may be found faithful." J. T. HAWKINS.

Bro. Wiley Langford died at his home in Terrell, Kaufman county, Texas, on Saturday, September 29th, 1883. Bro. Langford was born November 25th, 1856; confessed the Savior and was buried with him by baptism November 30th, 1881; was married December 17th, 1882. He left a good Christian wife and many friends to mourn their loss. Bro. Langford was a kind husband, and an humble Christian, but he is gone.

"Gone to the Spirit's rest,
Freed from every care;
Safe on Jesus' breast,
And with him bliss to share."

W. D. STEPHENSON.

NOTES FROM ASSOCIATIONS.

The following is the letter that should have appeared last week and preceded our answer:

HENDERSON, Sept. 11, 1883.

ELD. J. R. GRAVES—*Dear Sir:* In view of the fact that you have repeatedly boasted that Christian (Campbellite, as you call them) preachers were afraid to meet you in public debate; (!) and from the fact that one of your members stated to me that "our preachers were not able to meet you, and that you had backed down Talbot Fanning," (!) we accept the banter and submit the following propositions:—

1. The churches planted by Christ and his apostles were Baptist churches. Graves affirms.

2. The church with which I —— stand identified, known by my brethren as the Christian church, is the church founded by Christ and the apostles. Christian preacher will affirm.

3. In the conviction and conversion of the sinner, and the sanctification of the saint, the Holy Spirit exerts a power above, beyond, and distinct from any he exerts through the truth as contained in sacred Scriptures, or the teachings of Christians which are in accordance with them. Graves affirms.

4. Baptism is for remission of the past sins of the *penitent believer*. Christian preacher affirms.

5. Membership in a Baptist church is the divinely appointed pre-requisite to the Lord's Supper. Graves affirms.

6. Man in an unconverted state is totally depraved. Graves affirms.

We submit the above proposition as fairly stating the differences between Disciples and Baptists. We propose to bring a man fully endorsed by the Christian church. As you have done the boasting time and again, we will bring a man of *our own* (not your) selection. We bring one endorsed by us from New York to San Francisco, from Lake Superior to the Gulf of Mexico, and wherever our people are found. You need not leave Henderson, for we will telegraph for him and get him as soon as the train can bring him. If you have appointments that need attention, send some of your brethren in your stead. I propose Henderson as the place of debate, and other preliminaries can be fixed, as soon as propositions are agreed upon.

Faithfully yours, A. B. MORRIS, M. D.

P. S.—I have been selected by the Elders of the Christian church here to arrange propositions with you. A. B. M.

We answer it as follows:

TO THE ELDERS OF THE DISCIPLES' CHURCH—*Gentlemen:* Should you see fit to address me a respectful communication I will give it a respectful consideration. Respectfully,

J. R. GRAVES.

We do not think any one will say that this is a respectful communication. We do not think it was intended to be respectful; but so grossly disrespectful that we would be bound in self-respect, to decline to notice it, that these Elders might publish to the world that they challenged us to a fair discussion and we had ignominiously "backed out" and left the town, and thus virtually confessed that we regarded Baptist principles indefensible and the doctrines of Campbellism impregnable. The communication states as *facts* what is not true and what the writer himself and his Elders *did not and could not know to be true;* for we have never boasted that Campbellite preachers were afraid to meet us in public debate. We have for years believed that there were scores of them in Tennessee, and hundreds elsewhere, both willing and anxious to debate with us for the sake of the personal notoriety that it would give them. But should we meet and exterminate the last one of this class Campbellism would receive no permanent detriment. We have never in our life challenged or "bantered" a Campbellite preacher of any grade. We are not a professional polemic. We have always had something else to do besides going about bantering Campbellite preachers to dispute with us. But we have repeatedly been challenged the past thirty years as above and with about the same amount of courtesy; and our reply has been, When Campbellites wish a public discussion with us, let them bring forward a representative man, as was Moses E. Lard, Benjamin Franklin and Pres't. Fanning in their day, endorsed by Alexander Campbell, the founder of the sect, as exponents of his system, and as Mr. McGarvey, of Lexington, and Mr. Errett, of the *Standard*, are at this time; and we have ever made it a condition to a public discussion with them that it should be correctly reported, and the report endorsed by both parties and published; and this is the position we still occupy.

But look at the above communication. Mr. Morris, M. D., on behalf of the Elders of the Disciples at Henderson, challenges us to debate *with any man they may see fit to select*—he drafts the propositions, and fixes the time and place, without regard to our existing engagements or convenience—for we are required to remain in Henderson until they can find their man, whether it be one week or one month, or consulting the wishes of the Baptists of Henderson, and the contributions of a thousand dollars in the shape of board and lodgings for 500 or 600 people one or two weeks, and another thousand towards the expense of reporting and publishing such a discussion! Was ever greater impudence and presumption manifested by even Campbellites before! We say that it is our conviction that the whole thing was concocted by Mr. "A. B. Morris, M. D.," to neutralize the effect of the *gospel* preached in Henderson during the Association, and we forbear to characterize this communication in language its spirit deserves.—*Tennessee Baptist, Sept.* 28.

HENDERSON, TENN., Oct. 16, 1883.

ELD. J. R. GRAVES—*Dear Sir:* The "Tennessee Baptist," of Sept. 28th, fell into my hands a few days ago. I find there my letter to you with your reply.

Your feelings seem to be very tender indeed! You *Grave*-ly (!) tell us that the communication is disrespectful! Yet in the very same sentence *you* are so *disrespectful* as to use the opprobrious epithet "Campbellism." You are the last man ever to say anything about disrespectful communications, since your sermons and newspaper articles abound in impudent denunciations of "Campbellites" or "Campbellism."

My communication of Sept. 11th was intended in all due respect, and was so considered by the Elders who endorsed it,—by some of the best citizens of this locality.

You deny having boasted. Since you do so, we have no disposition to press the case. It might, as you suggest, give some of our preachers a little "notoriety" to debate with you, but not much fame. I had supposed from the way you combat other religious positions, that you were a well-skilled and professional "polemic." But in this I am mistaken!

In my article of Sept 11, we proposed to select a man who was endorsed "wherever our people are found."

The man we have selected is a gentleman, scholar and author, and stands with such men as Lard, Franklin, Fanning, Errett and McGarvey.

The boarding and lodging five or six hundred people, is something that does not fall to your lot. Henderson has numerous hotels—boarding houses—people who desired to attend the debate could get board at cheap rates. As far as your waiting in Henderson is concerned, it need not have been long. We could have secured our man in twenty-four hours to meet you.

When you give it as your "conviction" that "the whole thing was concocted" by me, "to neutralize the effect of the gospel preached (!!!) in Henderson during the Association," you state as "*facts* what is not true," and what J. R. Graves, LL. D., "*did not and could not know to be true.*"

It is truly a great blessing that your "*forbearance*" is so great! What a disaster it would be to "characterize" my communication in "language its spirit deserves!" Your article in reply breathes such a pure and gentle spirit, that one would think your spirit had been soaring in Elysian fields, or had eaten of the golden fruit in the garden of Hesperides.

Alexander Campbell never claimed to have founded a sect. He was one of the many who attempted a restoration of primitive apostolic teaching and practice. He, with others tried, and did reform great numbers belonging to the Baptist *sect.*

Now, sir, to make long matters short, we accept your challenge couched in the following words: to "bring forward a representative man as was Moses E. Lard, Benjamin Franklin, Pres't Fanning, in their day," etc., to share the expense of having it "correctly reported, and the report endorsed by both parties—published."

Now, our representative man is Eld. John S. Sweeney, of Paris, Ky. He authorizes me to state that he accepts your challenge, and will debate the *two* following propositions, and share the expense of reporting and publishing the discussion:

1. The religious position, teaching, and practice of the Disciples are Scriptural.

2. The religious position, teaching, and practice of the Baptists are Scriptural. J. R. Graves affirms.

To these propositions, no man, either Disciple or Baptist, can object. The matter is before you, and with you. You and Bro. Sweeney can fix the *time and place* that suits you best. An early day for the debate is desired.

If these propositions do not suit you, perhaps Bro. Sweeney will favor you with more specific ones.

I have now nothing more to do with the matter. It is now with Bro. Sweeney that you have to do, and with him you can confer. My prediction is that no amount of coaxing, or money, will induce you to meet Bro. John Sweeney in debate. Time, however, will decide the affair.

Faithfully yours, A. B. MORRIS.
Henderson, Ky.

THE COMPLETE GOSPEL.—The gospel is the completion and consummation of all that preceded. Christ came to fulfill as the flower fulfills the plant. In testifying to it, the secrets of the heart are made manifest. It "became" God to be merciful and gracious. It is God-like to set the example and appoint the motive of love. The truth fortifies in temptation, upholds in trial, gives solace in sorrow; we have content and hope as we trust. A document once held up in a law court to the light showed a water-date proving its falsity, for the paper had not been made at the time when it purported to be a legal instrument. There are many signs of false doctrine. The subtlety of man is evident. Does it answer to the test, "My thoughts are not as your thoughts?" Will it avail for all times? Is there a "divinity mighty within it that waxes not old?" Compare it with false religions, and the doctrine of Christ will bear all examination, and come forth verified from every fiery trial.—*G. McMichael.*

In a sermon on the feeding of the five thousand by our Lord, a minister lately spoke of the lad who brought the barley loaves and the woman who made them. Little did she think as she pounded the grain, and mixed the dough, and tempered the heat of the oven, that her loaves were to feed the gathered companies, who sat down in orderly ranks on the green grass, and were refreshed by a meal presided over by Christ. As little do we know whereunto one small act of ours may grow. The obscure agents in this world are often stronger than those who are seen.—*Intelligencer.*

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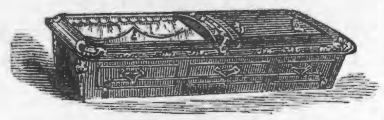

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60 Beaver Dolmans, plush trimmed, at $5.00.

31 Diagonal Dolmans, (all wool,) trimmed in fur, at $7.50.

26 Diagonal Dolmans, beautifully trimmed in Astrican or fur, at $8.50 and $9.50.

25 Heavy English Cloth Dolmans, extra long and most elegantly trimmed, at $10 and $12.

25 Ottoman Silk Dolmans, trimmed in fur, at $16.50 to $22 00.

85 Fancy Cloth Jackets, in light or dark colors, a good, durable, every-day garment, at $5.00.

60 Jackets, Paletots, and Ulsters, at from $6.00 to $18.00.

15 Fur-lined Ottoman Silk Circulars at from $18.00 to $26.00.

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KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

R. MOFFETT'S REPORT.

The report of R. Moffett, Cor. Secretary of the General Convention, furnishes some interesting reading. The secretary apologizes in the beginning of his report for its figures as contrasted with those of last year by saying that certain things are not included which were inserted in the former report. In reading his report to the Convention, the secretary paused to remark parenthetically *that he had left out the padding which it had been thought necessary to insert in former reports.* This remark reflects rather severely on the former secretaries, Munnell and Green. These society men are continually talking about "educating the people up to the point" of doing this, that, and the other thing in the way of supporting their institutions; and when they have thus talked in my hearing I have often hoped that they would educate their secretaries *down* to reporting their work *without padding*; and it seems they are developing downwards in that direction. The present secretary is undoubtedly a great improvement over any they have had recently. I give his figures. He says:

"We present the following summary of receipts and disbursements, viz.:

In the treasury at beginning of year for missionary purposes	$ 284.81
Collections from individuals	2,133.00
Collections from churches	1,005.11
Collections from Sunday-schools	57.45
Collections from county and district meetings	91.74
Collections from State societies	589.18
Collections from ladies' societies	20.00
Collections from interest on invested funds	30.44
Collections by missionaries in their fields of labor	1,882.53
Total	$6,044.26

We have disbursed as follows:

For services and expenses of F. M. Green, Sec.	$ 103.00	
For services and expenses of missionaries	3,495.23	
For services and expenses of R. Moffett, Cor. Sec'y	911.50	
For printing, postage, travel and agencies, etc.	662.33	
For debts	275.95	
To F. C. M. Society	100.15	
Transferred to Washington House Fund	121.29	5,669.45
Balance in treasury		374.81
Total		$6,044.26

By examining these figures it will be seen that $5,759 were received into the treasury from all sources during the year; that $284 were on hand at the beginning; and that out of this $6,044 only $3,495 went to the missionaries. That is, of all the money that came into the hands of R. Moffett for the use of the society, a little over half of it went to the preachers who are in the field doing the work. It takes no little to grease the machine. Now bear in mind that it costs not less than $5,000 to hold a convention, at a very low estimate, and we have this "grand and glorious" General Convention, that the president said is the best organization on earth, expending $7,175 in order to furnish to the men who do the preaching $3,495. This is the glorious society that we cannot get along without! And those who lift their voices against its folly, are called grumblers and complainers. I hope they will not write me down in that category, for I am in a very good humor when I consider these figures. If they continue to show up their failures by giving correct, tabulated statements of their financial matters, those who are really anxious to expend their means where it will do the most good for the Master's cause will soon learn that it is folly to give their money to the General Convention. $3,495 is what the society has expended for preaching the gospel to the destitute during this last year; to the two secretaries Green and Moffett the sum of $1,024 was given; for printing, postage, etc., $662 were expended; that is, about half as much money went to the secretaries for their services and for printing, postage, traveling expenses, etc., as went to the men who did the work of preaching.

Suppose the church at Forest Grove should engage me to raise funds among them for evangelistic work: *suppose* that I should raise $6,000 at an expense to the church of $5,000: suppose I should retain $2,500 for my services and expenses and that only $3,495 of it should go to the evangelists: would not the church consider that she had done some rather poor work in managing her financial matters? $11,000 expended for missionary work and only $3,495 reach the evangelists! Well, that is about what the General Convention does. They expend not less than $5,000 in holding the Convention; they raise about $6,000; and $3,495 reach the workmen. How does it happen that that which would be considered the most consummate folly in a congregation, or an individual member, is the height of wisdom in the General Convention?

Remember the tremendous puffing and blowing that was done over the Convention at Lexington last year. Isaac Errett called attention to the fact that only such pitiful sums as five or six thousand dollars per annum had been raised in the past; but now something better was expected. And something better was attained, they thought, for never did I hear such cackling over any convention; but when the year's work is summed up, it is the same old sum—something less than $6,000.

Were it not for the facts that these conventions give editors and authors opportunities to advertise and circulate their books and papers, and ambitious and aspiring men chances to bring themselves to the front, and pleasure seekers opportunities for fun and frolic, they would speedily be disbanded as among the most absurd methods ever thought of for raising money. There are among the disciples hundreds of churches each one of which can and ought to do more than the General Convention does in sustaining evangelists. It will not do to say they cannot do it, for if their members were to give the one half as much as did the Jews—the twentieth instead of the tenth—they would do it. They can do it, and they ought to do it.

SUNDRIES.

The organ was used "to assist the worship" at the Missouri Convention, and so at the one in Illinois. The General Convention has not yet educated its supporters up to that point. A few old fogies like F. G. Allen and J. W. McGarvey stand in the way.

The *Christian-Evangelist* is in harmony with Bro. Munnell in desiring to consolidate and compact matters somewhat more than they are at present It says:

"The world's great generals, who have led mighty armies to battle and to victory, have built their success and fame, not less on their close attention to the details of the army than on their military genius. They never forgot that their armies were made up of divisions, and these of brigades, and these, in turn, of regiments, and that underneath all these was the company, without the training and discipline of which, regiment, brigade, division, army corps, all failed, and the battle too."

The editor is talking about co-operative work and the missionary conventions. He gives us to understand that the church is the company. I suppose that the county board is the regiment, the district board the brigade, the State board the division, and the General Convention the army, with the general evangelist as commander-in-chief over the brigadiers, colonels, etc. "Why not adopt the Discipline at once?" whispered a preacher to me at the Convention, while Bro. Munnell was presenting his theory of consolidation. His report (Munnell's) was received after being immaterially modified.

An editor of the *Evangelist*, B. W. Johnson, I suppose, in reply to a Kansas correspondent, intimates that Benjamin Franklin favored the missionary societies, *and that he never changed about them.* Now he knows well enough that Franklin, after having worked with these societies for years, became satisfied that they were inexpedient and wrong; moreover this editor knows that he forsook them and opposed them for the remainder of his life. It is unfair and unmanly to try to bring the influence of his great name to the support of these things that he died fighting against.

The following extract is from a letter written to me by a young preacher, one of my children in the gospel, who did some very efficient work in Alabama last summer. He says:

"It is my desire to labor for the Master in Alabama when I leave school. They need the work so much that I felt very much like staying when I was there last summer. I was talking to a preacher, a few days ago, about the good opening in Alabama for doing good. He said, 'That's not a good place to work.' I then asked him why it is not a good place to do good. 'Well,' he said, 'you might do a great deal of good there, but you won't get much for it.' I fear that there are many just such preachers; they love money more than they do the cause."

Is it not a shame that those who are too mercenary to go into these destitute fields themselves will not refrain from discouraging others who are disposed to go? Any young man who is willing to work with all his heart for the Master, and who can make up his mind to be content with "food and raiment," can go into Alabama, or anywhere else that duty may call him, without the slightest fear. The brethren are eager to receive such men. In proportion to their numbers and ability, so far as my experience goes, they will do more, by very much, for the support of the church in the South than in Kentucky.

It is quite common to hear those who favor these human missionary societies speak of their opponents as stingy drones—as being too penurious to give, and too indifferent to the Lord's cause to work for it. My observation has led me to a very different conclusion. By far the most liberal men, and by far the best workers, that I have ever met, are among those who believe in the sufficiency of the churches of God as societies for spreading the gospel; and who, therefore, oppose all other societies that are organized for carrying out that work.

I have never heard one of these society men say that their institutions are built up to comfort and quiet the consciences of their members in culpable penuriousness; but such is the fact; so at least it seems to me.

These advocates of the human societies will agree that if the churches would do their duty, would give even as much as a tenth, the work could be done by them much better than it is now done; but as these churches do not perform their duty, they endeavor to combine many together to do what one should do.

My recollection is that the meeting-house of the Central church, Cincinnati, in which the convention was held, cost $140,000; and its organ cost 8,000. Now, were that church to give six per cent. of the value of its meeting-house for evangelizing, it would give $8,880 per year; which would be nearly $3,000 more than the en-

tire General Christian Missionary Convention expended last year for all missionary purposes; it would be considerably more than twice as much as the General Convention paid to its missionaries. These people should be very modest in talking about other folks being covetous good-for-naughts.

Some have had trouble in deciding where my department ends. For the benefit of such I will hereafter end it thus—

END OF KENTUCKY DEPARTMENT.

ITEMS, PERSONALS, ETC.

The Cincinnati Conference! "*We*" are becoming a great people!

Prepare for Bishops, Presiding Elders, and circuit riders.

Our former business manager, Horace G. Lipscomb, is quite sick with malarial fever.

Bro. Leonard Wilson has removed from Huntsville, Ala., to Waco, Madison County, Ky.

Dr. J. B. McFerrin has been critically ill, though his condition at this time has somewhat improved.

E. G. S. has returned from Alabama, and is in good health. He preached for the Church Street congregation Sunday night.

John Burns, St. Louis, sends us a copy of "Missouri Christian Lectures," bound in cloth, 204 pages, price one dollar.

Bro. Wm. Hall, a prominent man of Sumner County, Tenn., and beloved by all, died at his home near Gallatin last week.

Bro. W. W. Carter, of Madison, Ind., is holding a meeting at Fayetteville, Tenn. It is probable he will spend the winter in this State.

From Christian Publishing Company, St. Louis, the Christian Sunday School Hymnal. Hope to give further notice hereafter.

In a private note, Bro. Jno. T. Poe says: "God bless Bro. Harding. He has enlarged and greatly strengthened my faith and trust."

For the benefit of some of his friends in Tennessee, we state that the address of Bro. N. B. Gibbons is Ennis, Ellis County, Texas.

Bro. R. B. Neal's ill health continues, we are sorry to say. He has resigned the charge of the Portland Avenue church, Louisville, Ky.

Lewis Cohen, a Jew, has been exempted from serving on a jury, in London, because he claimed to be a lineal descendant of Aaron, the high priest.

Bro. W. C. Hafley, publisher of the *Musical Review*, Athens, Tenn., and agent for pianos and musical instruments generally, gave us a call on his return from Louisville and Cincinnati.

Died, Sunday evening, October 28th, 1883, after a long and painful illness, sister Fannie Moore, wife of Frank Anderson, at their residence in East Nashville. She lived a pure and consistent woman, and died in the Christian's hope, leaving a husband and four young children to mourn their loss.

"Church here excluded five yesterday—Lord's day—a real good move." So says the *Apostolic Times*. If such appeared oftener in our papers, it would be of more benefit than the constant stream of additions reported. Pruning is as imperative as planting.

It was our great pleasure to meet, for the first time last week, with Bro. R. W. Locke, of Yorkville, Tenn. He has long been a solid friend of the ADVOCATE, and one of the best agents we have ever had. His health has improved a little of late, by a residence of several weeks at Spencer, Tenn.

Go to, now, ye miserable anti-Missionary Conventionists! Weep and howl for the ostracism (and hatred) that cometh upon you. What doth it matter that Christ said, "Blessed are ye when men shall revile you and persecute you?" and "woe unto you when all men shall speak well of you?"

A church quarrel that is so violent as to lead to the tarring and feathering of the organ of the church must be a pretty sharp dispute among the members; and yet this is just what has recently happened in a New Jersey village. Such a mode of expressing angry feeling certainly has the merit of novelty. The organ undoubtedly went through the ordeal with all becoming patience.—*Independent.*

We learn from Bro. R. B. Trimble, formerly of Tennessee, but now of Marion, Ill., that he has contracted for the sale of his home in Kentucky, and expects to be foot-loose next year, to evangelize anywhere the cause may demand his services. If any of our Tennessee brethren, or elsewhere, wish to correspond with him on the subject, they can address him for the present, at Marion, Illinois. All who know him know he has been for many years an earnest and successful evangelist. We hope he will be kept busy in the field.

E. G. S.

FROM NOW TO THE END OF 1884 FOR ONLY $2.00.

As an inducement to persons to subscribe, and for the sake of getting in new subscribers as early as possible, we send the ADVOCATE from the arrival of the names until the

END OF NEXT YEAR

for two dollars. And beginning with No. 43, we will issue an extra number, so as to accommodate all that may send in early, with the numbers from that time to end of this year. Brethren, please show this proposition to others, and we are sure that very many will avail themselves of this offer if it is presented to them. The ADVOCATE has a larger list of subscribers now than ever before, but we are anxious that many more shall read it. We are striving to make it worthy of a large circulation, and we hope our brethren still, as they have done in the past, will aid us in sending the ADVOCATE into many more homes, that other hearts may be cheered and benefitted through its pages.

EDITORS.

THINGS TO THINK.—Great things are not accomplished by idle dreams, but by years of patient study.

They that do nothing are in the readiest way to do that which is worse than nothing.

Be happy if you can, but do not despise those who are otherwise, for you know not their troubles.

Every person has two educations—one which he receives from others and one more important which he gives himself.

It many times falls out that we deem ourselves much deceived by others because we first deceived ourselves. He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause.

If you are going to do a good thing, do it now; if you are going to do a mean thing, wait till tomorrow.—*Ex.*

Homes are like harps, of which one is finely carved and bright with gilding, but ill-tuned, and jarring to the air with its discords; while another is old and plain and worn, but from its chords float strains that are a feast of music.

Dr. Holmes calls good breeding "surface Christianity." So it is. Like the red of the cheeks, it may be put on from the outside, or it may be the result of internal health.—*Golden Censer.*

General News.

Twelve hundred pounds of dynamite exploded at Brooks Tunnel, on the B. &. O. road, in Pennsylvania. Five men were killed. Buildings for fifteen miles around were shaken by the explosion, and window-glass was broken seven miles distant.——A fatal explosion of powder occurred in a squib factory at Kingston, Penn., last week. There were three loud reports in quick succession, which shook the ground for many acres, and broke every window within a radius of 300 yards. The people hastened from all sides to the spot, where a terrible spectacle presented itself. The force of the explosion had blown off the roof of the building and destroyed one side, and the whole structure was in flames. Seven persons were found to be fatally injured; and two of the number have since died.——It is estimated that 4,000,000 postal-notes, representing a money value of $10,000,000, will be used during this year.——Seregant Jasper, the hero who figures in Revolutionary annals, is to have a monument at Savannah. Of the $10,000 required for the work $6,887 have been subscribed.——Commissioner Dudley has recommended the suspension of fifteen firms for dishonest practices as pension claim agents. It is the intention of the Government to expose and punish the entire gang who have so long fatted by swindling pensioners and claimants for pensions.——Jacob Sanger, of Grant county, Mo., while riding a mule by night, became entangled in a telegraph wire which had sagged nearly to the ground, and was thrown by the mule and injured. He sued the telegraph company for damages, and has obtained a verdict for $6,000.——The discovery of indications of good anthracite coal in the Tuscarawas Valley has caused many men to journey to that region for the purpose of prospecting. Ten thousand dollars has been offered for the right to mine on one tract of 747 acres.——Among the cases recently docketed in the United States Supreme Court is that of the City of New Orleans *vs.* Myra Clark Gaines. The record in the case is the largest ever submitted to the Supreme Court, or probably any other court. It is bound in one immense volume, which contains 3,200,000 words. It takes two men to open and shut the book.——Wm. Eaton, a compositor in the office of the Danville (Vt.) *Star*, is in his eighty-fourth year. Until a few days ago, when he was confined to his house with illness, he had worked for nearly seventy-six years at the case, losing hardly a day's work.

FOREIGN.—The cholera epidemic has re-appeared in Egypt and revived the panic among the people. The deaths in Alexandria are averaging from eight to ten daily, the fatal cases being chiefly among Europeans. Cases of cholera are reported from the interior of Egypt, as well as Alexandria.——The Secretary of the Steamship Owners' Association has written a letter to Earl Granville, the British Foreign Secretary, urging that fresh action be taken, with the concurrence of the association, looking to the cutting of a second canal across the Isthmus of Suez.——The river Salembria, in Thessaly, has overflowed its banks, causing widespread devastation.——The Egyptians have defeated El Mahdi, the False Prophet.——Mayne Reid, the novelist, is dead.——It is said that the Princess Louise is a good laundress, seamstress, dressmaker, housekeeper, cook, and confectioner, as well as artist, musician, and composer of music and is thus well qualified to earn her own living.

LOOK OUT FOR THE VOICE.—You often hear girls and boys say words when they are vexed that sound as if made up of a snarl, a whine, and a bark. Such a voice often expresses more than the heart feels. Often, even in mirth, one gets a voice or tone that is sharp, and it sticks to him through life. Such persons get a sharp voice for home use, and keep their best voice for those they meet elsewhere. I would say to all boys and girls, "Use your guest voice at home." Watch it day by day, as a pearl of great price, for it will be worth more to you than the best pearl in the sea. A kind voice is a lark's song to a heart and home. Train it to sweet tones now and it will keep in tune through life.—*Child's Guide.*

Home Reading.

The Shower-Song.

It is said that in African forests,
Where is many a song-bird's bower,
Every note is hushed into silence
At the sultry noon-tide hour;
Should the shower-cloud darken the sunlight,
And the rain begin to fall,
Then the solitudes echo with music
From the songsters one and all.

There is many a soul that is voiceless
With praise to its Maker and Friend
When the glare of prosperity's noonday
On its pathway doth fully descend;
But the darkened sky and tempest
Call forth a melodious song,—
Sweet strains that responses awaken
From the hosts of the angel throng.

God sendeth the storm and the sunshine;
On His creatures alike they fall;
Who bask in the sunbeams, be thankful,
Remembering the Giver of all.
Should thy sky e'er be somber and threat'ning,
Or the storm beat wildly and long,
Like the birds in the African forests,
Let earth's solitudes echo thy song.

—*Selected.*

A GALLANT BOY.

In a quiet corner, a little back from the road, four boys sat making masks out of large leaves. Two round holes for the eyes, a long slit for the mouth, and another hole right in the middle for the nose to come through; it seemed easy enough, but it was provoking that the leaves would split and tear so, the minute a person tried to put them on! At last they were done, however, and the boys went marching up and down, and wished that some one would come by, so that they could try the effect of their masquerading.

"Oh, Willy," said Dick Davis, the eldest boy, suddenly, "I tell you what let's do. Let us be robbers, for there come May and Kitty Marston with something in a basket, and they're such mean girls—they wouldn't give me one of their rose-buds yesterday when I wanted it—not even one!"—"Yes, they watch that old rose-bush as if it grew diamonds," echoed Willy, who was Dick's brother, and never much behind him when mischief was afoot.—"They won't know us at all, and Kitty will be frightened out of her senses," said Jack Rogers, delightedly, but they all lowered their voices as Archie Atwood, who had been at a little distance, turned and came towards them. "He'll say no, you may be sure," whispered Jack, "for he is always so slow and poky. Arch, we're going to have lots of fun with our masks—you'll join?"—"Yes, what is it?" said Archie, taking off his mask to get some air.—"Oh, there is no time to tell you now. Quick, fellows! Hide in these bushes," cried Jack, and the four popped down out of sight.—"You won't be a tell-tale, Arch, I hope," whispered Dick; "if you don't want to help us, you must just keep still," and the other answered, in surprise, "I'll not tell you, but——"—"Hush—sh!" said the three all at once, and just then down the road trotted little six-year-old Kitty Marston, while her sister, who was five years older, walked along more quietly, with a basket on her arm.

At sight of the three boys in green masks, rushing out from the bushes, howling and shouting, poor little Kitty was indeed nearly "frightened out of her senses," and she ran away as fast as she could go, Jack after her in high glee.

The other boys put themselves in front of May, and ordered her to give them whatever was in her basket. "It's roses, and you musn't touch them, boys," she answered trembling, "they're for something very particular."—"If you don't choose to give them up, we'll take them," said Dick, fiercely, and at the same time he snatched at the handle of the basket, nearly pulling May over, and scattered the flowers on the ground.—"You rude, wicked boy!" she cried, "aren't you ashamed to spoil lovely roses, the first ones of this year?" While she was speaking, Willy cought her roughly by the shoulders, and Dick struck her arm away from the basket, and just at that moment he was tripped up and thrown to the ground backwards, and Willy was seized by his coat-collar and sent spinning round until his head whirled.

When the two "robbers" picked themselves up, they saw May sadly gathering up the bruised, spoiled roses, while Archie, the "slow and poky" boy, had thrown off his coat and doubled his fist as if expecting an attack. Willy and Dick did not feel like fighting, however, so they turned away after saying sullenly; "You said you'd join us, Arch Atwood; now I suppose you'll go and tell."—"No, I shan't tell," said Archie hotly, "but I'll never join with boys who are cowardly enough to strike a girl."

A little way down the road the robbers met their companion, and the three went home across lots in a very sulky mood. As they neared Dick and Willy's house, they began creeping along in the shadow of the fence, and were surprised to see their elder sister talking very excitedly at the gate with a neighbor. She said: "When Kitty Marston came running in, half out of breath, and saying that some big boys in masks had chased her and May, and stolen their roses, I did all I could to make her whisper, but she was too scared to mind me, and soon Mamma came in from the next room in a great fright, for Bessie had heard all, and was crying fit to break her heart. We could not make her stop, and I sent Kitty directly for the doctor. Oh, dear! I wish he would come."

Now, Bessie was Dick and Willy's little sister, the favorite of the whole village. Two months ago she hurt her eyes with a pair of scissors, and had worn a bandage over them ever since; and the doctor had said that if they were not taken great care of she would be blind the rest of her life. Above all she must not be allowed to cry, for tears would injure her eyes more than anything else. The boys knew all this, and their hearts sank as they listened to Fanny's words.

"But why did they care so much about the roses?" asked the neighbor—"Well, it was a great secret of the children's, Bessie's and the two little Marstons. Dr. Grey said Bess could go out without the bandage to-morrow morning, her eyes were so much better, and Miss Elton, the new teacher they are all so fond of, was going to stop here and take Bess to the school-house. It will be Miss Elton's birthday, and the three children were to give her these roses. May has been watching them for weeks, as they are the first this year, and very fine ones—poor Bess is so dreadfully disappointed."

Just then the doctor, with little Kitty, drove up, and he went into the house looking very serious. Fanny followed him, May and Archie arriving a few minutes after; and when every one else had gone in, the three boys looked at each other without speaking, then walked round to the back door. They found the kitchen quite empty, but in the sitting-room their grandmamma and Fanny were waiting anxiously to hear what the doctor would say. Papa and mamma were with him in Bessie's room. May and Archie stood near the doorway, the girl still carrying the basket of mangled roses on her arm. Little Kitty looked half-frightened at the sad faces around her, but no one spoke, only the tall old clock in the corner seemed to be saying. "Blind, Bess, blind, Bess," over and again. The three boys sat down at the kitchen window, and looked out into the garden, feeling very miserable, for they loved their little sister dearly. Bessie's pet kitten came and rubbed against their feet, and looked up, mewing because they did not notice it, while her big doll, sitting on the window-sill, stared at them persistently, as if he knew all that they had done. How slowly the minute-hand moved round, and how plainly the old clock spoke! It seemed strange that no one else understood what it was saying, for it looked straight at the guilty trio with its time-worn face, and kept repeating, "Your, fault, your, fault."

At last the doctor came into the room. Fanny smiled as he spoke to her, and grandmamma took off her spectacles and wiped her eyes. Then mamma came to get the roses that Bess wanted "to smell and feel," for, alas! that bandage must not come off for another week, at least. She had waited so patiently, though so lovingly, for the day when she could go out and see the sunshine and flowers and all her playmates again—poor little Bess!

Pretty soon Dr. Grey came and talked to the other children. "If there is any one in the world I despise, it is a coward," he began, "and I have just heard that some boys stopped a little girl in the road not very far from here, and went so far as to strike her because she tried to save her roses. She is not sure who they were, as they were masked—being ashamed to show their faces." May and Archie looked up at the doctor without speaking, and the other three boys looked at the floor and wished they could go through it into the cellar. "I should so enjoy thrashing those mean, cowardly fellows," continued Dr. Grey, "that I will gladly give a dollar bill to any one who tells me their names." No one answered. "This money," said the doctor, taking it out of his pocket, "will buy a fine album and fifty foreign postage stamps at the shop next the post-office." Archie had long wanted an album, but had not enough money to buy one. The other boys knew that and trembled. But Archie had promised not to tell. The doctor waited a minute, and then, as, no one spoke, he got up, but when he reached the doorway, turned round, asking: "Well, does any one know the name of the boy who took the little girl's part?"

"Archie Atwood! It was Archie!" broke in May, joyfully, and a few minutes afterwards the surprised and happy boy was seated at the doctors's side, driving merrily along to the shop next the post-office.

"We'll never, never be robbers again," said the other three. Let us hope that they kept their word.—*American Agriculturist.*

THE MIDGET SHEEP.

The very smallest of all kinds of sheep is the tiny Breton sheep. It is too small to be very profitable to raise; for, of course, it cannot have much wool, and as for eating, why, a hungry man could almost eat a whole one at a meal. It is so small when full-grown that it can hide behind a good-sized bucket. It takes its name from the particular part of France where it is most raised. But if not a profitable sheep, it is a dear little creature for a pet, for it is very gentle and loving, and, because it is so small, is not such a nuisance about the house as was the celebrated lamb which belonged to a little girl named Mary. It would need to be a very large little girl—a giant girl, indeed—who could take an ordinary sheep in her lap and cuddle it there; but any little girl could find room in her lap for a Breton sheep quite as easily as for one of those very ugly little dogs called by the ugly name of pug. One of this little creature's peculiarities is its extreme sympathy with the feelings of its human friends, when it has been brought up as a pet in the house, and has learned to distinguish between happiness and unhappiness. If any person whom it likes a great deal is very much pleased about anything, and shows it by laughing, the little sheep will frisk about with every sign of joy; but if, on the contrary, the person sheds tears, the sympathetic friend will evince its sorrow in an equally unmistakable way. A kind word and a loving caress will also fill it with happiness, while a cross word or harsh gesture will cause it evident distress.—*John R. Coryell, in St. Nicholas for October.*

THE SIZE OF ALASKA.—Although Sitka and Alaska are almost synonymous with north pole to average minds in the temperate zone, a comparison of maps shows that Sitka and St. Petersburg, Russia, are in the same latitude, and the mouth of Chilcat River, the most northerly point we visited, is on a line with the south coast of Greenland. The extent of this northwest territory and vast distances between points are more than bewildering. Alaska itself is equal in area to all of the United States east of the Mississippi River. Counting the Aleutian chain, the Pirbyloff group, and the 1,100 islands of the Alexander archipelago, the total area of the Alaska island is 31,265 square miles. The island of Attu, the last of the Aleutian chain, is as far west of San Francisco as Bangor, Maine, is east of it, and the indented coast-line of Alaska, measuring 25,000 miles, is even greater than the whole coast-line of the Atlantic and Pacific shores of the United States put together.—*Cor. St. Louis Globe-Democrat.*

God's will is not only free from every fault, but is the highest standard of perfection,—even the law of laws, the only name for the highest justice.—*Calvin.*

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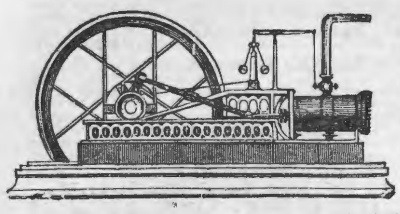
IRON FOUNDERS AND MACHINISTS.



Shafting, Hangers, Pulleys, Gearing, Jail Work, Well Tools, Mill Picks, Bolts and Washers, Fencing, Columns, I Beams, Channel Bars, Box Girders, Doors, Sash Weights, Grate Bars, Window Guards, Grating, Vault Lights.

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Miscellaneous.

He that hath a satirical vein, as he maketh others afraid of his wit, so he had need to be afraid of others' memory.

Dr BULL'S
COUGH
SYRUP
For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Croup, Influenza, Asthma, Whooping Cough, Incipient Consumption and for the relief of consumptive persons in advanced stages of the Disease. For Sale by all Druggists.—Price, 25 Cents.

Doing a good thing, and then feeling big over it, is a little girl's definition of the spirit of the Pharisee.

Greatest Discover y Since 1492.

For coughs, colds, sore throat, bronchitis, laryngitis, and consumption in early stages, nothing equals Dr. Pierce's "Golden Medical Discovery." It is also a great blood-purifier and strength restorer or tonic, and for liver complaint and costive conditions of the bowels it has no equal. Sold by druggists.

Simplicity of manner is the last attainment. Men are very long afraid of being natural, from the dread of being taken for ordinary.

Sheboygan, Wis.—Dr. S. B. Myers says: "I recommend Brown's Iron Bitters for general debility, loss of appetite and want of strength."

We let our blessings grow moldy and then call them curses.

Josh Billings says: "Next to a clear conshience for solid comfort cums an old shu." He probably never suffered with a cough or cold, otherwise he would have referred to Dr. Bull's Cough Syrup as being a good thing to secure relief and comfort.

Do not wait for extraordinary opportunities for good actions, but make use of common situations. A long-continued walk is better than a short flight.—*Goethe.*

Irritations on the skin, tetter, pimples, etc., removed by Dr. Benson's Skin cure.

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.—*Spurgeon.*

What's Saved is Gained.

Workingmen will economize by employing Dr. Pierce's Medicines His "Pleasant Purgative Pellets" and 'Golden Medical Discovery" cleanse the blood and system thus preventing fevers and other serious diseases, and curing all scrofulous humors. Sold by druggists.

"There are people who live behind the hill," is an old German proverb, which means that there are other folks in the world beside yourself, although you may not see them.

A pure strengthening tonic, free from whiskey and alcohol, cures dyspepsia and similar diseases. It has never been eqalled. Brown's Iron Bitters.

Alphonse Daudet's new French novel is said to "treat of a subject never yet handled by a French novelist." We suspect it treats of morality.—*Norristown Herald.*

"Dr. Benson's Celery and Chamomile Pills cured me and my sister of nervous headache." Miss L M. Chamberlain, East Farfield, Ohio.

Charles Borseue, a Frenchman, claims to have invented the telephone as early as 1854; but it would seem that he had the good taste to conceal his rascality.

Young, middle-aged, or old men, suffering from nervous debility or kindred affections, should address, with two stamps, for large treatise, World's Dispensary Medical Association, Buffalo, N. Y.

Wadley, Ga.—Dr. H. L. Battle, Jr., says: "Brown's Iron Bitters are very popular in this section and give entire satisfaction."

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea, 36p, route, cost free.

Read This.

There are sick people everywhere. They have tried many remedies, and still they suffer. But there is hope for all these afflicted ones. Mrs. Dr. Augusta Smith, of Springfield, Mo., is restoring hundreds of these suffering ones to health and happiness. Her "New Process Treatment" is commended by all who have tried it. Many of the cures she has wrought are simply wonderful. She treats the sick at their homes by letter. Rich and poor apply to her. While to her as above, for information pamphlet, question list, etc. She will tell you how to get well. Write now.

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THE LIGHT RUNNING NEW HOME
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Singer Needles, per dozen.....15 cents
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Tuition,	Primary Dep'tm't, per S's'n,	$ 7 50	**Tuition,**	Commercial Dep'mt per S'n,	$20 00
"	Preparatory " "	15 00		Lessons instrumental Music from	$15 to $20
	Collegiate, " "	20 00	"	in Art Department from	2 50 to 10

The Fall Session of 1883, begins on the Last Monday in July.

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8 H. P.....	650.00	14 H. P.....	800.00
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A MALARIAL VICTIM.

The Trying Experience of a Prominent Minister in the Tropics and at the North.

TO THE EDITOR:

The following circumstances, drawn from my personal experience, are so important and really remarkable that I have felt called upon to make them public. Their truth can be amply verified:

In 1875 I moved from Canton, St. Lawrence county, N. Y., to Florida, which state I intended to make my future residence. I purchased a home on the banks of the St. John's river and settled down, as I thought, for life. The summer following the first winter I was conscious of most peculiar sensations which seemed to be the accompaniment of a change of climate. I felt a sinking at the pit of the stomach accompained by occasional dizziness and nausea. My head ached. My limbs pained me and I had a thirst for acids and my appetite was weak and uncertain. My digestion was impaired and my food did not assimilate. At first I imagined it was the effort of nature to become acclimated and so I thought little of it. But my troubles increased until I became restless and feverish and the physicians informed me I was suffering from malaria fever. This continued in spite of all the best physicians could do and I kept growing steadily worse. In the year 1880 my physician informed me a change of climate was absolutely necessary,—that I could not survive another summer in the south. I determined to return north, but not to the extreme portion, and so I took up my residence at Upper Sandusky in Central Ohio. The change did not work the desired cure and I again consulted physicians. I found they were unable to effect a permanent cure, and when the extreme warm weather of summer came on I grew so much worse that I gave up all hope. At that time I was suffering terribly. How badly, only those can appreciate who have conttacted malarial disease in tropical reigons. It seemed as if death would be a relief greater than any other blessing. But notwithstanding all this, I am happy to state that I am to-day a perfectly well and healthy man. How I came to recover so remarkably can be understood from the following card voluntarily published be me in the Sandusky, *O.*, *Republican*, entitled:

HONOR TO WHOM HONOR IS DUE.

EDITORS REPUBLICAN: During my recent visit to Upper Sandusky, so many inquiries were made relative to what medicine, or course of treatment had wrought such a marked change in my system, I feel it to be due to the proprietors and to the public to state that Warner's Safe Kidney and Liver Cure accomplished for me what other medicines and physicians had failed to do. The malarial poison which had worked its way so thoroughly through my system during my five years residence in Florida had brought me to the verge of the grave, and physicians had pronounced my case incurable; but that is not to be wondered at, as it was undoubtedly one of the worst on record. Hough Brothers, of your city, called my attention to the medicine referred to, and induced me to try a few bottles. So marked was the change after four weeks' trial that I continued its use, and now, after three months, the cure is complete. This is not written for the benefit of Warner & Co, but for the public, and especially for any person troubled with malarial or bilious attacks."

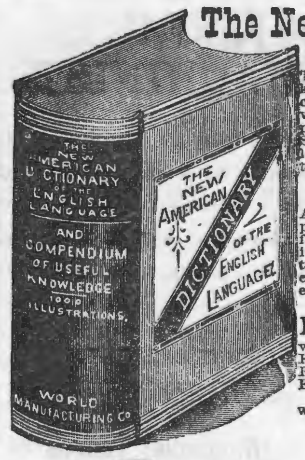
Such is the statement I made, without solicitation, after my recovery, and such I stand by at the present moment. I am convinced that Warner's Safe Cure is all it is claimed to be, and as such deserves the great favor it has received. A remedy which can cure the severest case of tropical malaria of five years' standing certainly cannot fail to cure those of minor malarial troubles which are so prevalent and yet so serious. ALFRED DAY.

Pastor Universalist Church,
Woodstock, O., May 10, 1883.

NASHVILLE MARKETS.

OFFICE GOSPEL ADVOCATE,
November 7, 1883.

COTTON.	
Good Ordinary	8¼
Low Middling	9⅛
Middling	9⅝
Good Middling	9⅞
COUNTRY PRODUCE.	
GINSENG	1 50 to 1 65
BEESWAX—Choice	3
DRIED FRUIT—Apples	4
Peaches, halves	4
" quarters	3½
TALLOW	7½
POTATOES—Irish, per bbl	75 to 1 25
PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1¾
FEATHERS—Choice	55 to 60
BUTTER	12½ to 17
CHICKENS—Hens	20
Young Chickens	01 to 12½
EGGS	14
HIDES—Dry Flint	15 to 16
Dry Salted	11 to 13
Green Salted	7½ to 8
WOOL—Tub Washed	32 to 34
Unwashed, Clothing and Combing	18 to 22
Unwashed Lamb's Wool	none.
Burry One-third less	
FLOUR AND GRAIN.	
FLOUR—Superfine	4 27
Extra	5 00
Choice Family	5 75
Fancy	6 25
Patent Process	6 64
BRAN—Loose Car loads, per ton	15 45
WHEAT—New	60 to 1 05
CORN—Sacked in Depot, white	54
New, from Wagon, shelled	64
" " " in ear	03
OATS—Sacked in Depot	47½
RYE—From wagon,	5
BARLEY—from wagon	50
HAY—Mixed	14 00
Prime Timothy	15 00
Choice "	15 50
LIVE STOCK.	
CATTLE—Best fat Steers, per 100 lb	4 25
Best Butchers	3 50
Ordinary thin Cattle	2 50 to 3 00
Sheep, Fat	2 50 to 2 75
" Stock	3 00 to 3 25
Lambs	3 75 to 4 00
Heavy Hogs	5 25
Light Hogs	4 00 to 5 00
PROVISIONS.	
BACON—Clear Rib Sides	11¾
Shoulders	8
LARD—Buckets	13½
Tierces	12⅝
HAMS—"C. C. C."	13 to 13½
COUNTRY MEAT—Shoulder	8
Clear Sides	10
Hams	11
Lard, from wagon	11½
BULK MEATS—Clear Rib Sides	10¾
Clear Sides	11¼
Shoulders	9½
WHOLESALE GROCERIES.	
SUGAR—New Orleans (kettle) per bbl	7¼ to 8
Yellow Clarified	8¾ to 9
White Clarified	9 to 9¼
Granulated	9¾ to 10
Crushed and powdered	10½
A Coffee	9¾ to 10
MOLASSES—New Orleans	45 to 58
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	8¾ to 9½
NAILS—10d	5 75
Horse shoes	4 00
SALT—Seven bushel barrels on cars	1 80
5½ bushel bbl	1 40
LEATHER—Oak Sole	35 to 40
Buffalo Slaughter	27 to 25
Hemlock	24 to 27
In Rough	20 to 24
SEEDS—Herd's Grass	1 00 to 25
Blue Grass	1 00 to 1 15
Timothy	2 25 to 2 50
Orchard Grass	1 40 to 1 20
TOBACCO.	
Common to good lugs	2 75 to 4 5
Low leaf	5 00 to 6 00
Common to medium leaf	6½ to 7¼
Good leaf	7 50 to 8 50
Fine leaf	
Clover	
German Millet, from wagon	
Hungarian and Missouri	



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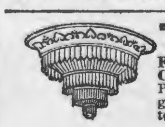

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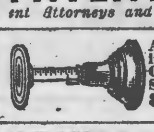

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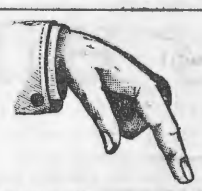

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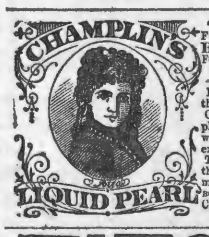

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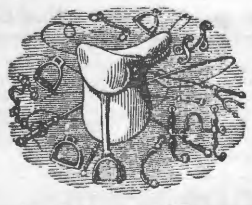

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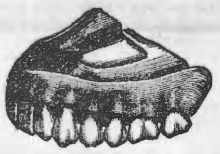

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EDITORS:

D. LIPSCOMB, E. G. SEWELL.

Now and Then.

Now golden rods their bloom display,
And deft archnes each fine day
Spin out the lengths of silken line,
Or subtly fill the web's design.

In ways where April violets
Escaped the tangles of moss nets,
The downy spheres of thistle sail
Before the soft October gale;
And gardens, that in June were fair
With roses rich and debonair,
Chrysanthemums with painted flowers
Make gay, throughout day's jaycinth hours.

No more hope whispers on the air
Of joys the summer hours will bear;
No more bright visions haunt the dreams
Of idlers by the wooded streams;
Nor does the throbbing heart of night
Beat with the same electric might,
As quickened in the young spring's prime
The flushing life of that sweet time;
And though across the heaven's bend
The shining stars forever tend,
And though from her far citadel
The golden moon asserts her spell,
We know ere long north winds will blow,
And that full soon will flakes of snow
Sink through the wintry atmosphere
And heap their crystal masses here.

—*Selected.*

ORGANIZATION.

Dear Bro. Lipscomb: Having failed in my efforts to get up a discussion, the particulars of which I need not now relate, I take the pen to write a brief article on the subject of church organization. The question is not how *a* church should be organized, neither is it how *the* church should be organized, but is there any evidence in the Scriptures that *the* church embracing all Christians was an organized institution? I freely confess this question has rested with great weight on my mind for some time, and it was partly on my own account, that I wished a discussion. I will say here that I neither desire nor intend controversy. Indeed I cannot engage in controversy, especially with Bro. Lipscomb, for Paul says, "Be not unequally yoked," therefore I cannot consent to pull against Bro. Lipscomb, unless he will make it equal by giving me the long end, which, knowing his devotion, to what he regards the truth, I have no reason to expect of him.

The two words church and kingdom, though used interchangibly, are not entirely synonymous. The word kingdom being applicable only to the whole, while the word church is applicable both to the whole, and to its several parts. Hence the word church is used both in the singular and plural number, while the word kingdom, as applied to the church, is always singular. Whenever then we speak of all the local churches as a unit, it is proper to call them a kingdom. But why so, unless there be some visible or organized relation between them? In the 17th chapter of John the Master prays for the unity of all who should believe on him through the word of the apostles, "*that the world might believe.*" Now since on this unity or oneness of all who believe, depends the salvation of the world, it is quite evident that this unity for which the Savior so earnestly prays, is a visible unity. For I cannot conceive how the unity of all who believe, could in any way, either promote or prevent the conversion of the world except it be visible. But in the absence of organization, how could it be visible? Organization then, it seems to me, is necessary to the existence of a kingdom, especially of a visible kingdom.

But let us look a little at the other side of this question. The kingdom established by our blessed Lord was an organized institutien, or it was not. If it was not it follows that its existence does not depend upon organization, for it is not an organized body. It follows also that disorganization cannot destroy it, for it is already in a disorganized state. Of whom then does the kingdom consist? We have already seen, in case it is not an organized institution, that its existence is not imperiled either by organization or disorganization. Who then are in it? Will you say all true Christians? True that is so on the above hypothesis. No matter what church a man joins, provided he be a Christian; for his citizenship in the kingdom of our Lord, does not depend on his joining himself to an organized body. He may join the Methodists, North or South, Presbyterians, Episcopalians, Baptists, any or all of these, and still be in the kingdom of Christ. This is precisely what all these people assume. They tell us that the unity of God's people is not destroyed by these organized denominations. But our brethren think they do destroy this unity, and thus practically assume that there is, or was, a general organization of the church or kingdom, which in theory they deny.

Now if there is or was no general assembly, (organization) then our brethren should quit berating these organizations, and those who join them, and on the contrary should acknowledge them brethren; or on the other hand take the ground that there are no Christians in them, and that when one joins them, though he were a Christian before, he by this act puts himself outside the kingdom of Christ. But do you still say all true Christians, and they alone, are in the kingdom? Then only one kind are in it. But our Lord said the kingdom of heaven is lik a net that was cast into the sea that gathered of every kind, which, when they drew to the shore, they gathered the good into vessels and cast the bad away. (See Matt. xiii: 49.) Now if only true Christians are in the kingdom, there is in it one kind only. But the Savior evidently teaches by this comparison that it was to contain both good and bad people. What then, let me ask, could embrace both good and bad people except an external, visible organization?

We will now turn to some passages that have a more direct bearing on this question. In Eph. ii: 15, Paul says: "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself one new man, so making peace." The word man here figuratively represents the church. But man is an organized being; each member of the body having been placed by the hand of Him who made it. Now if you separate any of these organs or members, to that extent the human body is disorganized. Now if the church was not an organized body, why should Paul make use of an organized figure to represent it? The apostle is here speaking of the whole body made up of Jew and Gentile, and in verse 29, says, "In whom the *whole building fitly framed together*, groweth into an holy temple in the Lord, etc." Now if we can find nothing else to which the apostle might have referred by the phrase, "fitly framed together," we may logically conclude that it was organization. In 1st Cor. 12th chapter, Paul uses the same figure to represent the church, and dwells somewhat in detail upon it. And in verse 12, says, "For as the body is one, and has many members, and all the members of that one body being many, are one body; so also is Christ," (or Christ's body the church.)

In this is fully set forth the idea that it takes a plurality of members to constitute a body. And from verse 14th to the 17th inclusive, the apostle mentions several of these,—the foot, the hand, the eye, the ear, etc., and shows their relation to, and dependence upon each other. In verse 19, he says, "If they were all one member, where were the body?" Evidently, the apostle means to say here, that if there were only one member, there would be no body. In applying this illustration to the church, the apostle says, verse 28: "God hath set some in the church, first apostles; secondarily, prophets; thirdly, teachers; after that miracles, then gifts of healing, helps, governments, diversities of tongues." God then is the author both of the human body and of Christ's body, the church; and in each "he hath set the members, every one of them as it hath pleased him." This arrangement of the members in each, their office, and functional power, show the inimitable and handy work of the divine architect; and is what we call organization. He is the author of both. Nothing short of divine wisdom, blended with omnipotent power, could have devised and executed work like this. Both are alike visible. To get the idea squarely before the mind of the reader, take the following simple illustration.

Suppose I assert in your presence that I see a man, and upon this you question me as follows, namely: Do you see his head? Answer, no. Do you see his foot? No. Do you see his eye, his ear, his nose? No, none of these. Now after asking the same questions with reference to each of the members of the human body, and receiving the same answer, if I were still to say that I see a man, would you not think me insane? Surely no sane man would say he could see a man, and at the same time say he could see no part of him. Now all our brethren teach that the church, like the human body, is visible. I will ask a brother then, can you see the church? He will say yes, I can see the church. Can you see the head of the church? No; Christ is the head of the church, and he is invisible. Can you see apostles? No. Can you see prophets? No. Can you see teachers? Yes, plenty of them. Any miracles? No. Any gifts of healing? No. Any helps and governments? Yes, each member is a help, or should be, and since each local congregation governs itself, I can see governments. Can you see diversities of tongues? None in the sense here used. Of the eight members here named, my brother has been able to see only three teachers, helps and governments. And even these are not peculiar to the church of Christ: but are found in abundance in all human organizations, religious or otherwise. How then can he be sure he sees the church of Christ, since he can see nothing more than can be found in all human institutions?

The church was built for a habitation of God through the Spirit; see Eph. ii: 22), and that by God himself. No human power or skill is at all adequate to such a work. As, saith the prophet, "heaven is my throne, and earth is my footstool, what house will you build me saith the Lord, and what is the place of my rest?" The idea that the church of Christ as built by him, was designed for a model institution, I fear for several reasons is erroneous. First, because, according to Daniel, it was to "*stand forever*," and *fill the whole earth*. Second, because the elements of which it is made could only be placed there by the divine hand; and thirdly, if it was to stand forever we need no other.

I have not exausted this subject and yet have written more than I intended. I trust Bro. Lipscomb will deem this matter as worthy of something more than a passing notice; and may we all be led to a knowledge of the truth as it is in Jesus.

IRA NORTH, SR.

God organized or established his church on earth just as he desired it. This we accept as true, and make it the starting point of our investigations. God, when he organized it, did it perfectly in all its parts. It would be just as great a crime to say it was not fully and thoroughly organized, as to say he did not organize it. Did he ever present to the world, a general, visible organization, which embraced all the churches that he established on earth? Did he ever provide for an organization, such as our brother speaks of, embracing any number of the churches of Christ? If so, where is the evidence of it? If he did not provide for it, if it is added by human hands, how can it be said to be of God?

When Christ said "Every plant that my heavenly Father hath not planted shall be rooted

up," he clearly meant that no organism of earth can permanently stand, save those planted by the Father's hand. When he said, "On this rock I will build my church, and the gates of hell shall not prevail against it, he clearly intimated that the gates of hell shall prevail against, and destroy every organism or assembly of earth, save this assembly founded of God. When the holy Spirit in the person of the apostle said, "For other foundation can no man lay than that which is laid, which is Jesus Christ. But if any buildeth on the foundation, gold, silver, precious stones, wood, hay, stubble, each man's work shall be made manifest; for the day shall declare it, for it shall be revealed in fire, and the fire itself shall prove each man's work of what sort it is." He clearly declares that every addition to the church of God, made by human hands, or based on human wisdom, shall be destroyed by the unquenchable wrath of God.

Then just what God has provided, is of God, and is permanent. All else is transitory, and must perish. We submit another thought. It is received as an axiom that the safe rule of interpreting Scripture, is to let the Scripture interpret itself. That is, one passage or portion of Scripture clearly shows what another passage means. This may be expressed thus, too, The meaning of God's promises or declarations of intent may be safely interpreted by what he does. For example, Christ said, "On this rock, I will build my church." There is a contention in the religious world as to what Christ meant by this rock. There is one infallible way of determining this .That is, to watch God's divinely appointed agents for building, and see what they laid as the foundation. Peter laid as the foundation, "this same Jesus is both Lord and Christ." Paul says, "Other foundation can no man lay than that which is laid, which is Christ Jesus." This infallibly decides what is the foundation on which Christ said he would build his church.

This principle applied to the subject of Christian unity and church organism, would help to solve them. Christ prayed for the unity, the oneness, of all who should believe on him through the words of his apostles. What did he mean by this? Did he mean they should all be united in one visible organism, with its earthly head and its parts represented in a universal denomination, each church forming a part? Where is the evidence that any inspired man ever so understood it? The burden of proof is here on him who affirms. A negative in such cases can only put in a denial and demand the proof. But our brother has given some proof, and we will examine it. It is the holy Spirit represents the church of Christ, as a body, compared to the human body, with its different members, and God as the grand architect has placed all the members in the body, as to his wisdom seemed good. Our brother makes this apply to what he calls the universal body, embracing all the children of God on earth. I suggest to him when the church universal is spoken of, it embraces the angels in heaven, the spirits of the just made perfect, Jesus and God himself, (see Heb. 12,) as well as the faithful on earth. His kingdom embraces all these. If we must see it in its completeness, before we can see the kingdom or church, we will never see it on earth.

But the Spirit of God, writing to the church at Corinth, speaks of the church as the body of Christ. Does he mean it takes the whole body of believers in the whole world to constitute the body of Christ? 1 Cor. xii: 12: "For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ." He then argues the whole body is not one member, for if all were the same member, there could be no body, then sums it up with the declaration in 27th verse, "Now ye are the body of Christ and members in particular." This clearly means that the church at Corinth constituted the body of Christ, and was composed of the individual members of the church of Christ. It does not mean that the church at Corinth is the foot or the hand, and the church at Ephesus is the eye, at Phillipi the ear, at Colosse the mouth, and the head at Rome or Jerusalem But it clearly means that the church at Corinth is the body of Christ complete in the head, which is Christ. He, as clearly as possible, says, "Ye at Corinth are the body of Christ, and have all the members within yourself, save the head. And he admonishes each member of the body of Christ at Corinth to perform his proper office. For God hath tempered the body together, giving more abundant honor to the part that lacked; that there should be no schism in the body,—he then adds, "Ye (church at Corinth) are the body of Christ, and members in particular. The schism to be avoided was a schism in the church at Corinth. In attestation of this, the holy Spirit begins the letter by telling of the divisions that had occurred in the church at Corinth, and the causes of this, condemning both the division and the causes that led to them.

The Holy Spirit writing to the church at Ephesus, (ii: 19,) says: "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building (the Revised Version, rightly, says *each several building*) fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." Here the church at Ephesus is the body, a building, a temple in which God, through the Spirit, dwells. He says of this building, "Christ is the chief corner stone, into which each several (or separate) body (or church) is fitly framed, and each one groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." That is, You Gentile converts at Ephesus are builded together, like every other church, for an habitation of God through the Spirit. In the fourth chapter is an earnest appeal to the Christians composing the church at Ephesus, to maintain within themselves the unity of the Spirit in the bonds of peace. This plea of unity, based on the one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all, is a plea for unity and peace among themselves in the church at Ephesus. It has not the remotest reference to any organization or body of which that church is only a part. The address is always direct and specific, to you: Ye do this and that. And the obligations to unity here are directed to the church at Ephesus, and no others. The same is true of the church at Rome, the church at Colosse, one head, of which you are the body. We submit, the church at Jerusalem, when planted by the Holy Spirit, constituted the complete body of Christ before there was another church in existence. It did not lose any of the characteristics or the completeness of that body when another was established in Samaria, at Corinth, or at Rome. It constituted the body of Christ, without reference to any one of these, after their establishment. Each of these churches constituted the body of Christ, without reference to any other churches in the world. In the days of the Savior there was but little communication between different countries, and the churches knew but little of each other. A church of God established in London is the body of Christ, without reference to any church in America. A church of God established in Pekin, or Calcutta, is the body of Christ, as complete in itself as if there was not another church in the world. The addition of other churches in China or India detracts nothing from the character and completeness of these churches, as churches of Christ. Each church within itself contains the elements of the body of Christ, and if each member will do his part under the guidance of the head, each church will grow up in Christ unto the measure of the stature of the fullness of Christ.

Not only is it true that each is recognized a body of Christ, a temple of God, but there is not a word or sentence in the Bible connecting them together in any relation. But Bro. North thinks that is disorganization, disunity. That is owing to the standpoint from which he views it. The most regularly laid off field of corn makes the perfection of confusion and disorder, unless we view it from the proper angle. To a man looking for one great organism embracing all the churches of God on earth, these simple congregations of Christ are the essence of disorder. From the divine standpoint, viewing God as the head, and each of these as his body, it is the essence of harmony and order. Because there is no law regulating the relations of one to the other, confusion does not necessarily follow. The housewife has five hundred spools of yarn; they have no connecting link one with another, but each of them is connected by a stran of thread with her hand; each moved by her will, moves in perfect harmony with every other one, and without any connection one with the other, they unite and form a strong cable. Just so these churches of Christ, each constituting the body of Christ, have no organic connection one with another; but all being connected with God, each moved by his will, move in perfect harmony one with the other, and, together with all the spirits of the universe, constitute the one family of God in heaven and on earth.

There, too, are the hosts of heaven. To the untutored eye they seem involved in inextricable confusion. There are no visible bonds connecting them together; yet they move in perfect harmony to the one common end, all led by a Father's hand. The simple explanation is, they are all subject to the one divine law. It procures harmony without any visible bonds of union. Connecting the spools one with another would destroy the harmony that is created by their independence one of another, and their common union with the hand that moves them. Connecting the stars of the heaven by any visible bond would break the harmonious movement that results from their absolute freedom with reference to each other, yet common union by an unseen tie with the unseen hand that guides them. So the churches of Jesus Christ have perfect harmony of action when, independent and free, with reference to one another; they are all guided by the one will of their head, Christ Jesus. All attempts to connect them together by visible ties, break the common bond of harmony with God, with the hand that guides. So absolute independence of one to the other is needful to secure perfect union with God.

So there never has been an effort to unite the churches by visible ties in one common body, that has not hindered their harmonious operation under the divine law. Every effort that succeed

in uniting them in one body externally, destroys union with God, and, destroying this, destroys the only possible harmony with each other. Hence, the history of the church shows all efforts at external union of the churches in one body have resulted in disunion. The man of sin, hindered in the apostles' time, was the effort to connect with human bonds in one visible organization, the churches of Christ, each one in itself constitutlng the true body of Christ, complete, according to its fidelity in following the divine law. All the denominations in Christendom have originated in this effort. Had Bro. North succeeded in bringing about a discussion with a Romish prelate, I intended to charge this as the chief sin of Romanism: It had broken the ties of union that every church of God has with God, and the Pope assumed to hold the cords that only a divine hand can hold; that Protestantism is the fruit of Romanism; that the effort to unite the churches of God in one organized body with an earthly head, resulted in division into a multiplicity of denominations; that one denomination is worse than a hundred, inasmuch as denominationalism is wrong, and a divided and warring wrong is less hurtful than a united and harmonious wrong.

Had not Romanism existed as the trunk, the mother, Episcopalism, Presbyterianism, Methodism, Baptistism, and all the denominations of christendom, could never have existed as the branches, the daughters. Protestantism is of the essence of Romanism. If the Protestant sects are sinful, Romanism is doubly so. They are not off-shoots from the church of Christ. Christ's church was not a denomination from which other denominations can off-shoot.

Romanism does not stand in contrast, and on principle, in opposition to the denominations of protestantism. One common principle pervades both. The connecting the churches of Christ, which he left free, into the visible organization, to govern which, God gave no rule. Without this organism a church here and there may apostatize and die, but a general apostacy is almost impossible. Denominationalism, outward bonds of visible union, have always been the means through which evil spreads, to contaminate and corrupt all under the influence of this union. That union is of the earth, the harmony which comes from a common union with God is divine, unites one to another by uniting them all to God. The true unity is all in and through God. No union acceptable to God can ever be effected by denominations or by agreements between churches or individuals. The only union possible is by freeing ourselves from all ties that bind to others, and then being free from all human or earthly ties, all draw near to God, all be governed by the divine law. In drawing near to God they draw near to each other, with God as the common center. In all walking by the one divine law, they walk in as perfect harmony as the stars of heaven move. They are thus sanctified and made one by the truth—the law of God.

But Bro. N. thinks there can be no appropriateness in calling all the churches a kingdom, unless there is some visible bond of union. If they are all governed by the same king and the same law, we cannot see why the connection should be visible. The different States have no organic or visible bond of union, outside of that which the general central government provides. To those of us who never visited that central head, the tie that binds them is invisible. It is to us none the less a reality, although invisible. God or Christ is the head of the kingdom of God. He is invisible. He would still be invisible if all the churches were consolidated into one body. We cannot have Christ a visible head. All attempts at a visible central head, results in displacing Christ as the head, and in substituting an earthly head in his stead. When this is done they cease to be Christ's churches. This is true, whether that earthly head be a pope, the queen of England, a general Synod or Presbytery, a general conference, an association, or a general convention. They are all of the essence of the man of sin, all intervene between the body of Christ and him as the head, all separate from Christ, the only head of his body—the church of Christ. But all the States that are governed by the laws of the general government are parts of the government. All churches governed by one law-maker, one king, are parts of that kingdom, although they have no outward bond of union, although they have no bond of union, save a common union with one head.

There are parts of the kingdom of Great Britain that have no common bond of union with the other parts, save they are subject to the same crown, and by virtue of that subjection to this crown constitute one integral part of the kingdom. So of the churches of Christ, and the less outward connection with one another, the more perfect the union with the head, and the more perfect the harmony with each other. Human bonds of union prove entangling alliances that gender strife between the parties to it.

But how can it benefit the world unless the union is visible to the world? Two very fundamental errors lurk in this question. One is, that the only effect produced on the world, is through external or visible means. This is a great mistake, I am sure. God blesses the church as it is worthy. But this feature we will not stop to argue.

Is there no visible unity without consolidation, without external bonds? Is there no visible unity in the growing of the grass, different tufts without being united by external bonds, yet all in harmony under the same law, grow together, hide the nakedness, and uncomeliness of mother earth, choke out and destroy the noxious weeds and give nutriment to man and beast? Is there no visible unity in the waving fields of wheat, yet between the different stalks there is no outward bonds of unity? Tie two of the stalks together to preserve outward union and see how the real union that results from freedom among themselves, yet a common growth in accordance with the same law, will be destroyed. Yoke Venus and Mars with the earth and the moon with visible bonds of union, and see how effectually it destroys that perfect harmony of movement and unity of purpose and design, that is manifest when under one head, they are directed forward to the one end. No less fatal to the unity and harmony of the churches, which God intended they should maintain when in perfect freedom among themselves, they are guided safely by his law to the destroying of all the kingdoms that man builds, and the filling of the whole earth with the knowledge of the Lord as the waters cover the deep.

But our brother says, This is disorganization. Suppose God says it is organization? What then? Who knows best? God's organizations are not man's. God's ideas of organization, of union, of harmony, are not as man's. God thinks the universe is organized when without visible bonds of union, by one law all the hosts of heaven are guided forward in perfect, harmonious unity. To man's vision it is inextricable confusion. The only trouble is, God did not organize after the order that the man of sin thinks good. He organized the churches after his own ideas and patterns of organization as shown throughout the entire universe. (Shall we conform our ideas of union to God's order, or shall we change his order to suit ourselves?) There has never been an effort yet to supply visible bonds of union, or to reduce the churches to one organic body, that did not result in division, strife, confusion.

When a number of professed Christians determine to form outward or visible bonds of unity between different churches, division ought to come, if there are any faithful to Christ. This determination to supply these bonds of union is a rejection of Christ as the head, is a displacement of him with an earthly head. When they do this all who hold to Christ as the one invisible, but ever-living head, ought to separate from them. "Our brethren" who understand the Scriptures do not assume there is any general organization, save that which is formed by the common union of all with Christ. They object to all other general organizations or attempts to attain general organization, because these interfere with, and destroy the common union of these with Christ. Just as harnessing the earth and moon would destroy the harmonious action of both under the general law of God. They recognize Christians have unwittingly gone into these organizations and call on them to come out, lest their union with Christ be broken.

Our brother argues because, God set certain gifts in the church that these constitute the church. They were called gifts, set in the church. The church certainly existed independently of the gifts that were set in it. These were miraculous gifts, bestowed upon the church before revelation was perfected, to reveal the will of God, and to supply the place of the divine revelation until it should be completed. Hence, while these were to be coveted or desired, there is a more excellent way that is set forth, 1st Cor. 13. But these prophecies shall fail, shall be done away when that perfect law is come. These gifts did not constitute the church, they were attendants of the church in its infancy, to guide it. They have passed away, the results of these gifts remain in the perfect law of God, which they made known and perpetuated to the church.

The complete body of Christ was seen at Corinth, was seen at Ephesus, was seen in Colossee, in Rome, in Jerusalem, save the head, which was Christ at the right hand of God. The ears, the eyes, the feet, the hands, the entire body was in Corinth, and the trouble for which the Spirit reproved them was, each member desired to be the important and honorable one, instead of serving in its true place. The man who says he cannot, in a church of Christ, see all the parts of the body save the head, only confesses his inability to distinguish the members of the body of Christ. These extraordinary gifts were no part of the body, they only administered to the body in bringing and revealing the law to the body.

The complete body of Christ is, in every place, where a church of God, recognizing, him as the only head exists, and which in accordance with that recognition, is governed by his law. To change the figure. The kingdom is composed of the king, his laws, his subjects. The king is Christ, invisible, his laws were revealed and applied by the apostles, prophets, evangelists, helps, teachers, pastors, the gifts to the early church. His laws we have in the Bible. His subjects we find, wherever a church governed by his law is found. Now there is a complete representation of the kingdom of God wherever we find a band of worshipers, obeying the law of Christ. There

Concluded on page 731.

TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS
TO WHOM ALL CORRESPONDENCE RELATING TO THIS DEPARTMENT MUST BE ADDRESSED.

SECTS.

The GOSPEL ADVOCATE, a paper published at Nashville in the interest of the people popularly known as Campbellites, copies in full an editorial from the *Texas Christian Advocate* of September 1, headed, "The Catholics and the News," and opens its comments in the following strain: "And now, who is to blame for the success of Roman Catholicism in Texas, and in America? Her success is due alone to the success of creeds, sects, and sectarianism. Had God's people—or his professed people—been united in their efforts to convert the world, Roman Catholicism would long since have been consigned to the grave of the past. But while sect after sect has sprung up, and succeeds in dividing the interests and peace of God's people, just in that proportion in which they succeed has Roman Catholicism succeeded."

As the Campbellites, or Disciples, are about the youngest sprout of all those whom it styles sects in this land, the coolness with which it lectures the other Christian organizations is as amusing as it is characteristic. Has the GOSPEL ADVOCATE ever taken the trouble to examine the meaning of the words "sects" and "sectarianism," which it uses so freely? Webster defines a "sect" as follows: "A body of persons who have separated from others in virtue of some special doctrine or set of doctrines which they hold in common; a school or denomination, especially in a religious denomination. Hence, specifically a denomination which dissents from an established church."—*Methodist Christian Advocate.*

We were fully posted on the words "sect" and "sectarianism," and used them in accordance with Webster's definition. We meant all the *Methodist Advocate* says Webster defines it to mean. But we do not, like our Methodist friends, claim to be "a branch of the church." We believe we are in, not a branch, but the church of Christ. We are united in "the one body," and are pleading for the unity, in one body, of all God's people on the Bible as the only basis of Christian union. While we are doing this, others are building up sects, separating from the true church which Christ "established," and are building other institutions which hinder and pull down the church. And why? Because some leader has "dissented" from some other leader's opinion, and he has withdrawn himself, and written a new creed expressive of *his* opinion, and requires all who would fellowship with him to endorse his creed.

Surely it is not right to dissent from the teaching of Christ, nor to have in the world any church save that Christ gave the world. Now, *suppose* it were proven true, that the Methodist church is not the church of Christ? How would they go about getting into the church of Christ in truth? Would they be forced to call together their wisest men, and have them devise a church, with its government, its officers, and its laws? Surely not. What then could they do? It will perhaps be answered, that they could take the New Testament and organize or set themselves in order, after the model there laid down by inspiration; that they could appoint the same officers, be governed by the same law, (the New Testament,) and be called by the same name God's people were called by in the beginning, and that thus they might reach the *divine* order of things. Would this be right? Undoubtedly so, and not only right, but nothing else can be right. To do anything more or less is an insult to the wisdom of divinity which framed and gave us the true church in the beginning. Would there be any harm or wrong in Methodists taking this stand? Of course not. Methodists, Baptists, Presbyterians, or any others, might take this stand without any sacrifice of conscience or principle. Why is it not done then? If it is right, and these would sacrifice neither conscience nor principle in taking this position, why do they not do so at once? Because to do this would destroy their peculiar "sectarian" tenets, their "distinguishing features."

Now, this is just where *we* stand; wholly and solely united upon the Bible as our rule of faith, our discipline, and our bond of union. We claim no credit for ourselves in the matter. We do not claim the church as ours. It is Christ's church, and we are members thereof. We have simply left humanisms, human opinions, and creeds, which distract and divide God's people, and have gone back to the divine order of things. We call upon all to come with us, not into "our party," or creed, or church, but into the church and kingdom of Jesus Christ, his law, and his order. Is this wrong? For this we are persecuted by all who feel that their craft is in danger; for this sects everywhere are united against us. But the world is learning our plea, and admit it correct. Many of those connected with the sects see the righteousness of our plea for union upon God's word, and are uniting with us in the good work by thousands. They are coming, and will come. The Lord hasten the time when his people shall all be a united people; when sects shall be no more, but we shall all praise and magnify God in "one spirit," and in "one body."

Will our Methodist friends dare let their readers see what we have said on this subject? We fear not.

39 CONVERSIONS—25 ACCESSIONS.

A LITTLE: Our protracted meeting at Overton began on Saturday before the third Sabbath in September. It continued twelve days and nights. Results, 37 conversions, 22 accessions to our church. Such an interest I never saw in Overton. I baptized 18 children during the meeting, and received several subscribers to the *Advocate.* Our fourth quarterly meeting embraced the fifth Sabbath in September, at Canton, Smith county. Bro. Adams was present, full of the Holy Ghost, preaching with unusual power.—*Texas Methodist.*

Twenty-two accessions to *our church.*" Eighteen of the twenty-two were conscripts. Take away from these people the "mourner's bench," on which the Bible is silent as the grave; take this and the power to conscript babies, and they would not last ten years. If "Bro. Adams," as he says, was full of the Holy Ghost, he ought to have harmonized with the teaching done by Peter and Paul in olden times, when they spake as the Spirit moved them. In the days of apostles the gospel was preached and declared to be *the* power of God to salvation unto *all who believed it.* And when preached, we are told that both men and women were beptized. Now, our modern prophets report *eighteen babies baptized, and four others added.* It was not so in Christ's church in the days of the apostles. Let us ask what the Lord says, and follow that. "Seek ye the old paths."

From brethren everywhere comes cheering reports of the cause. Brethren, do not forget to teach the young converts the "all things commanded," as well as faith, repentance, and baptism. "Teaching them to observe all things whatsoever I have commanded."

When are you going to church again?

A SHORT CREED.

A correspondent (E. M. D.) in the *Christian Union* for August 9, wants a short creed, and so do I, and, fortunately, I find it ready-made by the Apostle Peter, and approved by the Master. It is the only creed, so far as I can find, approved by Christ himself.

"When Jesus came into the coasts of Cesarea Phillippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, some say thou art Jonh the Baptist; some, Elias; and others, Jeremiah, or one of the prophets. He said unto them, but whom say ye that I am; And Simon Peter answered and and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

Here is a creed short, comprehensive, and sufficient: "I believe that Jesus is the Christ, the Son of the living God; upon this rock I build my life, my hope, my all."

Is this not sufficient?—*B. R. in Christian Union.*

"B. R,." thy speech betrayeth thee. Thou art of the "sect everywhere spoken against". For no man can confess that Jesus is the Christ, the Son of the living God, and build his life, his religion, and his character, solely upon that proposition and faith, except by the Spirit of God. No human teacher leads men in this direction; only the divine teaching leads men to build all on this proposition, and to accept no creed but this. You are right.

BRAIDED HAIR.

A sister in Illinois writes to know if Paul's injunction against braided hair applies to the present fashion of braiding the hair, and asks, "Is it wrong?" and is it wrong to wear switches made of a ladies own hair, etc. We think Paul had reference to the idolatry of dress, which prevailed at that time. He certainly did not intend to teach that women should dress slovenly, or take no care of the hair. We think it is no sin to braid the hair, provided a lady does not think too much of dress. She can braid her hair, dress neatly, and go about Christian duties, and be an angel of mercy, just as well, and better. The Bible knows nothing of switches, so far as I have read it, and I do not know myself.

SLAVERY.

We offered a copy of the ADVOCATE to a Baptist merchant, a day or two ago, but he refused it, saying: "I beg to be excused from reading such stuff." He is superintendant of the Baptist Sunday-school. How intelligent (!) he is. He is afraid that if caught reading the GOSPEL ADVOCATE he will lose some popularity or trade on account of it. Poor fellow! how do we pity such a slave to Sectism. His religion is held subservient to dollars and cents, and such religion is abomination.

Bro. Wilmeth has just closed a meeting at Peatown, with one accession. We learn he did some good work in teaching the church to develop pure and undefiled religion. He called on me in passing. I should have aided in the meeting, but for severe sickness of my family.

Meeting near Hallville, by Bro. Brummette, closed with fifteen baptisms. Church set in order, and have called Bro. W. C. Holloway, our young evangelist, to preach for them once a month Thus the work goes on in East Texas.

The Teacher Out of School.

In a true sense the teacher's work is only half done when he leaves the class-room. Elsewhere he must upbuild his own character, and equip his mind and soul for their own work of instruction and influence; and elsewhere he often finds his best opportunities for affecting the lives of those whom he regularly meets as students.

A sound character is, of course, the basis of success in every work; without it, all triumphs must be superficial and short-lived. The nature of the output is caused by, and measured by the nature of the cause; thorns do not produce figs, nor brambles grapes. The teacher, because of the very character of his work, is measured by severer standards than those applied to workers out of the strong light of daily publicity. He who teaches or preaches, before a class of learners or hearers, appears before them as a man, impresses a man's force upon their minds, and is strictly measured by them in all the attributes of the noble mind. If he says, "Do this," or, "Refrain from doing that," and his own life fails to show the practice of his precepts, his scholars are swift to mark the inconsistency. Every teacher may well take heed, when he standeth, lest he fall. Chaucer's queries have not lost their force: if gold rust, what should iron do? how can we have a dirty shepherd and clean sheep? The teacher out of school should strive with all his power to make his life like that of the great Teacher of all, in purity, and self-sacrifice, and constant communion with God. In this endeavor he has need to cry, in the words of the old prayer: "From the evil that is around and *within* us, graciously deliver us; make the path of duty plain before us, and keep us in it even unto the end." He has need, also, to remember the exhortation: "First, last, midst, and without end, honor every truth by use."

The teacher out of school should strive by all means to develop and strengthen his character as well as his mind. Students often despise a learned but untrustworthy teacher, and respect one whose soul is large and true, though his mental powers be not of the highest. A good man is not necessarily a good teacher, but a bad man can hardly teach wisely, whatever his intellectual competence.

Young people are always impressed and influenced by the thought that a teacher knows life as well as books. Practical experience, in any line, is ever a recommendation in their eyes, and a thing which lends great force to the teacher's words. It is well for the teacher to mix with men as far as he can, and to study action as well as books. Thoreau once laid down this law: "Woe to him who wants a companion, for he is unfit to be the companion even of himself." The wise man, however, will act on the contrary principle, and will remember that he who does not know other men cannot know himself truly, and cannot train the young for an active life. Ministers who have been trained in a seminary in a large city often find their life-work greatly promoted by their early experiences among the rich and poor of the metropolis. A teacher from a college or large school is aided by the experience there obtained. An instructor who is regarded as knowing something of "life," in the best sense, finds his hearers ready to listen to him. He who instructs, in secular or religious lines, will not only develop his personal character by thought and study, but also by actual experience. Every teacher has *some* outlet, some school of practical life;—a city street, a lecture, a concert, a journey, a visit to a factory, prison, fort, industrial fair, a convention or reunion. Nor need he wait long for a chance to put into use the very last fact or experience he has gained. If a thing seems notable to the teacher, let him bring it duly before his class. A share of the glory of the new invention or new scene is transferred to the teacher, in the scholar's mind, and his instructions have an added force because they are newly respected, as well as broadened and deepened. The mind of the teacher out of school should be a sort of note-book; his eyes and ears should not be all his own, but his pupils' as well. * * —*S. S. Times.*

Fish Culture.

In the ADVOCATE of October 24th, I see an article from Bro. Carver, on "Fish Culture." He says he does not think the scale carp will raise with other fish, as he does not find any small ones of that variety. In October he finds Mirror carp no longer than one inch. I think the reason he has no small scale carp is, the scale carp he placed in his pond were younger and smaller, and consequently spawned but once; while the mirror carp were older and larger, spawning some three times. On the 10th of May I received from Capt. F. W. Green, of Nashville, one dozen scale carp, averaging, in length, no more than seven inches. October 22nd I drew off my pond; I measured what I thought the largest and smallest fish I saw, finding them 9¼ inches and 5¼ inches in length. You see I have no small fish, nor did I have any other fish in the pond to consume them. Bro. Carver had young fish while mine were in Nashville. Some of my old ones measured 17¼ inches in length, some much less. From Mirror carp 17 inches in length, Bro Clayton, Cyruston, Lincoln county, Tenn., raised carp from 10 inches down, while I have raised from fish 7 inches long, young fish 9¼ inches long. Will some one who knows tell us all about these things? JOHN A. KERBY.

Flat Creek, November 2, 1883.

We acknowledge ourselves naked of all virtue, that we may be clothed by God; empty of all good, that we may be filled by Him; slaves to sin, that we may be liberated by Him; lame, that we may be led by Him; weak, that we may be supported by Him; divest ourselves of all ground of glorying, that He alone may be eminently glorious, and that we may glory in Him.—*Calvin.*

Faults are things to be looked at in a great variety of lights, handled with exceeding delicacy and much delay, and slowly softened down to the beautiful outline of life, by reduction here and growth there, till the living energies, without waste, fill and enrich their own channels. *President Bascom*

Those who defer their gifts to the death-bed do as good as to say, "Lord, I will give thee something when I can keep it no longer." Happy is the man who is his own executor.—*Bishop Hall.*

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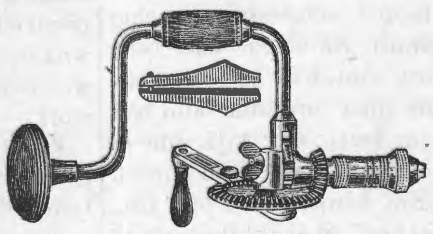

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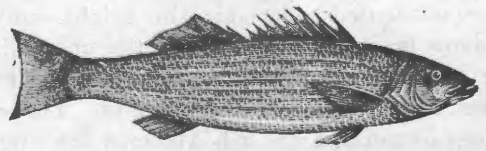

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THE GOSPEL ADVOCATE.

NASHVILLE, TENN., NOVEMBER 14, 1883.

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SOUTH ALABAMA NOTES.

On Tuesday, October 23, we reached Pleasant Hill, in Wilcox county, about five or six miles from Pine Apple. This meeting-house is familiarly known in that section of the country as Basket Bottom, but what gave it that name, we did not learn. There is a congregation here, and has been for a number of years. A failure to constitute a Baptist church in this community opened the way to establish a congregation of disciples. A few members of the Baptist church in the neighborhood had agreed to be organized into a church and went through the form of it, but there was some irregularity about their proceedings which caused the association to refuse to receive their delegates as members of a lawfully constituted church. This threw them back for a time. In the meantime Bro. David Adams, now of Pine Apple, and who has been a successful preacher for many years in south Alabama, had been hearing some preaching, and had procured the writings of some of our older brethren, and had become convinced of the truth, met with one of the leading members of the little Baptist church as they tried to be, a Bro. Linam. He told Bro. Adams, in a conference they had about the time, of the difficulties their church had, in being rejected by the association on account of a little technical failure in proceeding according to Baptist usage. Bro. Adams, though not then a member, proposed to him that they should send off and get some Christian brother to go there and hold a meeting, and that the whole little church should unite upon the Bible, and that alone, as their guide. Bro. Linam was just ready for the movement, and they went at once and laid the matter before the other members, and they consented to go into the arrangement, Bro. Adams promising one of them, that when they got the matter on foot that if they could not get some one to preach some for them, he would do the best he could, as he intended to take that stand just as soon as they could get a preacher to visit them. So as soon as they could, which was after some delay, they secured a preecher, Bro. P. B. Lawson, I believe; and Bro. Adams and the others united upon the Bible, and thus that congregation had its rise. And when they had thus made their start, they met every Lord's day to worship, and at once began a Bible class, in which they would read and study the word of God. Soon Bro. Adams was appointed as regular leader of the class, and in a little while he began making a talk upon the whole lesson after they would get through with the questions, and their general investigation of the chapter. In this work he continued to grow till the next thing he was a preacher, and bringing souls to the foot of the cross, and he has been instrumental in upbuilding the cause over quite an extensive section of the country, radiating from Pine Apple. Bro. Adams still holds a tender place in the confidence and affections of the people throughout all this Southern country. Some of these members at Pleasant Hill meet regularly every Lord's day, and they are making arrangememts to build them a new house, at a more covenient place. We hope they will persevere in well doing.

From this place we went and preached the next day at Antioch in the edge of Monro county, some six miles distant. Here is a larger congregation of members, said to be than at Pleasant Hill. This church also has been planted several years, but is not so old a congregation as the other. There was some sickness in this neighborhood, and we therefore saw but few of them, as we could preach there but the one time. We noticed that they were making preparation to put a new roof on their house, and we hope they will take still more pains to keep up the spiritual house than the literal.

We returned and preached at Pine Apple at night, and went the next day to Fatama, eighteen miles from Pine Apple, also in Wilcox county, and preached there on Thursday night and Friday morning. There is a small congregation of disciples at Fatama, meeting every Lord's day to worship the Lord, and a few earnest members. Some preachers have started out from this church. Bro. A. C. Henry, now of Hartselle, North Alabama, started out from there, and also J. T. J. Watson, now of Highland Home, began preaching there. And now they will have to start up another leader, or do without, and they seem resolved not to give up, and so look out for another preacher there after while. When men resolve to do their own work, depend upon it, it will be done. So, brethren, go ahead. The Lord will help you, if you will be faithful in doing his work.

From here we returned to Pine Apple, and preached there Saturday morning and night, and Lord's day morning and night, to very attentive audiences, and on Lord's day and night the audiences were large. Two ladies made confession during the meeting, and were baptized, making four in all by confession during our Southern tour thus far, and two restored to fellowship. Bro. Adams is a power for good in this community. His life is so upright and pure that even his bitterest religious enemies are compelled to say that he lives the Christian. This gives a man a power for good that nothing else can in its absence. We hope he may long live to do good in this bright, sunny land. But as he is in a large practice of medicine in this community, he cannot do half the work that ought to be done in this section. The churches of this part of South Alabama are some of them talking of trying to secure the labors of some active young man to evangelize this section, in connection with what Bro. Adams can do, and we hope they will succeed in so doing. Brethren, be sure to carry it out, and thus hand out the priceless bread of life to your countrymen, and the Lord will bless you in so doing. The congregation at Pine Apple is one of the largest and most active churches that we found in South Alabama, and thus have it in their power to do immense good, and we do hope they will do so.

On Monday morning, October 29, we set out from Pine Apple, by rail, to Selma, which is a beautiful town of about ten thousand inhabitants. We found a small congregation at this place, and preached for them at night, to a very attentive audience. They have a very neat and comfortable house of worship here, but from some cause or other building the cause here has been difficult. We hope there is yet a brighter day in future for the truth at that place.

We could only remain one night in this place, and hence left the next morning for Birmingham, that bustling new town of Alabama that is growing up so rapidly on account of the mineral resources of that section of country. They report about fifteen thousand inhabitants, and the people are still crowding in from every quarter. We have but very few members in the place, and they have no house of worship, and preaching but seldom. But the few members there secured a comfortable hall for us to preach in, and had out a very fair audience to hear the word, which they did with the most profound attention. We hope that greater efforts will be made ere long to build up the cause in this growing city of the South. It is situated on the L. & N. & G. S. R. R., about two hundred miles south of Nashville.

This ended our southern trip, as laid out for us by Bro. Barnes. He is a working, stirring man, and laid out a working trip for us, and by the blessing of our heavenly Father, we were enabled to go through it all without missing an appointment. Bro. Barnes, with a few other noble souls to help him, has done a grand work in this sunny climate, and we hope he may yet be spared to do much more. On the night of 31 of October we reached home in good health, and found the loved ones at home all well. Thus has ended one of the busiest trips of our life. We preached the word of the Lord to a great many new and pleasant acquaintances, and enjoyed the genuine Christian hospitality and kindness of the Southern people almost inexpressibly well. And we are glad to know that the GOSPEL ADVOCATE will be in many more homes in that county than heretofore. Thanks to God for all blessings. E. G. S.

CONVENTIONS.

Another General Missionary Convention, at Cincinnati, has come, and acted, and gone. It was a combination of the General Society, the Foreign, and the Woman's Board of Missions. This was a sort of mixed up affair. Suppose one of the apostles had stepped into this convention, and had asked them for their authority for such a convention, what could they have said in justification of their movement? Suppose Paul could have entered and asked, Are you doing this *in the name of Christ?* could they have said, Yes? To do a thing in the name of Christ, is to do it by his authority, by his word. Where does the word of Christ authorize the building of these societies? Nowhere. The work that they propose to do, that of sounding out the word, the Lord requires the churches to do. But the building up of these societies is as thoroughly human as a Methodist Conference. E. G. S.

A. M. Sewell, our news gatherer, itemizer, etc., we are sorry to say, had several hemorrhages from one of his lungs last week, and was, therefore, unable to attend to this department for this week. He is better as we go to press this week, and we hope will continue so.

Sincerity is an excellent instrument for the speedy dispatch of business.—*Tillotson.*

CONFIRMING THE CHURCHES.

It is said of Paul, "And he went through Syria and Cylicia confirming the churches.', Acts xv: 41. The Greek word rendered confirm in this passage, means to strengthen, to establish. When the apostles preached the gospel and made converts, they taught them how to live the Christian. This is the way that Paul *confirmed* the churches in Syria and Cylicia. Confirmation in the days of the apostles was not a ceremony performed by a priest or bishop as in modern times, to give full membership; but it was to teach the young Christians that part of the word of the Lord that was to direct them in their daily lives, and in this way strengthen and establish them in the great work that the Lord requires at their hands. And to this day there is no department of the Christian religion that is of more importance than this. The Lord placed as much stress on teaching the disciples, on feeding the sheep, as he did on the work of making disciples. It is much easier, and a much pleasanter work to most preachers, to make disciples, than it is to teach Christians their practical duties, to teach them how to behave themselves in the house of the Lord on earth. There is no part of the work of Christianity that is pleasanter and easier than to proclaim the gospel of Christ to sinners, and to bring them into the kingdom of God here. And, as a general rule, this is the first work that young preachers learn to do. And, unfortunately, some of them never get beyond this. We have been greatly blessed in Tennessee this year in the work of bringing sinners to Christ. We do not remember a year when there have been so many additions reported in this State as this.

And now the solemn question is, will these babes in Christ be taught? Will they be nourished up on the sincere milk of the word, so that they may grow thereby? Will the churches where these babes have been brought into the fold see to it that they are properly taught and looked after, so that they may grow and strengthen in the work of the Lord? In this State, most of the additions are brought in through the summer and early fall months. And, then, through the winter and spring, comparatively few are brought in. This, therefore, is a propitious time in which to educate and train those that have been brought in. Congregations that are, themselves, taught in the word should now see to it, that their own new born babes are spiritually fed. And then the congregations that are strong should aid in furnishing instruction to young and weak ones, that have not grown sufficiently to take care of themselves and their babes that have come in among them. The winter and spring season is the very time in the country to do this work. In the winter is the very time of the year in which temptations are more numerous and stronger, than at any other part of the year. Satan seems to have large sway, and more young Christians are drawn into the frivolities and follies of this life about Christmas than any other season of the year. The dance comes then. Theatres, and such like places of amusement so-called, are in full blast through the winter. And this is the time, especially, for all Christians and churches to be up and doing. This is the time when skillful teachers, that know and love the truth, should be employed in teaching weak churches, and strengthening young members. Preachers, as far as in them lies, should be alive to this work.

Much of the work done this past summer and fall will be lost this winter, unless great dilligence is used on the part of churches and teachers. Let us, therefore, give all dilligence in this direction. Let us not slacken our hands because the protracted meeting season is over. There is need of just as great dilligence in teaching and careing for the young and tender lambs of the fold, as possibly can be in bringing them in at the start. If, after they come in, they wander back into the world and lose their first love, they are then harder to interest and bring back to the fold than they were at first. The churches and preachers everywhere need to be aroused to the importance of this work. And there are many weak churches to-day, that need more skillful and earnest, scriptural teaching, to lead them into the daily, practical work of the Lord, than they did in coming in at first. If a large per cent of those who have been brought in this year can be trained into the work of the Lord, can be taught to love and serve him more and more, eternity alone can reveal the good that will have been accomplished this year. We think we have never known such dilligence among the churches in Tennessee, in the work of evangelizing, of sounding out the word of the Lord in any one year, as has been manifested by them this year. We are thankful to see this, and pray God that they may abound more and more in this glorious work. And in the meantime, brethren, let us strive just as hard, and even harder if necessary, to hold what we have gained. Let us allow none of it to fall back to the world and to Satan, if we can possibly avoid it. It is just as grand a work to edify, to confirm, to strengthen saints, as it is to convert aliens. And this part of the work has surely never been appreciated in modern times, as it should be. It is impossible to tell the good that even a few earnest, working, faithful members may accomplish in a community. Then, brethren, let us work while it is called to-day. The night cometh when no man can work.

E. G. S.

BAD INFLUENCE OF SOCIETIES.

We publish the following extract from a private letter, giving the impressions made upon her in listening to a sermon by a brother who had attended the Convention at Cincinnati, in October. The occurrence was in Louisville, and a young sister was the writer, but we withhold names by request. When our brethren get off the Bible, they are just as speculative, and follow human wisdom just as wildly as others. There is no more authority in the Bible for a General Convention, such as was held in Cincinnati, in October, than there is for a Methodist Conference. When we leave the Bible, leave what God has ordained, one human invention is about as good as another. There is no safety in man's inventions in religion. Not one of them, nor all of them combined, can ever recommend any one in the sight of God. All doctrines and commandments of men are vain in sight of God. So testified the Savior in 15th of Matthew.

"I must tell you one thing more. I went to church last Sunday. The music was a regular choir, with organ. The pastor preached a regular missionary sermon, or rather he did not preach at all, but told about a Missionary Convention he had attended the week before, and of the different boards, and how many he had been the means of beginning. Well, to sum the whole up, I could see no difference between that and the Baptists, and as for his preaching a gospel sermon, I am afraid—well, I will not say, but I had not heard it. When I came home, F. asked how I enjoyed it. I simply said it did not suit me. I think I will try another church, and see how they do. Do you think I am right?"

Many thirst for great virtues who will not acquire the smaller.

EDITORIAL BREVITIES.

The Canada Methodists are said to have expunged the word *obey* from the marriage ceremony. Now, if they could get it out of the Bible, they would likely be happy. It may be in good taste for them to change Methodism, but it would be well for them to go slow when they get hold of the Bible.

Saturday, November 10, was the day kept as the birthday anniversary of Martin Luther, and this last one is the four hundredth. Martin Luther did a grand work toward breaking the shackles of popery off the Bible, and handing it out to the people.

E. G. S.

CHURCH NEWS.

I baptized four gentlemen, reclaimed one brother at Carthage. Preached a week. Preached two discourses at Gibbs' X Roads, as I came home; baptized two. Will start to Louisville to night. —[J. Harding, Bowling Green, Ky.

I came into this neighborhood, finding a few brethren who are Tennesseeans. The Methodist brethren loaned us the use of their house, so I preached several evenings, closing last evening. Yesterday I immersed an Italian, whom, I think, was the first one of that nation I ever baptized. All things passed off smoothly, and brethren and friends were liberal.—[Jas. L. Thornberry, Salem, Texas, November 5, 1883.

I visited the brethren near West Point, Tenn., Lawrence county, at Mt. Etna. Preached six days; six were added to the faithful in Christ. The brethren there have them a new house to worship in. I think they will do well there. I went from there to Big Butler Creek, Wayne county, (old Macedonia). Preached three days; four were added. I have spent two weeks at various places, with six additions. May God have all the praise.—[H. H. Turner, Mrs Hill College, November 1, 1883

I have just closed my first month's labor, as evangelist, through the following counties: Tucker's X Roads, Wilson county, fourth Lord's day in September, held meeting six days, eight added; seven by baptism, one from the Methodists. Fifth Lord's day in September, begun a meeting near Bell-wood, in the same county, continued five days, baptized five; one from the Methodists. On Friday night and Saturday night, October the 4th and 5th, preached at Old Bethel, near the little town of Lockport, one added from the Baptists; this also was in the above named county. First Lord's day in October, begun a meeting at Hickory Grove in Sumner county; here Bro. R. B. Green united with me in the good work. Bro. Green is one of those preachers that certainly knows how to make a proper division of the word. I was with the brethren four days. I left Bro. Green to continue the meeting. Brethren, I would be glad if more of you would take Bro. Green's example; drop in now and then and help us. Thursday night, October the 11th, preached at Alexandria, DeKalb county. The congregation very large, attention good. Friday night, October 12, at Temperance Hall in same county. This is the place where Bro. Tatum held a protracted effort, and added fifteen. This little band is faithfully working and keeping house for the Lord. Bro. Hickman, one of the faithful (col.) brothers, is in their midst doing all he can to have the word preached to his colored brethren. When you pass through that country do not forget him. Second Lord's day in October, begun a meeting at Cedar Point, DeKalb county; continued three days. Third Lord's day, at Leeville, Wilson county. Fourth Lord's day, at Little Rock, Rutherford county. First Lord's day, near the town of Christiana, in the same county, at a private house. While out on this tour, we had the presence of our good and kind white brethren and friends. Not only to help carry on the work with their songs, but they did us much good by help with their liberal contributios.—[S. W. Womack, Fosterville, November 6, 1883.

Obituaries.

My brother, Wesley T. Kidwill, lost his wife by death, on Wednesday, October 31. Sister Fannie was a devoted Christian, a faithful wife, and a good mother. She leaves five little boys—one an infant of two weeks—a bereaved husband, and a large circle of relatives, to mourn her departure. My brother does much preaching in destitute places, and perhaps does as much good as many whose names are often seen in print. May the loving Father care for him and his orphan children.

J. M. KIDWILL.

William Kirby white was born near Franklin, Tenn., May 19th, 1851; was married October 22nd, 1878, to Miss Ella Bell, of Franklin, Ky.; died, October 22nd, 1883, at the residence of his brother-in-law, Jack Bryant, near Franklin, Ky., and was buried in the cemetery at Franklin. He had been a sufferer for the past three or four years, with that dreadful disease, consumption; had several hemorrhages, and finally became so prostrated that he was forced, last spring, (or earlier,) to give up business entirely. But "thanks be to God who giveth us the victory through our Lord Jesus Christ," (1 Cor. xv: 57,) death did not take him unawares; for in 1876 or 1877 he made the good confession, and was baptized into Christ, and united with the Church street Christian church, Nashville, Tenn., and was, so far as known to us, a good, earnest, faithful, Christian man. I have known Bro. White from boyhood, and it gives me pleasure to say that he was always a quiet, upright, honorable boy, and as a man and salseman in the dry goods business he stood high with those who knew and traded with him. He has left a loving, devoted wife, brothers and sisters, and many friends, whose hearts are saddened by this bereavement. But, dear friends, "I would not have you to be ignorant concerning them which are asléep, that ye sorrow not, even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 1 Thess. iv: 13-14.

E. B. CAYCE.

IDENTITY.

Masonry is masonry. All masons are made by obedience to the masonic laws of that order; and you cannot take the laws of masonry, and make an odd fellow of a man.

Mormonism is Mormonism; and when you initiate a man by its rights and ceremonies, you invariably make a Morman of him.

What is a human institution, society or order? An incorporated body, which makes laws to regulate and govern said body, society or order. How are human institutions known? By their respective names; for all of their rites, ceremonies, commands, promises and blessings stand associated with their respective names. For when the name of masonry is mentioned, the mind at once reverts to its rites, ceremonies, commands, promises and blessings that distinguish it from all other human institutions; and it stands thereby identified.

Masonry is a moral institution; for its laws cultivate and require morality and virtue. And as all of its commands, promises, blessings and rewards are human, they can only pertain to this life. All institutions, societies or orders having human laws, promises and rewards die with man; "which all are to perish with the using; after the commandments and doctrines of men." Col. ii: 22. Man is in a state of rebellion against God. Therefore all human institutions, societies and orders of men, as governed by the laws and commands of man, are rebellious in the ight of God. The Lord is the law-giver. Isaiah xxxiii: 22; James iv: 12.

Christianity is Christianity. You initiate a man by its laws, rites and commands into its body, you invariably make a Christian of him. Rom. viii: 2: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The Christian body is known as is the human, by its name. For with the name of Christ stands associated all of the rites, commands, promises and rewards of the Christian religion. The law that governs this body needs not human legislation; for it is a perfect law of God. James i: 25: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." This refers us to the Scripture, "That the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii: 17. Therefore that which is perfect is complete, and does not require addition or admit of subtraction.

Human is human, and divine is divine. Humanity does not exist of itself, but is subordinate. Therefore is not competent to govern. Divine exists of itself, and is over all; therefore should rule. For "there is no power but of God: the powers that be are ordained of God. Rom. xiii: 1. The human is subordinate and does, or can do, nothing of itself, only as it is enabled and permitted to do by the overruling. And we have seen that the divine has furnished a perfect law of liberty, that the man of God may be perfect, thoroughly furnished unto all good works. Whatsoever then the human has ordained for its government, is borrowed or taken from the laws of God, which contains every essence of morality, and the quint-essence of religion. God has permitted man to make laws that are not right. If the human borrows from the divine and adds to the human, the divine is thus humanized and lost in the human.

To illustrate the Mormon constitution, or Bible as it is called, teaches the Lord's supper, the trinity, the atonement, baptism, repentance, faith, laying on of hands, gift of the Holy Spirit, working of miracles, poligamy, etc. Some of these are contained in the divine laws of God. Latter day, saints or Mormonism is a human name, and its constitution is part human and part compiled from the word of God. Thus blended it is a human institution. So it is with universalism that annuls all Scripture but that which may be construed to support the theme of universalism. God is too infinite in mercy to condemn man eternally. Is this not quite a mistake? We see that God has in this life made us subject to fixed laws, that if violated, punishment is the result. Therefore universalism will not save us. For our salvation depend on obedience to Spiritual laws, that whoever seeks and expects eternal life must live by them if he gets it.

So it is with the faith alone system, Grace alone system, work alone system, or any other system, the invention of man. Therefore all societies, institutions or orders of men that have the divine law mixed with the human, are human. Therefore we can identify the church of God and the Christian "by the law of the Spirit of life that is in Christ Jesus. For when that law is obeyed it makes a man a Christian; and Christians compose the church of God, or the body of Christ. But says an objector, I see the members of the different denominations, are as moral and religious, and enjoy the benefit of religion as much as those you claim to be children of God, and is not the tree known by its fruit? True, but the design of the Christian religion is to better the society of man on earth, as well as give him a home in heaven. To illustrate, we go out of the parties to find a man as an illustration.

We take a man of the world, he examines the Scriptures, and finds the command, "be temperate in all things." He makes use of the command and derives as much benefit from it as regards this life, as the Christian. He finds written again, "Let love be without dissimulation," (or respector of persons) He sees that to be a good thing, and adds that to his moral code, and derives the same enjoyment the Christian does. He finds also written as a command, kindness. And he finds as a general law, he receives the same in this respect as he gives. Therefore he obeys that, and is blessed in its obedience. This is quite a selfish way to use the word of God. To use it for selfish good in this life only. Mr. Ingersoll has arrayed himself against the word of God, but how much help does he get from it? We say all the morality he has, is in it; and his wellfare is promoted by the use of it; but with all his intelligence, he fails to see whence it came. So we can, through our selfishness and ignorance, misuse the word of God in this life and derive benefit from it, but this use in no means will save us in heaven.

Herein then is the secret of the mischief the devil is doing. He shows these parties or societies of men the benefit and blessing in this life, of these religious principles; and by this they think they are in the enjoyment of religion; and if religious, will be saved in heaven. But to be children of God indeed, we have to be initiated according to the laws of Christ's kingdom; live by these laws, and benefit in this life, and a home in heaven will be the end of the matter. But the true good must come to us only through doing God's will as honor and service to him. We will then be made like him, will be fitted in character to dwell with him, and the end will be blessing and honor here, and an everlasting home with him in heaven.

Albany Landing, Ky. S. C. FOWLER.

CHURCH NEWS.

We have just closed one of the most interesting meetings at this place it has ever been my good fortune to attend. There were twenty-seven immersions, and five who had wandered away came back and renewed their allegiance to their Savior. The new recruits are good material, being good, substantial men and women, from whom we confidently expect good and faithful work in their Master's vineyard. The preaching was done by Bro. A. N. McChesney, of Trenton, Ky., who is one of our ablest men, and would adorn any pulpit; and while he prefers the quiet of village life, such talents as he possesses should not have so limited a stage. He is a close and accurate thinker, well versed in the Scriptures, with a most pleasing address. He was assisted by Bro. T. A. Smith, of this county, whom the congregations of this county keep in the field all the time. Bro. Smith is also strong mentally and physically, and enjoys to the full extent the confidence of all the people of the county, regardless of religious belief. For the last two or three years Bro. Smith has done a good work in this and adjoining counties. He has recently closed a meeting near Cumberland City, at which there were fourteen additions to the church, and twelve on Leatherwood Creek, making twenty-six additions, excluding our meeting, in the last four weeks. The cause is growing rapidly here. We have also organized a Sunday-school here with seventy-five or seventy-six names on the roll, which is doing well, and of which Bro. J. H. Weaks is superintendent.—[J. W. R., Dover, Tenn.

On Monday after the fourth Lord's day in October, I joined Bro. J C. McQuiddy, of Columbia, in a few days' meeting at Pulaski. We had two meetings a day, closing Friday night. Two gentlemen were added to the church. Our audiences were very good, and we were kindly treated, though our preaching was almost entirely doctrinal and aggressive. The few brethren there have much to try their faith, but will, I trust, continue steadfast, unmovable, always abounding in the work of the Lord, knowing that their labor is not in vain in the Lord. I was delighted to meet Bro. Compton, of Lincoln county, an old school-mate at Kentucky University, also brethren Northcross and Smith, of Bunker Hill, each of whom helped in our work. Pulaski is an important point, and my judgment is that it presents many good reasons for permanent effort and for success. The work needs constant attention and a leader to give his time to it especially. A prudent, hard-working, pious young man can go there and do much for the cause of Christ. The brethren of Beech Grove very generously bore the expense of the meeting, and Church street congregation gave me the time. The amount given—fifty dollars—goes to help pay balance due on the new church house in Columbia.—[R. Lin Cave, Nashville, Tenn.

On Friday before the first Lord's day in October I started with my wife and three children to Summer Shade, Ky. Reached Tompkinsville, Monroe county, in time to preach to a small crowd that night. Arrived at Summer Shade, Saturday evening, and began a meeting that night. Was joined by Bro. T. A. Reynolds, of Glasgow, on Monday, who did the preaching until Saturday at eleven. Audiences were good but no one could be induced to obey the gospel. On Thursday before the third Lord's day I returned to Tompkinsville, and began a meeting that night, and continued until last Lord's day night. Immediate result, nineteen accessions,—eighteen by confession and baptism, and one from the Methodists, who had been immersed. Peace was restored between some of the members who had become offended at each other. Had a reunion of the members during the meeting, and had them to promise that they would do better in the future. We left the church alive and full of love for the Master and each other. Bro. A. C. Kuykendall, who is teaching school at this place, and to whom a great deal is due, assisted me greatly by his earnest prayers and singing. —[W. H. Carter, Lafayette, Tenn., November 1, 1883.

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KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

DID THE ANCIENT CHRISTIANS CO-OPERATE?

James A. Harding, Evangelist—Dear Brother: Does the New Testament teach the co-operation of individuals and churches for the spread of the gospel? Or is the co-operative mission work divinely ordained in scope, purpose and method?

In search of the truth,

Yours fraternally,

Carlisle, Ky., Oct. 30, 1883. J. B. JONES.

In riding from Cincinnati to Winchester, returning from the General Convention, it was my good fortune to fall in company with J. B. Jones, the financial agent of the Kentucky Missionary Society. In the conversation which followed, he inquired, "What plan for spreading the gospel do you advocate? Of course I replied, "The New Testament plan." "What then is the New Testament plan?" he asked. As we were drawing near the place of separation, I desired him to put his question in writing that I might reply to it through the ADVOCATE.

The above note was written in compliance with this request. In answering his question, I reply, Yes, the New Testament does teach that individuals and churches should co-operate in spreading the gospel. Neither would it be difficult to find out how they did in apostolic times, I imagine, if only we were willing to do as they did. In this matter, as in almost all others, we do not differ about the things that are written, but about the things inferential.

In reply to Bro. Jones, therefore, I shall not endeavor to set forth a plan of mine, and to defend it by "reading from the Scriptures," but instead thereof it shall be my aim to call attention to the passages which show how the ancients did co-operate in carrying out the commandment of the Lord to preach the gospel to every creature.

1. (*a*) The apostles began the work by co-operating together in preaching and baptizing, on the day of Pentecost. So efficient were they that within one year, the church was built up to a membership of many thousands. Nothing is said about the support of the ministry during this year, further than it is said, "Neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need."

(*b*) Those who became Christians, it appears, by virtue of being in Christ, had the right to preach; and in those days they did so as they had opportunity; for when, after the murder of Stephen, they were all scattered abroad except the apostles, it is said of them that they "went about preaching the word." These had no authority except that which was given to them by Jesus Christ, through his apostles. They were not sent by any church, or society, but only by the Lord. Nothing is said about how they were supported. That they were cared for, however, is certain, since the words of Jesus make it sure that those who seek his kingdom and his righteousness, shall have the food and raiment that that they need. Thus was the gospel published throughout "the regions of Judea and Samaria," and thus was the eunuch converted. "They that were scattered abroad upon tribulations that arose about Stephen travelled as far as Phoenicia, and Cyprus, and Antioch, speaking the word to none save only to Jews." But after Peter learned that the gospel should be proclaimed to Gentiles, certain men of Cyprus and Cyrene came to Antioch and preached the Lord Jesus to Greeks also. "And the hand of the Lord was with them: and a great number that believed turned unto the Lord." By this time the gospel had been preached throughout Judea and Galilee and Samaria, and even as far as Phoenicia and Cyprus and Antioch, to Jews and Gentiles. Not a word had been said about "raising money to support evangelists," about a missionary society to send the gospel to the heathen, about a co-operation of churches through a general board, or any thing of the kind. Looking to the Lord Jesus, and by the authority of the Lord Jesus, they did the work.

Twice during this period of time were men sent on special missions: when the apostles at Jerusalem heard that Samaria had received the word of God, multitudes of them having been baptized by Philip, they sent Peter and John to them that they might receive the Holy Spirit: and, when the church in Jerusalem heard that both Jews and Greeks at Antioch had received the word of the Lord, they sent unto them Barnabas, the son of exhortation, who, when he was come, exhorted them all that with purpose of heart they would cleave unto the Lord. It will be observed that in both these cases these men were sent to disciples. When it is remembered that there were no New Testaments then written, all will appreciate the importance of the churches having experienced and inspired men to lead them.

(*c*) Barnabas and Saul, being sent forth by the Holy spirit, went forth co-operating together in preaching and teaching; so did Paul and Silas; and so did Barnabas and Mark. The older and more experienced workers, such as Paul and Peter and Barnabas, sought out young men of faith and zeal, such as Silas, Timothy, Titus, Mark, Luke and others, and took them with themselves; and, as opportunity afforded, directed them into such fields as they perceived needed their services, exhorting them to give themselves wholly to the work.

And thus the work was done from the beginning to the end of the apostles age. Not a word is said about anybody's making a contract with an evangelist for his support; or about raising a sum of money to induce any man to enter into the evangelistic field. The evangelists arose and went about the work.

2. Now we come to the work of the churches. (*a*) The church at Philippi sent twice at least unto Paul, while he was in Thessalonica, and gave supplies for his needs. While he was in Rome, a prisoner, they sent unto him by Epaphroditus abundant supplies.

(*b*) While Paul was in Corinth and was in want, brethren which came from Macedonia supplied the measure of his want. That these brethren came bringing contributions from churches seems pretty clear, as Paul says in the connection in which he refers to these brethren, "I robbed other churches, taking wages of them that I might minister unto you." As the Philippians sent one of their members to Rome with their gift, so it appears other churches sent to him their contributions.

(*c*) Paul and Barnabas were "brought on their way" by the church in Antioch, when they went up to Jerusalem to see the apostles and elders about the controversy which had risen between the Jews and Gentiles concerning circumcision and the law. By the expression "brought on their way" is meant that they were supplied with money, and such other things as were needful for the journey. It occurs a number of times in the New Testament: *e. g.* Paul tells the Romans he expects to visit them on his way to Spain, and to be brought on his way thitherward by them; he tells the Corinthians that he was minded to pass into Macedonia, and thence to come unto them, and by them "to be set forward" on his journey to Jerusalem! In writing to the same people, he exhorts them to set Timothy forward on his journey in peace. From these and other like passages, we see that churches were accustomed to help evangelists on their way.

I conclude, therfore, (1) that men who have the love of God shed abroad in their hearts, and who have the ability to preach, should go about the work as the Lord opens up doors of utterance to them; and (2) that the churches and individual Christians should minister to the needs of such men. It is also evident that the overruling providence of him who feeds the birds and clothes the lillies will be round about all who are faithfully working for him, causing all things to work together for their good.

Now a question or two for Bro. Jones: If the churches would do their duty, giving as the Lord prospers them, even though they should give no more than one tenth of their incomes; and if a fair proportion of the amount thus raised should be devoted to sustaining evangelists, would they not be sufficient, as societies, for doing missionary work? Would we need any of the modern ones?

Does the Bible give you any authority, by precept, example, or necessary inference, for a convention of disciples, from different churches, to devise ways and means of sending out evangelists and sustaining them?

Although the church prospered, during the sixty-five or seventy years that the apostles led it; in a most wonderful way, growing by a much greater per cent. of increase than it has ever attained since, not a word was said, during all those years, about a general convention, a district convention, the convention of the churches of Macedonia, the yearly meeting of the disciples of Galatia, or anything of that kind. Why not? Simply because there were no such gatherings. About sixty years ago Alexander Campbell began his work in this reformatory movement, and behold! every paper contains many such expressions, every speaker talks about the general convention, the State society, their presidents, secretaries, evangelists, boards, etc. Not even the most meager account could be given of the work of the disciples without giving some sketches of these institutions. Why this marked difference in speech? The Acts of the Apostles, a brief but very comprehensive historical sketch of evangelistic work, must have been completed after A. D. 65, as the last work of which it gives an account, Paul's labor at Rome was finished about that time. There is is not a word in it which intimates that any such convention was ever held as those we now have.

Verily, we are a very different people from those first Christians, and our methods are very different from theirs. They followed the holy Spirit, whereas in the matter of sustaining evangelists, we are very largely influenced by the traditions of men.

[Two articles from Bro. McQuiddy have been on hand a week or two, but pressure of other matter forces their delay.—EDS.]

Bro. McQuiddy's "Temporal Blessings, No. 2" is before me. He promises an article on Lazarus. When he gives it, I may add one more article on the mattters of controversy between us.

END OF KENTUCKY DEPARTMENT.

Concluded from page 723.

is just as complete presentation of the kingdom of Great Brittain in the most distant Isle that is governed by the queen and the laws of the realm, as there is in London itself, where the queen sits on her throne, though not a soul in that Isle ever saw the queen, and though there is no visible bond of union in that Isle with any other portion of the kingdom, save submission to the common law.

The kingdom of God was to stand forever. That does not say that every manifestation of that kingdom should be eternal, or that it should exist in one place forever. It meant that God's government on earth should be established at the time specified, and that government should never be totally destroyed on earth, until the whole earth shall be brought in subjection to the Father. It did not mean when the kingdom was established at Jerusalem, that that manifestation of the kingdom should never come to an end. It did in that place, and in thousands of other places, "The candlestick was removed." God ruled in that church so long as there were subjects willing to recognize him as head. When they insisted on visible bonds of union with other churches, which means an earthly head, God's Spirit ceased to dwell in that church; it came to naught. God's kingdom did not come to naught, only that band that refused to be governed by God, and hence were not his, came to naught. But the church exists in its laws and subjects. These have not been destroyed from earth—never will be.

A tree exists in its seed; a kingdom in its laws. As long as the word of God—the seed of the kingdom—exists, that kingdom is not destroyed, but whenever and wherever planted in soil suited to its growth, the manifestation of the kingdom is produced. So long as the law, and subjects willing to obey that law, exist, the kingdom exists. The church at Ephesus was builded together for an habitation of God through the Spirit. So is every other church that was builded in accordance with divine law. In each one, which is subject to the law, he dwells. The degree of the fidelity to the law is the measure of the fullness of God's dwelling with them. But in a house defiled by human additions God does not dwell.

Finally, there is not one word in the Bible indicating organic union of two or more churches of Christ into one body or denomination. This idea is of the Man of Sin. There is not an admonition in the Bible to unity, save to keep the unity of the Spirit in the bonds of peace, in an individual congregation. The individual congregation is called the body of Christ; in it, God through his Spirit, dwells. No other union is to be sought than this. No union with any other body is indicated as desirable, save as it is brought about by obedience to divine law. God holds all subject to his law, in union with him, and with all the intelligences in the universe, that observe the law. This is one of the important questions of the age. D. L.

ITEMS, PERSONALS, ETC.

Dr. Cox has retired from the editorial staff of the *Apostolic Times*. The publisher thought his writings hurtful to the paper. He is publishing a monthly, entitled, "Things Old and New." We do not receive this.

We ask our readers, especially merchants, to read the advertisement of Godall, Fite & James, which appears in this number of the ADVOCATE, and give them a call, and we think you will be well treated, and also tell them where you saw the advertisement.

NAMES WANTED.

If the brother who wrote from Las Casas, on business, but forgot to sign his name, will send it, we will attend to his inquiries. So of the brother from Saulsbury, who wrote for Popular Hymns. In one day's mail three letters were received without signatures. Please be careful.

My mind is perfectly clear on this subject, and the future will reveal the fact that "our conventions, State and General," will never convert the world to apostolic Christianity.—*G. G. Taylor, editor of "Querist's Department" in O. P. G.*

Bro. F. G. Allen said the Convention, in its operations, is "unjust, unwise, unsafe, unscriptural." The *Standard* says, "F. D. Srygley, the office editor of the *O. P. G.*, is in perfect sympathy with the advance mode of operations by the Society, and is making his influence felt in the *O. P. Guide*." Only a few months ago Bro. Srygley announced that the editors of the *O. P. Guide* are a unit on these questions of practical work. How are these things so?

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CANNOT BE MOVED.

The excellent Polycarp, Bishob of Smyrna, was obliged to quit the city in consequence of increasing persecutions; he went with one of his disciples to a region in the vicinity. In the cool of the evening the Bishop was walking under the magnificent trees which stood in front of his abode; here he found his disciple sitting under an oak-tree, leaning his head upon his hand, and weeping. Then the old man said, "My son, why weepest thou?" The disciple lifted up his head, and said, "Shall I not mourn and weep when I think of the kingdom of truth upon earth? Tempests are gathering round it and will destroy it. Many of its adherents have become apostates, have denied and abused the truth, proving that unworthy men may confess it with their lips though their hearts are far from it. This fills my heart with sorrow, and my eyes with tears." Then Polycarp smiled, and answered, "My son, the kingdom of Divine truth is like unto a tree which a countryman reared in his garden. He set the seed secretly and quietly in the ground, and left it; the seed put forth leaves, and the young tree grew up among weeds and thorns. Soon the tree reared above them. The tree grew, and the winds blew on it and shook it, but its roots clung firmer to the ground, taking hold of the rocks downward, and its branches reached unto heaven. Thus the tempest served to increase the firmness and strength of the tree. When it grew higher, and its shadow spread farther, then the thorns and weeds grew again around the tree; but it heeded them not in its loftiness. There it stood in calm, peaceful grandeur—a tree of God!"—*Selected.*

General News.

The American Old Testament Company met in New York, last week, and completed the third revision of the Minor Prophets, and the notes were sent to England on Friday night. Dr. Schaff says that the English Company will doubtless complete its work in January, and that the American Company will not be far behind. He expects that the revised Old Testament will be issued in the spring.——Three hundred houses were consumed in the city of Savannah, Ga., on the 31st ult. The area covered is the half of a square mile. The fire originated in a large cotton warehouse, containing 3,000 bales of cotton and other property. The cause of the fire is not known. Damage estimated at $1,000,000. Fully 1,500 people, mostly colored, are rendered homeless. Several people perished.——Missouri has about 70,000 Disciples.——Kansas City has about 800 Disciples.——Springfield has more than 400 Disciples.——Missouri has about 600 churches—375 north, and 225 south of the "Big Muddy."——Southwest Missouri has built more than a dozen church houses in the last two years, and others in erection now.——The receipts of the Government for the month of October was $32,000,000, and the expenses $15,000,000.——The Theological Seminary, of Chicago, wants but $10,000 to complete an endowment fund of $250,000. It is said to have the largest number of students of any theological seminary in the country.——On Saturday, a bridge on the Big Four road, over Tanner's Creek, was broken down by a freight car being thrown across the track, and the cars behind bumping into it. Nine cars loaded with furniture were wrecked.——Judge Rogers, of the Chicago Circuit Court, has held in a test that the State High License Bill, proving a minimum license of $250 for beer and and $500 for whiskey, is binding. The case will be carried to the Supreme Court.——Mr. James Gordon Bennett, the proprietor of the New York *Herald*, and Mr. J. W. Mackey, of California, have signed a contract for the construction of two new cables to be laid under the Atlantic ocean. The Siemens Brothers of London, have the contract for manufacturing the cables, and it is declared that one of them will be laid and ready for public use by June 1, 1884. A number of prominent American capitalists are said to be financially interested in the project.——The Signal Service Bureau is making arrangements to provide for announcing weather predictions by the display of signals or railway passenger trains. Some of the Western railroads are already using these signals, and the Baltimore and Ohio Company has indicated its willingnes to place the signals upon the trains of all their lines and branches.——The report of the Commissioner of Pensions for the fisical year ended June 30, 1883, shows that there were 303,658 pensions on the roll. The names of 38,958 persons were added during the year. The amount pain for pensions was $60,064,000, which included arreas.

FOREIGN.—In the event of an outbreak between France and China, England, it is said, would intervene. The Marquess Tseng denies that there is any difference of opinion between himself and Li Hung Chang. M. Challemel-Lacour will probably resign the French foreign portfolio. The Hovas have asked for and entered into negotiations with the French. The French admiral is instructed to annex the west coast of Africa, as far as the Congo River.——The Spanish Government promises to abolish the severe punishment of slaves in Cuba.——Nitroglycerine is officially declared to be the substance used in the London explosions.——The 1,000,000 Jews of London have three weekly newspapers, fifteen synagogues and a Rabbinical College, with the finest Jewish library in the world.——The diminution of drinking places proceeds in Holland. The law allowing but one such place to every five hundred souls, although in force for but two years, has resulted in the closing of twelve thousand houses.——The members of the Chinese Legation at Paris are reported to be considering the question of demanding their passports.——Extraordinary precautions have been taken to protect the train on which the duke and duchess of Connaught travel from London to Dover.

Home Reading.

A THANKSGIVING DINNER THAT FLEW AWAY.

"Aunt, what makes you keep that gander, year after year?" said I, one evening, as we were sitting on the lawn before the door. "Is it because he is a kind of watch-dog, and keeps troublesome people away?"

"No, child, no; I do not wish to keep most people away, not well-behaved people, nor to distress nor annoy any one. The fact is, there is a story about that gander that I do not like to speak of to every one—something that makes me feel tender toward him; so that if he needs a whipping, I would rather do it. He knows something that no one else knows. You have heard me speak of Nathaniel, my oldest boy?"

"Yes."

"That is his picture in my room, you know. I loved Nathaniel—you cannot think how much I loved Nathaniel. It was on my account that he went away.

"The farm did not produce enough for us all. One year—that was ten years ago—we were sued for our taxes.

"'Nathaniel,' said I, 'I will take boarders.'

"Then he looked up to me and said (Oh, how noble and handsome he appeared to me!):

"'Mother, I will go to sea.'

"'Where?' asked I, in surprise.

"'In a coaster.'

"'You and John can manage the place,' he continued. 'One of the vessels sails next week—Uncle Aaron's; he offers to take me.'

"It seemed best, and he made preparations to go.

"The spring before, Skipper Ben—you have met Skipper Ben—had given me some goose eggs; he had brought them from Canada, and said that they were wild-goose eggs.

"I set them under hens. In four weeks I had three goslings, and one of those goslings is that gander.

"Skipper Ben came over to see me, the day before Nathaniel was to sail. Aaron came with him.

"I said to Aaron:

"'What can I give to Nathaniel to carry to sea with him to make him think of home? Cake, preserves, apples? I haven't got much; I have done all I can for him, poor boy.'

"Brother looked at me curiously, and said:

"'Give him one of those wild geese, and we will fatten it on shipboard, and will have it for our Thanksgiving dinner.'

"What brother Aaron said pleased me. The young gander was a noble bird, the handsomest of the lot; and I resolved to keep the geese to kill for my own use and to give *him* to Nathaniel.

"The next morning—it was late in September—I took leave of Nathaniel. I tried to be calm and cheerful and hopeful. I watched him as he went down the walk with the gander struggling under his arms. A stranger would have laughed, but I did not feel like laughing; although the boys who went coasting were usually gone but a few months and came home hardy and happy.

"I saw him go over the hill. On the top he stopped and held up the gander. He disappeared; yes, my own Nathaniel disappeared.

"November came—it was a terrible month on the coast that year. Storm followed storm; the sea-faring people talked constantly of wrecks and losses. I could not sleep on the nights of those high winds. I used to lie awake thinking over all the happy hours I have lived with Nathaniel.

"Thanksgiving week came.

"It was full of Indian-summer brightness after the long storms. The nights were frosty, bright and calm.

"I could sleep on those calm nights.

"One morning, I thought I heard a strange sound in the woodland pasture. It was like a wild goose. I listened; it was repeated. I was lying in bed. I started up—I thought I had been dreaming.

"On the night before Thanksgiving I went to bed early, being very tired. The moon was full; the air was calm and still. I was thinking of Nathaniel, and I wondered if he would indeed have the gander for his Thanksgiving dinner: if it would be cooked as well as I would have cooked it, and if he would think of me that day.

"I was just going to sleep, when suddenly I heard a sound that made me start up and hold my breath.

"'*Honk!*'

"I thought it was a dream followed by a nervous shock.

"'*Honk! honk!*'

"There it was again, in the yard. I was surely awake and in my senses.

"'*Honk! honk! honk!*'

"I got out of bed and lifted the curtain. It was almost as light as day. Instead of two geese there were three. Had one of the neighbor's geese stolen away?

"I should have thought so, and should not have felt disturbed, but for the reason that none of the neighbors' geese had that peculiar call—that horn-like tone that I had noticed in mine.

"I went out of the door.

"The *third* goose looked like the very gander I had given Nathaniel. Can it be?

"I did not sleep. I rose early and went to the crib for some corn.

"It *was* a gander—a 'wild' gander—that had come in the night. He seemed to know me.

"I trembled all over as though I had seen a ghost. I was so faint that I sat down on the meal-chest.

"As I was in that place, a bill pecked against the door. The door opened. The strange gander came hobbling over the crib-stone and went to the corn-bin. He stopped there, looked at me, and gave a sort of glad "honk," as though he knew me and was glad to see me.

"I was certain that he was the gander I had raised, and that Nathaniel had lifted into the air when he gave me his last recognition from the top of the hill.

"It overcome me. It was Thanksgiving. The church bell would soon be ringing as on Sunday. And here was Nathaniel's Thanksgiving dinner; and brother Aarons's—had it flown away? Where was the vessel?

"Years have passed—ten. You know I waited and waited for my boy to come back. December grew dark with its rainy seas; the snows fell; May lighted up the hills, but the vessel never came back. Nathaniel—my Nathaniel never returned.

"That gander knows something he could tell me if he could talk. Birds have memories. *He* remembered the corn-crib—he rememberad something else. I wish he *could* talk, poor bird! I wish he could talk. I will never sell him, nor kill him, nor have him abused. *He knows!*"—*Hezekiah Butterworth, in November St. Nicholas.*

AMERICAN VOLCANOES.

Not many who are familiar with the names of Lassen's Peak and Mt. Shasta in California, Mt. Hood in Oregon and Mt. Rainier in Washington Territory, associated them with volcanoes; while not a few may be unaware that they, with Mts. Baker, Pitt, Adams, Jefferson, St. Helen's, Three Sisters, and others less notable, were once as active spitfires as is Vesuvius in the present age. This magnificent chain of extinct volcanoes extends from a little above the fortieth parallel of latitude northward nearly five hundred miles along the United States Pacific Coast, and includes both Sierra Nevadas and the Cascade Range. They are simply old, and their working days are over. Vulcan has forsaken his forge aweary, the final echo of his hammer has died on the vast solitude, and no blast of the bellows shall revive the embers' glow and flash again on the sky the ominous light of those hidden fires. Yet who knows how pre-historic men, traces of whom are so abundant in exhumed potteries and cliff dwellings, may have gazed with trembling awe on fiery outbursts from these now dormant snow-shrouded craters.

The principal volcanoes followed in general the axis of the mountain line, like chimneys set at a ridgepole, but some have broken out a little way down westward slope. Flows of lava join peak to peak, continuous mountains being formed from the bowels of the mountains which had gushed out. At Lassen's Peak, situated not far from the boundary between California and Nevada, the great Sierra wall has abruptly broken down into a volcanic plateau, with cones of considerable elevation surrounding the chief, a broad, irregularly shaped mass having four distinct summits. Thus environed Lassen's Peak is not as conspicious as some of the list of rocky giants. Its altitude is set down at 10,500 feet. It is the paradise of geoligists. who find indubitable evidence that the region has been the seat of intense and prolonged activity from remote times down to a comparative recent period.

Still more at Mt. Shasta, seventy miles northwest of Lassen's, has the Sierra Nevada prostrated itself, so that the vast sugar-loaf of 14,440 feet in height isolated on a billowy plain, presents an imposing spectacle, hardly surpassed among the mountains of the world. Viewed from the west a double cone appears, the lesser one two thousand feet below the apex. Around the broad base of Shasta, as around Lassen's, are volcanic phenomena in great variety. The mountain stands like a sentinel at the northern threshold of the Golden State.

About twenty-five miles south of the Columbia River, with an altitude of 11,225 feet above the sea level and 6,000 feet above the main Cascade Range from whose crest it rises, is Mt. Hood. Across the river Mt. Adams and Mt. St Helen's form with it a triangle whose area has been the scene of powerful volcanic action. The single peak of Mt. Hood is a portion of the rim of an ancient crater half a mile in diameter, the encircling wall for more than half the circumference rising 450 feet above a basin of snow and ice. In every direction from the base of the volcano extend lava flows in masses that have buried nearly all vestiges of pre-existing rocks.

Mt. Rainier forms the most prominent topographical object in Washington Territory, rising grandly above all neighboring peaks and overlooking the Cascade Range, twenty miles to the eastward, as a house overlooks its garden wall. As much of the summit as the entire height of Mt. Washington in New Hampshire—some 6,000 feet—lies above the snow line. It is composed of three peaks, two of them separated from the other by gorges of great depth. The eastward is the main peak, a perfect cone, with crater a quarter of a mile wide. Its altitude as determined by the United States Coast Survey is precisely four feet greater than that of Mt. Shasta. Four important rivers have their sources among the lofty glaciers. In striking contrast to the icy upheaval is a royal dense forest encircling the mountain's base. Throughout the western part of the Territory the former topography is concealed beneath an outpour of lava, by which the surface features have been measurably reconstructed.—*Watchman.*

A CRITICAL CRANE.

"While we were looking through the shops of Jacksonville, and waiting for the boat," continued Dick, unheeding the interruption, "Harry went off to make a sketch. Some tame sand-hill cranes, belonging to the curiosity-shop man, were stalking around town, showing off before strangers and picking up dainty morsels here and there, when they espied Harry hard at work painting. Now, these birds possess a great amount of curiosity, and the strange position and actions of our artist excited in them a desire to see what the funny human animal was doing, so they both slyly approached him. The foremost bird, the better to investigate the matter, thrust his head quietly under the arm of our industrious, preoccupied friend. As the latter looked down to select a proper tint from his palette, imagine his astonishment to see a red-topped, long-beaked head between him and his colors. Jumping to his feet, Harry administered a blow with the painty side of his board, which made a highly artistic landscape of the bird's head and set it cackling with rage, flapping its wings and calling to its mate. The two cranes darted at the now terrified artist and chased him through the streets of Jacksonville, to the great delight of the colored boys, who shouted with glee to see the Yankee boy run from a pair of "red-tops."—*From "Tom, Dick, and Harry, in Florida," by D. O. Beard, in St. Nicholas for September.*

A Christian man is not only to abstain from deliberately rushing at a man to knock him down, but he is careful to keep himself from stumbling lest he fall against the man and knock him down.—*C. F. Deems.*

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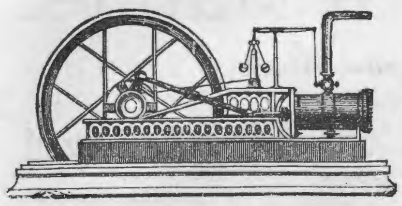

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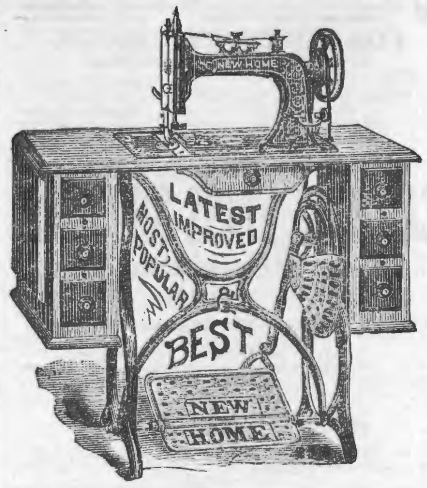

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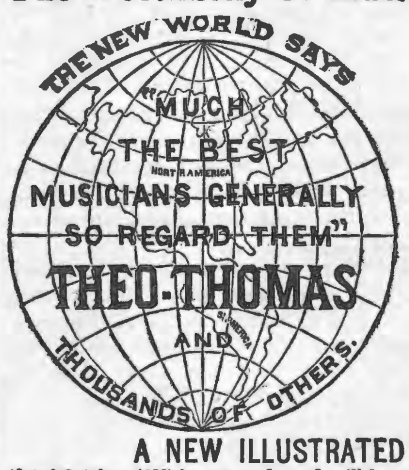

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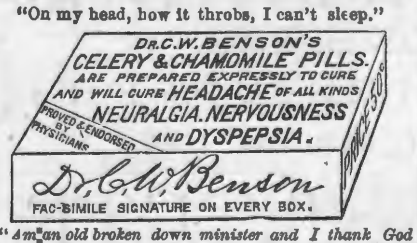

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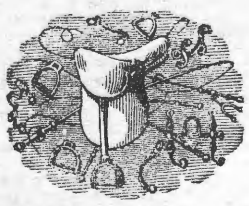
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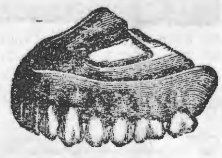
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VOLUME XXV., NUMBER 47. } NASHVILLE, TENNESSEE, NOVEMBER 21, 1883. { $2.00 YEARLY IN ADVANCE. POSTAGE PREPAID.

EDITORS:

D. LIPSCOMB, E. G. SEWELL.

Leave it With Him.

Yes, leave it with Him,
The lilies all do,
And they grow.
They grow in the rain,
And they grow in the dew,—
Yes, they grow.
They grow in the darkness, all hid in the night.
They grow in the sunshine revealed by the light;
Still they grow.
They ask not your planting,
They need not your care,
As they grow.
Dropped down in the valley,
The field, anywhere,—
Therefore they grow.
They grow in their beaty, arrayed in pure white,
They grow clothed in glory, by heavan's own light
Sweetly grow.
The grasses are clothed
And the ravens are fed
From his store;
But you who are loved,
And guarded and led,
How much more
Will He clothe you and feed you and give you His care?
Then leave it with Him, He has everywhere
Ample store.
Yes, leave it with Him;
'Tis more dear to His heart,
You will know,
Than the lilies that bloom,
Or the flowers that start
'Neath the snow.
Whatever you need, if you ask it in prayer,
You can leave it with Him, for you are His care;
You, you know. —*Presbyterian.*

SEQUEL TO GRUB-AX THEOLOGY—NO 2.

Some have complained that our language in reference to the tendency of infant church membership, and the idea advocated by Mr. Nichols, endorsed by Dr. Fitgerald, who commended the work, and all the hosts of Methodist and Presbyterian preachers who circulate it, that all the wicked should be in the church while still wicked, because being in the church "gives them (bad people) better opportunities for becoming good than they could have out of the kingdom," was too severe.

We wrote nothing down in unkindness, but we wish to extenuate nothing in regard to the tendency of teaching. Infant baptism as an introduction into the church; unviversally practiced, would bring the whole world into the church. The church in Nashville, or in New York, would embrace all the citizens of Nashville or New York, including the gamblers, thieves, robbers, murderers, whores, and whoremongers, and every foul bird and evil beast that bears human form. This would destroy all distinction between the church and the world. Church means called out of, separated from the world. This practice would destroy all separation from the world, would destroy the church, and would dissolve it into its primitive union with the world. It would destroy the church, without elevating or benefitting the world.

We have presented that the Spirit guided the sinners on Pentecost into the remission of their sins, into the kingdom of God, into the church against which the gates of hell can never prevail. We showed exactly how the Spirit guided or directed. He came from heaven, he entered into the apostles, into their hearts, and took possession of their tongues and hands, and spake the counsel of God to the multitudes. The Spirit laid down, as the foundation principle on which persons were to be builded into this holy temple of God, the truth that "that same Jesus whom they had crucified, God has made both Lord and Christ." The Spirit gave the testimonies on which faith in this truth must rest. The testimonies were the works which he had done in their midst, "as ye yourselves know," the prophecies that had gone before concerning him, apparently contradictory and irreconcilable with themselves, but fulfilled and harmonized in the person, work, teaching, life, death, resurrection and ascension of Christ, and of facts concerning his resurrection, of which the apostles stood as the witnesses, and then the wonderful demonstration of the Holy Spirit on that day, came to corroborate and confirm all as from God. The Spirit of God presented these testimonies, then said, "Therefore," (in consideration of the testimonies,) "let all the house of Israel know assuredly (believe with the whole heart) that God hath made that same Jesus, whom ye hath crucified, both Lord and Christ." This was the first step the Spirit of God directed them to take. "When they heard this they were pricked in their hearts, and cried out, Men and brethren, what shall we do?" The Spirit cut them to the heart; he did it through speaking these words to them. They were cut to the heart through hearing these words spoken by the Spirit.

In this manner did the Spirit reach, pierce, change the hearts of these wicked sinners, on Pentecost. Convicted of sin by the Spirit of God, in distress of soul they cried out, "What shall we do?" The Spirit of God responds, "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit." Here are the directions given by the Spirit to guide men into the kingdom of God. "As many as gladly received his word were baptized, and the same day there were added unto them about three thousand souls." Here again it is clearly brought out, they were guided to baptism, through baptism to the remission of their sins, by gladly receiving and obeying the word spoken by the Spirit of God. Infidelity alone can resist the clear truth that these persons were led into the forgiveness of sin by hearing, believing and obeying the things commanded by the Spirit of God, speaking through the inspired apostles. To hear and do the things spoken by the apostles, was to be led by the Spirit of God into the remission of sins. By way of contrast, an example of resisting the Holy Spirit is given us in the seventh chapter of Acts. The Holy Spirit, through Stephen, preached precisely the same things in very much the same order that he had done through Peter, on Pentecost; the same proposition that Christ is made both Lord and Christ, the same testimonies, are presented. They are cut to the heart, but instead of asking terms of mercy, they gnashed on him with their teeth, cast him out of the city, and stoned Stephen. The Holy Spirit says in refusing to believe and obey these things spoken by the Spirit, "You resist the Holy Spirit as your fathers did."

Then to hear the words spoken by the Holy Spirit, through the apostles, and to obey them, is to be led by the Spirit of God. To hear these words, and to refuse to obey them, is to resist the Spirit of God, and to reject his guidance. The man who believes that Jesus is both Lord and Christ, with his whole heart, upon the testimonies given by the Spirit in the word of God, that gladly hears and obeys the words of the Spirit thus spoken, is led by the Spirit of God into the remission of sins. The man who, like Mr. Nichols, Dr. Fitzgerald, and others refuse to do the things commanded by the Spirit of God, resist that Spirit, and refuse to be led by it. But unless a man be led by the Spirit of God he is none of his. Not only does the Bible teach that to do these things commanded by the Spirit, is to be led by the Spirit of God; but it plainly teaches that we can find the guidance, the teachings, the help of the Spirit of God, nowhere else than in the revelations of the Spirit as contained in his word.

The word of God was written by the Spirit of God. Many tongues were inspired to teach, many hands were guided to write that book, but one Spirit controlled all. There is not, or ought not to be, a sentence in that book that is not written by the Spirit of God. There is not a truth or thought in the world that is given by the Spirit of God, save what is found in the Bible. No apostle ever had revealed to him a thought, or idea, or a truth beneficial to man, that perished with him. All were recorded in the Scriptures for the guidance and benefit of mortals. Hence the Spirit says, "All Scripture is given by inspiration, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, and thoroughly furnished unto all good works." 2 Tim. iii: 16. Inspiration is the transferral of the Spirit of God, who alone knows the mind of God, to his chosen apostles and prophets, so that they, possessing his Spirit, may know his mind, and so reveal the mind or will of God to others. The Spirit of God thus revealing the will of the Father to the world, gives all needful aid in the way of doctrine or teaching the truth of God, reproof of follies, correction of wrongs, instruction in the way of righteousness, sufficient to make the man of God perfect, and to thoroughly furnish him unto all good works. This the Spirit does through the word of God. Suppose the Spirit worked in other ways; what more could he do than "to make the man of God perfect, and to thoroughly furnish him unto all good works?" This he does through the Scriptures.

In the next place, in the parable of the sower, Christ said, "The word is the seed of the kingdom." This means the word of God bears the same relationship to the production of fruit in the kingdom of God, as the material seed of wheat or other grain bears to the production of fruit in the material world. That is, it is as impossible to produce fruit in the spiritual kingdom of God, without receiving the seed of the kingdom—which is the word of God—into the heart, as it is to produce wheat or corn in the material world, without first implanting the seed wheat or corn in the soil.

This is the Savior's own illustration, and once and forever declares the utter impossibility of receiving the benefits, the help, the blessing of the Spirit, save as we receive it through the word of God, receiued into the heart, and bearing fruit through directing the practice in the life. In confirmation of this, to carry out the illustration, in the material grain, there dwells a germinal principle of life. The contact of this

germinal principle of life with the mellow juices of the soil, and the warm rays of the sun, causes it to bud, and spring forth, and produce "first the blade, then the ear, and then the full corn in the ear." But this germinal principle of vegetable life dwells in the seed, the grain. The only way to bring it in contact with the soil and the warmth of the sun is to plant the seed in which it dwells in the soil. So the Spirit, the germinal principle of spiritual life, dwells in the seed of the kingdom, the word of God. Brought into contact with the warm affections of the heart, it springs forth, bears in the life of the individual the fruits of the Spirit. But it is impossible to bring this germinal principle of spiritual life into contact with the warm affections of the heart, save by receiving the word of God, in which it dwells, into the heart. Hence the words of the Savior, "It is the Spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you they are Spirit and life." John vi: 63. Here the flesh, the relations of the flesh, or fleshly birth, profiteth nothing; only the Spirit can quicken into the new life in the spiritual kingdom. Then he adds, "The words I speak unto you they are Spirit and life." This is the equivalent of "The word of God is the seed of the kingdom." To this corresponds the truth that in all the accounts of God's dealing with men, there is not an instance on record of a single individual being brought to God, save as he was reached, taught, directed by the word of God.

In harmony with this stands also the truth that in the six thousand years of man's existence on earth, in all the dispensations of God to earth, there is not a single instance of an individual being converted to God, save through the words spoken by God. Hence the language of the Psalmist, "The law of the Lord is perfect, converting the soul." Hence David said, too, "I will never forget thy precepts, for with them thou hast quickened me." "The entrance of thy word giveth light, it giveth understanding unto the simple." "Salvation is far from the wicked, for they seek not thy statutes." Psalm 119. Hence David said, "All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth." Psalm 138. The Savior said, "He that received seed into the good ground, is he that heareth the word of God and understandeth it, which (word) also beareth fruit, some thirty, some sixty, and some an hundred fold." Again, "He that heareth my word and believeth in him that sent me, hath everlasting life." John v: 24. "No man can come to me except the Father which sent me, draw him, and I will raise him up at the last day. It is written in the prophets, and they shall all be taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh to me." John vi: 44. Showing plainly they are drawn to God by being taught of God, by hearing and learning what is spoken by God. He then adds, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John viii: 31. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." Matt. vii: 21. No man can receive the quickening, guiding, comforting power of the Spirit, save as he receives it through the word of the living God.

D. L.

They who doubt the blessing of religion, because they can find no Christian who is perfect, might as well deny the existence of the sun because it is not always noonday.

WEST TENNESSEE NOTES

CONDUCTED BY H. C. BOOTH, BELL'S DEPOT, TENN. TO WHOM ALL COMMUNICATIONS INTENDED FOR THIS DEPARTMENT SHOULD BE SENT.

THE BIBLE.

A concise report of a sermon preached at Oak Hill, Miss., July, 1883, by Elder H. C. Booth. Reported for the *Christian-at-Work*.

BY C. KENDRICK.

Text: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John v: 39.

This is the language of Christ directly addressed to the Jews, but indirectly it applies to us. The Jews had only the Old Testament Scriptures, but we have both the Old and the New. This exhortation of Jesus to the Jews, is as applicable to us as to them. The Jews thought they had eternal life in or through the Scriptures, and we ought to think the same. The Old Testament testified of Christ, so, also, does the New Testament. The Old looked to the coming of Christ, the New looks back to him while here on earth. The Bible, then, is our subject to-day. We love to preach and talk about the Bible, from the fact, that in traveling over the country we see the great necessity of people searching the Scriptures, and understanding *how* to search them. A great many people read the Bible a great deal, and can repeat much of it by memory; yet they know but little about the teachings of the Scriptures, or the plan of salvation as revealed therein. Hence the necessity of knowledge how to search the Scriptures. Paul told Timothy to study. (2 Tim. ii: 15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.") The Bible was given to us by the author of our being for a purpose. God had a design in giving it to us. Why has God given us the Bible? We do not require a great deal of knowledge to be able to answer this question. Compare those who are not under the influence of the Bible with those who are under it, and we can understand why God has given us the Bible. Look at the heathen worshiping idols, sacrificing his child in the most inhuman and barbarous manner; then look at the man or woman who is under the influence of the Bible, and we can easily understand why God, in his wisdom, gave us the Bible.

The man who follows the Bible, loves God with all his soul, mind and strength, and his neighbor as himself. He also loves him who would do him injury, who would take his life. He prays God to have mercy, pity and compassion on the poor ignorant man, who would take his life. The man who is under the influence of the Bible has the Spirit of God, the attributes of which are truth, goodness, love, mercy and justice, without which we cannot be the children of God. The Bible was given us by the Divine being for the purpose of refining, elevating and saving us. We ought to understand this book, for its design is for our present and eternal good. On opening this large book (the Old and New Testaments) we see that it is divided into two grand divisions. It is necessary for us to know how to divide the Scriptures, in order to know what we must do to be saved. The Bible is divided into (1) the Old Testament, and (2) the New Testament. We have seen that God had a design in giving us the Bible, let us now see what was the special design of the Old Testament. We learn in Gal. iii: 24, that the design of the Old Testament was to bring us to Christ. (Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith.") We were under the law or old Testament until Christ came into the world. After that, we were no longer under the law. Now that the gospel has come, we are no longer under the law or Old Testament. Now we are all one in Christ, under the gospel dispensation. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. iii: 28. We all know the office of a school-teacher. He must direct and guide the youthful minds of his students. After they are educated, the necessity for a school-master no longer exists. The law, our school-master to bring us to Christ, bears the same relation to us that the school-teacher does to the children.

But why are we brought to Christ? It is that we may be justified and cleansed from our sins by the faith of the gospel. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to all that believe." One other quotation; Paul says, Heb. x: 6–9, "In burnt offerings and sacrifices for sin thou hast no pleasure. Also, I come to do thy will, O God. He taketh away the first, that he may establish the second." We are exhorted to look into the perfect law. James i: 25: "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deeds." Christ took away the handwriting of ordinances, the law, nailing it to the cross. Thus we see the design of the Old Testament was to bring us to Christ, that we might be justified by faith. The Old Testament is divided into three grand divisions: (*a*) Historical; (*b*) poetical; (*c*) prophetical. From the beginning of Genesis to Job inclusive, all the books are historical, there being eighteen in number. Psalms, Proverbs, Ecclesiastes, songs of Solomon and Lamentations (five books) are poetical. From Isaiah to Malachi inclusive, (sixteen books) all of these books are prophetical. Each one of these divisions named has its specific design. The historical part is designed to teach there is one true and living God; and that his authority must be respected. We learn that there is one true and living God by miracles, of which we have a history in the historical part of the Bible. After God has proved by his miracles that he is the one true God, he then proves to us that his authority must be respected. In Deut. xxviii: 1–18, we learn that God promised the Jews that he would bless them in basket and in store if they would hearken unto the voice of God.

Again, he told them (15th verse) if they would not hearken unto the voice of the Lord, he would not bless them in basket and in store. In the historical part of the Bible we find a verification of this promise. Part of the time the Jews kept the promises of God, and were blessed in basket and in store. The soil produced bountifully; their enemies could not overcome them because God was their strong fortress, and like Enoch of old, they had physical demonstrations that God was with them. Part of the time they failed to keep the law, and to teach it to their children, then evil overtook them; their land failed to produce; they were not blessed in basket and in store; their enemies overcame them, and they were made servants of other nations: and they could no longer go up to Jerusalem to worship; could no longer take the lamb and offer an atonement for sin. They simply had the privilege of turning their eyes toward Jerusalem and asking God to bring them out of bondage. God had pity and compassion on them and said, "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and all your idols will I cleanse you." Ezekiel xxxvi: 24–25. This Scripture has been quoted by some to prove that sprinkling is the proper mode of baptism. But such persons don't seem to know what is meant by "clean water." In Numbers, 19th chapter, we have a full account of sprinkling with clean water. Water was poured on the ashes of a heifer, after running through the ashes of the burnt heifer the clean water was sprinkled, by means of hyssop dipped into the clean water, upon tents and people, etc., which, according to the old law, had become unclean. A dead body in a tent rendered it unclean, and under the law it was sprinkled with clean water. A man who touched a dead body was rendered unclean, and had to be sprinkled with clean water. Paul refers to this in Heb. ix: 12–14: "For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

Thus God demonstrates that his authority must be respected, that the law was our school-master to bring us to Christ. Then he gave physical demonstrations that his authority was

supreme; now, however, we walk by faith and not by sight. Now, under the New Testament, God has appointed unto man once to die, and after death the judgment The sheep and goats are all growing up together, but in the judgment they will be separated. God will say to the faithful, come, inherit the kingdom prepared from the foundation of the world; for I was an hungered, and ye gave me meat, etc. God does not bless us now in the manner in which he blessed those under the law. Our blessings now are spiritual. God is not a respector of persons. He sends rain on the just and the unjust. Under the old law, those who failed to keep it were punished physically and financially. Now the wicked prosper as well as the good.

Next we come to the poetical part of the Old Testament. This consists mostly of wise sayings from wise men, such as these: "Fear God and keep his commandments, for this is the whole duty of man," and, "Fear is the beginning of wisdom." When the Jew read this he looked to the Old Testament to find what to do. We look to the New Testament, the perfect law of liberty, the gospel of the Son of God. The prophetical part has an office different from the others. Here we read of the coming of Christ, the description of his kingdom. Here we learn about the time when Christ was to come, and the circumstances of his coming. Here we learn that when Christ should come the ears of the deaf should be unstopped, the eyes of the blind opened, the poor were, also, to have the gospel preached to them. The New Testament, which is the second grand division of the Bible, is divided into three grand divisions. (1) Historical; (2) that which teaches sinners how to become Christians; (3) that which teaches Christians how to act, so as to inherit eternal life after the Christian warfare is ended.

The historical part of the Testament comprises Matthew, Mark, Luke, and John; four books. This gives us a history of the life of Christ, his birth, his being cradled in a manger, his growth, his miracles, signs, wonders, his power to forgive sins, to raise the dead, cleanse the leper. The life of Christ was written by four parties, Matthew, Mark, Luke and John. They often refer to the prophecy, and in reading the life of Christ we should refer to the prophecies, and we will see in these books a fulfilment of them. The design of these four books is to teach us of Christ, that he came to earth, lived, died, rose from the dead and ascended to the Majesty on high. It is to teach us that Christ died that we might live, that he died that we might believe in him, and receive him as our prophet, priest and king. John tells us xx: 31, "These (things) are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Here we get all the information about Christ that is necessary for our salvation. After Christ died, his disciples not having understood perfectly his mission, went back to their old trade of fishing. When the women told them that they had seen the Lord, they would not believe; afterwards Christ appeared unto them and showed them the prints of the nails in his hands. He opened their minds that they might understand the Scriptures, and said: "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Matthew gives the commission in these words, "Go teach all nations, baptizing them in the name of the Father, Son, and Holy Spirit, teaching them to observe all things, etc."

In the close of John's history he tells us that Christ, after he had risen from the dead, told his disciples, "Whosoever sins ye remit, they are remitted; and whosoever sins ye retain, they are retained. But having gone through the life of Christ, we ask where we must go to learn what to do to be saved from our sins? The answer is to go to the fifth book of the New Testament, the Acts of the apostles. There we find the apostles preaching and acting under the commission as given by Christ, which we find recorded in Matthew, Mark, Luke and John. We who are preachers are now teaching what the apostles were commanded to teach. The apostles preached the gospel, which is the death, burial and resurrection of Christ, and all who received it, and obeyed it, had their sis remitted. Those who refused to receive the gospel had their sins retained. In Acts 2nd we find that the people received the gospel, and being convicted of sin, asked what to do. In keeping with the commission, the apostles said, "Repent and be baptized in the name of Jesus Christ, for remission of sins, and you shall receive the gift of the Holy Ghost." When one who knew nothing of the gospel, asked the apostles what to do, they told him to believe on the Lord Jesus Christ and he should be saved. This, also, was in keeping with the commission. When one who believed asked what to do, the answer was as in Acts 2; "Repent and be baptized." Thus we see in Acts of apostles, that the apostles taught and acted just as they were ordered in the commission. We must, therefore, go to Acts to learn what to do to be saved. Some of the apostles went to Rome, some to Corinth, some to Thesalonica, some to other places, and there taught and organized churches. After preaching a while in one place they would go to another; and sometimes they would write letters to those churches which they had established. These letters constitute the third division of the New Testament. The first division is a history of Christ; the second, Acts of Apostles; the third, letters to the churches, such as Paul to the church at Rome. In the New Testament we have it, "The epistle of Paul to the Romans." This is not correct; this is not in the original; men put it that way. The seventh verse of the first chapter of Romans shows us that Paul wrote "beloved of God" or "saints" that were in Rome, not to all the Romans. Paul's letter was to the Christians in Rome, not to sinners. We may say the same of Paul to the Corinthian church. In the second verse of the first chapter we learn that Paul wrote to the church of God in Rome, not to the sinners in corinth. Also, some letters were addressed to individuals, as Paul to Timothy. There is not one letter written to an alien sinner; all are written to Christians for correction, encouraging them, etc., that they may at last enter into the joys of our Lord.

Preachers often read a text from one of these letters to Christians, and apply it to sinners. This is wrong; it is not rightly dividing the word of truth, as Paul commanded Timothy to do. For example, some preachers quote the following in order to prove that sinners should mourn and pray for forgiveness of sins: "Draw nigh to God and he will draw nigh to you. Cleanse your hands, you sinners, and purify your hearts." Also, "Be afflicted and mourn and weep; let your laughter be turned into mourning, and your joy to heaviness." James fourth chapter. These preachers seem to forget that this language is not to alien sinners, but to sinners who were in the church, Christians who had been guilty of wickedness. In the ninth verse of the fourth chapter, and the second verse of the first chapter of James, we learn that the apostle was addressing brethren or Christians, and not sinners who had never obeyed the gospel, not sinners who had never been in the church. In the second chapter, also, we see that James exhorts the brethren, to whom he was writing, not to be respecter of persons. He also tells us (James ii: 20) that "faith without works is dead." He teaches us that faith without works cannot feed a poor, hungry, starving fellow man. "As the body without the Spirit is dead, so faith if it hath not works is dead." James also tells us, (chapter i: 27,) "Pure religion, and undefiled before God and the Father, is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Thus we see religion is something done, not something we get.

But let me return to the fourth chapter again. Those persons addressed were called sinners, and required to cleanse their hads. Let me be a little more explicit on this verse. There are two kinds of sinners spoken of in the Bible: (1) a sinner out of the church, one who has never received the pardon of his sins; (2) a sinner who has sinned after he has obeyed the gospel, and been made free from his old sins; in other words, sinners in the church. These were the characters addressed in James, fourth chapter, not sinners outside of the church.

But the questian may be asked, "What part of the Bible shall I read to find the part applicable to my case?" To this I reply as follows: If you are a sinner, and do not know the gospel, read the first part of the New Testament—Matthew, Mark, Luke and John. Read these books in connection with the prophecies, and you will learn all about Christ, his birth, death, resurrection, and glorious ascension to the Majesty on High. But if you understand the history of Christ, and wish to know what to do next in order to be saved from sin, read the Acts of Apostles. This is the sermon book of the apostles to sinners. Here you will find what was required of sinners by the inspired apostles in order to forgiveness of sins. To the ignorant man who knew nothing of Christ, the command is, "Believe on the Lord and thou shalt be saved." To the believer in Christ, the command is, "Repent and be baptized in the name of Jesus Christ for remission of sins, and you shall receive the gift of the Holy Spirit." To the penitent believer, the command is, (see Acts 9,) "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts xxii: 16. All this is in perfect harmony with the commission as given by Matthew, Mark, Luke and John. To the Christian, or to the man who has obeyed the gospel, the latter part of the New Testament is addressed. If you wish to find what your duty as a Christian is, you will find it in the letters to the churches. I find my case made out there; and you, brothers and sisters, will find yours.

But some say the Bible is full of contradictions; but thai is all owing to the manner in which they divide the word of God. They read it all as one book instead of one volume made up of many books, written at different times and under many different circumstances. Take the four books, Matthew, Mark, Luke and John, read them and study them together, and there is no contradiction. Take the Acts from beginning to end, and there is no contradiction. We may say the same, also, of the letters to the churches. If we rightly divide the word of God, there is no contradictien. In conclusion, I would say that it is my hearts desire for you and all men to read the Bible and studdy it in proper connection; by so doing we will receive joy and happiness which we cannot otherwise receive.

One of our New England churches makes its weekly offering a most impressive service. When the announcement is made two young men step forward in front of the pulpit. and remain there while the pastor reads passages of Scripture on the subject of giving. After the boxes have been passed the young men return to their place in front of the desk, and again stand while the pastor, in brief prayer, implores the Divine blessing upon the offering thus made.—*Congregationalist.*

Obituaries.

Died, in East Nashville, October 28, 1883, Mrs. Fannie Anderson, wife of Frank Anderson, in the 37th year of her age. Francis Moore, only daughter of John and Ruth Moore, was born in Moulton, Alabama, January 22nd, 1847. She was educated in Salem, North Carolina. She united with the Christian church, in Tuscumbia, Alabama, when she was nineteen years old. She was married in November, 1868, to Frank Anderson, of Nashville, Tenn., where she lived an exemplary Christian life until she died. She was good and kind to all, beautiful and graceful in person, educated and accomplished; all who knew her loved her. Her sickness was long and painful. All that mortals could do, was done by her devoted husband, and his fond and kind mother, brothers and sisters, but all could do no good. The Lord claimed his own. She leaves a loving husband, and four promising children, and two brothers. She died in the faith and full confidence in the blessed Savior she loved and served so well, and feared not the dark waters, for she knew the Lord would be with her. Death lost its sting and all was bliss, when the Savior called her home. Such a life to live, and such a death to die, is the blissful hope of the Christian, and such a comfort to the loving, grieved ones left behind. How it should comfort the heart-broken husband and motherless children, to know how she lived, and how she died. Thou art gone, dearest sister. No more will we look into those wondrous eyes. No more will hear that melodious voice; but you are safe, and the memory of your sweet, Christian life will ever be a bright oasis in the desert of our grief-laden hearts.

Oh! cherished and revered, fond memory well
On thee with sacred, sad delight may dwell;
So pure, so blest thy life, that death alone
Could make more perfect happiness thine own.
He came, thy cup of joy serenely bright,
Full to the last, still flowed in cloudless light;
He came, an angel bearing from on high,
The all it wanted—Immortality.

TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS TO WHOM ALL CORRESPONDENCE RELATING TO THIS DEPARTMENT MUST BE ADDRESSED.

OUR INDIAN MISSION.

Since my return from Indian Territory, I have received many letters from friends and brethren crowding me with questions concerning the Indians. "Do you think they would let a missionary live among them?" "Would they go to school?" "Do you think you are safe among them?" ect. In the Governor's (B. T. Overton) message, 1880, on page 14 and 15, you can find the following:

"Aside from giving your (Indian) children a literary education, I would advise that an Industrial school be established in the most healthy and central part of the Nation, with the capacity to educate fifty boys in agriculture, horticulture, and the different trades that are most in use and applicable to your daily wants. Ours is a curious and difficult position, and one rarely witnessed in history. Neither savage nor civilized, we stand between the two conditions of life, representing in some degree both. Having broken loose from the one condition, our hands are now stretched forth to the other, but we have not yet fully entered into it. We should be thankful, however, that we are rapidly attaining to it in its broadest and most ample meaning, and the chief and greatest ambition of my life is to see my people a civilized, educated, self-supporting people. And with God's help, only a few more years will pass when the word *savage* will no more apply to the North American Indian than it will to the white man. Already we are being baptized into the blessings of civilization. True it is a baptism of blood to some of our wilder brothers, but in God's own time our destiny will be worked out, and we will take our place among the intellectual and good of the earth."

I have given this long quotation from the chief of Chickasaws, that the readers of GOSPEL ADVOCATE might catch a glimpse at the heart of that Nation. And is it not passing strange that we "the light of the world and the salt of the earth" (?) have done so little in assisting a people, with willing, anxious hearts, and outstretched arms, struggling for the blessings of Christian civilization? Our religious neighbors have had missionaries among them for years. We have not one in that field. Is it not time we were throwing ourselves into line? I spent July and August among the Indians, and in September attended the council, which met at Tishomingo. Money out of the writer's pocket to the amount of $163.00 has been spent in the interest of Indian mission. Gov. B. F. Overton, $20.00; Col. G. W. Harkins, $10.00; congregation at Paris, $10.00. Total amount, $203.00, already sunk in that work. Now will the churches come over and help us with one Lord's day contribution? Some letters before me entertain doubts about finding a man to fill the place. The leading spirits over there have already expressed a desire, the writer should take charge of the work, giving as reasons, his acquaintance with the people, work, etc., which I will do if we cannot do better, and feel confident we can make the mission self-sustaining within two years. R. WALLACE OFFICER.

Paris, Texas, October 15, 1883.

Dear Bro. Poe: Our meeting closed at Hope without any visible success. Next day after you left I was called home by telegram to see our precious little sick baby. Bro. Smith closed the meeting Thursday night. I have been here since Sunday, but closed last night. One was baptized, and two who were baptized by Bro. Smith took membership with us. I am to be at Lewisville, Arkansas next Sunday to continue a week. May we all be faithful to the end of life.—[W. J. Hudspeth, Prescott, Ark., September 5, 1883.

Dear Bro. Poe: Please give me the address of Chas. Lee, or J. C. Lee, through the GOSPEL ADVOCATE or card.—[E. D. Evans, Liberty Hill, Texas, July 8, 1883.

WANTS A DOCTOR.

Dear Bro. Poe: Dr. Ditzler is now holding a meeting twelve miles from this place at Manor. The Rev. gentleman has been telling that people all about the action and design of a certain non-essential that he has found mentioned in several places in the New Testament. The Presiding Elder of the Methodist Society, who is an old acquaintance and friend of mine, told me how Dr. D. was flooding this troublesome question with *new light*. He furthermore told me that the "Rev. doctor" was red hot for a discussion on this same non-essential, or almost anything else that opposes the teachings of the Methodist Society,—if I understood my friend, the elder, correctly, Dr. D. was so anxious to measure swords with Dr. Graves, that he proposes to pay the expenses of the latter D. D. to Texas, if he would agree to come for that purpose. It is right to pay a doctor when you send for him, any way. Who knows but that Dr. Ditzler caught the epizootic at Horse Cave, Ky., or perhaps the sweeney, and needs treatment by a skilled doctor. If this is Dr. D.'s condition, and he fails to get the services of Dr. Graves, I can point him to a man who, while he does not claim to be a doctor, can prescribe some simple remedies that I am sure would be beneficial to *anyone* in Dr. D.'s *condition*. Bro. David Lipscomb is the man. Will you send for him, doctor? A. McG—Y.

Dear Bro. Poe: I see in the ADVOCATE of October 24, under the head of "Sad Report of Preachers," on the subject of preachers going in debt, the following: "They have usually gone in debt and go off without paying. Bro. L. asks, is not this true of many preachers? I would answer *not many* in my knowledge, and the few of whom it is true, have contracted debts predicated upon the promises of the brethren, and they failed, and the preachers as a necessary consequence failed, and then often these very brethren, who have withheld from the preacher his just dues, are the loudest in condemning him for not paying his debts. I believe that if the churches had done their duty in supporting the preachers, that preachers would rarely go off and leave debts unpaid. I want to know how the preacher is to avoid this difficulty in every case; and especially am I needing help out of my trouble. The brethren from different churches, in consultation at San Marcos last February, decided upon San Antonio as a mission point, and I was recommended for the field. The churches, with which I had been laboring, endorsed the move and promised to support the mission for six months, and some of them have come up nobly, but others have failed. I have labored my six months out, and the brethren generally speak of the work as a better success than they anticipated, and I thank God that he has blessed my efforts, and we now have a promising nucleus of forty-five members, and if the work could only be sustained, I am quite certain we could soon have a good church. My prospects, here, for a living are exceedingly gloomy. I have not been sustained. One church that promised fifty dollars, has not paid a cent, and one brother who promised twenty-five dollars, provided I should be sent here, has not paid anything, and of course I have expected help from him without fail, as he is a man of means, but not a word have we heard from him; and others that promised help have done nothing. Now these failures have involved me in debt. What shall I do? Stay here and get deeper in debt, or go away and leave my debts unpaid? If I leave, the church will go down, and my unpaid debts will be the only memento of my sojourn. Shall this city, with over thirty thousand souls, be neglected? especially when its population is increasing more rapidly than any city in the Southwest. Will not these people rise up in the judgment and condemn us for neglect of duty? I have been thinking of accepting a position as clerk in a store, that I might keep up the weekly meetings and Sunday-school. I could not work in a store and do much in the way of building up, for this city needs a preacher's whole time.

San Antonio is improving very rapidly. Its growth is almost marvelous. New and costly buildings can be seen going up in all directions, and the present influx of population is a better class of people than has hitherto come here. Though the building permits average over one hundred per month, still it is hard to rent a house. There are three building associations, and still the demand for houses is not supplied. San Antonio is connected directly by railroad with the Pacific coast at San Francisco, Los Angels, San Barnidino and all the wealth of that coast, and with Galveston, Houston, New Orleans and all the ports on Gulf of Mexico, and also connected with the principle cities of Mexico, and the principle commercial cities of the United States, and her future cannot be estimated. Oh that we all had more of that love that moved our heavenly Father to send his Son to save his fallen creatures. May the Lord bless you in your labors of love. D. PENNINGTON.

San Antonio, Texas, November 1, 1883.

OUR ORPHAN WORK.

Dear Bro. Poe: I enclose you a statement of work done for our Orphan Home since August 1st, 1883, and also show the present status of the work:

Cash Collected	$ 309.25
Pledges Received	5,950.00
Land Donated, (about)	300.00
	$ 6,559.25

Add to this the other amounts belonging to home:

142 Acres Land	$ 2,000.00
House and Lot	350.00
Other Pledges	600.00
Assets of Orphan Home	$ 9,509.25
Indebtedness, (about)	200.00
Balance	$ 9,309.25

From the above you can see that the brethren are responding nobly. We want workers. Any one who is willing to help the work and will write to the undersigned, will receive full instruction. C. MCPHERSON.

Waxahachie, Texas.

Dear Bro. Poe: There will be a public discussion held at this place, (Thornton, Limestone county,) beginning on November 13, 1883, between the writer and Elder Jas. Newman, of the Baptist church, on the following propositions: (1.) Man's moral and spiritual nature is totally depraved. (2.) And this total depravity is inherited. Elder Newman affirms; C. W. Sewell denies.—[C. W. Sewell, Thornton, Texas, October 24, 1883.

Dear Bro Poe: Closed a meeting last night at Moore's Springs; seventeen baptized, one confessed wrong doing and came back to church. I leave to-morrow for Waxahachia to help George, whose sir name is Faris, in a meeting. Huntsville, Ala. and Tullahoma, Tenn. sent their L. D. collections last week, even $5.00.—[R. Wallace Officer, Paris, Texas, October 25, 1883.

AT TROUPE.

According to appointment; we began a meeting at Troupe on first Lord's day in November. At this writing we are in the meeting. Three accessions to present—Tuesday,—Bro. Wilmeth joined us in the work to-day, and we will carry the meeting on over next Lord's day. The brethren have the new house ready for worship, and we are in it.

Bro. T. M. Sweeney is in the school-room. We are sorry that such faithful, and efficient evangelists should be confined in school-teaching. He is needed in the field every day.

Bro. Matthew Norris, of Troupe, is very sick.

Politeness and kindness never cost much, but will make many fast friends for those that exercise and practice them, and will always yield a handsome profit, not only in the way of lightening the troubles and sorrows of others, but also by bringing back many smiles, and kind offices and heart reliefs, which otherwise would never be realized.

The Growing Child.

The discussion of the formation and development of character connot be otherwise than interesting to the earnest mothers who turn to this column, and who must daily have this question in their own minds while bringing up their failures. None more than they feel the need of wisdom to direct, of patience to labor untireinlgly and to wait, of well-balanced judgment and impartial decision in the duties and responsibilities resting upon them. So we offer no apology for presenting a few thoughts on a subject, trite indeed, but in the nature of things as fresh as each day's need and incapable of being worn out. Are we not all children? Are not the most "grown up" of us still forming and developing character? Still trying to "walk by the same rule and mind the same thing" as when our feet first sought the path of virtue. Must we not sitll keep "chisling away to keep the fine lines fine," to keep the inscriptions on our souls clear cut and clean from the mosses that custom and carelessness cause to grow over them.

It is conceded by high authorities that a man's opinions are formed by his character, rather than his character by his opinions. The teaching of the Bible indorses this view. Not what a man believes is of highest importance, but what he does. It is nowhere said, "*Believe* this and ye shall live," but "This *do* and ye shall live." Christ himself declared, "If any many will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." The sincere, obedient "doer of the word" is very little troubled with doubts as to the authenticity of the word.

We all know that the man who habitually and from principle speaks the truth believes that there may be truth-speaking people in the world beside himself. The student of human nature at once writes down one who is always accusing others of falsehood as incapable himself of adhering to the truth; one who is always suspecting the purity of others is himself impure. The honest man believes other men may be honest, while the thief doubts everybody. And this principle applies to every one of the virtues and vices. We are always ready to believe of others what we know to be true of ourselves. The liar will find excuses for his lying, the thief for stealing, and even the murderer thinks his crime ought not to be condoned. No sooner has a man entered upon an evil course than he tries to excuse or justify himself, or palliate his misdoing. After a time his conscience becomes seared, and he rests easy in opinions that are conformed to his character.

A child that is taught and trained to tell the truth, to keep the Sabbath, to refrain from taking things that do not belong to him, to render unquestioning and ready obedience to his parents, reverence to the name and worship of God, will have very positive opinions concerning the right and wrong of these things. He can't help himself. His character forms his opinions. "Even a child is known by his doings, whether his work be pure, and whether it be right." Just here comes in the work of the father and mother, the teacher, the guardian. Many parents say, "O, I hope when John grows up he'll see the right way and come out all straight." But when John grows up, his character will be formed, and he will see moral truth in the light of his character. Or, if he sees it in its true light, he may be compelled to say with Cicero, "I see the right and approve it, but I pursue the wrong."

Says one, "This child was born with a proclivity for theft, for falsehood, for anger, and can these original tendencies be taken out of him?" Perhaps not entirely, but right alongside these evil tendencies may be planted germs of principle, of impulse and action that shall by proper cultivation develop and overshadow and neutralize the evil tendencies. A great ambition will lift a man out of a thousand narrownesses and meannesses. A great love will consume in its fire the roots even of selfishness. Acquisitiveness may be checked by the cultivation of benevolence; exact conformity of words to facts may be taught in a great variety of ways; and as a failure to speak the exact truth is the commonest vice of childhood (and of all morally weak persons) it may be well to enlarge here on methods of teaching children to speak the truth. In the first place, the parent must set the example. If there are degrees in wickedness, it is more wicked to lie to a child than to an adult, yet many parents constantly deceive and prevaricate when dealing with their children. In the second place, the first and smallest departure from the truth in the child must be noticed and corrected, gently, kindly and from high moral conviction. The child should never be driven to tell an untruth by fear, and should in every case be made to know that his untruths do not in the least deceive. Learning to read with perfect accuracy will help a child tell the exact truth, because it will form in him the habit of calling words what they are, and train him in observing distinctions between things that are different, and between things that are similar but not identical. Teachers will observe that children who are careful to speak the truth are always better readers and better scholars than those whose word cannot be depended on. Holding children to a high standard of recitation in their various studies aids in forming the habit of veracity.

It is only by the utmost painstaking, continued day after day and year after year, that great virtues grow from little seeds and great vices are choked, little by little, till they are finally extirpated. How long the labor, but how noble the reward! "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—*New York Tribune.*

Dead Heads.

"Dead-heads" in the church! How large the number embraced in this class! They are well known. They seldom come to the prayer or class meeting, and only occasionally attend public worship on the Sabbath, contributing only very little for the support of the gospel. In the line of finding fault and stirring up strife they seem to be quite active. The church cannot afford to carry them; but how to get rid of them is the next question. Get them converted and then they will be all right. Dead in head they are dead in heart; they need conversion. Let special effort be made for their conversion; none need the work of grace more.—*Zion's Herald.*

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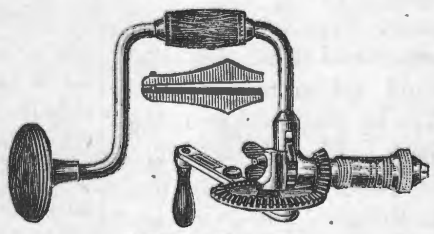

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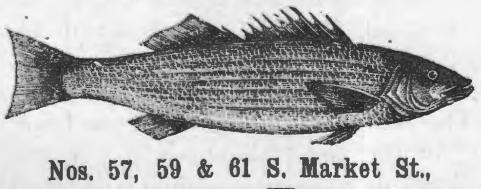

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THE GOSPEL ADVOCATE.

NASHVILLE, TENN., NOVEMBER 21, 1883.

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QUERY.

As there has been some controversy between brethren here as to how we should raise money, or, in other words, when and where we should make or give our openings to the Lord, some contending that it should be given on Lord's day at the Lord's house, by each individual, others saying that the Scriptures do not teach any specific time or place to make the offering, I thought I would write you for information on the subject. You will please give us an article through the GOSPEL ADVOCATE as it may be of benefit to others. Hoping to see an article on the the subject, from your pen soon, we pray that you may be spared long to work for the master. Yours in christian love. J. D. WEBSTER.

God has, without doubt, given to the church a plan for raising money. And if all would follow that plan, all would act alike. The only trouble is that in this, as in many other things, men are not satisfied with the Lord's plan. They want something in what they call a more business-like way of doing things. The Lord does not do things after man's wisdom, but by his own wisdom. When money was to be raised in Corinth and Galatia, Paul said to the Corinthians, "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." 1 Cor. xvi: 1-2. Rev. verson. Here the Lord, through Paul, requires the Corinthians, and had already required the Galatian churches, to lay by in store upon the first day of the week. By this provision they could have the money ready, so when he should come there would be no need of collections being made at the time. This is the plan the Lord ordained to raise money for the poor saints at Jerusalem. This is a clear plan for raising money for one purpose, and whatever is good and wise for one purpose, will be for any other purpose. And the beauty of the matter is, that is the Lord's plan, and established upon divine wisdom, and if all would adopt and practice it, then all would practice alike. Men are too much in the habit of following their own wisdom; even in the service of God. Man cannot devise anything by which he can serve God in any way. Man's wisdom is foolishness with God, and can never be introduced into the service of God without dishonoring God and injuring man.

But men frequently say, we have tried the first day contributation plan, and it failed. They decieve themselves, and claim what is not true. It is not the plan that was a failure, the failure in all such cases is in the people, and not in the plan. The gospel fails in thousands of instances to save men, not because the gospel is a failure, but because the people will not obey it. So it is in the contribution on the first day of the week. The brethren can contribute just as much that way, as they can any other way, and with less inconvenience. There cannot be any failure in the plan. The people may and often do fail to carry it out. But the plan itself cannot fail. Let the brethren see to it that they contribute as they prosper, and there will be no failure anywhere. There is no chnace to have uniformity of action in the manner of contributing our means unless we all do just as we read in the word God. No human plan ever can be universal, as is plainly visibie among those who try other plans of raising money. In this is seen the great beauty of following the word of God instead of the wisdom of man. We know of no other plan for churches to use, revealed in the New Testament. There will be times in the history of individuals, when they will be called upon to give immediate aid, to give their cups of cold water when they will have to give direct, out of their own pockets or pantries. But as a plan for the congregation to make up means the Lord's day contribution is the only one revealed. And this is better than men can devise. E. G. S.

PREJUDICE AND BIGOTRY.

Religious prejudice and bigotry are almost unconquerable enemies to the truth. The masses of the people of this world take for granted that the religious teaching under which they are raised up is right, and that every thing opposed to it is wrong, and set themselves against everything of the sort without examination. They know they are right, because they *are* right, and this is about as good a reason as they can give why they retain certain convictions. And this is the very class of people to be full of prejudice and bigotry. And the less they know about the Bible, the more of these do they possess. Very few people read the Bible honestly, with the single purpose of learning what the will of God is. The few that do this, come nearer being free from bigotry and prejudice than any people on earth.

MEAT THAT PERISHES.

Jesus said, "Labor not for the meat that perisheth, but for that which endureth unto everlasting life, which the son of man shall give unto you." John. In this the Son of God lays down the motive that should actuate every child of God in all the labors of this life. The true design of all our labor should be to honor God, to do his will. It is the will of God that Christians should labor, working with their own hands to support those dependent upon them, and that they may have something with which to do good. When they do this, with the one design before them, to obey and honor God, they are laboring for the meat that perishes not. When they read the word of God day by day to learn their duties, and strive with all their powers to do their duties faithfully, in all the relations of life, they are laboring for meat that perishes not.

"Review of J. B. Moody's Tract on the Name Christian, by W. L. Butler," is out, and is well worth buying. reading, and handing around. It ought especially to be bought and distributed extensively everywhere that Moody's tract, entitled "The Name Christian; or, the Dragon's Tail," is circulated. It is an able review of Mr. Moody, and in respectful style, and is in accord with the spirit of truth, and is scriptural, and ought to be extensively circulated and we hope it will be. Send to "Apostolic Church," Louisville, Ky., for it. We do not know the price.

E. G. S.

"The GOSPEL ADVOCATE says the churches in Tennessee are doing more missionary work than any churches in the United States, according to numbers, and they have no societies, State wheels or machinery among them. That is the way. We should impress upon the minds of all, that the church is God's missionary society, and that every church is expected to do missionary work, and that every disciple is a missionary man."

The above is from the *Christian Messenger*, Bonham, Texas. We take this occasion to say, we some time ago strictured the course of the *Messenger* in some things severely. We thought it deserved it. But while doing this, we entertained no unkind feelings toward the *Messenger* or its editor. It gives us pleasure to say, we think there has been great improvement in the style and the matter of the *Messenger*. Now it is adhering as closely to scriptural teaching as any paper we know; and when a paper does this, we rejoice in its success, whether it helps or injures us. D. L.

CHURCH NEWS.

The brethren, in and near Petersburg, Lincoln County, Tenn., have bought and paid for one-half interest in a meeting house in that place. Bro. Dixon preached there several nights last week to interested audiences. I will send you other items occasionally.—[T. C. Little, Fayetteville, November 5, 1888.

I arrived at Waco on the 25th ult., and have been here since. I found Bro. Wm. H. Goodloe preaching for the congregation of Christians here, he has been here since March 1st. His many friends and Christian brethren in Tenn., among whom he has preached the gospel of Christ some sixteen or seventeen years ago, will be glad to hear that he is still laboring in the Master's cause with all his former zeal and earnestness. —[J R. Ferrell, Waco, Texas, November 2, 1883.

I have just closed my work in Mississippi, and leave to-morrow for Kentucky, in answer to an invitation to visit some churches with a view to locating among them. Expect to return to Memphis in ten or twelve days, and take up my line of march for Chattanooga, filling appointments already made. The brethren here have treated me with great kindness, and I leave them with regret. They have paid me up in full for my time and furnished me with excellent recommendations.—[D. M. Breaker, Coldwater, Miss., October 31, 1883.

Humility—what a charming grace! How it adorns, beautifies, exalts, and renders all possessed of it attractive and lovely! Self-conceit—how despicable and mean, and yet how much of it is seen everywhere! How many are filled with their own importance, and no excellence in others seems worthy of their attention! Humility is always modest, puts on no airs, makes no vain pretentions, is never obtrusive. How gentle! and yet its tones are always pure, uplifting and saving. It never boasts, but it is always blessing. How important the exhortation of the Apostle: "Be clothed with humility;" and we should never forget that "pride goeth before a fall."—*Zion's Herald.*

NOTES.

In the sunny South again. What a change! Only a month ago I was in tha extreme north, with its barren, leafless trees, and chilling winds. Now, among the green and golden forests, and blooming flowers of the South. To those of us who are getting old we can look back to our boyhood days when to take such a journey would require months. It looks strange. What improvements in travel will be made in the next fifty years? Who can tell? Possibly each man will be conductor of his own craft through the air. But there is too much of reality now to waste time in speculation. The duties of the present are upon us, and this is all we have—with this the living are concerned.

My first stop after leaving Nashville, where I met the brethren, was at Scottsboro, Ala. Here I met Bro. Rorex and his interesting family; found, as usual, a warm welcome among them. I preached on Lord's day at the court-house, to a small congregation. I did not expect such treatment at Scottsboro, especially as all their houses of worship were vacant. To go into a dirty, filthy court-house, where the negroes had been holding high carniveral, was too bad for a decent, intelligent people; yet this is all the place we had a right to go, unless by invitation. The clergy of this place may be very clever men, but certainly they must be afraid their craft is in danger, or they would have come out themselves and offered us a decent place to preach in. Be it said, however, to the credit of our Methodist brother, that he gave out to his congregation that *Brother* Metcalfe, of the *Christian church*, would preach at the court-house at 3 o'clock. Such treatment is hard to bear, yet upon such the church grows and prospers. In some sections of country we are so popular and orthodox that we are losing our power for good; while in others our names are cast out as evil, and we are called *Campbellites, dogs, and ducks.*

This reminds us of some of our trials and persecutions when I was young. I well remember even the court-house being denied that grand old soldier of the cross, John T. Johnson, at Athens, Tenn. He had permission from the county Judge and Clerk to preach in it, but when the time came the sheriff nailed down the windows, locked the doors, and went off with the keys. But the grand old man was not to be outdone in this way; he mounted a large box in the yard near the court-house, and began to sing with a loud, clear, sweet voice, "*Am I a soldier of the Cross.*" This soon attracted the attention of the whole town, and it was not long before he had a large crowd. He began by saying that he was a brother of Dick Johnson, Vice President of the United States. While he was considered a great man by many, yet he was a coward, afraid to confess the name of Jesus. But "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, etc." I have him now photographed in my mind's eye. I see a small, trim, well-built man, dressed in neatly fitting black cloth, his hands and feet small, his hair thrown back, revealing one of the finest foreheads I have ever seen. As he advanced in his discourse his dark-gray eyes would light up and sparkle in the sunlight, and as he would plead for a return to the ancient gospel, or urge sinners to repent, great tear-drops would trickle down his cheeks. No, the locking of doors, or nailing of windows, could not keep him from preaching the unsearchable riches of Christ.

On this same occasion I remember how well he loved to talk about his wife and children. He said his good wife was at home working hard to take care of the family, while he was away from home preaching the gospel. She was preaching, too; not to so large an audience, perhaps, but she was doing her duty. "And brethren, when Mary and myself die, and go to receive our crown, and the Judge should say, they are all out *except one*, I will tell him to give that one to Mary; she deserves it more than I do." Would to God, brethren, we had more John T. Johnsons, who loved God more, who loved Christ, the brethren, their wives and children, more. We want more preachers who are more deeply in earnest in getting to heaven themselves, and in taking just as many with them as they can. Then we would have less time for quibbles and quarrels about things that don't make us any better.

At Huntsville I met with Bro McMullen, who reports the little band at that place growing in favor with God and the people. They greatly desire Bro. Harding to hold them another meeting this winter. He is spoken of often and loved much for his work's sake. Sorry I did not get to see Bro. Hnndley; he was from home. Bro. Larimore has preached for them a few times, with good results, lately. Now these good brethren need a house in which to worship. They are able to build a small house; but we ought to have a good sized one. So go to work, do what you can, and if you lack anything I know you can get help. Huntsville is a thriving city, and with the start we now have, it will not be long before we will have a strong congregation, if the brethren there will continue to do their duty.

The little congregation at Madison is also doing good work meeting every Lord's day to break the loaf; showing to the world that they have "learned of Christ." Here I met Bro. Bowers and Bro. Gewin, and learned they hope to employ Bro. Henry, or some brother, to preach in that section next year. They are able and should do so.

At Larkinsville I met Bro. W. C. Stephens, who lives in the country, some six miles, went home with him, and spoke Monday night to a good crowd of his neighbors. We have no fine house in which to worship at this place; yet Bro. Stephens had swept out his *blacksmith shop*, and put up a good stove, and made it quite comfortable. Bro. Stephens and his neighbors, a few brethren among them, are trying and expect soon to have a good house of worship ready; so when any of our brethren pass that way they can have a house in which to preach. You will meet a faithful little band of disciples.

We have a small congregation near Hillsboro. Dont know what they call the house; but as the house is built of nice pine poles, and situated in a beautiful pine grove, it might be very appropriately called *Piney*. On Lord's day I heard Bro. Jimmy Slayton preach his first sermon. He is step-son of Bro. Milam, near Moulton, only eighteen years old, is studying hard and gives promise of making a useful man. I always feel like taking the young by the hand and saying "*be faithful, God bless you.*" Bro, Jimmy is going to school at Bro. Larimore's, and expects to continue at school for some years; yet he is willing to do all the preaching he can in the mean time. I met at this place Bro. Darmer, also sister Vaughan, daughter of our lamented Bro Walthall.

V. M. METCALFE.

CHURCH NEWS.

I write to inform you of the progress of the cause of the Master in this field. I returned on Friday last from Landersville and Belgreen, in Lawrence and Franklin counties. I spoke to the people at Landersville on Saturday and Lord's day, the 30th of June and 1st inst. Result, two accessions; one from the Baptists, and one from the world. Spoke on Lord's day afternoon at Mt. Hope; one added to the congregation by commendation. In the forenoon a boastful Methodist preacher had delivered himself of a load at Mt. Hope, which he had been for three or four months preparing, on the "immidiate inspiration of the Spirit." Of course we had occasion to notice what is said of the Spirit's work in the conversion of sinners, in my remarks, in the afternoon. He (the preacher) was present, and though he had come for the avowed purpose of "killing out Campbellism," his seat was made so uncomfortable by what he calls Campbellism, *after he had killed it too*, that he broke ranks, and ran for the door just before we concluded our remarks. We went on Monday, the 2nd, to Belgreen and preached at night, and twice, each on Tuesday and Wednesday. On Wednesday the brethren of the surrounding neighborhood, with the friends, brought their baskets of provisions for the physical man, and prepared a sumptuous dinner at a large spring near the house of worship. A very pleasant episode in the work of the day, was the union in matrimony of Bro. Jno. T. Underwood and Miss Arsie E. Grissom at the conclusion of the morning service. Bro. Underwood is a young preacher of much promise, a pupil of Bro. T. B. Larimore. We also met the venerable John Taylor, a pioneer in the cause, worthy of double honor "for his work's sake." He informed me that he had baptized with his own hands, over forty-five hundred. He is quite old and feeble, (about seventy-six,) but oh, how he loves the cause of the Master. We met, also, a Bro. Jackson, a young preacher, able to do good work, and many others whose hearts are in the work of the Lord. Among them the father, mother and sisters, (with their husbands,) etc., of the Srygley brethren. It is no wonder that they are preachers and love the work, with such a mother as they have. God bless her, and would to God that our Israel was full of such women. There was only one addition to the cause at Belgreen, but the brethren are very anxious for us to return, and say that good will result if we can make only one more visit. We expect to do so in October, if not before.—[A. C. Henry, Hartsville, Ala., July 10, 1883.

[This should have appeared sooner, but was mislaid till now.—EDS.]

I write you the following, for publication, that the readers of the ADVOCATE may know of my field of labor and success since July. Bro. Preston and myself began a meeting Saturday before the fourth Lord's day in July, some three miles East of McMinnville, Warren county, continuing six days; resulting in thirteen accessions to the church. The fiifth Lord's day in July, I preached at the Grange Hall, Warren county; the week following, attended a series of meetings at Woodbury, conducted by Bro. P. H. McGuffey. First Lord's day in August, I filled my monthly appointment at New Hope, Canon county, and went, same evening, some eight miles across the country to Bradyville, where I joined Bros. Young and Gilbert in a meeting, continuing several days, the result of which was thirteen added to the Lord. Second Lord's day in August, preached at Berea, Canon county. On Monday following, I joined Bro. Preston again in a meeting at Ivie Bluff, Warren county, continuing till the next Friday, resulting in nine additions. On Saturday before the third Lord's day in August, Bro. Preston and myself reached Mountain Creek, Warren county, where we began a meeting in that vicinity, at what is known as Holcum school-house. The meeting continued some eight days; preached to large and attentive audiences all the while. Here we met with, and were aided by Bro. Jno. Denton and Bro. Wesley Kidwill, the meeting closing with thirty additions. From thence, I went to Mud Creek, Coffee county, where I began a meeting Saturday before the fourth Lord's day in August, closing on Thursday night with three accessions. First Lord's day in September, preached again at New Hope, Canon county. Then, in company with Bro. Ben Woods, rode some seventeen miles to Wiser Bluff, Coffee county, where we joined with Bro. Gilbert in a series of meetings, which continued several days, with twenty-three additions. Second Lord's day in September, Bro. P. H. McGuffey and myself began a meeting at Berea, Canon county, which we continued several days, closing with six having obeyed the Lord. Third Lord's day in September, I preached at my home congregation, (Bellbuckle). Fourth Lord's day at Mud Creek, Coffee county. First Lord's day in October, at my regular appointment, at New Hope. On Monday following, I joined Bro. Dearing in a meeting at Bawkum, Coffee county, which lasted till Thursday night; result, seven additions. Second Lord's day, filled my regular appointment at Hollis Creek, Canon county. Third Lord's day I preached again at Bellbuckle, and on Monday joined Bro. Dearing again in a meeting at Mt. Zion, Rutherford county, closing on Thursday night with three added to the Lord. Fourth Lord's day, went to Mud Creek, preached Saturday, Lord's day and night. On Monday, went East of McMinnville, on Colins river, where Bro. Preston and I continued a meeting five days. Only one obeyed the Lord.—[M. V. Jackson, Bellbuckle Tenn.

We have had nine additions to the church here this fall; eight from the world and one from the Missionary Baptists. The college is in splendid order, and good prospects for the future. As this may come before Bro. S., I will state that sister Kuykendall's family is well.—[A. J. Denton, Spencer, Tenn., Nov. 9, 1883.

MY LAST REVIEW OF BRO. HARDING.

In an article written about one month ago, though not published at the time of this writing, I promised to review the arguments on the case of Lazarus. I will notice them only as they bear on the point at issue. I made an argument on the case of Lazarus in the following words:

In the case of the rich man and Lazarus, the Savior does not teach that Lazarus, who trusted him, had every want supplied in this life, but contrariwise. Bro. Harding says the righteous man will have every want supplied in this life, or I understand him so to teach, while the Savior teaches he may be a beggar. *Whose teaching will you accept?* On this, Bro. H. remarks:

"Although the story of Lazarus is found in the New Testament, it is evident that he lived under Judaism, before the advent of Jesus. The Savior begins the narrative by saying, "There *was* a certain rich man; and Abraham reminds Dives, even after he has died and has passed into torment, that his five brethren have '*Moses and the prophets.*' Even after the death of Lazarus, therefore, the people were still under the old covenant. * * * Yes, Lazarus lived and died under Judaism, before the advent of Jesus, and, hence, before the Lord offered to men the contract which we find in Matt. vi: 33. (That contract, let it be understood, I regard as the chief corner-stone of my argument.) Now let the reader bear in mind, that under Judaism, Bro. McQuiddy claims that temporal blessings were offered to the righteous. * * * Verily, the case of Lazarus is against him, apparently, rather than against me!"

It is well enough you say *apparently*, for you knew the case was not *really* against my position. Will the reader please observe how adroitly he evades the question, "*Whose teaching will you accept?*" He runs off to "he lived under Judaism" in order to get the subject of *teaching* out of your minds. Was the Savior *teaching Judaism or Christianity? Which was it Bro. Harding?* Will *any man* say he was *teaching* Judaism? Does it follow, simply, because a thing, from which a lesson is drawn, occurs under Judaism, that it *teaches* Judaism? Bro. H. so reasons. I wonder if he thinks the case of the prodigal son *teaches* Judaism? The sacred historian says, "A certain man *had* two sons." When this parable was spoken Christianity was not established; yet, before it was spoken a certain man *had* two sons, therefore it was *under Judaism.* Do you claim the parable teaches Judaism? You must to be consistent. The parable of the ten virgins was under Judaism: "Then shall the kingdom of heaven be likened unto ten virgins, which *took* their lamps and went forth to meet the bridegroom." And five of them *were* wise and five *were* foolish. The parable of the Pharisee and the Publican was under Judaism. Does it follow that the Savior was teaching under Judaism in all these cases? If so, he did not teach much else but Judaism. Now, in the parable of the rich man and Lazarus, shall we accuse the Savior of *teaching* Judaism? If not, he was teaching Christianity, so the case remains *untouched.* Bro. H.'s arguments do not touch the issue between us at all, as regards Christianity, and they do not affect my position in regard to blessings under Judaism unless he proves this an *actual* case. This he cannot do, for the weight of authority is on the other side. I still ask, whose *teaching will you accept*, the Savior's or Bro. Harding's?

One more time I call attention back to the main issue. I do not intend that you shall get away from it. I refer to your major proposition: "We begin wrong by assuming that the evangelists could be secured who would do their duty faithfully, if only their support could be provided for; the reverse is the truth,—that is, the support is already guaranteed, if only faithful men can be found who will do the work of evangelists. The need is men, not money; the money will come without any sort of trouble, if the men will enter diligently upon the work. A faithful evangelist need not have five minutes trouble about money in five years." It will be recollected that I wrote an article to induce the brethren of Maury county to give of their money to support an evangelist while laboring in the destitute places of our county. As we have seen from the above quotation his position was a support (we were both talking of money) is already guaranteed; but now we hear him say: "God gives us that which is good for us. Sometimes afflictions are good for us; and, when they are, he gives them." So we are to understand now you were talking about afflictions being blessings in disguise, God's messengers of love to woo our affections from the fading things of earth and cause us to place them on heavenly things. Listen to him again: "The position which I take is this, that the Lord so compensated them, even while in this life, that the sting was taken from these sufferings to such a great extent that they were afflicted far less than the average sinner." Why did you not say this at first? I have never denied that the Christian's faith is the brightest jewel mortals can have amidst the trials, afflictions and bereavements of life, that the Christian's hope ever whispers look upward, look starward and despair never for, "Each cloud has a lining of light." Moreover, I firmly believe afflictions may prove blessings to us. *Sorrow* for the loss of the dear flowers that grew in our breasts taken from us by the dread destroyer, and *pity* for the sorrows, the bereavements, the agonies, and the shame of our fellow-associates, may rend our very souls, yet the very depth and intensity of our helpless soul-agony may lift us up to lean on the strong arm of God. The cup of sorrow may be, nay, surely is, very bitter to the soul; but it is none the less God's message of love, designed to win our affections from earth, that we may anchor them more surely within the veil.

But, this is not the question between us. All Christians suffer these things in common; they do not support and nurture the body. Is your body supported with sorrows, bereavements and afflictions? Do you mean that the evangelist, in destitute places, shall be kept alive on afflictions, sorrows and bereavements? If so, why did you not say that at first? Ah! *you have gotten into terrible straits of arguments.* Do you mean "that the Lord compensated them, (preachers only) 'even while in this life that the sting was taken from these sufferings to such a great extent that they were afflicted far less than the average sinner?" Admitting what you say to be true, was not the sting taken from the sufferings of the *thousands* of Christians put cruelly to death by Nero, Trajan and Pliny to such a great extent that they were afflicted far less than the average sinner? To ask this question is to answer it. So what you have said applies with equal force to all Christians, but we are discussing the support of an evangelist. (You have not given me the *special* promise to the preacher yet.) I suppose you quote some passages of Scripture as follows in your mind; I know you make them thus in your arguments, *i. e.*, in sense:

Mr. preacher, "*Do good and trust,*" "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," Mr. preacher!! "These men who go where the money is, can find very little comfort from the teaching and example of Paul," I have never argued that a man should go where he could get the most money. I have never thought that a man should, but have argued, and still argue that a preacher has as much right to know what he is doing as any other Christian. Do you argue that when a preacher has an understanding with the brethren that he is making money the object, and that he has *no right* to do this? I freely admit that he has *no right* to make money the *chief* object, but deny that because he tries to provide for his own household that he makes money the object. What right has any Christian to make money the object? When you answer that, I will tell you what right the preacher has. If any Christian has a right to have an understanding in order to get money to procure the necessaries of life, the preacher has the same right.

There is a wide spread idea that all Christians have a right to make money the *chief* object, but the preacher. There is not a particle of truth in it. Say the Lord has given one man a talent for preaching, it is his duty to preach, another for practicing medicine, it is his duty to practice medicine, etc. Does the Lord permit one of these men with all his gettings to get money, to make money the object, to live in a fine mansion fitted up with everything very costly, while the preacher must "*do good and trust,*" live in a cabin and ride a starving horse, his family at home in rags and having nothing to eat? A large part of the Christian world has said this is just and right, but God has never said so. God treats all his servants alike. He requires one to *serve and trust* him as much as another. *No man has a right to make money the chief object*, and may God pity the man that does. You begin your reformation at the wrong place. You can't reform the church by reforming one man in every 150. Whatever a man's calling, he is under lasting obligations to honor and glorify God in that profession. Col. iii: 17.

I am glad that I have had this discussion with you, Bro. Harding. I trust good has been done. I think I have said enough, but if you see proper you can say more, with the understanding that I have no more to say on the subject. I am perfectly satisfied. I bid you God speed in the cause of truth, hoping you may win many to Christ, and that if we shall never meet "face to face" on these mundane shores, that we may meet on the sunny shores of a happy deliverance.

J. C. McQuiddy.

CHURCH NEWS.

Closed the meeting at McAlister's Chair Fac- last night; preached eight times to attentive audiences. Attendance was good; one added to the church. This is a church we set in order last year, and have been preaching for them monthly since, as a missionary, partly at my own expense, and partly at the expense of the congregation at Cane Creek, Marshall County, Tenn. Only a few disciples here, and they are poor, but the faithful ones are trying very hard to do the will of the Father. Preachers and churches who have never done this part of the work, do not know the great blessing, of which they are deprived. Then (for a while at least) leave the empty benches you have stood before so long, preaching so eloquently and entertainingly about prayer, love, etc., in order not to give offence, and at the same time *draw* crowds to hear you, and go, preaching "Jesus Christ and him crucified" *to the poor*, "without money and without price." And when their appreciation of the bread of life is shown as it was in our meeting, by men and women walking two or three miles at night, conveying their children in their arms, others in two-horse wagons bringing their entire families, with quilts to make pallets (on the benches in the factory) for the little ones that would go to sleep, while another, in order that his wife might attend without her baby disturbing the worship, would bring the cradle along and quietly rock the little one, and the entire congregation listen attentively for an hour or more to the "word of the Lord." I am sure you will be able to preach with an earnestness, zeal, and fidelity that you perhaps never knew before. Hear the Master say, Go preach the gospel to every creature.—[T. C. Little, Fayetteville, Tenn., November 9, 1883.

Have just closed a four day's meeting at Pleasant ridge, Little River county, Ark. Five were baptize, three from the adventists, three restored, and ten took membership; all operating to labor together as a congregation of disciples of Christ.—[J. C. Mason, Okolona, Ark.

It is worth a great deal to make children happy. They remember little treats longer than we suppose. A lady once said that one of her pleasantest recollections of her childhood was sitting on a grassy bank, and of a fair hand reaching from a window and placing a handful of large, delicious strawberries in her lap.

In self-examination, take no account of yourself by your thought and resolutions in the days of religion and solemnity, but examine how it is with you in the days of ordinary conversation, and in the circumstances of secular employment.—*Jeremy Taylor.*

Literature is a mere step to knowledge, and the error often lies in our identifying one with the other. Literature may perhaps make us vain; true knowledge must render us humble.—*Mrs. Stantford.*

Every event of life points, if it does not carry us on, to the cross.—*Jonathan Edwards.*

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KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

THE FORM OF SOUND WORDS.

Whenever we find among the disciples of Christ practices which require for their expression forms of speech not found in the New Testament, we may be quite sure that the practices themselves have been originated since the days of inspiration. The ideas which prevail concerning the transference of membership from one congregation to another have given rise to a number of such expressions.

A gentleman tells me that he lives in A, that he has lived there for several years, that he meets with the disciples there every Lord's day, but that he has not yet moved his membership from B. Perhaps after this he calls for a letter from the church at B that he may remove his membership to the place in which he lives.

This way of doing is generally considered disorderly, and many exhortations are given from the pulpit and the press to those who contemplate going to new homes, to remove their membership as soon as they change their places of residence. In a recent controversy between the *Standard* and the *Guide*, the question arose whether Paul and Barnabas had taken membership at Antioch, at the time referred to in the beginning of Acts xiii. Barnabas had been a member of Jerusalem; there is no evidence, it was thought, that he had removed his membership, although he had been at Antioch a year or more. Bro. Allen thought, however, that Barnabas was too orderly to have neglected so important a matter for so long a time; he observed also that the Scriptures settled the matter by saying, "Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas," etc.

I have called attention to this matter in order to impress upon the readers the fact that all this talk about the "removal of membership," "dismissal by letter," "reception by letter," and so on, is without scriptural warrant; there is for it neither precept nor example.

The true doctrine seems to be this: The man who is in Christ is a member of the congregation of Christians wherever he may reside, by virtue of his union with Jesus, the head of the body. He does not need to be "received by lettter," nor by any other proceedure; he is a member of the church in the locality in which he lives, with which he meets, *because he is a Christian*. Paul and Barnabas became members of the church at Antioch when they were located at Antioch. No transferance of membership was needed further than the transference of themselves. This accounts for the complete silence of the Scriptures concerning the change of membership.

The letters of commendation referred to in the New Testament were nothing more nor less than the letters of introduction so commonly used to-day. If a Christian were about to go into a community in which he was not acquainted, he would need letters from the church in which he had been working, or from members who were known in the place to which he intended going. These letters did not separate him from the one church and add him to the other: they simply introduce him as a disciple of Christ, as a member of the body, by virtue of which membership he had a right to the fellowship of the saints wherever he might be. I repeat, there is no scriptural authority for "receiving into the membership by letter," for "dismissing by letter," nor for receiving into the membership of a church by extending the right hand of fellowship."

"A STEP IN ADVANCE."

The following quotation is from Thomas Munnell, of the *Times*. It is astonishing, coming from his pen. He says:

"I believe the church, when fully organized, is sufficient for all work, home and foreign, local and itinerant, and that we are not only complete in Christ for salvation, but are complete in the properly organized church of God for all agencies for every work."

According to Thos. Munnell himself, the most persistent advocate of the missionary societies that Kentucky has ever had, for a number of years corresponding secretary of the General Society, and the present general evangelist of the Kentucky Society, the church of God is sufficient for every work, home and foreign, local and itinerant. There is no need, therefore, for any society except the church of the Lord. The expediency argument is given up; the argument from the silence of the Scriptures is given up; and it is boldly affirmed that as we are "complete in Christ for salvation," so we are "complete in the properly organized church of God for all agencies for every work." That is a fine sentence! I am glad Bro. Munnell wrote it. Doubtless, those of us who oppose these human societies will have occasion to use it many times in the future. But let not the reader suppose that Thos. Munnell is a convert to the true doctrine. Far from it. He is drifting farther and farther away all the time. He claims that we have never been properly organized. He wants us to organize. He says:

"But in the absence of scriptural evangelists, when we undertook to do missionary work, and to 'set in order the things that are wanting,' we had to extemporize a class of men whom we called 'Corresponding Secretaries,' 'General Secretaries,' 'State Secretaries,' and 'District Secretaries'—all 'Secretaries,' and no evangelists. Now why not complete the organization of the church of God, and have God appointed men to do all this work?"

He wants us to call these secretaries evangelists. We will then have Corresponding Evangelist, General Evangelist, State Evangelist, District Evangelist, and so on. *He wants us to organize the church of God.* He refers to the Methodist system, to their bishops and presiding elders; and though he thinks they have the wrong names, and an unscriptural authority over the churches, still he is evidently favorable to our moving along somewhat after their manner. Instead of Bishop he would say General Evangelist; instead of Presiding Elder, State Evangelist; instead of Circuit Rider, District Evangelist. He wants scriptural names!

How intelligent readers of current literature among the disciples can fail to observe that there are many among us who are striving with all the power that is in them to convert this reformation into a consolidated religious hierarchy, as completely unknown to the Bible as Methodism itself, is strange to me.

At the Cincinnati Convention, Bro. C. P. Williamson withdrew his son's name from the list of life-members, and instead thereof took a life-directorship for himself. He had made a blunder, he said, and desired to correct it. Nothing else was said about the infant memberships, as far as I heard. I look forward to the publication of the minutes with some interest.

THE HARDINGS, HARDINS, HARDYS, ETC.

Recently I have received, in the minds of many, overmuch honor. Especially in having accredited to me meetings which were neld by Bro. J. Harding, of Bowling Green, Ky. He was so fortunate as to be instrumental in turning about two hundred people to the Lord in a meeting, lately, in Tennessee. Our names are so similar that many have understood that I did the work. "Honor to whom honor is due." This, in connection with other mistakes that have been made through the mails, causes me to give the following explanation:

J. W. Harding, my father, who has been preaching for thirty-five years, was born in Winchester, Ky., and has lived there to this day. During these years he has labored much for the church at Winchester as elder and evangelist. He has been a member of the congregation longer than any other man now in it. Although engaged in merchandising all of this time, he has nevertheless preached extensively in all the country round about, and has baptized thousands into Christ. He is now doing more evangelizing than ever before, as he is freer from business cares, having gotten out of his secular calling. J. Harding, of Bowling Green, it has never been my good fortune to meet. He has labored for the most part in Tennessee, I think, and is famous for building meeting-houses, drawing large audiences, and holding great meetings. J. A. Harding is the Harding of the ADVOCATE. J. H. Hardin, the Missouri Sunday-school man, is a Kentuckian by birth, who for quite a while was the Sunday-school evangelist of Missouri, is now preaching for the church at Hannibal, Mo. He is about thirty-five years of age, I guess, sings most excellently, and is a good preacher. J. W. Hardy lives at Slaughtersville, Ky. He is a young man, a graduate of the Bible College of Kentucky University. He has been preaching for several years and has made an excellent record as an earnest, faithful, and talented worker, considering the time he has been at it. Doubtless he is stronger now than when I saw him somewhat more than a year ago, as he has found a helpmeet since then. There is another Bro. Harding, a preacher, in Kentucky; but I know only of his existence—nothing more.

THE TIMES AND DR. COX.

Our readers are aware, by this time, that Dr. Cox has retired from his editorial position on the staff of the *Apostolic Times*. The doctrine which he advocated in his writings is not popular among the disciples, and the publisher, B. H. Cozine, perceiving that his influence was injuring the paper, desired his resignation. The doctrine of Dr. Cox is clearly very erroneous, but nevertheless I sympathize much more with him than with the publisher. The Doctor has, for some time, been keeping before the people teachings which he must have known would render him unpopular; but, because he believed them to be true and important, he persisted in writing them. He has convictions, and he advocates them, even when it costs him popularity and place to do so. Not so with the publisher, Bro. Cozine. He knew about the peculiar convictions of his father-in-law, Dr. Cox, before he engaged him to write for the paper, no doubt; for the matter was no secret; and knowing this, he employed him. Had these views proven to be popular, the Doctor would have been retained; but as they injured the paper, he must step down and out. Evidently Bro. Cozine is not made of the stuff of which martyrs are made. Whether he agrees with the Doctor or not will probably never be known.

but if he does, it is clear that he does not intend to sacrifice himself or his paper upon the altar of truth. If he does not agree with him, he ought not in the first place to have employed a man to edit his paper, who he knew would advocate that which is false and injurious to the cause of Christ. It seems to me that the publisher has gotten himself into a very unfortunate position. For, look at the matter as we may, it appears that he seeks popularity and gain, rather than the advancement of the cause of Christ. The days have come when the people, having itching ears, heap to themselvs teachers. And it is not unusual to find the teachers scheming and devising that they may find out what will most effectually titillate these affected members. The people must be pleased

MAYFIELD, KY.

I am now in a meeting at this place, Mayfield, a town of about three thousand inhabitants, is twenty-six miles south of Paducah, on the C. O. & S. W. railroad. The disciples have a strong congregation here, and an excellent meeting house, which will comfortably seat five hundred people or more. Bro. W. L. Butler of the *Apostolic Church*, a monthly, now in its fifth volume, is one of the leaders of the congregation. The meeting has been in progress now for six days. The audiances have been large and attentive; the interest excellent; though the rains, for several days past have interfered somewhat with the attendance. I have found Bro. Butler to be an excellent and amiable man; and I have very much enjoyed the intercourse which we have had during the past week. He seems to be most earnestly devoted to advocating that which he believes to be the truth. He publishes to advance the cause of Christ and not simply to make money.

SUNDRIES.

A year ago I began writing regularly for the ADVOCATE. That my friends might see the paper and judge of its merit, I sent it for the year to a number of them. To them I now say, if it has pleased you, if you believe it doing a good work for the Master, send me your name and the subscription price for next year stating whether yours is a renewal, or a new subscription. Do what you can to send me other names besides your own. If any brother would like to do good by sending copies of the paper to the poor, let him write to me; he shall have the lowest terms.

END OF KENTUCKY DEPARTMENT.

ITEMS, PERSONALS, ETC.

Bro. G. Lipscomb's address now is No. 98 Union street, Nashville, Tenn.

Bro. Newton Field has removed from St. Joe to Bowie, Montague county, Texas.

The little congregation at Chattanooga, Tenn., we learn, is on gaining ground. They have a good lot paid for, on which they propose to build a house of worship next year. We hope they will succeed in this.

Married, Thursday night, November 14th, at the residence of the bride's father, D. F. Collins, William Lipscomb, Jr., to Miss Jennie Collins. D. L, performed the ceremony. Many happy and useful years to the young couple.

The ADVOCATE office had a call recently from our young brother, Brown Godwin, of Boston congregation, who has recently been doing much evangelistic work in Middle Tennessee He has been to Mars' Hill to school some, and expects to go again next year.

Mrs. Jennie Johnson, wife of J. D. Johnson, and daughter of Mrs Mary Flippin, died in Wilson county, Tenn., November 10th, 1883. She was baptized by our junior editor about six years ago, in Edgefield, and died in hope of heaven, leaving a husband and one child, a little boy.

One good brother, in writing to renew his subscription to the GOSPEL ADVOCATE, says: "I don't know why it is, but I feel that I am a better husband, father, and neighbor, while reading it, than when without it." This is a very natural outgrowth of reading plain presentations of the word of the Lord, such as we present in the GOSPEL ADVOCATE. The word of the Lord will make all men better who read and practice it.

BOOKS RECEIVED AT THIS OFFICE.

"Christmas Selections of about a dozen songs and tunes, by John Church & Co, Cincinnati, Ohio. Price 5 cents per copy.

Life of Martin Luther, by Dr. William Rein, published by Funk & Wagnalls, 10 and 12 Dey street, New York City, New York. Price, 25 cents per copy, in paper covers.

Explanatory Notes on the International S. S. Lessons for 1884, by E. W. Herndon, ediior *Christian Quarterly Review*. Published by Christian Publishing Co., St. Louis, Mo. Price, postage paid, 60 cents per copy.

"STRAY LEAVES."

The attractive list comprises: Menetto, (Stray Leaves,) (35 cts.) pretty and quaint musical sketch by Brandeis.

Beggar-Student March, (30 cts.) air from Millocker, by Le Baron.

Princess of the Canaries Galop (30 cts.) Bright arrangement by Le Baron.

No More, (40 cts,) song by Nicola Ferri.

Tarry with me, O my Savior, (35 cts.) beautiful Solo, Duet and Octet, by M. Laughlin.

When Old Age Comes. (40 cts.) Italian and English words. By Tosti.

The Letters we Carved on the Tree. (40 cts.) A most attractive ballad, by F. B. Haynes.

Some Grief Your Looks Betray. (35 cts.) Lakme.

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END OF NEXT YEAR

for two dollars. And beginning with No. 43, we will issue an extra number, so as to accommodate all that may send in early, with the numbers from that time to end of this year. Brethren, please show this proposition to others, and we are sure that very many will avail themselves of this offer if it is presented to them. The ADVOCATE has a larger list of subscribers now than ever before, but we are anxious that many more shall read it. We are striving to make it worthy of a large circulation, and we hope our brethren still, as they have done in the past, will aid us in sending the ADVOCATE into many more homes, that other hearts may be cheered and benefitted through its pages. EDITORS.

There are two things, each of which he will fail to discover who seeks to discover it in earnest—the one, the knowledge of what he ought to do; and the other, plausible pretext for doing what he likes. The latter of these the carnally-minded might find in any set of precepts that could have been framed; the former the spiritually minded will not fail to obtain in the Gospel.—*Whately.*

General News.

Two ladies, Mrs. Peden and her sister, Miss Tennison, were crossing the T. & P. R. R. track near this city, last Wednesday morning, just as the incoming train from Lebanon was approaching, which struck the barouche, threw them both out, and Mrs. Peden was badly hurt. Miss Tennison was hurt some, but not seriously. People should keep their eyes and ears open about railrood crossings. ——It is said that a larger number of hogs than usual will be slaughtered in Nashville this year. Hogs seem to be abundant this year, and much lower in price than for a good while past. ——Thos. E. Sweet, of Hamilton, has sold to a Chicago syndicate 500,000 acres of pine land in Mississippi, on the New Orleans and Northeastern railroad, for $850,000.——Nine Cherokee Indians have organized themselves into a company for the purpose of establishing a national bank at Vinita, Indian Territory, with a capital of $50,000.——A dispatch of the 5th announces the loss of the whaling schooner Louise, of New Bedford, Mass., valued at $20,000, which foundered in the Artic, September 22, by colliding with ice, and six men perished.——In the recent storm in Springfield, Mo., about one hundred homes were thrown down or badly wrecked. Ten persons lost their lives, either outright, or have died since from injuries they received, It is said that property amounting to $450,000 was destroyed.——The leading citizens of Nashvillle are taking steps to put on foot an extensive exposition, and have set out to raise three hundred thousand dollas for the purpose.——The Episcopal convention convened in Gallatin last week. ——Yellow fever is said to be entirely over at Brewton, Ala. Montgomery has raised her quarrantine against Brewtown and elsewhere. Twenty-five persons, out of a population of three hundred are said to have died at that place with yellow fever since 18th of September.——Some small vesseles have been lost by recent storms on Northern Lakes, wind somewhat abated, but snow storms still raging. Some lives lost.——Chicago had a $235,000 fire on the 15th inst. The loss was chiefly in lumber.——It is said in railrord circles, that an arm of railroad will be extended from Sparta, Tenn., and out to the coal banks near there, soon.

FOREIGN.—The new war credit in France will, it is said, amount to 9,000,000 francs.——Senor Ruiz Zorrilla will be proclaimed a reble if he does not appear before the Spanish court martial at Logrono.——The alleviation of Macoe's imprisonment was due to English protests.——The Servian revolt is spreading.——At a meeting of Nihilists in St. Petersbug, proposals in favor of acts of violence were rejected,——The British Government has issued orders for the withdrawal from Egypt of a large number of British troops. ——Gen. Pryor will not be allowed to take public part in O'Donnell's defense.——Michael Davitt denounces the system of expatriation in Ireland. ——The London police offer a reward for information of John McCafferty, who had been convicted of treason but escaped.——British imports for October increased over $8,000,000 compared with the same month last year.——A colliery exposition occurred at Accrington, in which over fifty persons are believed to have perished.—— The 100,000 Jews of London have three weekly newspapers, fifteen synagogues and a Rabbinical collge with the finest Jewish library in the world. ——The Bible is sold now in Florence, at a stand midway between the stakes at which Savonarola was burned and the river Aron into which his ashes were cast.

NEW ADVERTISEMENTS.

We ask the attention of all to the new advertisement in the ADVOCATE, of Prewitt, Spurr & Co., of our city, dealers in woodenware, lumber, frames, etc. Builders and contractors will consult their own interest by making the acquaintance of this firm, as their thorough familiarity with their business, and their facilities, enable them to offer the best inducements.

Don't buy a suit of clothing for yourself or your boys until you have examined the large and well-assorted stock of Huntington & Co., 160 Church street, opposite Maxwell House, Nashville.

Home Reading.

WHITE HANDS.

It was the evening before Commencement at Mt. Pleasant Seminary. Six young ladies of the graduating class were gathered around a window overlooking the pleasant grounds, and talking eagerly about the future. Their plans were various, reaching onward with no thought of grief or sorrow. Wealth, admiration, fame, were among the attainable. Music and art would each have its devotee. One would continue her studies at a higher institution; another would become the mistress of a beautiful home.

One had not spoken, and when the question, a second time, was asked impatiently, "Louise, what are your plans?" her answer was eagerly awaited. "I shall help my mother," said quiet Louise. "O-o-oh, we all mean to do that, of course," said one, "but what plans have you? You can't mean just to stay at home in a poky way and not try to do anything?" "Girls," said Louise, "I do not mean to do just that; for the present, at least, my business shall be to help my mother in any way that it is possible for me to help her."

A glance at the puzzled faces around her, and she continued: "Shall I open my heart to you a bit and let you read a page from it? You remember Stella Morton? You remember that I once visited her during vacation? Her home was very pleasant, and a large family of brothers and sisters made the days pass merrily. Our pleasures kept us so much out of doors that we saw little of Mrs. Morton—a delicate, quiet lady, always ready to bestow sympathy when needed. I noticed that the girls were not so tidy and helpful about the house as I had been taught to be, but as I did not see who supplied all deficiencies I thought little about it. One day a picnic had been planned, and I heard the girls impatiently commenting upon the illness of the one servant, as it threw upon them some disagreeable household duties. How Mrs. Morton ever accomplished the delicious lunch we ate that day, only such overworked mothers can explain; the little assistance given by Stella and Alice must have been most unsatisfactory.

We returned by moonlight, so tired that we went to our rooms without seeing any one, if indeed any one was up at that hour. By and by—I don't know how long we had slept—a frightened voice called Stella, who shared my room and soon we all knew that gentle, tired Mrs. Morton was alarmingly ill. At sunrise she was gone, without hearing the voice so full of love and sorrow. Girl's I can't discribe Stella's grief; she placed her own delicate hand beside the thin, toil-stained dead one, and said. 'See, Louise, at what a cost mine is so fair; and I have been vain of my white hands.' She kissed the cold fingers again and again.

"One day I found Stella at her mother's work table holding up some unfinished pieces, evidently left in haste. 'Louise,' she said, 'mother asked me to do this and I really meant to, oh, why didn't I do it at once?"

You can understand what an impression all this made upon me, and when, a few days later, I was called home by the illness of my own mother, the feeling was intensified. Mother was very ill, and grew fainter my; distress was hardly less than Stella's. One night, when my sister and I were too anxious to sleep, I told her about Stella, and we then pledged ourselves to take from mother every possible care, and to make our home first object. To make the promise more binding and real, we exchanged rings. Mother's illness made it seem more natural and easey at first, and everything moved on so smoothly that I really think she regained her health more quickly. All the mending and sewing was done promptly under her direction, and we always silenced her by saying that we liked to do it. She seldom knows what is preparing for tea or breakfast; we beg her not to inquire, for we know that she enjoys little surprises. The boys and the dear baby are better and happier for having so much of her time and attention.

"Last summer I visited Stella again. She is the light of the home. Only for the discipline I had passed through could I understand how she was able to accomplish so much. Once when I expressed something of this to her, her eyes filled with tears as she asked, 'Do you suppose *she* can see us—that she knows what I am trying to do?" Her hands were not fair and delicate, but I thought them more beautiful. Why, girls, I never see a pretty hand now without wondering if it has a right to be fair and white. So I am going home to help mother; I shall be happy because I know it is my duty."

As Louise finished speaking the retiring bell sounded. Not a word was spoken, but the kiss that each bestowed upon the flushed face of the earnest speaker told of the impression her words had made. Those mothers alone can tell whether the influence was lasting.—*Congregationalist.*

CATCHING THE TEARS.

Little Ned's brother Tom called him a cry-baby, because his eyes were always full of tears. His mother said that Ned had little buckets just back of his eyes that were always in a hurry to tip over if he hurt his toe or finger, or did not have everything to suit him. One day Ned's sister Ann came into the room where Ned was playing, with a big white bowl in her hand. Ned asked her what she was going to put in it. She told him she wanted to get it full of salt water. When he cried he must drop all his tears into that bowl. Ned asked her what she would do with a bowl full of tears. Ann said she would catch a little fish and let him swim around in it.

Just then Ned's little dog Fido ran into the room and began to eat a sugar-cake Ned had left on a chair. When Ned saw Fido eating the cake he began to cry. The tears ran down his cheeks and fell on the floor.

"O," said Ann, "we must not waste those tears; they will help fill the bowl." And she held the bowl right under Ned's eyes.

"Now, Ned," she said, "cry real hard. I want to get a bowl full to-day if I can, so that I may buy the little fish to-morrow morning when I go to market."

But Ned could not cry any more. The tears would not come. Ann said she would have to wait until the next time Ned cried. So she put the bowl on a table near by, that it might be ready for the tears as soon as they started again. But not a drop of salt water out of Ned's little tear buckets ever fell into the bowl. As soon as it was put under his eyes Ned always stopped crying. The little fish never was bought. Ann said he could not live in a bowl without any salt water to swim in.

But Ned was cured of crying. Tom could not call him cry-baby any more. When Ned heard of other little boys who cried very often, he always told their mothers about his sister Ann's big white bowl, and the funny way he had been cured of being a cry-baby.—*Our Little Ones.*

CHILDRENS' FRIENDS.

I know that children's company is apt to make some trouble to a home-mother, but it is the kind of trouble that pays It makes children so much happier to have their little friends made welcome at their own home. It raises mother in their esteem to have other little folks think she is "nice." Children are sharp little critics; form their opinions and speak of them to others, quite as decidedly as their elders do.

A little girl, who had displeased her mother, was "punished" by having her little playmate sent home wlth sharp and angry words, which were entirely unmerrited. The heart of the little visitor was greatly shocked at the rude blow to her spirit, and never, even to grown-up years, could look at that woman except with aversion. She was an excellent woman in the main, but she had her "cross spells," like some others we may know. Every body appears at their worst when such spells are on.

It is an excellent thing to know with whom your children play and how they deport themselves. If they are made welcome at your home, you have the very best opportunity of gaining this information. It need not be very irksome if you keep the number within bounds. In summer our little visitors like to sit with their playthings in the shady porches, or in the door-way. In cold weather they can have the warm dining room. If disposed to run over the house it is sufficient to say decidedly: "Don't run upstairs, please, just play in the dining room," and I have never known a child to disregard the request.

I often set out a plate of sandwiches, cookies, apples, or whatever is handiest in the pantry, and then the little girls arrange them to suit themselves on their little spriged tea-set. A little coffee and sugar and milk in their small dishes make their happiness complete.

Be a lady to your boy's friends and leave a good impression upon them, if you wish to retain the respect of your own dear boy. It hurts boy's feelings, and mortifies them intensely, to have mother speak snappishly to them before companions, making them feel that they are not wanted. Such boys, are apt to wander away, with most resentful feelings, to seek such company as the mother would dread to have for their associates. But whom shauld she blame most for it?—*Rual New Yorker.*

NEXT TO MOTHER.

A little girl of six years old sat by a cradle, where lay a fretful baby; she rocked it softly and sang a soothing lullaby, but the great tears rolled down her cheeks, and she looked pitifully out of the open window. It was a lovely day in summer time, and the sun shone bright and warm upon the soft, waving grass, and upon rich masses of beautiful flowers. The birds sang sweetly, and seemed to say to her, "Come out, little one, come out, and be happy with us! Leave the close, dark room, and come into the sunshine." In the shrubbery two children were playing; she could see them from the window, flitting in and out among the lilac bushes, laughing and shouting in their careless happiness. Sometimes they would leave off a moment, and come running to the window, to entreat her to come out and play with them. But she only shook her head sorrowfully, while she said, "I can't leave little brother;" and then she rocked, and sang and wept, as before. By-and-by her mother came in. Her sleeves were rolled up, and her arms were white with flour; it was plain to see that she was very busy."

"What is the matter, Mary?" she asked wonderingly, seeing the pitiful picture of distress her little girl presented. "Why do you cry, my dear?"

"Oh, I want to go and play with cousin Olive and sister Kate," she sobbed out; "and I can't go, I can't go."

"Why, yes, you can, dear. Leave Willie; it will not hurt him to cry a little, and I will take him by-and-by."

Mary only shook her head, and went on with her rocking. "I can't go, mother, until you come and take him," she persisted in saying. And her mother, knowing how useless it was to attempt to turn her aside from doing what she thought to be her duty, was compelled to leave her alone again.

It might have been an hour afterward that, having finished her work, she came in and relieved the faithful little nurse. But the sun was shining broad and hot in the garden, and her cousin Olive and sister Kate were tired of staying out of doors. And thus the nice play in the garden, which she enjoyed so much, was over for that day. But fretful Willie was asleep and there was a smile upon her mother's face as she kissed her and called her "a good little nurse." So Mary went her ways happy and contented, and wondered why the birds seemed to sing sweeter and the sun to shine brighter for her than it did for other little girls.

Years passed on, and more brothers and sisters came with the years. There always seemed a cradle to be rocked, always some little one who wanted care and attention which only Mary could give; and she gave it freely now—no longer with tears—and the little ones gave her all they had to give—their reverence and love.

"We love her next to mother," they all said; "Kate is good for a romp, and Jenny tells us funny stories; but when we are in trouble, if we cannot have mother, let us have sister Mary."

My little readers, this is a true story I am telling you. Sister Mary still lives in a beautiful home, not many hundred miles away. Her brothers and sisters have grown to manhood and womanhood now, and have gone one by one from the old homestead. Another generation is growing up around her, and she hears baby voices lisping her name, and calling upon her as their mothers of old for her help and tender care. They all love Aunt Mary; she is "next to mother still."—*Independent.*

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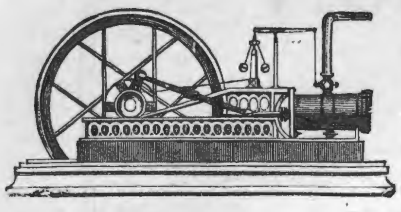

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I do not think it is a great thing togo up; it is a great thing to go down.—*Spurgeon.*

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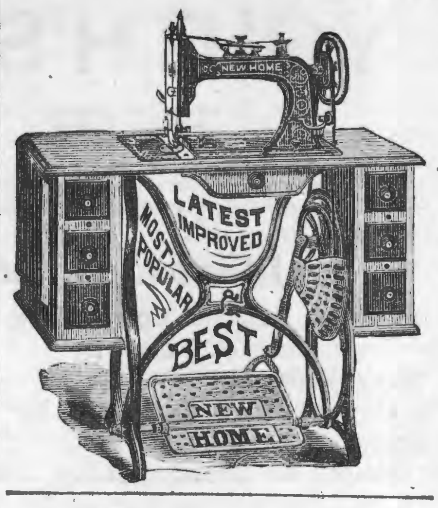

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Witness, J. E. ALDRICH, Clerk.
By H. C. Hudson, D. C.

THOS. J. JACKSON, Sol. for Compl't.

1884.

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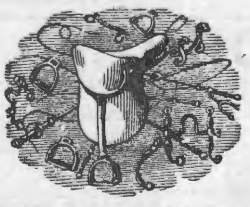

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EDITORS:

D. LIPSCOMB, E. G. SEWELL.

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Outside.

No mother's heart is full,
Unless it be with longing, burning wild—
Heart-throbbings that no cheerful face can hide—
The wish to clasp her sinning child,
Outside.

God's flock is never full;
Fear not to enter boldly at his door,
None ever were refused who there applied,
Inside.

THE GRACE OF GOD.

SERMON NO. XX.

Beautiful word, grace means favor, a benefit conferred by one upon another freely, without an equivalent paid for it. The grace of God embraces all the blessings that God has conferred on the fallen race of men. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Ephe. ii: 8–10. Religious people talk a great deal about the grace of God, and about the grace of our Lord Jesus Christ, and it is right that they should, for the Bible speaks of it abundantly. The people speak of free grace, and the apostle said, "Being justified freely by his grace through the redemption that is in Christ Jesus." Rom. iii: 24. The people talk about irresistible grace, by which they mean that in conversion, God sends down such a power through or by the Holy Spirit into their hearts that they cannot resist it; such a power as will convert them whether they are willing to be converted or not. In the many hundreds of experiences that I have heard related before the Baptist church, (of which church I was a member fifteen years,) many of them told of powerful efforts that they made to throw off their convictions and put all concern of salvation from them, but could not do it: that the Lord would send some unexpected calamity upon them, or bring about some circumstance that would compel them to submit. Now this irresistible grace is a grace of which the Bible says nothing. And indeed it is contrary to the teaching of the Bible.

In regard to the conversion of sinners, God never forces salvation on any one independent of their will. But he always gave them an agency or choice in the matter. He always set life and death before them, and called on them to choose: as when Moses set before Israel all the precepts of the law, and promised them life, with all the blessings and enjoyments of life, if they kept all the precepts of that law, and threatened them with punishment and death if they transgressed it. He said, "I call heaven and earth to record this day against you that I have set before you life and death, blessing and cursing; therefore choose life that both those and thy seed may live. Deut. xxx: 19. Joshua, the successor of Moses, when he was old and ready to die, called Israel together and delivered his last address to them, in which he said: "And if it seemeth evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord." Joshua xxiv: 15. And Christ said to his apostles, "Go ye into all the world, and preach the gospel to every creature: he that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." Mark xvi: 15. And in the record of the preaching of the apostles under this commission, many believed, and many did not; as when Peter preached at Solomon's porch, the record says: "Howbeit many of them which heard the word believed, and the number of the men was about five thousand." Acts iv: 4. This language shows that while many that heard the word on that occasion believed, yet they did not all believe that heard.

And when Paul and Barnabas preached at Antioch in Pisidia, many of both Jews and Gentiles believed, and many did not; and when the unbelieving Jews began to oppose and blaspheme, Paul and Barnabas waxed bold, and said, "It was necessary that the word of God should first have been spoken unto you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts xiii: 46. From the above quotations we learn that the Lord never forced his blessings on the people, whether they were the blessings of this life, or the blessings of salvation from sin, but always offered them to them upon conditions with which they were able to comply, and in so doing set life and death before them, and left them to choose. If they chose life, they did it by complying with the conditions. But if they chose death, they did it by refusing to comply with the conditions; and so we think that the doctrine of irresistible grace is not true. But all who teach the doctrine of irresistible grace, also teach that sinners are justified and saved by grace alone; and all who teach the doctrine of unconditional election and reprobation, teach the doctrine of justification by grace alone directly; and all who teach the doctrine of total hereditary depravity, and a direct influence of the Spirit in conversion, teach the doctrine of justification by grace alone indirectly; for they teach that the sinner being totally depraved is unable to do anything until the Spirit of the Lord enters into his heart, and quickens the dead faculties of his soul into life: that he cannot obey the Lord until he is thus quickened or converted, and this is conversion by grace alone. But is this doctrine true? Let us see. While we read of justification by grace, we nowhere read of justification by grace alone, nor do we read of justification by any one thing alone. It is said, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. v: 1. But it does not say by faith only. James says, "Ye see then how that by works a man is justified, and not by faith only." James ii: 24. We are said to be justified by the name of Christ. 1 Cor. vi: 11. Justified by the blood of Christ. Rom. v: 9. Justified by the Spirit of God. 1 Cor. vi: 11. Justified by knowledge. Isa. liii: 11. Justified by works. James ii: 24. From these quotations we see that the doctrine of justification by grace alone is not true. But, says one, I think that the first passage you quoted proves it. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." That this passage proves that salvation is by grace, I freely admit. But that it proves that sinners are saved by grace alone, to the exclusion of human agency or human obedience, I do not admit.

In salvation there are two parts, the divine and human. There was something necessary to be done in order to man's salvation which he could not do, and this belongs to the divine part. It was the part of God through Christ, to provide salvation for man and place it within his reach, within his power, so that by the exercise of the powers and capacities which God has given him, and over which God has given him the control, he can seek and obtain the salvation which the Lord has provided for him, and bring himself into the possession and enjoyment of it by obeying God. The provision of salvation is by grace: the enjoyment of it is conditional. It was the divine part to provide the salvation and appoint the conditions: the human part to comply with the conditions. The divine part to confer salvation, the human part to enjoy it. And it is not true that man is so totally depraved, and so entirely dead, that he cannot believe and obey God. And the declaration, "By grace are ye saved through faith," links the divine and human parts together. The salvation belongs to the divine part, the faith to the human part. But a man asks, is not the faith, through which we are saved, a direct gift of God, and as much by grace as the salvation, and does not this passage prove it? It says, "For by grace are ye saved through faith; and that (faith) not of yourselves: it (the faith) is the gift of God: not of works, lest any man should boast." And if faith belongs to the human part, would it not be of works? I am aware that many construe this passage in that way, but I am satisfied it is not correct. The word *that* in this verse does not refer to faith, but to grace, by which we are saved. It is the grace, and not the faith, that is not of ourselves, but is the gift of God. The word *that* must refer to the thing furthest off in the sentence, while the word this refers to the thing nearest by.

If the verse read "By grace are ye saved through faith; and *this* not of yourselves: it is the gift of God: not of works, lest any man should boast," then faith would be the gift of God, and not of works. But it is the *grace* that is the gift of God, and not of works, lest any man should boast. For if salvation was of works, then man would have a right to boast that he had saved himself by his own works. But no man has the power to do this, and when he is saved by grace, he is constrained to give the glory to God. But that God has suspended salvation upon conditions with which the people must comply in order that they may receive and enjoy it, is as clearly taught in the word of God as the fact that God has provided salvation for the world through Jesus Christ, his beloved Son. And that man can obey God, is shown from the fact that men have obeyed God in all ages of the world. Enoch walked with God three hundred years. To walk with God is to walk in his commandments and ordinances. "By faith Abraham when he was called (of God) to go into a place which he should afterward receive for an inheritance, obeyed; and he went out, not knowing whither he went." When the prophet made Naaman's cleansing depend on his dipping seven times in Jordan, he had the power to do it, and he did it, and was cleansed when God made the healing of the bite of the fiery serpents depend on the people looking at the brazen serpent. They had the power to look; they looked and were healed.

When Peter commanded the believing Jews in Jerusalem, to "Repent and be baptized everyone of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost, they had the power to do it, and they did it, and were added to the disciples the same day. When Ananias said to Saul, "Why tarriest thou? arise and be baptized, and wash away thy sins," he had the power to do it, and he arose forthwith and was baptized. When Peter commanded the Gentiles "to be baptized in the name of the Lord," they had the power to do it. But what shall I more say? for the time would fail me to point out all the examples of this kind that are found in the Bible. And I do not think that it is necessary for me to give any more until some one of the advocates of total depravity points me to one case, where God plainly told anyone to do something, and it is plainly stated that they could not do it. Then we shall pause to hear from them. And from this investigation it is clear that the doctrine of total hereditary depravity is not true. "For the grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." And when the grace of God teaches us that we must do something, that ought to settle the matter; for surely the grace of God would not teach us to do something that we cannot. But it says not of works, lest any man should

boast. Now there are three kinds of works spoken of in the Bible. Our own works, the works of the law, and the good works which God has ordained that we should walk in them. Our own works are such as man's wisdom has invented, and no one can be saved by such as these. The law of Moses had been done away before the apostle wrote the letter to the Ephesians, and therefore no one could be justified by the works of the law. The good works which God has ordained that we should walk in them, are the things that are required in the new covenant under which we live: and under it, faith or to believe on the Son of God is a work of God. For when Christ was here, the Jews said unto him, "What shall we do that we might work the works of God? Jesus answered, and said unto them, This is the work of God, that ye believe on him whom he hath sent." John vi: 29. And again this is his commandment, "That we should believe on the name of his Son Jesus Christ." 1 John iii: 23. Any thing that God commands is in a sense a work of God, and not our own work. When I say to my son, go and work in my field, and he obeys me, he is not doing his own work, but he is doing my work. But if instead of going into my field and working there, he goes into his cornfield and works there, then he is doing his own work, and I am not under any obligations to remunerate him for it, but it is my right to punish him for disobeying my commands. And so when God commands a man to believe on his Son, and repent and be baptized in his name for the remission of sins, and he goes off and does something else, goes to the mourners bench and prays to God to give him faith, and send down his holy Spirit to convert him, and to the Lord to come down now and pardon his sins, although he may be very sincere in all this, yet he is doing his own work, or the work of some other man. He is not doing the work of God, for God has not commanded him to do this, and he has not promised anything for this work. But it is his right to punish him for disobedience. The Savior and the apostles have warned us against following the doctrines and commandments of men. The Savior said, "In vain do they worship me, teaching for doctrines the commandments of men." Matt. xv: 8. And the Savior said to the Jews who were finding fault with his disciples for not following the traditions of the elders, "Ye reject the commandment of God that ye may keep your own tradition." Mark vii: 9. And verse 13, "Making the word of God of none effect through your tradition."

And while we are thus warned against the commandments and traditions of men, we are also solemnly warned against walking after the imaginations of our own hearts, or doing the things that are right in our own eyes instead of doing what the Lord has commanded. Jer xi: 8. "Yet they obeyed not, nor inclined their ear; but walked every one in the imagination of their evil heart; therefore I will bring upon them all the words of this covenant which I commanded them to do, but they did them not." Deut. xxix: 19. "And it shall come to pass when he heareth the words of this curse, that if he blesshimself in his heart, saying, I shall have peace though I walk in the imagination of my heart, to add drunkenness to thirst, the Lord will not spare him; but then the anger of the Lord and his jealousy shall make against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven." Gen xii: 8. "Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes." See Jud. xvii: 6, and xxi: 25. From these passages we see that it will not do for us to walk after the imaginations of our own hearts, or do the things that seem right in our own eyes. But we must do precisely what the Lord requires, if we expect to obtain his blessings. For the Lord said, "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock. And the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it." Matt. vii: 24–28. From this connection we are clearly taught that there is no safety in anything, only doing what the Lord says.

And reader, be not astonished when I tell you that the tendency of much of the religious teaching of our day, is to prevent the people from making any effort to turn to the Lord and seek salvation. When a man goes to the people and teaches them that God has unchangably fixed the destiny of every man and woman before they were born into the world, and the number of each class is so certain that it can neither be increased or diminished, what is there in it to influence them to make one effort to seek salvation? Is not the whole tendency to settle them down to do nothing, and wait for God to reveal to them to which class they belong? And when a man teaches the people that they are so totally depraved that they cannot think one good thought, nor perform one good act; that their wills are so perverted that they are wholly inclined to all that is evil, and wholly opposed to all that is good, and that they were born in that condition: I ask what is there in this to induce them to make a single effort to obey God and be saved? Is not its whole tendency against it? And when the preacher tells the people that there must be a direct operation of the holy Spirit upon their hearts before they can be converted, will they not wait and pray for that operation, and make no effort to obey the gospel and be saved? There are many that teach all these doctrines, and I am sometimes astonished that those who preach the gospel, as did the apostles, are able to influence as many as they do to believe and obey it and trust its promises for their salvation.

But the grace of God is the theme of this sermon and we must turn to that again. What has the grace of God done for our fallen race? As the word grace means favor, or a gift conferred by one upon another without the giver being constrained or impelled thereunto, we must look at the gifts and blessings which God has conferred upon our fallen race. And first, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. For God sent not his son into the world to condemn the world, but that the world through him might be saved." John iii: 16–17. Here we find that Jesus Christ, the Son of God, is a gift of God to our sinful race. And he sent him not to condemn the world, but that the world through him might be saved. Had he sent him to condemn the world, what must have been the doom of the world? Evidently, had this been his mission, the race of man must have been lost forever. For there is testimony enough against them in God's word to have condemned them before any righteous tribunal where justice without mercy is required. The prophet said, "The heart is deceitful above all things, and desperately wicked; who can kow it?" Jer. xvii: 9. And the apostle has gathered up a fearful list of evidences from the prophets against both Jews and Gentiles in his letter to the Romans. He says, "As it is written there is none righteous, no not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way; they are together become unprofitable. There is none that doeth good, no not one; their throat is an open sepulchre. With their tongues they have used deceit; the poison of asps is under their lips, whose mouth is full of cursing and bitterness; their feet are swift to shed blood. Destruction and misery are in their ways, and the way of peace have they not known. There is no fear of God before their eyes." Rom. iii: 10–18. From this inspired description of the hearts and lives of our fallen race, they might have been condemned and no principle of justice been violated.

But in the midst of deserved wrath, God remembered them in mercy, and gave his Son not to condemn them, but that through him they might be saved. And it is certainly great grace or favor proceeding from the principle of love and mercy that allows sinful men and women to be saved; and especially is it great mercy and grace when we take into consideration what salvation has cost. It cost the richest gift of heaven, the beloved Son of God. And when we consider what Christ has done for our fallen race, we are still more deeply impressed that salvation is by grace, and not of ourselves. For the apostle has said: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. 2 Cor. viii: 9. But how rich was he? The apostle says, "God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. i: 2. He is heir of his fathers entire estate, heir to all the wealth in the entire universe of God. But how poor did he become? "And Jesus saith unto him, the foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." Matt. viii: 20. None of the fallen sons and daughters of Adam ever became poorer than he. And for what did he become poor? Answer, that we through his poverty might be rich, that we might through him be made heirs of God and joint heirs with Christ. He emptied himself of all his glory that he might reach the lowest estate of our fallen race. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." Heb. ii: 16. And the apostle said, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Phil. ii: 5–8. So he stooped to the lowest estate of man, and died the death of the cross, which none but servants who had committed a very great crime were doomed to die.

Thus he has provided salvation for the whole race of man: from the highest to the lowest. And under the new covenant, he is the only Savior. "Neither is their salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts iv: 12. In Christianity he is the Alpha and Omega, the beginning and the end, the first and the last. He is the only hope of the world for salvation from sin and Satan, for salvation from the grave, for an enterance into the everlasting kingdom. He died for our sins. His blood was shed for the remission of sins, and his is the only blood that can cleanse from sin. He was our greatest prophet while he was on earth. He is our great high priest in heaven, to appear in the presence of God for us. He is the one mediator between God and men, who gave himself a ransom for all. He is our advocate to make intercession for us before his Father. He reigns in heaven as king of kings, and Lord of Lords. He is ordained of God to be the judge of quick and dead, to wind up the affairs of this world, and pronounce upon all their doom for eternity. And in order to obtain salvation from sin and Satan, men and women must believe and obey the gospel of Christ; and to do this, all their powers must be called into exercise. In believing the facts of the gospel their mental powers are brought into exercise. In repenting of their sins, their moral powers are exercised. In confessing the Savior with the mouth, their vocal powers are exercised, and in being baptized they exercise their physical powers.

In order that sinners may receive the grace of God in the remission of their sins, they must become the character that God has promised to forgive, and must enter into that relationship where God has promised to forgive them. The effect of believing the facts of the gospel, is upon the heart, to call the affections away from the sins and vanities of the world and fix them upon righteousness and holiness, thus preparing them in heart to receive the remission of sins. But believing does not introduce them into that relationship where God has promised forgiveness. The effect of repentance is upon the life, to change the life from the practice of sin to the practice of righteousness, and prepares them in life for remission of past sins, but does not introduce them into that relationship where God has promised the remission of sins. Confessing that Jesus is the Christ, the Son of the living God, produces an effect to some extent upon both the heart and life, and completes the preparation in heart and life, but does not introduce

them into that relationship where God has promised pardon. Baptism does not have its effect upon the heart or life, but upon the state. It introduces into Christ where salvation is. It introduces into the kingdom of God's dear son, in whom we have *redemption* through his blood, even the forgiveness of sins. And when they have thus received the grace of God in the forgiveness of their sins, they are then required to continue to exercise all their powers in walking in the commandments and ordinances of the Lord through life, in order to obtain the everlasting salvation. They must exercise their mental powers in searching the Scriptures in order to learn the will of the Lord, and their duty to him and to each other in all the relations of life. They must exercise their moral powers by "abstaining from all appearance of evil, and cleaving to that which is good;" by denying ungodliness and worldly lusts, and living soberly, righteously and godly in this present world." They must exercise their vocal powers by speaking the truth in love, by teaching the things that become sound doctrine, by exhorting and admonishing one another by prayer, thanksgiving and praise. The power of speaking, of communicating thoughts and ideas through words, is a very great power, for either good or evil. And God will hold us accountable for the manner in which we exercise it; for the Savior said, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. xii: 36–37. They must exercise their physical powers by laboring with their own hands the thing which is good, that they may have to give to him that needeth; by visiting the fatherless and widows in their afflictions; by assembling together on the first day of the week to break bread, and by performing all other good works which God has before ordained, that we should walk in them. And all that faithfully walk with God in this world, the grace of God will be with them and sustain them in all the temptations and trials of life, and will support them in their dying hour, and in the resurrection will bring them up from the dead with spiritual and immortal bodies, fashioned like unto his glorious body; and then by the grace of God they will be caught up in the clouds to meet the Lord in the air. Then the grace of God will open to them the pearly gates of the new Jerusalem, and give an entrance through, that they may walk her golden streets, and eat of the tree of life, and drink of the river of the water of life, and give to them the glorious privilege of associating with angels and all the blood-washed throng, and permit them to see the face of God unvailed in all its glory and majesty, and to have his name on their foreheads, and to reign with him forever and ever. Then may all sing,

"Amazing grace, how sweet the sound,
That saved a wretch like me."

J. L. SEWELL.

CORRESPONDENCE.

Brethren L. & S. The lapse of forty years, since a former visit to Nashville, has developed many changes incident to social life and physical progress. One thing, however, has remained steadfast and unchanged, and that is the one gospel, cammitted to thirteen inspirod men, divinely qualified to proclaim it *"in all the world*, and *throughout all time."* The ever living pulpit of the Christian Church through their word and teaching can have no other effect than to confirm, establish and unify *their converts* in all ages, and in every locality. There is something peculiar in their intellectual and spiritual development that is always observable even in their absence of personal recognition as exhibited in the case of the two disciples on their way to Emmaus. The one gospel, one Lord, one faith, one hope and seamless coat, should ever remain untouched and unaproachable, except by the great high Priest himself, in in the heart of the church as in the ark of a most solomn covenant where also is found the road of deliverance in perennal budding.

Although not personally acquainted with many of the more recent advocates of the "law and testimony," I was aware of the fact that the current plea for reformation, based upon apostolic authority, was more consistently mantiained and more intelligently plead in the latitude of Nashville than in other localities. In passing along the street I observe the humble and unpretending Kuroike where the saints meet to keep their fire ever burning upon the alter of the heart, in grateful remembrance of the ever living and intercessor. "Unknown and yet well known," it was my gratification and pleasure to witness and participate in the order and edibication of the morning service. It was exceedingly pleasant to observe the following items.

That on the basis of former and efficient training the congregation had secured the services of so clear, entertaining and efficient a teacher as Bro. Lin Cave. A brief hour or two spent with him in his most interesting family gave evidence sufficient that his single hearted devotion to the cause, justified great boldness in the faith. Sister Cave has, since I last saw her, been transformed from the beautiful child of seven summers, to the matron of a most interesting family of seven immortal jewels, each one standing in the same divine relationship with the original gardener and his too easily tempted spouse.

2. That the quiet, unostentatious and devotional appearance of the congregatian, exhibited an amount of intelligence and spiritual life seldom equalled, and never excelled in the limits of my acquaintance.

Two items were of special interest—

1. It seems that all participated in the weekly contribution, making it what it was designed to be—a universal and genuine fellowship, and I learned that this collection was scrupulously appropriated to the object and purpose for which it was instituted. There was no eating of *consecrated bread* even by a king.

2. The singing of the congregation "with the spirit and the understanding," was both entertaining and edifying. It seemed like streams of melody swelling up from every heart into a tide of spiritual triumph. The congregation has never yet given up their personal right to participate in this most interesting part of the divine service by resigning it to a select choir of operatic singers. Much less have they deprived it of its intelligence and sentiment by borrowing from the family of Cain their ingenious contrivances of "wood and wind" to please Him with a chorus of mechanical sounds, who is to be worshipped in spirit and truth.

Through the very enlarged benevolence of sister Fanning, there has been offered to the brotherhood of Tenn., the basis of a grand Christian enterprise. It is the offer of land and buildings valued at $10,000, for the purpose of establishing a female orphan school. With such an offer it seems to me that an additional $100,000 could and ought to be raised, in honor of Him who found us all orphans, and by an everlasting adoption, made us "kings and priests unto God." I would like to take sufficient stock in such an interest paying bank, at least to the support and education of *somebody's* child forever, and should the enterprise be inaugurated upon sister Fanning's proposition and views, will do so if my present engagements can be so modified. I am one of only two living of the few who established a similar orphan normal school at Midway, Ky., where large numbers have received for forty years a *Christian education*, which is a *Christian character*. They have been gathered from the obscure and neglected places in the harvest field of perishing humanity, and in the name of one whose frail body sank beneath a cross, have "out of weakness become strong," like Simon to bear it for him. Let all the congregations of the State respond to this call and the work is done. My contribution of $100 is ready when needed. One other consideration and we are done for the present. The congregation at Nashville needs a more commodious and comfortable building for public worship. Their growth in number will demand it. A house that would conveniently accommodate twelve or fifteen hundred, built in a plain, substantial style of architecture, would add much to their comfort and prosperity.

Orlando, Florida. J. L. RICHARDSON.

If a civil word or two will render a man happy, he must be wretched indeed who will not give them to him. Such a disposition is like lighting another man's candle by one's own, which loses none of its brilliancy by what the other gains.

CHURCH NEWS.

This is to inform you and the many readers of the ADVOCATE, that the cause of Christ is still progressing. Our Methodist friends gave us the use of their house at this place, and I spake seven times and had thirteen additions to the cause; one from the Baptists, one from the Presbyterians, and eleven from the world. We have no church house here, but we expect to begin one soon if we can get the means. There are a great many of the members who are not able to do anything, though true to the cause, and any help we can get from the church at other points will be thankfully received. We hope those who have good church houses will remember us. They can send the money to the writer or A. J. Mankin, Carlockville, Rutherford County, Tenn. We will send you some subscribers this fall. We might do more for the ADVOCATE, but owing to our teaching we cannot at this time.—[J. P. Grigg, Carlockville, Rutherford County, Tenn.

I desire to say through the ADVOCATE that the church at Ephesus, Wilson county, Tenn., was one of eight churches which employed Bro. F. B. Srygley to evangelize in said county for the year 1883. The church at Ephesus only had the directing of Bro. Srygley's appointments, one week in every two months. Hence, from this amount of preaching, we could not expect very great immediate results from his labors this year in the vicinity of Ephesus. But in this we have been somewhat mistaken. He held two protracted meetings at Oak Grove, resulting in about thirty additlons, thereby forming a congregation which meets every Lord's day, and promises to do much good. They are going to build them a house of worship soon. Brother Srygley also preached at various other points with some success, creating much interest. Very much good, I am satisfied, has been dene in this locality. I believe a few dollars expended for the gospel in the way we have done this year, will bring a greater harvest of souls than in any other. I doubt not that many live within a few miles of our churches who never hear our brethren. Then let us, brethren, send the gospel to them, and many souls will be saved that otherwise may be lost, and, if lost, will we not to a great extent be held responsible by our heavenly Father? Let us not allow this good work to end with this year, but let us increase our energies and sow more of the good seed next year than we have this, and the Lord will bless our efforts.—[John C. Eskew.

My round of protracted efforts was closed, and I returned home on last Tuesday. I do not know the number of accessions for the whole season; over a hundred though, I should think. A good lively congregation has been organized at Russellville, Franklin county, one at Mt. Hope, Lawrence county, and one at Pleasant Grove, Lawrence county, and the work seems just in the beginning. I never saw such a ripe field for the harvest. Bro. J. M. Joiner, of Pike county, South Alabama, who has been with me for over two weeks, says that he never saw so ripe a field. On our tour together there was one added at Hartselle, two at Pleasant Grove, one at Landersville, one at Mt. Hope, and one at Russellville, all from the Methodists, except one. The two at Pleasant Grove are the father and mother of the editor of *The Wide-Awake Sentinel*, one of your former exchanges, and are 73 and 68 years of age, having been Methodists for over fifty years. Bro. Joiner did some good preaching while with us, and we hope to have him move to this field, for the next year. I have been "spreading out" until I cannot cultivate the field, and must have help. Lawrence county has some noble young men in Bro. Larimore's Bible Class, who will be doing good work the next summer, we hope. So our prospects are good, bright, and the workmen well paid and appreciated. We have appointed a "co-operation meeting" of the congregations of Lawrence and Franklin counties to meet at Landersville, on Friday, November 30th, to ascertain what can be done by those counties above named in sounding out the gospel. We would like to welcome a representative of the ADVOCATE at that time and place. We will not forget the ADVOCATE ourself, but we will have "too many irons in the fire" to do much for it.—[A. C. Henry, Hartselle, Ala., November 11th, 1883.

TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T POE, LONGVIEW, TEXAS, TO WHOM ALL CORRESPONDENCE RELATING TO THIS DEPARTMENT MUST BE ADDRESSED.

THE ORPHAN HOME.

Here is the way to show your faith. "Now when he saw their faith," etc. Now *when we see* this brother's faith, we take courage, and press on in the work. While not permitted to give the name of this noble brother, every one who reads will say, "God bless him for his liberality."

Dear Bro. Poe: I wrote to you some months since and made some inquiry in regard to the Orphan Home, of which you said a few things, and of which you promised to speak more fully in the future. And I have been very anxiously and patiently waiting to hear what you would have to say in its behalf, and that you would also tell those that wished to contribute to its support where and to whom they should send their contributions; but I have not yet received the information. And who knows but that there are others that would like to aid in the good work? I say good work because I look upon it as one of the grandest movements now on foot for the advancement of the cause of our Lord and Master. I wonder if the brotherhood have acceded to Sister Fanning's very liberal proposition in regard to the establishment of an Orphan's Home at Franklin College, Tenn. If they have not, they ought to be ashamed of themselves. Many individuals might accede to it without embarrassment to themselves. I herewith send you twenty dollars for the Orphan's Home, and five dollars for Bro. Brill, the one that Bro. Harding used so nicely to prove his position in regard to our Father's watchcare over those who faithfully serve him; also five dollars for Bro. Jas. L. Thornberry, and tell him that I will try to avoid the *thorns* while gathering the *berries*. Well, when I commenced reading your account of your visit to the faithful few at Sharp Top, I said to myself, "Well, I'll send five dollars to Bro. Poe to preach to them again." But when I got through, and found out they had driven you off, I did not know so well about it. So I'll just send it along and risk your own good judgment about where you will preach.

There were reasons why we could not say what we had expected to say about Orphan Home. We were waiting to see how some things would work out, before we did more. We now say with this good brother, that we think this a grand work—the very essence of Christianity. We feel that the Orphan Home in Texas, is an assured success. It had been argued that to send out solicitors for the Orphan work, would consume most of the money contributed to pay the solicitor, and at the State meeting in Ennis this objection was met, by making up about one thousand dollars to defray expenses of a solicitor, so that the people might know that every dollar they contributed would go directly to the orphans, for whom it was given. Bro. C. McPherson was engaged for this work, and we hope he is carrying out this arrangement *to the letter*. It is expected that he draws his salary from the fund made up for that purpose, while he turns in the money collected for the orphans. Of course he does this. It is desired to raise enough cash, and pledges, to put the institution on a safe and sure footing. And those willing to help in this good work, should do like the writer of the above letter,—not wait for Bro. McPherson to come 'round, but send up what cash they can, and also voluntary annual pledges for five years to come. Money and pledges can be sent to Bro. A. Clark, Thorp's Spring, Hood County, Texas, who will receipt for same, or to C. McPherson, Waxahachie, Texas. To give to the poor, is to lend to the Lord. Brethren, lay up all you can against the time when you will need the Lord as your friend. We thank this brother for his kind remembrance of the orphans, and of *three poor preachers*. Brother, this five dollars is the first sent me from abroad this year. The Lord bless you.

Bro Poe: There is a brother in these parts who frequently tells people publicly what to do to be saved; and yet he insists that he is not a preacher. I heard this brother once, and if I am capable of judging, he talked very much like a preacher, and a very good one, too. A short time ago this brother did some effective talking in a series of talks, and at the conclusion of his meeting several persons came to him and made the "good confession," and desired immediate baptism, when lo! they were informed that this "talker" was not a competent administrator. Something must be done speedily, so our brother went post haste for a man who had been "ordained" as an evangelist. He found the evangelist, and the parties were baptized, thank God. But what do you think about this case, Bro. Poe? This brother had been an "ordained" elder for years, but he cannot "bury" them scripturally. Now, I want a *meteor* to fall in the midst of this little affair, so that we can have light enough to get out of its perplexities, because this "ordained" elder is opposed to "re-baptism." "Ordained" Methodists and Baptists can do *valid* baptizing, but this elder can't. What has all of this noise been about? Why did the Scotts, Campbells, Franklins and Fannings make so much ado about nothing? If there is a Methodist, or a Baptist, to day on top of dirt, who is an eligible administrator of baptism, while *any one* else is not, then those who stood in the forefront of this restoration movement wasted their lives over nonsense. The brother who "talks," and doesn't preach, regards sectarian baptism as good, but does not regard any baptism as properly done, until done by an ordained evangelist. If this be correct reasoning, then to urge "our plea" further would be the veriest nonsense under the sun. By what point of reasoning can *any* man oppose "re-baptism," and believe that the "laying on of hands" is necessary to qualify a member of the "one body" to baptize? Lay on whose hands? Methodist or Baptist hands? Are not their hands as efficacious as ours, since their baptism is valid when done by an adminstrator that their "hands" have qualified? A. McG—y.

Any man who has a right to teach men the gospel, has the same right to baptize the taught. "Teach and baptize" go together; and if the highest officer in the church has no right to baptize, then who has? Will this "teaching" elder show us from the Scriptures some account of the ordination of an evangelist? We want to know just how it is done. The same command which says "preach the gospel," says "baptize." Now, either this brother sinned in preaching or teaching without authority, or he erred in not baptizing the taught. "Teach all nations, baptizing them." Now, if he has authority for one, he has it for the other. Consistency is a precious jewel, but little worn now.

Three accessions to the church at my last appointment at Troupe, on first Lord's day in November. Brethren moved into their new house of worship, which is neat and comfortable. Brethren Scott, Powell, and Howell, with Sister Scott, deserve great praise for the earnest manner in which they went about the work, and built this house. As soon as turned out of other houses in the place, they went to work to build one of their own, and now they have it. Church members, thirty-three, and with such noble workers as we have there, will soon reach one hundred.

FOR THE BIBLE CLASS.

How many of the class can tell in what chapter of the New Testament occurs three verses, the words of which are identically the same?—[E. L. L.

About now look out for cold weather and cold Christians.

DEPARTMENTS.

Bro. Burnett, of the *Messenger*, devotes about a column to the above subject. He tried the department business himself, but I suppose did not make it pay, otherwise he would have kept it up. I feel pretty sure he did not drop the "department" on moral grounds; not that Bro. Burnett is not a moral man; but really morals do not enter into the question, at least they did not until he found out it would not *pay*. Now, I suppose that others will drop the "department" business, too, if they find it does not pay. As to the ADVOCATE, we are doing so well that we have just arranged for another year.

The way for our Texas papers to kill off the department business, is to make the Texas papers so good that the brethren will need no other. To do this they must fill them with good reading matter, and send them out on time. Whatever faults the ADVOCATE may have, failure to appear on time is not one of them. But is not Bro. B. to blame for this state of things? Had he been willing to consolidate with the other paper on fair terms, we think that long since one *good* paper would have been going out to the Texas brethren, and well supported. If no consolidation has been accomplished, who is to blame? Anyhow, Bro. Burnett's paper must take its chances with the others, and will stand or fall on its merits, or demerits, just like the others. We know this, that subscribers are rolling in fast for the ADVOCATE, and we are determined, if possible, to make it so good that the brethren can't do without it. But departments was not exactly Bro. Burnett's point, and so we turn him over to the tender mercies of Bro. McPherson.

Will some one be kind enough to occasionally mail me a copy of the *Standard?* The editor does not want me to see his paper, and refuses an exchange. His paper is too "*high toned*" for readers of the ADVOCATE. Still I am curious to know what it is he publishes which is too refined for a common, plain old brother to read. Will some one who is fortunate enough to get a copy of this *progressive* sheet, be kind enough to send me a copy? If so, I shall watch to see just how fast it progresses, and in what direction—whether towards Jerusalem, or from it.

Bro. Newton Field is still sending names and money for the ADVOCATE. He is a noble worker. Many others are sending names and money also, but he comes once or twice per week. Write us for terms to agents. Any sister might do well to act as our agent. Come, brethren, *now* is the time to work, if ever. The sects are moving everything they can to disseminate their literature. Let us press our papers into every home in the State. Many who are not members of the church will take the paper if you ask them to.

On Tuesday, November 13, Bro. G. W. Foster died at this place, of pneumonia, aged 68 years. He leaves a wife and one son behind. His life has been a chequered one. For several years past he was a member of the church of Christ, and died in the faith.

The law of Holland allows only one dram-shop to every five hundred souls population. Such a law would help things very much in America.

Bro. Wilmeth had one more accession at Troupe, after I left him. This makes thirty-four at that place since June.

How much did you pay last year for religious reading matter for your family? Count it up.

Notes From Texas.

On the 29th of October, I left Columbia, Tenn., for Dallas, Texas, and came via. Decatur, Memphis, Little Rock and Texarkana. From Texarkana to Longview, along the road the country is poor and rough. Before we reached Dallas we travelled through some prairie country, which was something new to me, and was very grand to my eye, as I had never witnessed anything of the sort before. Dallas is a beautiful town of about 20,000 inhabitants. Our brethren have two churches at this place. From Dallas, I went to Corsicana, and when I reached C. I met my cousin, Dr. T. M. Sowell, waiting for me. We have no church in Corsicana, and but very few brethren. Our brethren are few in number in Navarro county. I have been preaching some at Blooming Grove, which is in this county. Blooming Grove is a very nice little village, and at this place I met several of my Tennessee friends, who lived in Maury county before they came here. At this place our brethren number about twenty or twenty-five. The brethren are now at work on their old house, trying to get it in a better condition. They made an effort to get it in readiness before I arrived here, but they failed. Presbyterians were kind enough to allow us the privilege of occupying their house. We preached in their house three times; had some of their preachers out to hear us. We have some good warm-hearted brethren at this place, and some who are very much inclined to some of the ways of the world. They seem to love too dearly the poisonous juice. It is a little strange to see people, who can read and understand the Book, treat it with so much contempt.

A brother who understands his duty and will not do it, stands a very poor chance for heaven. Many brethren, who pretend to be Christians, know it is wrong to get drunk, no doubt to my mind, because the Bible tells us a drunkard cannot inherit the kingdom of God. The country about Blooming Grove is a very fine farming country. I have met several men since I came here, who were formerly of Tenn., who were not able, while there, to own any land, but since they have come here, they have worked and prospered, and now have good farms. The manners and customs here are different from those in older States. The most of the people here go to church in two-horse wagons. The rich class of people go this way as well as the poor. They seem to be on an equality in regard to their customs. The people here seem to be more divided on religious matters than anything else, and this is one reason the element of infidelity, I think, is so strong in some parts of this country. We should stand firmly upon the eternal truth, so we may be in readiness to fight bravely for our great King. It is a glorious thing to be able to wave the banner of purity over hearts, which have been led into the channel of darkness, and point them in the way which leads to everlasting glory. May we ever be true to our Master.

F. C. SOWELL.

Hard to Beat.

The People's Warehouse, D. K. Mason & Co., of Louisville, Ky., for which our old vetran in the trade, A. Averitt is general agent, who, for some years, was connected with the house of Gordon, Bro. & Co., Nashville, sold in past month, one hundred and eighty-three hogsheads tobacco, of dark leaf at from $7.50 to $9.50; for burly leaf from $14.00 to $22.00; burly lug from $6 00 to $12.00; dark lugs from 4.75 to 7.25.

Giggling.

Joseph Parker, of London, says in his paper:

"Giggling in church is a constant nuisance, and I hope that if the following paragraph should meet the eye of any guilty parties it will do them good, that they may see how ridiculous they appear to others. While the giggler is a pest, I do not know that the whisperer is much or any better. It is astonishing how some people can chatter through an entire service. However, here is the paragraph, which I clip from an American paper: "Giggling is described in the dictionary as the act of 'laughing with short catches of breath,' as 'laughing idly, tittering, grinning.' It is silly and childish enough anywhere, but in church it is abominable, and yet there is no place where giggling is more common. It is natural in school-girls, but when met in young women of nineteen or twenty it is unpardonable. It is frequently a characteristic of young men with incipient moustaches, who think they qualify themselves for manhood by affecting contempt for what their elders revere.–They giggle at anything. If they catch the eye of an acquaintance they giggle; if a woman rises too soon for a hymn they giggle; if a baby cries they giggle; if some one drops a book they giggle; if the clergyman coughs they giggle; if the plate is handed to some one who puts nothing in it they giggle; if some one near them sings out or repeats the responses louder they giggle; if the choir makes a mistake they giggle. In fact, nothing is too small or insignificant to arrest their notice and produce a giggle."

Duties of Daily Life.

Life is not entirely made up of great evils or heavy trial; but the perpetual recurence of petty evils and small trials is the ordinary and appointed exercise of the Christian graces. To bear with the failings of those about us—with their infirmities, their bad judgment, their ill breeding, their perverse tempers; to endure neglect when we deserve attention, and ingratitude where we expect thanks; to bear with the company of the disagreeable people whom Providence has placed in our way and whom he has provided on purpose for the trial of our virtue, these are the best exercises of patience and self-denial, and the better because not chosen by ourselves. To bear with vexation in business, with disappointment in our expectations, with interruptions in our retirement, with folly, intrusion, disturbance—in short, with whatever opposes our will or contradicts humor—this habitual acquiescence appears to be more of the escence of self-denial than any little rigors or afflictions of our own imposing. These constant, inevitable, but inferior evils, properly improved, furnish a good moral discipline, and might, in the day of ignorance, have superseded pilgrimage and penance.—*Selected.*

Leisure is sweet to those who have earned it, but burdensome to those who get it for nothing.

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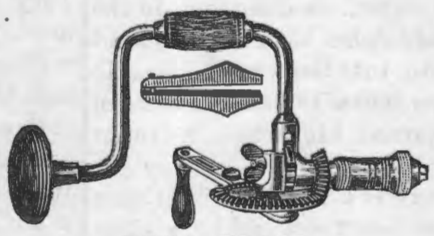

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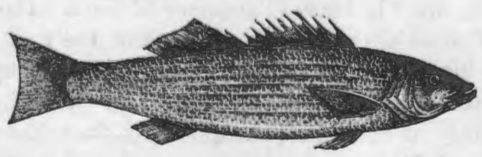

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THE GOSPEL ADVOCATE

NASHVILLE, TENN., NOVEMBER 28, 1883.

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ANTIDOTE TO GRUB-AX THEOLOGY.

"If any man have not the Spirit of Christ he is none of his." "As many as are led by the Spirit of God, they are the sons of God." Rom. viii. We take this to teach that no man can take a step toward the kingdom of God, save as he is led by the Spirit of God. This, too, is spoken by way of contrast with the Jewish kingdom, in which fleshly relations, not spiritual birth and guidance, controlled. In this new kingdom—this church of Christ—fleshly birth, fleshly relations are naught; but only such as are led by the Spirit of God are the sons of God. No man, until he puts himself under the guidance of the Holy Spirit, is a son of God. Where can he certainly find that guidance? All who have travelled a new way know the advantage of warnings against wrong roads as well as directions in the right way. The Holy Spirit has been thus kind to man in guiding him into the way of life. He has not only told him where to find guidance of the Spirit, but has warned him where it cannot be found.

The Holy Spirit says, (1 Cor. i: 21,) "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." That is, God in his own wisdom so arranged it that men by human wisdom could not know God. So God was pleased by the foolishness of preaching to save those who believe. This is a declaration that man by his own wisdom cannot know God, so as through that knowledge to save himself. Being unable to save himself by his own wisdom, God provides that those who are willing to believe in him so as to follow him shall be saved through the instrumentality of preaching God's wisdom. Man cannot look to his own wisdom then for guidance—the guidance of the Spirit. Of the same import is the language of the Spirit through Jeremiah ix: 23—"O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." The way that will bring man to good is not in himself. There is no wisdom, or knowledge, or faculty in man to direct his steps aright. The Spirit through Moses said, (Deut. xii: 8,) "Ye shall not do after all the things that ye do here this day, every man whatsoever is right in his own eyes." Simply doing what seemeth to us is right will not secure the favor of God. He adds, "What things soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it." Verse 32. Our wisdom will not suffice; no faculty within us will guide us; nor doing the thing that seemeth good in our eyes will save us.

Through Jeremiah the Spirit gives still more specific cautions. Jer. vii: 23: "This thing I command, Obey my voice, and I will be your God and ye shall be my people, and walk ye in all the ways that I have commanded you, that it may be well unto you. But they harkened not, nor inclined the ear, but walked in the counsels and the imaginations of their evil heart, and went backward and not forward." Here walking after the imaginations, the visions, the experiences of their heart, as the guidance of the Spirit, instead of doing the things commanded by God through the Spirit, is condemned as carrying men back away from God, instead of forward to God. In chapter ix: 3, he says: "Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein, but have walked after the imagination of their own heart, * * * I will feed them with wormwood and give them water of gall to drink, * * * I will scatter them, I will send a sword after them till I have consumed them." The same warning against following the dreams, the visions, the imaginations of the heart, is repeated," (xi: 8, xiii: 10). In chapter xiv: 14, he condemns the teachers who teach the dreams, imaginations, deceits and conceits of their own hearts instead of the word of God. The same lesson is repeated (xvi: 12, xviii: 12). The looking to the dreams, visions, experiences of their own hearts, and the walking after their own devices, led them away from God to their destruction. In chapter xxiii: 22: "If they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way and from the evil of their doings. * * * I have heard what the prophets say, that prophecy lies in my name, saying, I have dreamed, I have dreamed. * * * They are prophets of the deceit of their own heart, which think to cause my people to forget my name by their dreams, which they tell every man to his neighbor. * * * The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like a fire? saith the Lord, and like a hammer that breaketh the rock in pieces?"

Here the Spirit says plainly, the teaching of dreams, and visions, and experiences of the heart, causes the people to forget God. He compares the dreams, and visions, and experiences of men, to the chaff that is to be burned up with fire unquenchable; his word, to the wheat that is to grow up in human hearts and perfect human lives on earth, then to be gathered into the grainery of God. His word is at once the fire that softens the rock of the human heart, and the hammer that crushes it. It reveals further that the only way that a teacher can turn the people from the evil ways and their wrong doings is by standing firm and steadfast in the counsel of God, and by causing them to hear his word.

Solomon (Prov. xxviii: 26) very bluntly declares, "Whosoever trusteth in his own heart is a fool, but he that walketh wisely shall be delivered." The fear of the Lord is the beginning of wisdom. "To this man will I look," saith the Lord, "even to him that is poor and of a contrite Spirit, and that trembleth at my word." Isaiah lxvi: 2. To walk wisely is to walk according to the law of God. Such shall be delivered. In contrast with this, he that trusteth to his own heart, or any of its experiences, or imaginations, is a fool that shall not find deliverance. The Savior says, "Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he (and he alone) that doeth the will of my Father who is in heaven." The force of the expression, "saith unto me, Lord, Lord," is worships me, or calls on me in worship, Lord, Lord. It is a warning that not all who worship me as Lord, Lord, shall enter into the kingdom of heaven, but only those who do the will of God. A man may call on Christ earnestly in worship, and yet fail to do his will. Such can never enter the kingdom of God. "Only he who heareth these sayings of mine and doeth them is a wise man."

The Holy Spirit tells us that many Spirits are gone out into the world; we must try the Spirits lest we be led by an evil Spirit, while we think we are led by the Spirit of God. The Holy Spirit not only commanded us to try the Spirits, but gave us a rule by which to try them. "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord," 1 Cor. xiv: 37. To acknowledge they are the commandments of God, is to obey them. Any Spirit that leads us to lightly esteem or neglect anything written by the Spirit of God, is not God's Spirit. Any feeling, impulse, or desire of the heart, however religious in its character, that leads man to disregard a command of God, is of another Spirit than the Spirit of God.

Hence we come again to the thought that the word of God, that written by the Spirit in the Scriptures of truth, is the only guidance or direction of the Spirit that can be found to lead men. David said, "The Spirit of the Lord spake by me, and his word was in my mouth." The Spirit through Nehemiah said, "Yet many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets, yet would they not give ear; therefore gavest thou them into the hand of the people of the lands." The Spirit through Peter said, "Holy men of God spake as they were moved by the Holy Ghost." "Now the Spirit speaketh expressly." 1 Tim. i: 4. John said, "He that hath an ear let him hear what the Spirit saith to the churches." Rev. ii: 7-11-17-29. The phrase, "the Spirit saith," is common, showing the Spirit of God is a speaking Spirit, and reached men through speaking to them. The Spirit speaking through Paul said, "The word of God is the sword of the Spirit." The word is the instrument given by the Spirit by which the mind is to be convinced, the heart is pierced, and the man guided in the way of life. When we are saved by preaching, it is the Spirit saving by the gospel preached. The Spirit through John said, "I am the first and the last, the beginning and the end." It was not John who said this. John was not the first and the last in any sense of which I can conceive. But the Spirit said, "I am the first and the last, revealer of the divine will to men. I brought the first message, I have brought the last message, from heaven to earth; the work of revelation is completed. If any man adds to it, to him shall be added the plagues I have written in this book, the curses I have revealed. If any man takes therefrom, from him shall be taken the blessings promised in this book.

The Spirit thus closed the revelation of God to the world. Since that day another revelation has never been made. The revelations of the Spirit are recorded in the Scriptures of truth. The full, complete revelation of the Spirit o

God, to a lost and ruined world, to guide men out of the quagmires of sin and the sloughs of ruin into the light, the liberty and the blessedness of children of God, is found therein. Whoever directs men to these teachings, directs them to the guidance of the Holy Spirit. Whoever follows these teachings, and submits to their requirements, follows the guidance and seeks the help of the Spirit of God. Whosoever directs men elsewhere than to this word, to find spiritual direction or help, directs them away from the Spirit, and virtually and practically teaches them to reject the guidance of the Spirit. Whosoever, instead of humbly doing the things required in the word of God, and following the teachings therein recorded, seeks blessing and guidance in any other way, practically rejects the Spirit of God and his guidance, and follows the impulses of the flesh, or walks after the wisdom of men.

There is much self-deception among professed religionists on this subject. A man, footsore, tired and thirsty, once travelled a hot and dusty highway. Almost famishing for a cooling drink, he met a fellowman, he cried for water, the man halted, delivered an eloquent and learned lecture on the excellency and necessity of water to quench thirst, but did not tell him where to find water. But the tired, famishing man trudged on until he met another traveller, he put up the plaintive cry, water! water! I am perishing of thirst, I am dying for water. This man said not a word about the excellency of water to allay thirst, but pointed the perishing man to the fountain, whence gushed freely the cooling draughts, where the man might drink, cool his thirst, refresh his tired limbs, and invigorated, might continue his journey with zeal and energy. Not he who talks loudly and eloquently of the excellency and necessity of the Spirit to quicken and guide men, but fails to tell where dying men can find that guidance, but he who points him to the Spirits own directions, and to the fountain in which the Spirit dwells, is the true practical believer in the necessity of the Spirit to guide men in the way of Spiritual blessing and help, and is himself guided by that Spirit. D. L.

Bro. Lipscomb: I am now on a preaching tour through this State, (Kentucky,) Tennessee and Mississippi, getting subscribers for a book which, perhaps, you will recollect I promised you, and the lamented Fanning, and other beloved brethren, that I would bring out before I crossed over. This promise was made in the years long gone by, but not forgotten. The book will contain some twelve lectures against infidelity, the same number of original discourses, a reproduction of an old preacher's experience in Mississippi, published in the *Christian Standard* in 1874, a brief biographical sketch of the author; will contain between 400 and 500 pages, gotten up in Bro. Burns' best style; price one dollar, one-half to be paid on delivery of book. I hope to visit Nashville, Franklin, and various other churches in the old native State, in this month, unless I am turned aside too often to hold meetings, as I am now at this place. I hope to be able to complete my tour, and deliver the whole series of lectures and sermons before Add-Ran College, in Texas, in January, have them taken down by a competent phonographist, and prepared for the press. Yours as ever,

Bloomfield, Ky. T. W. Caskey.

We are glad to hear of Bro. C.'s purpose. A more original, logical thinker than Bro. Caskey, I do not know. Men who think earnestly and carefully, under the direction of God's word, always benefit humanity. We will be glad to aid Bro. Caskey in his work, and hope his book will nd a ready and large sale. D. L.

"EXPLANATORY NOTES FOR INTERNATIONAL LESSONS FOR 1884."

By Dr. E. W. Herndon. Attention has been called to this book in the ADVOCATE. We have examined it with some care, and to those using the International lesson series, we can heartily commend it, as presenting in a plain and simple manner the lessons taught in the Scriptures commented on. This is not saying that the Scriptures themselves are not plain in the lessons intended to be conveyed, to him who will diligently and earnestly study them with the design of knowing the will of God. But so few diligently study to learn that will! There are geographical and historical circumstances and allusions, frequently, that help to an understand- of the Scriptures. These explained, and Scriptures compared with other Scriptures save study to the teacher and pupil, and are helps to an understanding of the Scriptures. The notes are plain, easily understood, and are safe and sound in their teachings. While we have never believed the order of study adopted in the International series, the best to accomplish the true ends of Sunday-school teaching, many of the churches use it, and those using it will find no better help than this volume. Address John Burns, publisher, St. Louis, Mo.

A WRONG.

Our earnest and untiring brother, D. Pennington, who is striving to build up the cause in San Antonio, Texas, complains that the article of ours on preachers not paying their debts, is not wholly the fault of the preachers, but they are left without the means by the failure of the brethren to discharge their obligations, and even to pay their direct promises. This is all wrong, and none sympathize with an evangelist so treated more than I do. My labor for years, whether wisely done or not, has been directed to the one point of trying to secure the preacher from this condition of affairs and none have so persistently misunderstood our efforts and seemed to try to thwart them so much as the preachers themselvs. We would have preachers not depend on promises to pay. All should go on the cash principle, and especially so in religion. The brethren and churches ought to pay cash to the preachers, and the preachers ought to pay cash as they go. Preachers cannot live on promises to pay. But a preacher, if he retains influence as a preacher, must keep out of debt.

We will add that if the Scotts, Campbells, Franklins and Fannings ever taught anything that required one who had been baptized to obey the Lord, to be re-baptized, they did not have enough sense to find it out. They all taught and practiced that if the individual believed in Christ, and in obedience to his command was baptized, his sins were pardoned, and he accepted as a child of God, without reference to the administrator. The Christian who taught the persons the way of salvation, had just as much right to baptize them as he had to teach. Baptism is no more sacred than faith. If faith can come through the ministry of an individual, baptism may come through the same. D. L.

CONVENTIONS.

Most of our exchanges have been flooded, of late, with accounts of conventions,—general, State, district, and so on. How strange that there were none of these held in the days of the apostties—that is, if such things ought to be now.

E. G. S.

THE GOSPEL—GOD'S POWER TO SAVE.

All who desire that sinners shall be saved, should carefully proclaim to them the gospel of Christ, and the conditions upon which the Lord proposes to save men. There is power in this to save. No philosoply of the gospel can save any one. The speculations and doctrines of men may be proclaimed always, and never save one soul. Calvinism may be preached all over the world, and not one soul can ever be saved by it. Who can be saved by believing that God foreknew all things, and that he from all eternity foreordains whatsoever comes to pass? These are things that men say, in telling what they think about what the Bible teaches, not what it says. Christ said of the gospel, "He that believeth and is baptized shall be saved, but he that believth not shall be damed." Can this much be said about Calvinism? Who will venture to say that he that believes in eternal election and reprobation shall be saved, but that he that believes it not shall be damned? The very thought is absurd that he that does not believe in Calvinism shall be damend. For if Calvinism be true, every man's salvation or condemnation is already fixed, and his believing or disbelieving cannot affect his salvation one way or another. He that never believes one word of Calvinism is just as likely to be saved as any one else, provided Calvinism be true. But suppose one refuses to believe the gospel, then how? Jesus says he that believeth not (the gospel) shall be damed. It is impossible to save a soul that will not believe the gospel. But on the other hand, every soul that will believe and obey the gospel will be saved, whether he ever hears of Calvinism or not.

The same may he said of the whole doctrine of abstract spiritual influence. Will any say he that believes in this doctrine shall be saved? No one can, no one dare say it. It is only a doctrine, a speculation of men. Believing it will save no one, while disbelieving it will condemn no one. Who will undertake to say he that believeth not in abstract spiritual influtnce shall be damned? But this much is said by the Lord himself about the gospel. This is not true about any philosoply of the gospel that man ever invented. It cannot be truthfully said, that he that does not believe in universalism shall be damned, nor can it be said that he that believes it shall be saved. No sinner ever has been, or ever can be saved by believing any of these speculations, nor can any Christian be edified and strengthened in the Christian life by believing them. There is nothing in them to feed the hungry soul.

A man may believe the gospel and obey it and be saved without ever hearing of any of the above speculations. He can live the Christian, honor and obey God as a Christian, and be finally saved in heaven and never know a thing about them. But this cannot be said of any speculation ever invented by men. Indeed a man might believe all these speculations, and it would never make him a purer or better man. But all who believe and obey the word of God, become purer and better every day. There is power in the gospel and its requirements to save all that will yield heart and life to them. There is power in the gospel beceuse it is God's divinely ordained plan for saving sinful, rebellious men. God himself would as likely fail, as for the gospel to ever fail in one single instance to save those that obey it.

Why is it that so many men spend their lives advocating and maintaining the doctrines, the speculations of men that have no power to save, instead of presenting the pure word of God which is quick and powerful, and which is as far above the wisdom and speculations of men as the heavens are above the earth. Thousands of people to-day are starving upon these husks that might be saved, that might be elevated, purified and ennobled if the word of God in its purity were preached to them. The commandments of God are life everlasting. Let us all love and practice them. E. G. S.

CO-OPERATION MEETING.

The West Tennessee Co-operation convened with the church at Gadsden, Tenn., October 24, 1883, at 7 o'clock, P. M. Sermon by J. W. Johnson.

Thursday, 9: 30 A. M., prayer by J. H. Roulhac. By request of the elders, B. W. Lauderdale was called to preside over the deliberations of the brotherhood, and H. C. Booth to act as Secretary. Delegates present: G. M. Cornatzer, Gadsden, Tenn.; J. W. Johnson, Roans Creek; J. R. Farrow, Trezevant and Zion; N. L. Mydgitt, Christian Chapel; G. W. Scott, Scott's Schoolhouse; H. H. McConnell, Bethany; T. M. Kaxnes, Concord; Jno. E. McCorkle and T. E. Scott, Lemalsamac and Newbern; Zack Badgett, Rutherford; B. W. Lauderdale, Collierville; P. B. Nance and H. W. Cook, Alamo; J. H. Roulhac, Palestine, Wilsonville and Greenfield.

Programme taken up and the question, "For what are we here?" answered by B. W. Lauderdale.

11 O'clock, sermon by H. C. Booth.

2 O'clock, P. M., prayer by J. A. Carter. J. H. Roulhac and J. R. Farrow, evangelists, made their report, and the elders and delegates then made their report on the spiritual and financial condition of their congregations, which was considered encouraging.

7 O'clock, P. M., sermon by J. H. Roulhac.

Friday, 9: 30, A. M., prayer by J. W. Johnson. The report of the finance committee was called for and made, which is as follows:

The committee to whom the finances of this assembly was referred, respectfully submit the following report. The burden imposed upon the Executive Committee was a heavy one, and we are frank to say, one we have been unable to bear; yet we have labored to the best of our ability to discharge the duties imposed upon us; with what success our efforts have been attended, we leave you to judge. In making this report, we deem it unnecessary to re-iterate the report of the former Committee. We will, therefore, only give a condensed statement of said Committee's report, as it forms a necessary part of this report, and is as follows:

Report May, 1883.—		
Total amount promised		$786 25
" " collected	$659 40	
Amount uncollected, to balance	126 85	
Amount collected by former committee	$659 40	
" paid out		$331 50
" turned over to present committee		327 90
October 25, 1883.—		
May 16, 1883, received of former committee	$327 90	
" 17, " " " Palestine church	11 00	
June 2, " " " Cox's Chapel	2 00	
July 28, " " " Beech Bluff	10 00	
Aug. 10, " " " Greenfield	8 00	
Sept. 9, " " " Roans' Creek	10 00	
Oct. 25, " " " Concord	7 00	
July 31, paid W. H. Northcross, col. preacher		$ 10 00
Aug. 10, " J. H. Roulhac, preacher		8 50
Sept. 9, " J. R. Farrow, preacher		10 00
" 14, " Printing and stationery		5 00
Oct. 10, " W. H. Northcross		15 00
" 25, " R. A. Cook, preacher		25 00
" " " J. R. Farrow, preacher		15 00
" " " J. H. Roulhac, preacher		191 50
" " Am't in com. hands to balance		96 40
" " Am't uncollected for 1883, ($78 35.)	$376 40	$376 40

It will be seen by the foregoing report that the committee is able to discharge all of the liabilities incurred by it, and have left ninety-six ($96.40) dollars and forty cents, which accompanies this report, and your committee ask that it be received and they be discharged from further duties and responsibilities. All of which is respectfully submitted. JOHN E. MCCORKLE,

October 25, 1883. For committee.

2 O'clock, P. M., prayer by T. E Scott. Pledges for 1884: Concord, $20.00; Greenfield, $20.00; Union City, $7.00; Palestine, $47.00; Wilsonville, $20.00; Dyersburg, $50.00; on conditions: Bells Depot, $30.00; Gadsden, $27.75; Humboldt, $75.00, conditional. The following resolutions were passed:

1. That the cash on hand, together with the pledges, be placed in the hands of three prudent brethren, to be used by them for the purpose for which it was given, according to their best judgment.

2. That our semi-annuel meetings be on Tuesday nights after the first Lord's day in May and November.

3. That the place of meeting be selected by the Finance committee.

4. That the Finance committee, consisting of John E. McCorkle, T. E. Scott and Jas. S. McCorkle, be continued until our next meeting.

5. That the minutes of this meeting be turned over to the Finance committee to be disposed of as they may think best.

6. That we extend our heartfelt thanks to the citizens of Gadsden and vicinity for their hospitality towards us during this meeting.

H. C. BOOTH,
Secretary.

The committee, to whom was referred the above minutes for disposal, have concluded to send them to the ADVOCATE for publication, and ask the *Christian Standard* to copy.

JOHN E. MCCORKLE,
T. E. SCOTT,
JAMES S. MCCORKLE,
November 10, 1883. Committee.

THE TABERNACLES WE BUILD.

"The abode of the dead, the place of the tomb," is calculated to excite serious thought. Sometimes "it is good to be here." The disciple who used this expression, asked permission to build three tabernacles,—one for Moses, one for Elias and another for the Savior—"not knowing what he said." For such a state of mind, had he set them up, we suppose they would have been of but little more value than many other structures, raised without thought or knowledge. The great personages for whom he wished to build, would not of their own will, again have sojourned on earth, where they had been men of toil and sorrow. Moses, when talking with God, had said, "Kill me, now, I pray thee, and let me not see my wretchedness." Elijah had made the same request, after Israel had departed from God, "It is enough, Oh Lord, take away my life." They wished to leave the earth before the purposes of their lives had been fulfilled. The most pleasant tabernacles here would not have been inviting to them on their return. They had been men of suffering, and came to speak to the Savior of the suffering he should accomplish at Jerusalem. It seems their visit was short. They needed no earthly tabernacles Many tabernacles built by the sons of men, seem as useless as those of the disciple would have been. They build to objects that are fleeting—that pass away and leave only a wreck behind. Then in these quiet precincts, beautiful with pale shafts, waving foliage and fresh verdure, seems a suitable place to consider the tabernacles of earth—their short lived nature—for whom and for what purpose they are built.

Many build to ambition, to worldly fame, to beauty, to pride, to love, to pleasure, etc. Let us inquire, Are we building to ambition? Shall we thus build? Oh, no; he would shrink back with affright. He covets a wide sphere from center to circumference. He would not dwell in a narrow cave begirt with cold clay. To beauty, do we build? Here, in this field of graves, she forgets the charms she wielded with so much power. She knows not that the worm is fretting the smooth skin and spoiling its beautiful tints. Mute, meeta is buried loveliness; mantled in her pall her praise is no more heard. Are we building to pride, as he sits in his purple and fine linen? Here all is laid away. There is neither dress nor beautiful adornment, only the winding sheet and the fringe of the shroud. A tabernacle to riches? In life his treasures are often squandered. In the grave, all metals are unused except the tinsel that shines on the lid of the dark coffin. To pleasure, do we build? To the revel—the laugh—the jar? The guests are all silent, and in this beautiful place, the worm is the only reveller.

To love, to affection should not a tabernacle of beauty arise? With the Spirit they have passed to other realms. Brothers, sisters and friends repose side by side, but none have saluted, none have offered words of tenderness and devotion. No, the dead awake not. Softly they slumber. Neither love, hope nor affection is theirs. Peace—peace is the watchword, the only watchword in this quiet home. To death, then, do we build?—Death, the conquerer of all?—Him to whom the monarchs of earth bow, with humility as deep as that of the slave? Beneath the cold dead, and around the pale stone are signs of a sceptre, against which none can lift hand or voice. We will turn from these, and build a tabernacle on which the changes of earth have no influence. To hope, we will build—hope in her brightness and beauty—to the hope that will bid the sleepers around us arise—to the hope that he who cried, "Lazarus come forth," will, when the long Sabbath of the grave is past, waken the sleeping dead—reunite the dust (transformed and purified) to glorious Spirits, who have washed their robes and made them white in the blood of the Lamb, that he will feed and lead them to green pastures, where the quiet waters glide in beauty—the waters of the river of life—the Siloam of the soul. To Faith, too, we will build,—faith in her shining garments—her glorious apparelling,—faith in the Son of God—the word of God, the wondrous book. Bright candle of the Lord. Star of eternity, the only star by which the bark of man can navigate. The author, God himself. The subject, God and man eternal life—eternal death, dread words.

And to the Lamb of the great sacrifice "Jesus, Son of God, of Mary born. By Pilate, crucified on calvary for man, fallen and lost. By death, he brought life and salvation." Messiah, fairer than the sons of man and altogether lovely, appears in the presence-chamber of his Father, clad with glory and honor. He takes his seat at the right hand of the Majesty on high. The song bursts forth, "Worthy is the Lamb that was slain," to receive power and honor, wisdom, glory and blessing. Oh Christian, bowed to earth by cares and sorrows, look up. He, at whose feet angels cast their glittering crowns, is your Lord, your friend, your brother, your high-born kinsman. Your own earth was the scene of his nativity, of his sufferings. God has highly exalted him and given him a name, that is above every name, that to it, all on earth shall bow. Ten thousand times ten thousand golden harps and seraphic voices fill the heavens with hallalujahs in his praise. May his tabernacle, his kingdom, extend from the rivers to the ends of the earth.

C. F.

MYSTERY AND FAITH.

There is an almost irresistible fascination in mysteries that baffle us. We flit about them and hover over them like bees around a flower-bed. The future world lies before us like a shadowy landscape; we can see only its dim outlines, but we seek to know more. The dealings of God with man are very mysterious. There is a high and far-reaching plan whose details we cannot understand. And because we cannot comprehend God and his ways, we sometimes frame theories and construct doctrines that are utterly at variance with the word of God. We give ourselves a great deal of trouble about matters that are above and beyond us. For example: Why should we know what God will do with the heathen? Why should we know how he will adjust their relation in the general plan? We are not charged with the government of the world. He will attend to that himself. He will do right—this we know. And if we knew all the details of his plan we would know more than what is covered by the certainty that God will do right. The little bird clings to its frail twig when the tempest rocks the trees, though wrapped in darkness and surrounded with dangers. So may the child of God, clinging with sublime and simple trust to the divine promises, rest securely and calmly; though darkness and tempest fall thick upon him. "The "secret things belong unto God," but the "secret of the Lord is with them that fear him," and the mystery of peace is revealed to their souls.

It is right enthsiasm which holds in right honor those who have sealed their faith in Christ by their blood; but, after all, to die for Christ is not so difficult a thing to live for Christ. The glory of mortyrdom consists chiefly in the fact that it is the crowning act of devotion in a life of self-sacrifice, and you rob that act of its highest significance. It is not without reason that it has been said that "men will wrangle for religion, write for it, fight for it, die for it; anything but —*live* for it." Living is, after all, the greater work; and since most of us will never, in all human probability, be called to die for as the martyrs died, there is the more reason why we should be diligent in that harder calling of living for Christ.

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KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

THE FORCE OF CUSTOM.

That to which we are accustomed, which our fathers and mothers, our friends and associates do seems to us to be right and good. That which at one time we oppose as being disgusting, or inexpedient, or sinful, at another time seems nice, expedient and innocent. The tabacco habit illustrates this force of custom. In some places, where it is not much used, it is looked upon as a horridly filthy, disgusting, senseless, wicked habit; one in which no gentleman, much less a Christian, should engage. In such a community I heard a gentleman appologize for using tobacco: he said, "I never think of smoking in public places or on the streets; I think it very rude and ungentlemanly to impose upon others in that way; but I do sometimes smoke a pipe at home." In other places, where the weed is more generally used, the beau does not think of smoking in the parlor *without asking permission*. The lady, in answer to his reqest, is expected to say something like this: "Certainly, I think a nice cigar is *so* fragrant." In other localities, the gentleman chews and smokes and the lady "dips" right along. No explanations are needed; it is considered the right thing for folks to do. I can remember when I did not for a moment think that any woman except a very low, coarse one would use tobacco; but since then I have seen a Christian woman, gentle, amiable and in all other respects lovable, "dipping" and spitting, with the juice showing plainly in the corners of her mouth. And before I had been a month in that section, it did not seem as abominable as at first. Wonderful is the power of habit! How important it is that we should accustom ourselves to that which is good and pure—to that which God approves. If we do, his will will seem right to us and our conscience will reprove us when we violate it; if we do not, we will deceive ourselves, wrong to us will seem to be right, our consciences will prove to be false monitors, and our destruction will be made sure. In the city churches, where the influence of the sectarian bodies is felt much more than in the country towns and villiages, it seems quite right to have "the pastor" and to call him "the Rev. Dr.;" for there are the Methodist, Baptist, Lutheran, Presbyterian, Congregational, Unitarian churches—a half dozen or more of each—and each has a pastor, a Rev. Dr. The little band of disciples is situated in the midst of all these churches; the members of the one mingle freely with the others in society; they are even more closely joined by intermarriages, and therefore it is not so strange that those who started out to restore apostolic teaching and practice should be pressed out of the right way. When the Jews began to mingle socially with the nations about them, after they had come into Canaan, giving their daughters as wives to them, and taking of them wives for their sons, they were led to forsake the Lord, and to worship the idols of these heathan people. It seemed right to them to do so. For it would have been so narrow and illiberal, so bigoted and selfish for them to have supposed that they were the only people who were right. Were they not insignificant in numbers and influence? Had they not for many years been in slavery, and were they not therefore very ignorant? Doubtless they reasoned that it would be the hight of folly for them, few, weak and unlearned as they were, to suppose that they alone had the right way, when there were so many mighty nations about them, having rich and fruitful fields, great cities, and powerful armies. So they worshipped the gods of the Gentiles. We cannot associate intimately with those who habitualy do wrong without having our consciences injured. And if we continue such association the probabilites are great that we will be ultimately destroyed.

This force of custom has much to do in settling the organ controversy. To people who have been accustomed to the use of this instrument in the church, it seems very appropiate and entirely innocent. A few it is true, like J. W. McGarvey, though habituated to its use in the church in youth oppose it in higher maturity. There are, however, very few such exceptions to the rule. On the other hand, those who have not thus been familiarized with it are apt to consider it exceedingly inexpedient and wrong, perhaps without being able to give any sufficient reason for their conclusion. Such people are pretty sure to become ardent advocates on the other side of the question, when time and the use of the instrument have put this force of custom in the other end of the scale. It is unquestionably true that the great majority of people act from feeling rather than from principle. Such do not consider this. Under the Mosaic dispensation God ordained the use of the instrument of music in his worship; under the new he made no such ordination: under the old, men were repeatedly commanded to sing and play upon instruments; under the new, the command is to sing: Jesus and the apostles and first Christians were all accustomed to the use of instruments in the temple service, from their childhood; but notwithstanding this fact, and in spite of the force of custom, when the church of Christ was built up, by the Spirit, through the apostles, along with burnt sacrifices, drink offerings, and the religious dance, instrumental music was left out. Although the Gentiles were almost universally given to the use of this music in their idolatrous worship, upon coming into the church of Christ they also left their instruments behind them; and not until the development of the "mystery of iniquity" does this relic of Judaism and heathanism—of the era sensual religion—find its way into the churches of Christ. Now it seems to me that no one who properly regards the lesson taught by these significant facts could agree to to the use of instruments in the worship, no matter how pleasant and innocent and expedient the thing in itself might appear to him to be.

But, as I have said, people are generally led by their feelings rather than by immutable principles, and hence custom sways them first in one direction and then in another. In talking to a young lady about the introduction of an organ into a certain congregation, I said it would divide it. But she did not seem to think that would be a very serious matter, if it did. "For," said she, "when the organ was introduced into our church, it divided it for a while; but by and by, when those who first opposed it became somewhat accustomed to it, they came back regularly to the meetings; *and now they sit nearest the organ.*" Just so, thought I. If people give any fovor to that which they believe to be wrong, as these people did, by an occasional attendance at first, they will after a while go over completely to the evil, and call it good. As it is wrong to divide a church by introducing an organ into its worship, those who do it are schismatics, and are to be avoided. Time does not blot out their sin. Nothing but sorrow, repentance, confession and prayer obtain pardon for them; and until they are pardoned they are not in the fellowship.

BRO. ALLEN ON CO-OPERATION AGAIN.

Bro. Allen, in the *Guide* of Nov. 16th, gives us another article on church co-operation. In this he proposes to reply to J. B. Jones, myself and others. While he is very much dissatisfied with the missionary societies as they now exist, he still announces himself in favor of conventions. He still thinks they are unjust, unwise, unsafe, and unscriptural, or, as he expresses it in this last article, those who found them "violate the divine government" in so doing. It will be remembered that I charged him with being inconsistent in working through such human societies when he could work through perfect divine ones—the churches of God. He says in reply, "But this is just what we deny; (that is, that we have perfcct divine ones sufficient for the work. H.) We cannot turn from our co-operative work, and induce our local church to send a missionary to India or Japan. True, there are many churches able to do this, but they will not do it. At any rate they have not done it; and they still manifest the same disposition in that direction." Ah, but the work has been done without any other agency ecxept the church of the Lord. In the first age of the church the gospel was published to the end of the known world' through the work of individuals and congregations, without the aid of any other missionary society. What has been done can be done again. Had any other been needed, God would have given it. He would not have left such men as Bro. Allen to the sad necessity of operating through these unjust, unwise, unsafe, unscriptural institutions—institutions in the getting up of which the members "violate the divine grvernment.

But it is thought that if the strong churches would send missionaries to foreign lands, many weak ones could not do it, and they "need the reflex influence of such a work." They need to do what they can. If a church cannot give enough to enable an evangelist to go to, and operate in, India or Japan, perhaps it can sustain one in the destitute sections of our own country; if it cannot sustain a man all of his time, then perhaps it can for one half of his time, or one fourth, or one twelth. It needs the reflex influence of doing what it can. With regard to the thought that the churches can, but will not, do their duty in this respect, it seems to me hardly worth while to reply. For it appears to be evident that we would better strive to get them to do what they can do, what they ought to do, what God ordaided them to do, rather than to invite something through which they may operate in a feeble inefficient way, while neglecting the performance of their full duty. Are we engaged in a restoration, or a substitution? Are we endeavoring to lead the people back to apostolic teaching and practice, or are we striving to invite something else that will do just as well?

I close this brief review with a question from Bro. A. He says:

"When members of a number of churches organize a convention on their individual responsibility, in which the interst of the said churches are involved, without securing their approbation, they violate the divine government which these scriptures enjoin."

One thing is certain, viz., that Bro A. can never consistently operate through either the General or Foreign Society again, or in any wise assist them, since they are not only unjust, unwise, unsafe and unscriptural, but those who originated them violated the divine government in so doing. Moreover this is a friend who so testifies against them.

END OF KENTUCKY DEPARTMENT.

(*Continued from page 764.*)

ever; incredibly soon, from mouth to mouth spread the blessed news that a vessel from England was entering the harbor.

The echoes of the great gun had barely died away, ere every man, woman and child in the colony, able to walk there, had flocked to the beach to welcome the incoming vessel. A boat was speedily lowered from the ship, and bore to the shore the captain and a few other men, all of whom were known to the exiles, and were welcomed with frantic cheers, none the less cordial on account of the bales and kegs of provision they brought with them as samples of the good things in store for their needy friends.

"Praise God for all His mercies!" spoke the tremulous voice of the parson, as with his hoary locks bared to the wintry winds, he raised his face to heaven, and, with nature's eloquence of faltering voice and broken words, poured forth the devout gratitude of his own heart, the echo of that of every creature around him. Then, while the universally uttered "Amen!" still lingered on the air, he said, "Friends, God's house is near; let us assemble there now—at once—while the sense of His mercies is still so lively in our hearts—and offer to Him a service of thanksgiving and prayer, as godly men and women should do, ere we proceed to enjoy the bounties He has this day showered upon us."—*Youth's Companion.*

ITEMS, PERSONALS, ETC.

The latest news from J. B. McFerren, agent of the M. E. Publishing House at Nashville, indicate that he will soon be up again.

Bro. Shepherd, of the "faithful *Witness*," has been quite ill for some time with bilious and Lung fever, but was better at last accounts.

We see from an exchange that Bro. J. S. Lamar, of Augusta, Ga, has recently been called to mourn over the death of his only daughter.

Brethren E. A. Elam and J. M. Kidwill are holding a meeting with good interest at Shelbyville, Tenn., and had three additions up to 23rd inst.

Three dollars have been received recently at this office for Bro. Brayboy, to aid him in his work among the colored people of South Alabama. Who next?

Sister M. E. Jackson, wife of Senator Jackson, of Tennessee, called in our office a few days ago, and will leave in a few days for Washington City with her husband, to remain for a time.

The meeting at Antioch, in the edge of Logan County, Ky., embracing the first Lord's day of December, is expected to be protracted, if the weather is suitable for it, by the junior editor of the ADVOCATE.

Bro. T. C. Little, in a private letter, says the babes that were brought into the fold at Cane Creek this fall, are all coming up to the work well. This news is just as cheering as the fact that they came in.

The brethren of Bethel congregation, Maury County, Tenn., are building them a new house of worship, and expect to have it completed by Christmas Success to them in this and every laudable effort to advance the cause.

Bro. J. G. Barlow, of Lascassas, Tenn., is authorized to take subscriptions for the GOSPEL ADVOCATE, and W. T. Breedlove, of Woodlawn, Ark., is authorized to do the same in that State. We hope the brethren will encourage them by subscribing liberally.

Brother J. L. Sewell has been at the very door of death for some days past, but we are glad to report that he is now improving, and strong hopes are entertained of his recovery. He has been suffering for two weeks, with a complication of diseases, inflammatory rheumatism, and his head and heart have been affected. But we hope now that he will be spared yet longer, to work for the Master and humanity.

BACK NUMBERS.

Subscribers have been coming in so well since we made the proposition to send the last ten numbers of this year and all of next, that our back numbers are all exhausted. But we will begin all with the number next issued after receiving names, and will arrange to furnish all the December numbers to all new subscribers that come in before the end of the year.

Our hearts go out in sympathy just now to Bro D. C. Hall, of the Edgefield church, who is passing through the "deep waters." His eldest daughter, sister Mamie, died Thursday morning, November 22nd, at three o'clock, of consumption. The dread disease had years ago claimed her for its victim, and after weeks and months of suffering, her gentle and lovely spirit left its poor, frail tenement, and peacefully winged its flight to the bright home which she was so well prepared to enjoy.

SPECIAL ATTENTION

Is called to the letter of J. L. Richardson. He is a brother of Dr. Robert Richardson, the author of memoirs of A. Campbell. He is one of the original workers in the effort of the 19th century to restore the divine order. He has lived in Northern Ky. much of his time. Is now living a few miles from Cincinnati, where he does such labor as a teacher of the word, as he is able. He says he has been satisfied for years, we here in Tennessee have understood and maintained the true principles of the reformatory move, better than those in other sections. We mention this for the benefit of those here in Tennessee, who think we are not keeping pace with others. Despite the show, the parade, the effervescence of the restless elements that are in the church without understanding its true principles, or appreciating the solemn obligations Christians are under to walk at once according to, and within the guidance of the Lord, the sober judgment of the thoughtful Christians in all sections of the country are with us.

Next, we call the attention of the brethren to the impression the offer of sister Fanning for the orphan school, makes upon one a stranger. One who has spent time and labor in building up one Orphan school. He now, unasked, proffers help to one in our midst. In connection with this we mention, when Franklin College was first built, scholarships were sold, giving to those buying one, the right to send a pupil perpetually free of cost. Col. Thomas Martin, of Pulaski, although a Methodist, bought one. He refused to sell it, but until the burning of Franklin College, kept an orphan at school. After the burning, I approached him, asking him to surrender it. He readily did so, saying, No thousand dollars ever passed through my hands, concerning which, I have so easy a conscience as that. He was one of our wealthiest men. He asked, when you get something else in tangible shape to do good, call on me. We mention these things, to say, from various causes the offer of sister F. has not been closed with. The delay, that seemed to us unavoidable, has been discouraging to its friends. The trustees are about in condition now to close up the matter and hope to open the school soon. The chiefest trouble, now is, a sufficiency of funds. Will not brethren, who have means, be moved to emulation by our Bro. Richardson, and by the example of Col. Martin, to so use their means as to have an easy conscience in their dying hour? Christians ought not to need persuasion to use their means for the good of the orphan, and the glory of God. D. L.

General News.

Andy Taylor, while being convyed from the jail at Knoxville to Loudon, to be executed on the 23rd of this month, for the murder of officers a year or more ago by himself and elder brothers, in order to rescue an older brother, made an attempt to shoot the sheriff by snatching a pistol from a guard near by him, although handcuffed, and would have succeeded, but he thought the pistol a self cocking one, and before he could make another effort he was discovered and prevented.——Vincenness, Ind., was badly damaged recently by the bursting of a dam above the city. Hundreds of houses are said to have been destroyed.——A severe storm of wind and rain possed through portions of Missouri and of Illinois recently, doing considerable damage. This country was badly flooded by swollen streams, and railroad bridges washed away in some instinces. Trains on several roads have been greatly delayed.——The cyclone in Izard county Ark., destroyed Lacrosse, five miles from Melbourne. Every store and the academy and the churches are in ruins. Three persons were killed outright and several seriously injured. The latest reports from Melbourne of the cyclone there, state that seventeen persons were injured.——The poliece found in the room in New York which was used as a workshop by Rockaway, the counterfeiter, a trunk containing a full assortment of counterfeiters' tools and tracing paper, with the forged signitures of Leland Standford, C. C. Huntington, and Speyer Bros., London bankers.——The suit brought by the heirs of the Kerr estate to recover the value of 111 acres of land in the heart of one of the parks of Chicago which has been in the courts for thirteen years, was decided in the United States District Court on Monday, the 4th, the jury rendering a verdict for the heirs, fixing the value of the property at $350,000 at the time it was taken possession of, which, with the interest, amounts to over $600.-000.——A man at Tivoli, N. Y., was sawing wood recently when he discovered in a hole in one of the sticks five $10 pieces, two $20 pieces and some small coins.——A box of honey sent by mail broke in the bag at Concord recently and smeared up all the letters.——Two Nevado cattle kings who are worth $1,000,000 each, sign their names with an "X"——Barnum's Show claims to have cleared $1,000,00——A San Bernardino (Cal.) hunter has shot one thousand dozen of quail the past season.——A Texas man stole the lamps and oil out of a church and pawned them for whiskey.——There were 314 divorces in New Hampshire last year.

FOREIGN.—The observatory now nearing completion at Nice will be one of the finest in Europe. Over £80,000 has already been expended. One of the equatorial telescopes to be used is eighteen meters in length, about the size of a 100-ton cannon, while the diameter of the object glass is seventy-six centimeters.——A directory of "American he iresses" has been published in London, giving the name, age, address of every young unmarried lady in this coutry to whom a fortune has descended, or is about to descend, for the special benefit of impecunious British peers and broken down Irish landlords.

FROM NOW TO THE END OF 1884 FOR ONLY $2.00.

As an inducement to persons to subscribe, and for the sake of getting in new subscribers as early as possible, we send the ADVOCATE from the arrival of the names until the

END OF NEXT YEAR

for two dollars. And beginning with the first No. o Dec., we will issue an extra number, so as to accommodate all that may send in early, with the numbers from that time to end of this year. Brethren, please show this proposition to others, and we are sure that very many will avail themselves of this offer if it is presented to them. The ADVOCATE has a larger list of subscribers now than ever before, but we are anxious that many more shall read it. We are striving to make it worthy of a large circulation, and we hope our brethren still, as they have done in the past, will aid us in sending the ADVOCATE into many more homes, that other hearts may be cheered and benefitted through its pages EDITORS.

Home Reading.

ROVER.

A THANKSGIVING STORY.

A gloomy morning in early autumn in the year of our Lord 1631. Low-hanging clouds, a shrill north-east wind, beneath whose high tenor the surly bass of ocean breakers growled a threatening accompaniment; moss-draped pines and hemlocks, whispering, moaning, shaking their hoary heads like gray-bearded sages prophesying coming disaster.

A cheerless scene indeed, yet it evidently had no terrors to the one human being who was spectator of its gloom. A boy of sixteen, leading by a halter a half-grown Newfoundland dog, traversed the solitary forest path. He was whistling and romping merily with his four-footed companion, as though such words as want and sorrow were utterly unknown to him.

Yet surely if trouble in the past, want in the present, and anxiety in the future can breed despondency, John Eccleston should this morning have been a down-hearted boy. Some four or five years prior to the opening of this story, his father, Alexander Eccleston, with a small party of fellow-townsmen had bidden adieu to their native town of Dorchester in England, and under the leadership of Mr. White, a worthy Puritan minister, had crossed the Atlantic to build up for themselves a new home in the wilds of America.

Mr. Eccleston brought with him his family, consisting of wife and six children; but in the very first winter of their exile, because of want and exposure, four of their six children were laid beneath the sod.

Various locations on or near the friendly shores of Massachusetts Bay were chosen by parties of the emigrants, and within a few months half-a-dozen little towns had sprung into existence in the irregular cresent of which Salem formed one horn and Dorchester the other.

But the fair prospects with which the little colonies started were short lived; the hopeful summer days soon passed away, and an early winter of more than usual inclemency came upon them.

None knew better than John Eccleston the trials which the next few months might hold in store; yet this gloomy attumn morning, as he and his dog traversed the lonely stretch of forest that lay between his home in Boston and the neighborhood settlement of Dorchester, he seemed to be enjoying life quite as thoughtlessly as any modern boy might do in this year of grace 1883.

The town clock was striking ten as he reached the door of the one-story log-cabin, with its windows made of oiled paper, which was Alexander Eccleston's home. The door was shut and barred, for the settlers were always upon the defensive, ready at any moment to meet a savage raid; and it was not until his voice was heard the door was opened.

It was his mother who gave him admission; baby John clinging to her skirts; within the room was his sister Ruth, a maiden of eighteen and "passing fair," the whirr of whose spinning-wheel never ceased, though she looked up to smile a welcome at her brother as he entered.

In a high-backed wooden arm-chair, with a leg swathed in white bandages resting upon another chair, sat his father, a man who, though still in his prime of life, had grown gray and haggard from care and privation.

The Newfoundland dog, with all of a puppy's irrepressible familiarity, thrust himself into the house, and at once began to claim acquaintance with those he saw around him. The little child screamed with delight, but Goodwife Eccleston's housewifely instincts at once took the alarm.

"Keep the brute out, Johnny, keep him out! See the tracks his muddy feet are making upon my clean-scrubbed floor!"

"Down Rover! down, sir, Let him go to the hearth, mother. He will do no harm there, and I will get him a house of his own as soon as I deliver to father the message I bear him."

"Whence came the dog?" asked his father, "How comes he in your possession?"

"'Tis a long story, father; I will tell you all about it this evening. I did Goodman Conant a service, and he took me to his house and gave me this dog. His name is Rover. Isn't he a beauty? Goodman Conant says he is a Newfoudland dog, and that these dogs are knowing brutes. He says he was worth not less than five bushels of corn."

"Roger Conant may better know the value of a bushel of corn ere winter be over," said Alexander Eccleston, grimly. "But that concerns not me; what I now want to know is, where the food is to come from for this dog. You well know unless deliverance comes, there will not be food enough in Boston by the New year to keep the people from staving."

"Rover will cater for himself, father," cried the boy, eagerly. "Goodman Conant says they live in water just as well as upon land, and can be taught to catch fish."

"Ay! ay!" said his father; "I dare say Roger Conant has made you believe this, but I'll not risk the precious food, that may be needed to save our own lives, to preserve the life of a brute. You must get rid of him, John; sell him or give him away, if you can; if not, put a bullet through his head at once."

John turned a flushed, indignant face toward his father, and laid his hand protectingly on Rover's head.

"Do as I bid you; dispose of the dog as suits you best, but go he must, and at once.

The boy burst into a torrent of angry tears, "You *are* cruel, father, and you are unjust, too; it is my dog, and you have no *right*"—

"Johny! Johny!" cried his mother, aghast. "What are you saying? Is it to your father you dare utter such words? Beg your father's pardon this instant, lest he report you to the minister and the council and you be made an ignominy and disgrace to us at the meeting-honse next Sabbath."

Ruth turned a pitiful, pleading face toward the father; and in that stern Puritan community John's offence was one that rendered him liable to heavy punishment from civic no less than parental authority. The commandment "Honor thy father and mother" was no more to be broken with impunity than was any other of the Decalogue.

"The child knew not what he was saying," faltered the mother. "Forgive him, Alexander. He has a hard life, and but few pleasures; but he has ever been a good son, though he has your own high spirit."

John, holding his dog by the halter and standing behind his father, after a moment's painful silence faltered out.—

"I pray your forgiveness, father."

Goodman Eccleston streched forth his hand and laid it upon his son's head. "May the Lord bless and forgive you, child, as freely as I do," he said gently.

The boy leaned his head against his father's shoulder and sobbed aloud. "You may do with Rover just as you think best" he said; and he laid the end of the halter upon his fathers knee.

Goodman Eccleston paused meditatively some moments ere he made reply. "Perchance there may be a reason that would make it proper for us to keep the dog'" he at length said.

"O father, if you only *would* let me keep poor Rover! I'll willingly go on half-rations myself that he may be fed."

"The half-rations may have to come for all of us, and still nothing be left for Rover," said the father, sadly, "but let the matter rest for the present, and tell me now of the business on which you were sent to Dorchester."

So Rover stayed with the Ecclestons, and perhaps because of the precariousness of his foothold in the family became more dear to his young master with every succeeding day. Meantime, the cold weather and the hard times came upon the colony with equal pace.

The scarcity of corn and grain was the cause of most of the suffering. Animal food was still to be had; fish, lobsters, shell-fish and eels, wild-fowl, rabbits and occasionally dear, but to delicate women and sickly children the meat diet soon became unpalatable as well as unwholesome, and the longing for anything in the form of bread sprang from an actual physical need.

One evening as John, with his axe over his shoulder, was returning from the timber-tract where he in company with the other colonists was daily working, he met Ruth, with Rover, loitering along the lane that led home. He saw by her eyes that she had been weeping, and at once inquired, "Is anything wrong at home?"

"Nothing new," she responded, with a sigh, "only I have never realized until to-day how bad things really were. Little Joy sickened at dinner again over the stewed rabbit, and she has been fretting all the afternoon—mother says with hunger—until mother made her some gruel with the last handful of meal we had in the house. That she ate and seemed to relish. But where shall we find meal for her to-morrow? Mother says Joy will surely die before the winter is over unless we can obtain at least corn enough for her use."

"She shan't die of hunger," said John, huskily. "I'll find some way to get food for her."

"What can you do?" replied Ruth, tearfully.

"We have not had any Indians around for some time," said John thoughtfully. "There will surely be some coming into town before long now, and they always bring corn to trade, you know."

"But what have we left to trade?" was his sister's hopeless reply.

"I'll find something; I'll sell the very coat off my back rather than have Baby Joy suffer."

"You can't do that, with winter coming. I have cut the red hood off my cloak, and have made half-a-dozen rosettes, which I hope may perchance please the eye of the Indians. Yet it will be but little they would give for such a trifle, and I know of naught else to barter that we can live without."

"I'll find something," John repeated, with all of a boy's unreasoning hopefulness.

That "something" was in demand even sooner than he had expected; it was but two days after this conversation, when a party of Wampanoags made their appearance in the settlement, by their words and gestures giving the settlers to understand that their mission was a peaceful one.

They were gladly welcomed by many families besides the Ecclestons; indeed, so many and eager were their customers that the value of their corn soon rose in accordance with the demand.

The Indians soon left the settlement, leaving behind them a few pecks of corn more precious than gold, for every ear, perhaps, represented one or more days of life to baby Joy.

John followed the party, partly through curiosity, partly with the lingering hope that the "something" he had been so sanguine about might still be found.

Ruth and her father at once set to work with their hand-mill and the stone pestle and mortar the Indians had taught them to use, to transform some of the grain into meal. Scarcely half an hour had thus passed when John's voice was heard at the door demanding entrance.

He came staggering in, his shoulders bowed beneath a laden sack that he dropped exultantly at his mother's feet. "There, mother! father!" he cried, "two bushel! two whole bushel! Enough to keep Joy in gruel until corn grows again."

"Thank God for all his mercies!" cried the mother.

"Amen!" responded her husband, devoutly. "Where got you this precious burden, my son?"

"From the Indians; the chief gave it to me—I have sold Rover."

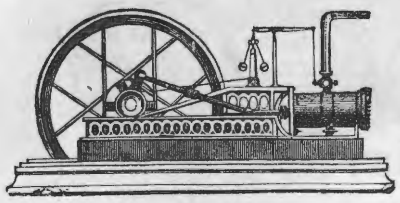
The boy's voice quavered, and the next moment he turned away with his coat-sleeve over his eyes. Ruth and her mother uttered a cry of sympathy and regret, and something very like tears twinkled for a moment in the stern eyes of Alexander Eccleston. John was the first to speak; in a voice that was merry in spite of the quiver in it, he said,—

"We've found out another of the poor fellow's good qualities, father; he is good to eat."

The dark days of December had nearly passed away; like the Ecclestons, the other colonists had parted with all they could spare to procure the scanty supply of corn that was an absolute necessary of life to many of them. The richer colonists had aided the poorer ones until all were poor alike, in the one precious commodity. Good Governor Winthrop, we are told, was actually giving away his last few handfuls of meal to a father who begged it for a starving baby, when the great gun on the top of the meeting-house pealed forth an alarm that told of important news; whether good or bad was at first a matter of doubt. The doubt was soon dissipated, how-

Concluded on page 763.

STEWART & BRUCKNER.
IRON FOUNDERS AND MACHINISTS.



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of all other medicines by Dr. R. V. Pierce's "Golden Medical Discovery" is approaching. Unrivalled in bilious disorders, impurr blood, and consumption, which is scrofulous disease of the lungs.

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"The most authoritative expounder of American parliamentary law."—CHAS. SUMNER.
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A VETERAN BENEFACTOR.

His past Life, Present Plans, and What He Has to Say Upon a Subject That Astonished Him.

(*New York Tribune.*)

Nearly forty years ago a young man, of unusual endowments, began to mould public opinion upon a subject of vital importance. Like all pioneers, his early efforts were unsuccessful, but his ability and the value of his work soon won public confidence, and to-day there is not a village or hamlet in the country that has not been influenced by Dr. Dio Lewis. When, therefore, it was learned yesterday that he contemplated the establishment of a large magazine in this city, the fact was deemed so important that a representative of this paper was commissioned to see him and ascertain the truth of the rumor.

Dr. Dio Lewis is a gentleman of sixty years and two hundred pounds, with snow-white hair and beard, but probably the most perfect picture of health and vigor in the metropolis. He is a living exponent of his teachings, and notwithstanding the amount of work he has already done, promises still greater activity for years to come. He received the interviewer most courteously, and in reply to a question said:

"It is true I have come to New York to establish a monthly magazine. I have come here for the same reason that I went to Boston 25 years ago. Then Boston was the best platform in the country from which to speak of education. New York has now become most hospitable to progressive thoughts, and especially so to movements on behalf of physical training.

"I have reason to know the great and abiding insterest of the American people in this subject. They have come to realize that the future of our contry pivots upon our physical vitality, and especially upon the vigor of our women. My new magazine will bear the tittle 'Dio Lewis's Monthly' and be devoted to Sanitary and Social Science. I hope through its pages to inaugurate a new department in hygiene."

"Have you not writen several books on the one subject?"

"Yes, nine volumes, and some of them like 'Our Girls' published by the Harpers, have had an encouraging circulation, but the best work of my life I shall give the world in the new magazine. Forty years of skirmishing ought to conclude with ten years of original warfare."

"Doctor, what is the occasion of this new interest in health questions?"

"It has come through suffering, which seems the only road to self knowledge. The stomach, heart, kindeys or liver fall into trouble, happiness is gone, and then people give attention to their health."

"Which of these organs is most frequently the victim of these errors?" asked the Reporter.

"Within the last few years diseases of the kidneys have greatly mutiplied. When I was engaged in practice, thirty-five and forty years ago, serious diseases of the kidneys were rare; but now distressingly frequent and fatal."

"To what do you attribute this great increase of kidney troubles?"

"To the use of stimulating drinks, adulterated food and habits of life."

"Doctor, have you any confidence in the remedy of which we hear so much now-a-days, 'Warner's Safe Cure?"

"I believe in the ounce of prevention, rather than in a ton of cure."

"But have you noticed the remarkable testimonials of Warner's remedy?"

"I have, and confess that they have puzzled and astonished me. The commendations of proprietary medicines usually come from unknown persons residing in back counties. But I see in our most reputable newspapers the warmest praise of Warner's Safe Cure from College Professors, respectable physicians, and other persons of high intelligence and character. To thrust such testimony aside may be professional, but it is unmanly. No physician can forget that valuable additions to our *Materia Medica* have sprung from just such sources. I was so impressed with this cloud of witnesses that I purchased some bottles of Warner's Safe Cure at a neighboring drug store, and analyzed one of them to see if it contained anything poisonous. Then I took three of the prescribed doses at once, and found there was nothing injurious in it. I do not hesitate to say that if I found my kidneys in serious trouble, I should use this remedy, because of the hopelessness of all ordinary treatment, and because when a hundred intelligent and reputable persons unite in the statement that a certain remedy has cured them of a grave malady, I choose to believe that they speak the truth."

"But as you may know, my great interest in life lies in prevention. For forty years I have labored in this field. One of the phases of my work in New England was the establishment of the Ladies' seminary at Lexington, Mass. My aim was to illustrate the possibilities in the physical training of girls during their school life. This institution became before I left it, the largest and most successful Seminary for young women owned and managed by one person, in our country. I sat down to dinner every day with a family of two hundred persons. The remarkable results of this muscle training among girls, were given in my paper published in the *North American Review* of December, 1882.

"Besides, I established the the Normal Institute for physical Training in Boston, and for ten years was its President and Manager. Dr. Walter Channing, Dr. Thomas Hoskins, Professor Leonard, and others were among its teachers, and more than four hundred persons took its diploma and went out into all parts of the land to teach the new school of gymnastics. And now the years left to me I propose to devote to the magazine which I have come here to establish. It will be the largest periodical ever devoted to this field of literature and will present the hundred and one questions of hygiene with the simplicty of a child's talk. To this end all so-called learning will be subordinated. The magazine will be more or less illustrated, and will strive to reach a high place in the confidence and hearts of the people. In a few weeks our first number will appear, and we shall fondly hope for it a hearty welcome."

The facts above narrated are indeed most important. It is gratifying to know that the life long experiences of a gentlman who stands without a peer in successfully demonstrating the principles of hygiene; whose heart has always been in sympathy with the afflicted, and whose brain has ever been active in planning for their relief, are to be given to the public through the pages of a magazine. And it is especially significant and proof positive of rare merit that a proprietary medicine, even with such high standing as Warner's Safe Cure is known to have, should be endorsed and recommended by a man so able, so reputable and of such national renown as Dr. Dio Lewis.

NASHVILLE MARKETS.

OFFICE GOSPEL ADVOCATE,
November 14, 1883.

COTTON.	
Good Ordinary	8¾
Low Middling	9⅛
Middling	9½
Good Middling	10
COUNTRY PRODUCE.	
GINSENG	1 30 to 1 40
BEESWAX—Choice	25
DRIED FRUIT—Apples	4 to 4¼
Peaches, halves	4 to 4½
" quarters	3½ to 4
TALLOW	7¼
POTATOES—Irish, per bbl	60 to 80
PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1¾
FEATHERS—Choice	50 to 52
BUTTER	10 to 15
CHICKENS—Hens	20
Young Chickens	10 to 15
EGGS	22
HIDES—Dry Flint	12 ½ to 15
Dry Salted	12½
Green Salted	7¼
WOOL—Tub Washed	27 to 29
Unwashed, Clothing and Combing	18 to 21
Unwashed Lamb's Wool	17 to 20
Burry One-third less	
FLOUR AND GRAIN.	
FLOUR—Superfine	4 50
Extra	4 50 to 4 75
Choice Family	5 75
Fancy	6 25
Patent Process	6 75
BRAN—Loose Car loads, per ton	17 00
WHEAT—New	60 to 1 05
CORN—Sacked in Depot, white	58
New, from Wagon, shelled	52
" " " in ear	50
OATS—Sacked in Depot	47¼
RYE—From wagon	50
BARLEY—from wagon	50
HAY—Mixed	13 00
Prime Timothy	14 00
Choice "	14 00
LIVE STOCK.	
CATTLE—Best fat Steers, per 100 lb	4 14
Best Butchers	3 50
Ordinary thin Cattle	2 50 to 3 00
Sheep, Fat	2 50 to 3 25
" Stock	3 00 to 3 25
Lambs	4 00 to 4 25
Heavy Hogs	4 50
Light Hogs	4 00
PROVISIONS.	
BACON—Clear Rib Sides	11¾
Shoulders	8
LARD—Buckets	13½
Tierces	12½
HAMS—"C. C. C."	13 to 13½
COUNTRY MEAT—Shoulder	8
Clear Sides	10
Hams	13 to 13½
Lard, from wagon	8 to 8½
BULK MEATS—Clear Rib Sides	10¼
Clear Sides	11¼
Shoulders	8½
WHOLESALE GROCERIES.	
SUGAR—New Orleans (kettle) per bbl	7¼ to 8
Yellow Clarified	8¾ to 9
White Clarified	9 to 9¼
Granulated	9¾ to 10
Crushed and powdered	10¾
A Coffee	9¾ to 10
MOLASSES—New Orleans	45 to 58
Golden Syrup	54
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	8¾ to 9½
NAILS—10d	5 75
Horse shoes	4 00
SALT—Seven bushel barrels on cars	1 80
5½ bushel bbl	1 40
LEATHER—Oak Sole	35 to 40
Buffalo Slaughter	27 to 25
Hemlock	24 to 27
In Rough	20 to 25
SEEDS—Herd's Grass	1 00 to 2
Blue Grass	1 40
Timothy	18 to 2 00
Orchard Grass	2 00 to 2 25
TOBACCO.	
Common to good lugs	2 75 to 4 5
Low leaf	5 00 to 6 00
Common to medium leaf	6½ to 7½
Good leaf	7 50 to 8 50
Fine leaf	

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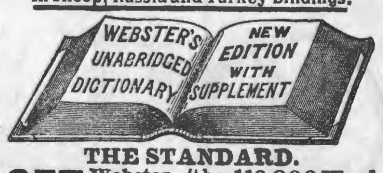

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To any suffering with Catarrh or Bronchitis who earnestly desire relief, I can furnish a means of Permanent and Positive Cure. A Home Treatment. No charge for consultation by mail. Valuable Treatise Free. Certificates from Doctors, Lawyers, Ministers, Business-men. Address Rev. T. P. CHILDS, Troy, Ohio.

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A MUSICAL INSTRUMENT

that will play any tune, and that any one, even a child, can operate.

The Organette has gained such a world-wide reputation, that a lengthy description of it is not necessary. It will be sufficient to say that it is a PERFECT ORGAN that plays *mechanically* all the sacred airs, popular music, songs, dances, etc. etc. It consists of three strong bellows and set of reeds with EXPRESSION box and SWELL. A strip of perforated paper represents the tune, and it is only necessary to place the paper tune in the instrument, as shown in the picture, and turn the handle, which both operates the bellows and propels the paper tune. The perforations in the paper allow the right reeds to sound and a perfect tune is the result, *perfect in time, execution, and effect*, without the least knowledge of music being required of the performer: even a little child can operate it; as is shown in the picture, a little girl is playing a song and her playmates are singing the words. It is tuned in the key best suited for the human voice to sing by. It interests and entertains both old and young, assists in training the voice and AFFORDS HOURS OF SOCIAL AMUSEMENT. The Organetta is perfectly represented by the picture. It is made of *solid black walnut*, decorated in gilt, and is both handsome and ornamental. The price of similar instruments has hitherto been $8, and the demand has constantly increased until now there are over 75,000 in use. We are encouraged to place the Organetta on the market at this greatly reduced price, believing that the sale will warrant the reduction. The Organetta though similar in construction is an *improvement* upon our well-known Organette, which sells for $8 and $10. It contains the same number of reeds and plays the same tunes. Our offer is this: On receipt of **$7** we will send the Organetta by express to any address, and include FREE **$3.50** worth of music, or on receipt of **$5** we will send it with over **$1.50** worth of music FREE, or for **$3.50** we will send it with small selection of music FREE. The price includes boxing and packing. *These are agent's prices*, and we will appoint the first purchaser from any town our agent, if he so desires. Address,

$7 for $3.50.

The Massachusetts Organ Co., 57 Washington Street, Boston, Mass., U. S. A.

$25 FOR $15

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Almost every young gentleman prides himself upon carrying a watch of some kind, and gentlemen can with perfect propriety, carry a silver watch, an imitation gold, or a nickel watch, provided it is a good time-keeper. Although ladies have the same pride about carrying a watch, and take the same pleasure in doing so that gentlemen do, still the great majority of ladies do not carry watches. There are two reasons for their not doing so. First it is not considered quite the proper thing for a lady to carry any but a Gold Watch, and second, Gold Watches have heretofore been so high in price that the majority of young ladies could not afford to own one. Realizing this condition of things, we have, after much time spent in experimenting, and at **great expense** perfected a **Beautiful Ladies' Watch**, with **solid Gold Hunting cases**, which we are enabled to sell at the extremely low price of **FIFTEEN DOLLARS**, making it the

CHEAPEST GOLD WATCH IN THE WORLD!

and placing it within the reach of almost every young lady in the land. This watch is sold by retail firms at **$25.00** each and upwards, but we sell thousands and are satisfied with a very small profit. Young gentlemen who have desired to make their favorite sister or sweetheart a present of a Watch, and who have been prevented by the high price of watches from doing so, can now purchase **An Elegant Gold Watch**, without feeling impoverished a whole year afterward. We make the cases of our New Ladies' Watch of **Solid Gold**, Elegantly Engraved, and in very truth, they are "Things of Perfect Beauty." They have fine Nickel Movements, and are fully guaranteed for time. Every Watch is put up in a beautiful velvet lined Case and sent by Registered Mail on receipt of **$15.00**. Or we will send the Watch C. O. D. if you send **$3.00** on account, the balance to be paid on delivery. If you order before Christmas, and send full amount of cash, we will ENGRAVE YOUR INITIALS FREE OF COST. We send a **Double Extra Fine Gold Plated Opera or Long Chain** with the Watch on receipt of **$3.00** additional. Send money by Registered Mail, Post Office Money Order, or Draft on New York to **World Manf'g Co. 122 Nassau Street New York**

We feel a real pleasure in calling our readers' attention to these splendid watches. A careful inspection satisfies us that it is one of the most beautiful, useful and thoroughly well made watches that ever adorned a lady's person. It is indeed an extraordinary bargain.

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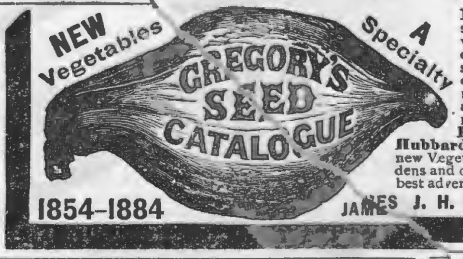

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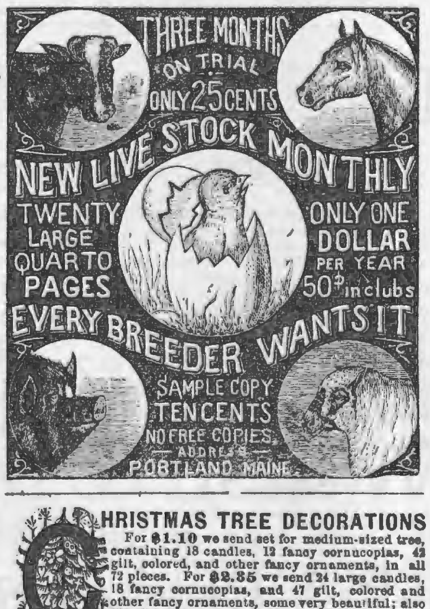
NON-RESIDENT NOTICE.

(Circuit Court, September Rules, 1883.

Henrietta Jones vs. Richard Jones.

In this cause, it appearing to the Clerk, from the allegations in the bill, that the defendant is a non-resident of the State of Tennessee, so that the ordinary process of law cannot be served upon him, therefore orders that publication be made in the GOSPEL ADVOCATE, a newspaper published at Nashville, Tennessee, once a week, for four consecutive weeks, requiring the said defendant, Richard Jones, col., to appear at the courthouse, in the city of Nashville, on the third Monday in November, A. D. 1883, then and there to plead, answer or demur to complainants bill, or the same will be taken for confessed, and the cause set for hearing ex parte.

Witness, J. E. ALDRICH, Clerk.
By H. C. Hudson, D. C.
THOS. J. JACKSON, Sol. for Compl't.



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NON-RESIDENT NOTICE.

(Circuit Court—September Rules, 1883.)

G. o. Garrett vs. Alice Garrett.

In this cause it appearing to the Clerk, from the amended bill filed in this cause, that the defendant is a non-resident of the State of Tennessee, so that the ordinary process of law cannot be served upon her; therefore orders that publication be made in the GOSPEL ADVOCATE, a newspaper published at Nashville, Tennessee, once a week, for four consecutive weeks, requiring the defendant to appear at the court-house in the city of Nashville, on the third Monday in December, 1883, then and there to plead, answer or demur to complainant's bill, or the same will be taken for confessed, and the cause set for hearing ex-parte.

J. E. ALDRICH, Clerk,
Witness: By H. C. HUDSON, D. C.
M. R. PRIEST, Sol. for Complainant.

NON-RESIDENT NOTICE.

(In Circuit Court, Davidson county—September Rules, 1883.

Fountain Spillers vs. Mary Spillers.

In this cause it appearing to the Clerk from the allegations in the bill, that the defendant is a non-resident of the State of Tennessee, so that the ordinary process of law cannot be served upon her; therefore orders that publication be made in the GOSPEL ADVOCATE, a newspaper published at Nashville, Tennessee, once a week, for four consecutive weeks, requiring the defendant, Mary Spillers, to appear at the court-house in the city of Nashville, on the third Monday in December, 1883, then and there to plead, answer or demur to complainant's bill, or the same will be taken for confessed, and the cause set for hearing ex-parte

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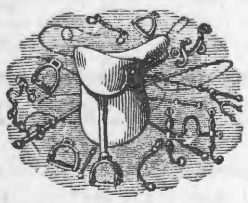

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Mars Hill College.

With pleasure we lay before our readers the following extracts rom the Fourteenth Annual Announcement of Mars Hill College, an institution perpetually wielding a wonderful and wide-spread influence for truth, refinement and righteousness..—EDITORS.

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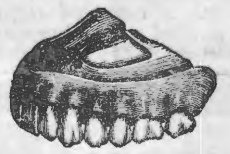

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THE GOSPEL ADVOCATE.

VOLUME XXV., NUMBER 49. } NASHVILLE, TENNESSEE, DECEMBER 5, 1883. { $2.00 YEARLY IN ADVANCE. POSTAGE PREPAID.

EDITORS:

D. LIPSCOMB, E. G. SEWELL.

Scyons.

A fragment of a rainbow bright
Through the moist air I see,
All dark and damp on yonder height,
All clear and gay to me.

An hour ago the storm was here,
The gleam was far behind:
So will our joys and griefs appear
When earth has ceased to blind.

Grief will be joy, if on its edge
Fall soft that holiest ray;
Joy will be grief, if no faint pledge
Be there of heavenly day.

—*John Keble.*

THE TRIUMPHS OF CHRISTIANITY.

The grandest triumphs ever made on this earth are those made by Christians who live to the honor and glory of God. Their triumph extends in many directions. In the first place, they triumph over the lusts, the appetites and desires of the flesh. They learn how to crucify the flesh, with the affections and lusts. They learn to subdue the aspirations and desires of a fleshly mind. The masses of the people of the world are led by their fleshly minds, by the impulses of a purely selfish and fleshly nature. Hence they become more and more carnal, more and more taken up after the desires of a fleshly mind, until they are completely brought into subjection to the flesh. They live after the flesh, they spend their lives to gratify fleshly desires, until the flesh, with its affections and lusts, becomes the master, the idol, and they yield themselves as willing subjects, to be led captive by these things.

It is also sadly true that many Christians live the same way. The flesh has them under control. And the consequences are, that while thus under the dominion of the flesh, they become no purer, their hearts and affections are not set on things above. They are slaves of the flesh. Their aspirations become daily more selfish, as they succeed in gratifying the desires of a fleshly mind. In all such cases as this, the flesh triumphs. The flesh, rules while the spiritual man grows weaker. But when the Christian places his affections on things above, and makes the word of God his daily guide, and makes it the object and purpose of his whole life to honor and glorify the Lord, and to conform his entire being to the will of the Lord, such a one triumphs over the flesh, subdues its emotions, and brings them under the control of the Lord's word. This sort of triumph is worth more to a man than to triumph over all the armies of this world, or to bring all the kingdoms of earth under his control. For in subduing the flesh, we subdue our passions; we overcome anger, wrath, malice, lust, hatred, jealously, and all the mean, low impulses of our being. In submitting to the requirements of our holy religion, we triumph over all these mere fleshly elements of our being, and force them to yield to higher, nobler, purer principles. A man that can command, can control these passions of our fleshly nature, and say to anger, hatred, lust, jealously and such like, you shall go no further, you shall not master me, has gained a victory, has made a triumph that is worth making.

Again, when a man so far conquers the flesh, with its affections and lusts, that he can love his enemies, can do good to those that hate him and maltreat him, and pray for those that despitefully use and persecute him, he has gained a victory that is worth more to him than all the gold that this world holds. He has made a triumph at once so lofty, so pure, so full of beauty, that the crown of the wealthiest potentate of earth is nothing to compare with it.

Then again, the man of faith, the man that serves the Lord faithfully and trusts his precious promises, does not repine and give up over the disappointments, the crosses and losses, the so-called misfortunes of this life. The one who thus triumphs over the influence of the trials and disappointments of earth may be poor, but he is not cast down. He may be despised and rejected of men, but he looks hopefully above all these, and says, God is my helper, he is my stay, my support, and my strength. He can say, I am poor, yet am I rich. Though cast out and rejected of men, my heavenly Father cares for me, and I will not fear what man may do unto me, nor will I repine because I am neglected by men. A king, with all his armies and money, never made a triumph so great, so noble, so elevating as this. Such a one stands above the winds and storms of misfortune and earthly failures, and says, God loves me, and will never forsake me. And finally when life sinks away, and death heaves in view, he feels no terror, no alarm. He can look the monster death squarely in the face, and say, You have no terror for me. You may take me away from this poor life; you may lay this feeble body in the grave; but this is all. The angels will come when my spirit leaves this poor body, as they did to a dying Lazarus, and waft me to Abraham's bosom.

The warrior may boldly meet death upon the field of battle, may die bravely in the world's sense, but what has he gained? While he may thus prove that he has but little fear of death itself, yet this same man, as he lingers upon the shores of the dark future, says, O, my soul! my soul! what is to become of it now? I shall go down to eternal darkness and gloom. Thus he trembles, and falters, and says, Oh, if I had but a little longer to live, I might secure a better future; but now it is too late. Such a one dies a perfect slave to fear, and that, too, at the very time above all others when he will want to triumph. This is the most abject slavery that can ever possess a man on this earth.

But the faithful Christian accepts death as a welcome messenger to bear him home, to bear him away from all the toils, cares and sufferings of earth, and to carry him across to the other shore, where all will be bright, and joyful, and beautiful forevermore. Then after while all such as these will triumph over the grave, and all its gloom, and their vile bodies will be changed and fashioned like unto his glorious body, and be admitted into the glorious presence of God and the Lamb forever. This is a triumph that is worth everything.

Indeed the Christian passes through a series of triumphs that are so pure, so full of love and beauty, that the very angels in heaven may well look down with delight upon them. Indeed angels rejoice over the very first of these victories. Angels rejoice when the sinner first triumphs over sin so far as to come out from the world and into the church. There is joy among the angels over one sinner that repents, more than over ninety and nine just persons that need no repentance. Then again, angels doubtless rejoice at the triumphs the Christian makes through life over Satan and his hosts, over the flesh, and over sin. Angels will attend the dying couch to waft the Spirit home, will attend the second coming of the Lord and the final judgment, and will be the companions of the righteous in heaven forevermore.

These are the grand triumphs the religion of Jesus will make for us, if we but avail ourselves of its precious blessings. But to make all these triumphs, requires self-denial, requires much reading of the word of God, and much earnest prayer and devotion of heart and life to what the word of God requires at our hands. The Savior said, Strive to enter in at the strait gate. This word *strive* indicates active effort on our part. Such wonderful triumphs are not to be gained without prayerful effort. But the crown to be gained is worth many times the cross to be borne in order to secure it. We may well afford to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this life, to gain such a glorious end, to wear such a crown, to make such a triumph over the flesh, over sin, and over mortality and the grave, and to gain such a home as that which is in reserve for all the righteous, where happiness is unconfined, unending.

E. G. S.

Bro. E. G. S.: Thinking a few items from Bethel might not be uninteresting to you personally, I write.

Since you were here last year we have had no regular preaching and no protracted meeting this fall. Bro. Waldron preached of nights for five nights, including Lord's day. This is all the preaching we have had, except occasionally a discourse on Lord's day. We have had a few additions and one restored. All in all we have about held the ground.

We are very well pleased with the subject matter of the ADVOCATE, and well pleased with the pasting instead of stitching, but do not like at all those advertisements put in the midst of the subject matter. One brother wants a head line on each page, giving the date. Bro. J. T. M., says please give us an index on first page. You can take these suggestions at what they are worth.

Bethel, Tenn. W. N. MURPHY.

As to the advertisements being put into the midst of reading matter, it results from changing the make up of the paper, and making the first pages reading matter instead of advertisements. This is the way all papers are arrangsd that are published in the form of the ADVOCATE. Advertisers must have some showing, in the way of making advertisements prominent, or they will cease to advertise with us, and then we could not publish, without many more subscribers. As to the date on head lines, it would be difficult to keep that up, but we are talking some of doing so, and possibly will.

As to having the index on first page, we cannot do that, from the fact that the first page goes to press in the first form of the paper, and the index has to be in the last form.

E. G. S.

The Christian religion is the best institution for the good of society the world ever saw, even if there were nothing to be gained beyond this life. It makes better men here, than all human wisdom combined.

ESSAY.

To the Ministers' and Deacons'-Institute of the Union Association, to meet with the Baptist Church at Shell's Ford, Warren county, Tenn.

Dear Brethren: I see from the published proceedings of the last Institute, that I was requested to write an essay on "The Finances of the Church, or How to Raise Money for Church Purposes." All who know me are aware that I am not in the habit of writing for the public eye; but inasmuch as you have honored me with the appointment, I feel disposed to offer a few thoughts upon the subject designated. I think from the teachings of the Holy Scriptures the church was organized and set up by the God of Heaven over eighteen hundred years ago. There are now many organizations claiming to be churches and branches of churches which have been set up by men; and I have no doubt, gathered into their organizations many good men and women. These organizations only teach a partial gospel. Baptists claim to teach the whole gospel. We claim the Bible, and the Bible alone, to be the man of our counsel; that we are governed by its teachings, and that when it speaks we must obey strictly and exactly, in every particular, as laid down by the Divine Lawgiver. The church is not authorized to do something in lieu of what God has commanded.

What is the church? A body of baptized believers, associated together for worship and to execute the law as laid down in the Bible. The church has no right to make law, neither has it the right to alter or abridge the law in any part or point. As Christ is the Head of the church, he is the great Lawgiver, and he has given to the church the law to govern it. The church is to execute that law, not to make, extend, alter or abridge, but to EXECUTE. All substitutions, alteratives and changes, either in faith or practice, are the works of men, and we are under no obligation to obey it, either connectively or individually.

The church of God is composed of persons who have been taught, repented and believe on the Lord Jesus Christ, and have received him or accepted him as their priest and king, and have been baptized. The principal items in Christianity are belief, repentance, faith and baptism, and no person can be a member of the church, who has not repented, believed or accepted Christ and been baptized.

He is then a new creature, made so by grace, and in condition to go into the Lord's vineyard and go to work for the Lord. Now to the question—the best or proper means to raise money for the church. This body of baptized believers need a house and furniture for it—a minister and many other things, all of which cost something. These expenses must be met, and I think should be met by the church. The difficult question is, HOW? I can only answer it by the Scriptures I think the Scriptures have answered it, and I would not presume to improve upon that answer.

"Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. 1 Cor. xvi: 1-2.

Then if we are in duty and have prosperity, let us every week take up our dues and place it in the hands of the treasurer of the church, on each Sunday morning.

If we will adopt this plan we will always have enough in the treasury to meet current expenses, without running around dunning every one we meet. We have no right to dun any one outside of the brotherhood. If others should voluntarily cast anything into the treasury, accept it gratefully. Who ought to bring DUES? The church member who has any prosperity. If any are diseased or disabled and cannot make anything, they have nothing to give and are not included in the command. But if you have health you can earn something, and if you only clear one dollar per week "lay by" some of it for the cause of your Heavenly Father. Remember, my dear brother, all you have and all you are, belongs to Him, and He has a right to demand all, or any part of it to carry on His work. The church is the salt of the earth—it is God's means of converting the world. The church is the light of the world. A city that is set on a hill cannot be hid. When a man is re-created and born of the water and the spirit he is a new creature and is called into a new life and new work. His Master calls him to go work while it is day in the vineyard of the Lord. There is plenty for all to do. Go and urge the alien sinner to come to Christ, urge the pardoned sinner to go to work for the Lord and the advancement of his cause. This is the command of the new dispensation, obey it. Some will say: "What can I do?" Go to the Sunday-school and teach or be taught, attend the meetings of the church and by your presence and means encourage the good work.

I hold that the church should meet every first day of the week whether it has a pastor or not. If it has no pastor more is the need of weekly assembling for the reading of God's word, singing, prayer and exhortation. The infallible guide says: "And let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another: and so much the more as you see the day approaching." Heb. x: 24-25. The command, Work out your own salvation with fear and trembling, was addressed to the church. If we would be disciples of Jesus, we must work while it is day, for the night of death will soon come upon us all, when no man can work. We need not expect to go to heaven on flowery beds of ease.

Dear brethren, let us arouse from our lethargy, and go to work. We can and must take the land—it is a goodly land and well worth the taking. Of ourselves we can do nothing, but with the help of our Heavenly Father, we can do everything.—*Wm. H. Magness, in Reflector.*

We publish the above at the request of a good brother at McMinnville, Tenn. The writer of it is a staunch citizen of McMinnville, and a member of the Baptist church. Baptists are learning.

THE TIME IS AT HAND.

What time? The time to close up this year's labor, and make the second annual report of the Christian Sower Tract Fund. To do this I am anxious to pay all the debts of this Fund; to put all of the Tracts to work I now have on hand, and to receive money enough to buy a large supply for the beginning of the new year. To do this you must heed the following requests:

1. Pay what you owe the Fund.
2. Send a contributation. How many times you have resolved to do this, and have so often neglected it!
3. Buy Tracts and put them to work.
4. Enlist the hearts of others in this matter, keeping always before your mind that as faith without works is dead, so is a tract fund without money.
5. If your are unable to buy tracks send for all you want; they are free to such. This is the main object of this fund. No matter how many I have sent you in times past they are still free to you if you will use them. I now have 25,000 card tracts on hand, help me get rid of them.

Madisonville, Ky. J. W. HIGBEE.

CORRESPONDENCE.

Since my resignation of the work in Mississippi, I have spent several weeks very pleasantly among the brethren of Madisonville, Ky., and the surrounding country. I was met everywhere with a warm, Christian welcome, and preached to large attentive congregations with good results.

On my way to Hartselle, Ala., where I go to hold a meeting, I stopped at Franklin and preached two sermons. The second night we had an unusually large audience. I found the brethren without a regular preacher, but earnest and zealous in the work. They are a noble band, and the brother who goes there to labor will find a pleasant field. I trust they will soon find a suitable man to fill the pulpit.

D. M. BREAKER.

Franklin, Tenn., November 24, 1883.

One pound of gold may be drawn into a wire that would extend around the globe. So one good deed may be felt through all eternity. Though done in the first flush of youth, it may gladden the last of a long life, and form the brightest and most glorious spot on it.

BLAMELESS, NOT FAULTLESS.

We are to be blameless *now*. We shall be faultless hereafter—"*preserved* blameless, and *presented* faultless." Such is the blessed and glorious ideal which is set before the Christian, and which both the ability and faithfulness of God are pledged to make real. It is to be asked what practical difference there is in such a distinction. We may take as an example a little child, whose loving heart is bent upon pleasing her mother. Her first little task of needle-work is put into her hands. But the little fingers are all unskilled, nor has she any thought of the nicety required; still with intense pleasure she sets stich after stich, until at last she brings it to her mother. She has done her best, and does not dream of failure. And her mother, taking it, sees two things—one is a work as faulty as it can well be, with stitches long and crooked, and the other is that smiling, upturned face, with its sweet consciousness of love. Not for any thing would she coldly criticise that work. She thinks of the effort to please, and how little she could expect in a first attempt. It is the child's best for the time being. So she commends her, and even praises the poor, imperfect work, and then gently and most lovingly shows her how she may do better. The believing, loving child of God may possess this blessing of blamelessness, not as one to be finally reached, but as one to enjoy along the way. Only in this case there will be not a life more and more holy, but a heart growing purer and purer in its love.

I MUST PRAY MORE.

I was laterly in company of one of our older ministers, who had labored long and with much success in some of the difficult fields of the Church. The object of my interview was to learn from him the secret of success with which it had pleased God to crown his ministry in positions and places where others had failed. Instead, however, of directly giving me the information I desired he told with great sorrow the reason why he had accomplished so little, and said which unaffected sadness: "My young friend, the mistake of my life has been that I have not prayed more. I fell into the error of most ministers. I studied and preached. I worked and worried too much, and I prayed too little! Could I live my life over again I would be more with God and less with men.

"I see it all now—what wasted years of unrest I have passed, how much of my life was my own doing, and how little of God has been in my active ministry! I can now, in the evening of my days, only ask God to forgive my shortcomings, and to aid me in spending my few remaining years differently from the imperfect way in which I have served my Master."

DEATH.—One may live as a conqueror, a king, or magistrate; but he must die as a man. The bed of death brings every human being to his pure individuality; to the intense contemplation of that deepest and most solemn of all relations, the relation between the creature and his Creator. Here it is that fame and renown cannot assist us; that all external things must fail to aid us; that even friends, affection, and human love and devotedness, cannot succor us.—*Webster.*

Christian character is the opening or unfolding of the germ of the new life given to us when we believe in Jesus. And in Christian character there is nothing that is not first in that germ. All the graces of the Spirit are there, awaiting their unfolding somehow, as the oak awaits its development from the acorn.

We have but chewed the husks of religion, which are often bitter, and never eaten the kernel until we feel that there is nothing in our power that we would not do for God, and nothing in our substance we would not give to him, and nothing in ourselves that we would not consecrate to him.—*Spurgeon.*

The thought which we harbor within us, and which goes out through the doors of our mouths and our hands, determine our real characters.

WEST TENNESSEE NOTES.

CONDUCTED BY H. C. BOOTH, BELL'S DEPOT, TENN., TO WHOM ALL COMMUNICATIONS INTENDED FOR THIS DEPARTMENT SHOULD BE SENT.

JUSTIFICATION BY FAITH.

First, a few thoughts with reference to faith. To have faith is to believe in God and our Lord and Savior Jesus Christ, the Son of God. This is the Christian faith. Without this faith we cannot please God. Heb. xi: 6: "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." In John xx: 30-31, we can see what is spoken of as having been done, that all, from the days of Christ on earth to the end of time, might have faith in God and his Son, our Savior: "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." These signs moved Nicodemus to say to Jesus: "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." John iii: 2. The importance of faith is expressed by John in these words: "This is the victory that overcometh the world, even our faith." 1 John v: 4.

Another thought with reference to faith in God and his Son, and that is, justification is by faith. Rom. v: 1: "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ. And more than that: "By whom also, we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." The question has been asked, "Is justification by faith only?" The ninth article of religion in the Methodist discipline answers the query in the affirmative. The article referred to reads as follows:

"We are accounted righteous before God, only for the merit of our Lord and Savior Jesus Christ, by faith, and not for our own works or deservings: wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort."

If the little book had said "justified by faith," and had left out the word "only," I could say to it, Amen!

We will notice the word justification. This word occurs only three times in the common version. The word justification is from two Greek words, signifying acquittal, forgiveness, absolution, deliverance from the consequences of sin. See Rom. iv: 25: "Who (Christ) was delivered for our offences, and was raised again for our justification." Rom. 5: 16-18: "And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. * * * Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life." The kindred word justify occurs with reference to God. Rom. iii: 24: "Being justified freely by his grace through the redemption that is in Christ Jesus." Gal. iii: 8: "The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Hence the words justify and justified are used in reference to the divine being.

Back to the query, "Is justification by faith only?" To the law and the testimony we should and must go, if we would please God. Believers are said, in the Scriptures, to be justified by Christ, Acts xiii: 39; by grace, Rom. iii: 24; by faith, Rom. iii: 28; by his blood, Rom. v: 9; by the name of the Lord Jesus, 1 Col. vi: 11; and by works, James ii: 24. We have now shown that justification is by faith, but not by faith only. If justification was by faith only, it could not be by Christ, by favor, by his blood, by the name of the Lord Jesus, and by works.

EDITORIAL NOTES.

The GOSPEL ADVOCATE the balance of this year and next for two dollars.

Bro. N Moore, of Gadsden, Tenn., has been confined to his bed, sick, for eight weeks.

On the 23rd of December, at 11 o'clock, I will preach at Cairo, and at night at Crockett's Mills, if the Lord is willing.

How many will send me their names and their money for the ADVOCATE? Without fail we acknowledge the receipt of all money sent us.

The health of West Tennessee is much better now than was through the months of July. August, September, October, and the first of November.

Died, Willie Farrow, the son of Bro. E. Farrow, of Bell's Depot, Tenn., on the 8th of November. 1883. Willie was a good boy. We condole with the bereaved family.

I must say again, that I am one of four to give the ADVOCATE to every one that is not able to pay for it. We must remember that "He that gives to the poor lends to the Lord."

I am now on the wing, preaching and working for the GOSPEL ADVOCATE. I am now feeling well, and can hope to do more for the West Tennessee Department than I have been doing.

Died, Miss Orah Parker, the daughter of Bro. J. B. Parker, of Chestnut Bluff, Tenn., a few weeks ago, about seventeen years of age. She was a lovely girl. We sympathize with the bereaved family.

On the 2nd Lord's day in October last, it was my happy lot, for the first time in life, to meet with the church of God at Collierville, Tenn. We formed many new acquaintances, and met Bro. John Moss, an old acquaintance, whom we had not seen for twelve years, Bro B. W. Lauderdale was with me, and had me to fill his pulpit at 11 o'clock, and at 7:30 in the evening. Bro. Lauderdale gave me a Testament of English print, finely bound, flexible back, for which I will long remember him.

CHURCH NEWS.

I began a series of discourses at Sharp's schoolhouse, on Lord's day night, November 4th, and closed on Saturday night following. Spoke nine times. Five were added by confession and baptism. The attendance was very good. Much interest was manifested, and we hope much good was accomplished. Bro. Mills intended to preach on Lord's day, also at night, after I left. Have not learned the result. I also immersed one at Philadelphia, since my last report. Will go to Williamsport next. I find it somewhat difficult to get people interested in salvation now.—[T. E. Tatum, Columbia, Tenn.

IN MEMORIAM.

Alone! is the word whose tones vibrate mournfully in the heart of the only one left of the large and loving family of Gen. Wm. Hall, my grandfather. Mrs Mary B. Casseday is the last of her race. A little over a year ago, she was called to the old, parental homestead, to the bedside of a dying, much-loved sister, Mrs T. J. Jenkins. Ten months had scarcely rolled away when she hastened to be with a dear brother, who had received a terrible injury on being thrown from a conveyance, of whom—R A. Hall—I wrote a short sketch in the ADVCCATE some time since. She arrived only in time to make one of the train that bore him to earth's last home. The few words I wrote then gave but a faint intimation of his kind heart. He was always kind to the poor, very forgiving, a warm friend, a devoted son, brother, husband and relative, and, as I said before, a member of the church of Christ. Ere the sister returned once more to her home, another loved brother, the principal subject of this sketch, Col. Wm. F. Hall, was laid to rest in the old church yard. He was born January 27th, 1813; was married in early life to Catherine Barry, whose married life was brief and one of suffering. She left one child—a little girl. He was married to Sarah W McDaniel, on September 12th, 1845; one of the loveliest women I ever knew. Hers, too, was a life of suffering, the last eight years filled with constant pain. She was the subject of "The Invalid's Chair," with whom, no doubt, many of the readers of the ADVOCATE are acquainted. It was my sad lot to write of her departure from earth's loved ones to a better world, where there shall be "no more pain;" and now her faithful, loving companion has gone to join her in her home of rest. Oh! how tenderly he watched over her, day after day, night after night, during her years of pain, growing tenderer, more faithful and devoted as the end drew nearer, never tiring in his labors and vigils of love. I have watched him bending over her, soothing the resistless pain, that had a constant abiding place in her weary frame, with such tender solicitude, it seemed a picture over which God's holy angels might hover to bless, and I feel sure they did. After she left him, his daughters, all but one, and she almost an invalid, having married—he rented his old home to strangers and went to live with his youngest daughter. Although the tenderest care and most loving attentions were lavished upon him, he languished for the "old home," with all the associations which made life most pleasant. His health began to fail rapidly, after life's strongest ties had been broken. He was confined to the house, and, a great deal of the time, to his bed, sometime before the final sickness—*that* continued ten days or two weeks. He seemed confident the end had come, expressed no fears of death, which came the 29th of October, 1883. Thus passed from earth one of Sumner county's best citizens, a devoted father, son and friend, and, more than all, a good Christian. He obeyed the gospel in 1848, and lived a godly life. Last spring he arose one Lord's day morning at the regular meeting of the church, intending, as he said, to make only a few remarks about the duties devolving upon the members; but his heart was too full of the theme for his lips to refrain, and, at last, he finished with broken utterances and eyes filled with tears. He was not a man to express his deep feelings, but sometimes the fountain overflowed, and when it did, its warmth was felt by all. I read a notice of his life and death in the county paper to-day, in which he was exalted as a peace-maker—a name he justly merited; as such he will enjoy the blessings attached to such a character. He left one son and three daughters, all worthy members of the church and of society. One daughter, who is a great sufferer, especially will miss his loving watchcare. May God bless and comfort her, then, and us *all* who miss him so sadly. May we strive to meet him, across the Jordan, in the sweet fields of Eden, will all the other loved ones gone before. L. B. H.

Don't live your life alone, without forming friendships and love; poor nature needs love; you were made for it, and other natures need you. You are robbing yourself, you are robbing others, if you live like a hermit. Therefore go out into God's world, and live your life for others.

TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T POE, LONGVIEW, TEXAS, TO WHOM ALL CORRESPONDENCE RELATING TO THIS DEPARTMENT MUST BE ADDRESSED.

TRIAL OF THE SPIRITS.

It is just as necessary to try the spirits now, as in the days of inspiration. The world is full of Spirits, teaching all sorts of doctrine. This was foreseen by the apostle, when he said, "now the Spirit speaks expressly, that in the last days some shall depart from the faith, giving heed to seducing Spirits, speaking lies in hypocrisy, having their conscience seared as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving, etc." It will not be hard for our readers to find a literal fulfillment of this language of the Spirit, if he will remember "Lent," and also one day of the week called Friday. These seducing Spirits, command that no meat shall be eaten during the forty days of "Lent," nor on Fridays. The Spirit of God gave no such command, but this comes from seducing Spirits, and doctrines of demons, as the Spirit of God long ago prophesied.

But how shall we try the Spirits? It is our duty. The apostle commands that we try the Spirits whether they be of God. In the days of apostles, they probably did this by requiring miraculous tests, or an exhibition of supernaural power; we can try them only by the word of God. Every teacher, or Spirit, that comes to us proposing to teach us of divine things, is to be tried. We are to try them by the only standard left us,—the word of God. Every Spirit or teacher who does not harmonize with the word of God, is of the devil, and not of God. Now, suppose one comes, teaching us that *the sinner can do nothing* in the matter of his salvation. That he cannot understand the Bible—the word of God—until God's Spirit shall come, and in some mysterious way open his eyes. That he cannot even believe God's word, until moved upon by God's Spirit in this mysterious way, etc What should we do in such case? Why do what the apostle says, "try the Spirit." Now let us bring this one to the trial. The *Standard* says, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto our God." Believe on the Lord Jesus Christ." Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins." But says the lying Spirits, "baptism is nothing" Try it. Know ye not that so many of us as *were baptized into Jesus Christ*, were baptized into his death." Again, "As many of you as were *baptized into Christ*, have put on Christ." "He that believeth, and *is baptized*, shall be saved." Again, "Not by works of righteousness which we have done, but according to his mercy, he saved us by the *washing* (baptism) of regeneration, and renewing of the Holy Spirit." How easily we discover the difference here. The lying Spirit says, "baptism is nothing" The test or Standard—the Bible—shows it is the consumating, or last act in the sinner's return to God. Then, how vastly important. Again, suppose there comes a Spirit teaching that we have nothing to do but earnestly to supplicate God for pardon, that the sinner has only to pray, and God will forgive.

We turn again to the word of God, to try this Spirit, and lo! there is not a single command to the *alien* sinner to pray. On the contrary we read that "Whoso turneth away his ear from hearing the law, even his prayer shall be abomination." Again, "now, we know that God heareth not sinners." Again, suppose men come to us teaching that "the Bible is not sfficient to guide us in religious life, and character, and that man must formulate a creed, or rule of faith for himself." We turn to the test stone—the Bible and read, "he hath furnished us all things necessary to life and godliness, in the exceeding great and precious promises, which he hath given us." Again, "All Scripture given by inspiration of God, is profitable tor doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work." Thus the Bible, we are taught, *thoroughly furnishes us unto every good work.*

By thus trying the Spirits as they come we may readily decide whether they be of God, or whether they be the lying Spirits, spoken of by the Holy Spirit through Paul. Brethren, try the Spirits—arrest and bring them to judgment, and freely condemn them in the light of God's truth. Don't compromise the truth, but always try the Spirits, and judge them according to the word of God.

OUR BIBLE CLASS.

How many of the class can tell us, through how many persons the tradition or history of the creation had to pass to get this side the flood? How many must necessarily stand between Adam and Shem?

Dear Bro. Poe: In your department of the GOSPEL ADVOCATE, I think I saw something about Bible questions. I like Bible questions. They excite to Bible reading. Bible reading yields Bible knowledge; Bible knowledge is the source of true wisdom. I wish more Bible questions were asked in our papers. If you think the following of interest, insert them in your department.

1 How old was Jacob when Joseph was born? About how old was Jacob when he fled from home to Padan Aaram? Gen. 282. How long did he remain in Padan Aaram?

2. Give the names of the father and mother of Moses and Aaron? What kin were they? Which was the older, Moses or Aaron. and how many years?

3. What became of the brazen serpent made by Moses? Num. xxi: 9.

B. W. LAUDERDALE.

Baily, Tenn., Nov. 15, 1883.

Rumor said that a debate was pending between Elder Newman, pastor of Thornton church, and and Mr. Sewell, Campbellite. If we are to judge the future by the past, the cause will not be strengthened, nor will Christ's divine object, sought in sending ministers be obtained. Far from reflecting on brother Newman's ability, but pure water is better unmixed. If love for God and true Christian fellowship are better developed, he who knows will please so state in the *Herald* after the debate. It seems that two evils infest our brethren; Honest scholarly zeal, badly directed, and true Christian strength not directed, not developed. Brethren let us quit the war path entirely, and try the cross, if the zeal for the Lord's house is what bestirs us. If we are dead under the influence of elective life operating since the foundation of the world, let us remember that doers are blessed, and in shame begin to do our first works.—*W. T. S., in Baptist Herald.*

Just so. This is an honest confession. It is certainly true, that the Baptist cause does not prosper, where we can have a fair chance to place our teaching before the world. And why should it? Why should men and women be Baptists, when they can more easily and consistently be Christians? Somehow, we never could understand why a man had rather be a Baptist than a Christian. But, as the old woman once said, "every one to his own taste.

GOSPEL SUCCESS—DEBATE AT THORNTON, ETC.

Dear Bro. Poe: I will commence where I left off, and complete my work up to the present time. On the night of October the 25th, I commenced a meeting at a school-house near Dawson Station, Navaro County; preached ten discourses, the first ever delivered in that section; good and attentive hearing, one confession; one made the confession from the Baptists, but deferred baptism till another time. I induced three parties to take the GOSPEL ADVOCATE at that place. Returned home from there, found all well, went to my regular appointment at Troy, near Bremond, from there by way of Hearne to Franklin; preached three discourses to small congregations on account of sickness. I expect to establish a congregation there in the near future. From thence I returned home, remained till Saturday before the second Sunday; left for high Prairie, preached four discourses. one confession. Returned home on Wednesday in time for the debate between Elder Newman, of the Baptist church, and Elder C. W. Sewell, of Falls County, Texas. Proposition: Total depravity. Newman affirming, Sewell denying. Continued four nights. Newman did all that any man could to prove his position, bnt made a signal failure, as any other man will do on that subject. He denied that total meant that it could not get worse, contending all through, that men were not so bad as not to grow worse. Yet his position was, that man is totally depraved. Bro. Sewell examined all his proof, text's, and showed in a masterly way, that they did not prove total depravity, and brought up counter Scriptures, showing that total depravity could not be true. Our brethren are considerably encouraged in consequence of the debate. We got an opportunity to get our plea before parties that probably we never would otherwise have reached. I have heard an expression from outsiders and even members of the denominations, and so far as I have heard, they say Sewell established by the Scriptures, the opposite of total depravity. Both speakers conducted themselves in a Christian manner through the discussion. Elder Newman claimed to have had seven debates before, but I am sure he never met one of our brethren before. He is about fifty odd years old. Bro. Sewell never had a debate before. He is about thirty years of age. More anon. B. P. S.

There never was an age in which there was a greater number of religions than now, and there never has been more right down infidelity than now. Religious division and unbelief go hand in hand together, therefore the Lord Jesus prayed that his people be united. I confess, I am exceeding mad with the Spirit which would generate, and perpetuate division in the otherwise "one body.—[R. Wallace Officer."

So am I, Bro. Officer. I am vexed continually with the hypocritical shams of sectarianism. The devil has the matter fixed up just about as he wants it, I think.

The Old *American Christian Review*, Bro. Franklin's old paper, comes regularly to our sanctum. It is a welcome visitor, full of good sound gospel teaching, and earnestly opposed to all innovations upon pure, apostolic Christianity. $2 00 per annum. Published by G. W. Rice, Cincinnati, Ohio. Its live, wide awake editor is Bro. J. F. Rowe. Send for specimen copy.

All things, from the Lady-bug to the band of suns which belt the universe, are in harmony with their creation except man. All power in heaven has united in employing the best means in all ages to bring him back—in harmony with the Spirit life which would lift him above other animals. And still mankind is abnormal.

A. M. and P. M. are left out in counting time. We are now to say 13, 14 and on to 24 o'clock. Why not say first, second and on to twenty-fourth hour; substituting *hour* for *clock?* Some men are dependent on *watches* for the time.—[R. Wallace Officer.

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(Office No. 98 Union Street.)

Propitiation.

Jesus is said to be "the propitiation for our sins." Let us see how this is: Our sins means we all are sinners, having violated the law. Under the condemnation of the law, the sentence of the law is death without mercy. There can be no appeal; stern, rigid justice must be dealt out to every transgressor. All have sinned; all must die. Jesus the son of God came into the world and became our propitiation. What does propritiation mean? To appease, to make favorable, act of appeasing. We have then the son of God dying in our stead to satisfy the demands of a violated law, and then in lieu thereof, he makes terms of reconciliation favorable. He died for all; hence all are invited to come to God on these easy conditions:

1. Faith in Jesus as the Son of the living God.

2. A genuine repentance of our sins.

3. To confess with the mouth what we believe with the heart.

4. To be baptized by his authority into the name of the Father, the Son, and the Holy Spirit.

These conditions are indeed favorable, that none need be lost. God desires the salvation of all his creatures. He takes no delight in the death of any. He cannot be just, and justify any, save only through Jesus Christ. Impossible! Hence, "the gospel of Jesus Christ is the power of God unto salvation to every one who believes."

Those who refuse to accept of Jesus as their propitiation, must take the result of a violated law, which is death without mercy. They thus reject the overtures of mercy offered so freely through Jesus the Son of God. We may be asked, will not God accept of us if we do these things? But not just in that order; *i. e*, (1) we are baptized, (2) repent, and then (3) believe. To this we answer no. Such a disarrangement of God's order cannot be allowed, for your baptism and repentance would be without faith, "for whatsoever is not of faith is sin." Rom. xiv: 23. If God saves us on those conditions, and those only, what will become of the heathen? We answer, if God saves the heathen because he is a heathen, would to God we were all heathens. There are in a sense a great many heathens here in our land of Bibles and churches, where there is much preaching. No, my friends, God cannot disrespect and make null and void the requirements or conditions laid down by his dear Son, our Savior. They are of the mercy of God. Let all come and freely drink and live.

W. S. D.

Hold faithfulness and sincerity as first principles. Have no friends not equal to yourself. When you have faults do not fear to abandon them. —*Confucius.*

Beautiful Illustration.

At the south west corner of Burritt College, Spencer, Tennessee, is a slightly elevated ridge on which falls the water from the gutter. This ridge divides the water; the part on the south side is borne to Laurel Creek, which flows into Rocky River; the part on the north side is borne to Cane Creek, which flows into Caney Fork River. Therefore, two drops of water may start downward from the clouds and travel side by side till they pass out of the gutter, and then seperate—one going to the south, the other to the north. But Rocky River also flows into the Cany Fork River just above the noted "Cany Fork falls;" and thus the two drops of water so long separated may meet and rush side by side over the precipice and mingle together in the chasm below.

This peculiar phenomenon caused by the configuration of the country very forcibly illustrates the divergence in the character and lives of students. Two young men enter college together, travel side by side through the long curriculum and daily routine of duties till finally they pass out through the doors of the college, and bid each other farewell and start upon different pathways of life, perhaps to meet no more till their paths of virtue or vice lead them to the same awful chasm—the grave, where calm and still will lie side by side their commingling dust. A. J. DENTON.

Spencer, Tenn.

Two Ends.

When a small boy, I was carrying not a very large ladder, when there was a crash. An unlucky movement had brought the rear end of my ladder against a window. Instead of scolding me, my father made me stop, and said very quietly: "Look here, my son, there is one thing I wish you to remember, that is, *every ladder has two ends.*" I never have forgotten it, though many years have gone. Do not we carry things besides ladders that have two ends? When I see a young man getting "fast" habits I think he sees only one end of the ladder, the one pointed toward pleasure, and that he does not know the other is wounding his parents' heart. Ah! yes, every ladder has two ends, and it is to be remembered in more ways thad one.—*Ex.*

Now I am free—free as the power of the risen life in Christ can make me—free from the law of sin and death. My standing is no longer in the first, but in the last Adam. "We are not in the flesh" or in the first Adam state; but in Christ Jesus or in the last Adam state.

It is said that the poet John G. Whittier, never drank a dram, nor chewed tobacco, nor indulged in profanity. If Quakerism will make a man do this, what ought *primitive* Christianity to do for a man in this line?

Get into the habit of looking for the silver lining of the cloud, and when you have found it continue to look at it, rather than at the leaden gray in the middle. It will help you over many hard places.—*Dr. A. A. Willitts.*

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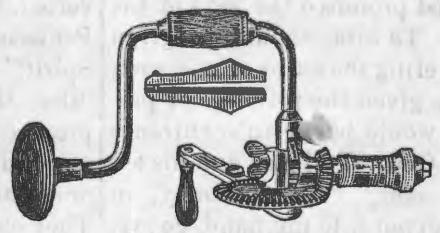

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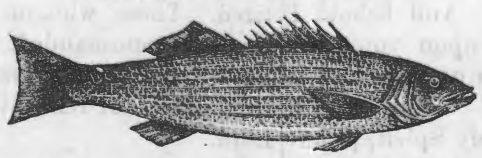

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NASHVILLE, TENN., DECEMBER 5, 1883.

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ANTIDOTE TO GRUB-AX THEOLOGY No. 2.

The Holy Spirit gives, through the Scriptures, the direction that will infallibly guide every man who trusts it into the kingdom of God on earth, and will still guide him to the house of bliss at God's right hand. The things written in the Bible are the directions the Holy Spirit has given to guide men back into union and harmony with God. Nowhere else can the guidance of the Spirit be found.

The Spirit guides all men who listen to its teachings in the one pathway of obedience to God. To Peter, Christ promised the keys of the kingdom of heaven. To him, should be given the privilege of delivering the terms of entrance, and to him should be given the privilege of prescribing terms that would bar man's entrance into the kingdom of God. To Peter and his fellow apostles, Christ said, "All authority, in heaven and earth, is given into my hand, go ye, therefore, (by virtue of this power,) and teach all nations, baptizing them into the names of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and lo! I am with you unto the end of the world." He said, "Thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins, should be preached in his name, among all nations, beginning in Jerusalem, and ye are witnesses of these things. And behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." They tarried there until they received the Holy Spirit, promised by the Father through Christ, that was to guide them into all truth, on the day of Pentecost, and they spake as the Spirit gave them utterance. Through them, the Spirit, as shown in a former article, guided sinners step by step out of the kingdom of death and ruin, into the kingdom of God. In which remission of sins is the birth-right of every one born into that kingdom.

Those steps were, first, an assurance based on the testimonies given, that, that same Jesus whom they had crucified, was made both Lord and Christ. They were convicted of sin, by this assurance, as the murderers of the Son of God. They were cut to the heart. They cried, in deepest distress of soul, Men and brethren what shall we do? The Spirit replied, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit. * * * And as many as gladly received his word, were baptized, and the same day there were added unto them about three thousand souls." These were the steps given on that occasion by the Holy Spirit, direct from the council chambers of Jehovah, to guide men into the kingdom of heaven. This guidance is infallible. He who walks by this, is infallibly guided into the remission of his sins, into the kingdom of heaven, by the Spirit of God. Whoever turns from this, turns from and rejects the guidance of the Holy Spirit.

Not only did the Holy Spirit guide men thus, when it first came from heaven, but its directions were always the same. A few days after this, Peter and John healed the lame man at the beautiful gate of the temple. This miracle attracted the multitude. The Holy Spirit, through Peter, improved the occasion to preach Christ unto them, and to assure them his power healed the impotent man. When faith in Christ was produced by the Spirit, through the word preached, confirmed by the miracle, he commanded them to "repent and be converted, that their sins might be blotted out, and that times of refreshing might come from the presence of the Lord."

This shows precisely the same steps as directed on Pentecost. On Pentecost the Spirit commanded them to believe; at Solomon's porch, the first requirement was faith in his name, through the testimonies presented. On Pentecost, the second requirement was, repent. At Solomon's porch, the second step was, repent. On Pentecost, the third step was be baptized, for the remission of sins. At Solomon's porch, the third requirement was be converted, that your sins may be blotted out. On Pentecost the promise was "the gift of the Holy Spirit," corresponding to it at Solomon's porch, "that times of refreshing may come from the presence of the Lord." There is a complete correspondence throughout, save "be converted" in one, stands in place of "be baptized" in the other. They clearly in these examples refer to the same thing. Not that baptism is conversion, but conversion is a process effected through faith, repentance and baptism. To those who had believed and repented, the admonition "be converted" had the force of, complete or perfect your conversion," which is done by being baptized. It is clear from this example that under the guidance of the Spirit, no one was regarded as a Scripturally converted man, when he has exercised faith and repentance, until he is baptized. Those who, on this occasion, did both, were still commanded, "be converted" or be baptized that your conversion may be perfected, and that times of refreshing may come from the Lord."

The next conversion recorded, is at Samaria. "Philip (an inspired man of God) went down to Samaria and preached Christ, and when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." This simple account reveals that the Spirit reached these Samaritans as he did all others, through preaching Christ. Second, that the Holy Spirit in preaching concerning the kingdom of God and Christ, preached baptism, so that, as on Pentecost, all who believed were baptized. Third, This baptism was not a Spirit baptism, because they did not receive the Spirit as a gift, until the news went back to Jerusalem, Peter and John went down to see that all was regular. They prayed and laid hands on them, and they received the gift of the Spirit.

Repentance is not mentioned here. Yet it is clear repentance as well as faith and baptism were required. Their turning from their idolatry to the obedience of God, clearly indicates repentance. The Holy Spirit told Philip, "Go to the South." As he went, he saw the Ethiopian Eunuch sitting in his chariot reading the prophecy of Isaiah; the Spirit led Philip to the Eunuch; he heard the Scripture read; the Spirit began at the same Scripture and preached unto him Jesus. They came to a certain water, and the Eunuch asked what hinders baptism? The Spirit said, if thou believest thou mayest. On the assurance of his faith, the Spirit through Philip baptized him in the water. This record shows (1) the Spirit again produced faith by the word preached. (2.) That the Spirit in preaching Christ, preached the necessity of baptism in water. That he used Philip's mouth to produce faith, that the Spirit led him down into the water, and the Spirit used Philip's hands to baptize him. After he was baptized he rejoiced in the consciousness of sins forgiven.

The next case recorded, is the conversion of Saul. Saul was on his way to Damascus. A light shone about him. Christ revealed himself to him, as the Jesus whom he persecuted. He believed, he went to Damascus. In anguish and distress he deeply and sorely repented. God sent Ananias full of the Spirit to him, and told him, "Arise and be baptized and wash away thy sins, calling on the name of the Lord." Here he believed, he repented, he was required to be baptized that his sins might be washed away. The same steps precisely were required here as on Pentecost.

The next instance reported is that of the house of Cornelius, the first Gentiles authoritatively received into the church of God. The Spirit used Peter, the bearer of the keys, through whom to guide him into this church. Supernatural manifestations were made to convince Peter that God accepted the Gentiles and they bore witness to the Jews that he accepted the Gentiles equally with the Jews. But God told Cornelius Peter "shall tell thee words whereby thou and all thy house shall be saved." The words spoken by the Spirit produced faith in Christ, brought to a willingness to obey him, and when they had believed and repented, the Spirit "commanded them to be baptized in the name of the Lord." This is a striking case. Cornelius was a praying man, a devoted man, a charitable man, a worshiper of God. The Spirit began to speak to them, the Holy Spirit fell upon them as on the apostles on the day of Pentecost. And yet the Holy Spirit directed that they should be baptized in the name of Christ, showing plainly that no amount of piety, or devotion, or charity, or justice, or morality, or the possession of the Spirit would justify neglecting baptism in the name of Christ—would save without being baptized into Christ.

The conversion of Lydia and her household is the next example. It is told in few words. Lydia was already a worshiper of God after the Jews religion. Paul says we sat down and spake to the woman. Nought is said of what was spoken by the Spirit on this occasion, but Lydia and her household attended to the things that were spoken by the Spirit, and were baptized

Showing the thing spoken produced faith and led to baptism.

The next case is that of the Philippian jailor. He was a heathen worshiper of idols. Paul and Silas were cast into prison, with the charge to keep them safely. He lacerated their bare backs with a scourge, cast them into the inner dungeon and made their feet fast in the stocks. At midnight the earthquake burst the doors open and shook their bonds from their feet and hands. The jailor awakes, is convinced God is the author of what has occurred, and asks what shall I do to be saved? The Spirit responds as on Pentecost, believe on the Lord Jesus Christ and thou shalt be saved, and thy house. The Spirit further spake unto him and to all that were in his house, the word of the Lord. He took them the same hour of the night, washed their stripes and was baptized, he and all his. This direction here given by the Spirit corresponds precisely to that given on all other occasions. Faith in Christ was required. They repented, they showed it in their turning, in their efforts to heal the stripes made the even ing before, they were baptized straightway. Here is another indication that the Spirit of God did not know how to preach Christ without preaching Christ's command—baptism. And that the faith of the gospel required baptism, that baptism was the manifestation and development of the faith in Christ.

In the eighteenth chapter, it is said, "Many of the Corinthians hearing, believed and were baptized." Acts 19: Paul found certain disciples of John the Baptist, he taught them the way of the Lord more perfectly, and although they had once been baptized unto John's baptism, he required them again to be baptized in the name of the Lord Jesus.

It will be noted from this hasty survey of every case of conversion recorded in the Scriptures after the Holy Spirit come to guide man, that his direction was uniform. That every individual guided into Christ by the Spirit took precisely the same steps. The Spirit reached every one in precisely the same manner, through the words of the Spirit spoken or preached to them. That there is in every case the recognition of the truth, that the word is the seed of the kingdom. That no fruit can be produced in the kingdom of God save as it springs from the word implanted in the heart. That each one believed through the words spoken; that each one repented; that each one was baptized. No one was ever recognized as converted to God, or in the remission of sins, until having believed and repented, he was baptized. That no one was recognized as a proper subject of baptism until he believed in Christ Jesus and repented of his sins. Hence no infant could be a proper subject of baptism. That in every case, the individual was required to be born of the Spirit, begotten of the Spirit through the word of truth, born of the water and the Spirit as the means of entrance into the kingdom of God. Hence no one could be entitled to any religious privileges or be accepted as God's childr by virtue of birth of the flesh. All who teach that men can enter the kingdom or entitled to its privileges by virtue of birth of flesh, rejects the guidance of the Spirit. Everyone who seeks salvation otherwise than as the Spirit directed in the cases set forth, rejects the guidance of the Spirit.

D. L.

Emotions are stars that guide only when the heavens are clear, but reason is the magnetic needle which directs when stars are hidden and shine no more.—*Richter.*

A STATEMENT.

Some years ago, we gave great offense to some of our Methodist friends at Franklin, for saying that the Romish Church was the mother of all the Protestant sects of our land. That while Rome was persecuting the Christians, the ancestors of the present sects were in that church. On the Luther celebration, Dr. Dodd, Professor in Vanderbilt Uuiversity, delivered an address from which we make the following extract:

Right here we desire and make two remarks, to which we would call the attention especially of those who, from want of time or other causes, have not fully considered the history of the Christian Church, and the connections which bind us of the present day with the Church in its earlier ages. And first, we should not allow our Protestant zeal to cause us to lose sight of the fact that, notwithstanding all the errors, grave as they may be, which we oppose in the Roman Catholic Church, it is yet a true Church of the Lord Jesus. It contains all the essential characteristics of a true Church, both as regards polity and doctrine. The great difficulty under which it labors is the vast weight of superincumbent error which presses it down and corrupts its life. But this result is by no means a necessity in the case of individual members of that Church, many of whom are now, many of whom have been in the ages past, among the brightes lights of the religious world, rivers of water in dry places, shadows of great rocks in weary lands. Besides, it must be borne in mind that with all our differences and our antagonisms, we and the Romans, all and equally, profess to have the same final ends in view, and in the main, in all points essental as interpreted by the wises and best, at least among ourselves, are pursuing those ends by the same general methods—obedience to the word of God and faith in a risen Savior. Furthermore, oppose Romanism as we may, she is, ecclesiastically, the mother of us all, so that to those who deny the really essential Christian character of the Romish Church, there is no bond connecting them to the Church established by Christ and the Apostles, and however many there be among them of godly lives and characters, they can lay no claim to membership in the Church which was erected on Pentecost-day, or set up in the promises to the Father of the Faithful.

SECTARIAN OPPOSITION.

There is in this section of country, and employed by the brethren of the co-operation for whom I am laboring, a young minister, Bro. Lee Jackson, who has been appointed to preach in places where we have no congregations. Bro. Jackson is a good preacher, a little too belligerant, perhaps, but sound in the faith, and highly esteemed by the brethren. I may add, also, that he has the confidence and good-will of the people generally. There are some bitter sectarians, however, to whom his preaching is anything but acceptable. In several places he has been denied the use of their church houses, but arbors have been provided for him, and he is laboring faithfully to establish the principles of the ancient gospel.

On last Saturday I went with Bro. Jackson, by his request, to an appointment about ten miles west of Senatobia. The place is known as Singleton's Springs, and the building used is a school house. The land on which this building stands was deeded to the Methodists four years ago, for church and school purposes. They never built upon it; but, by common consent, the community moved on to the land a school-house which had been erected at another point in the neighborhood. This, be it understood, was not done by the Methodists, as such; but by the community who owned the building. From that time it has been used as a preaching place as well as a school-house. It was understood by the people that any one could preach in it who desired to do so. Bro. Jackson has preached there once a month since May. At his appointment in July some objection was raised to his using the house, but being assured by the people that the house did not belong to the Methodists, and was free to all denominations, he felt at liberty to continue his appointments.

On Lord's day I preached twice to the people, and upon their expressing a desire to have us remain and preach several days, an appointment was made for Monday night. It was understood that Bro. Jackson would preach on that occasion. Monday morning Bro. Jackson received a note signed by two Methodists, forbidding him to preach in the house. Being encouraged by a number of persons to disregard this notice, he filled the appointment. It was then announced that I would preach on Tuesday night. On Tuesday morning the writers of the note called at the house where Bro. Jackson was stopping, called him out to the gate, and in an angry and insulting manner forbade his preaching in the house or on the grounds. Bro. Jackson reported the state of affairs to me, and I at once resolved that, although the prohibition did not include me, I would not preach in the house. At this juncture a Baptist family offered us the use of their dwelling, and I preached there to a large and attentive audience.

It is proper that I should state that the opposition is confined to the two men referred to above and the wife of one of the parties. There was, as far as I am informed, no objection made by any other person. I was most hospitably entertained at the house of Bro. L. W. Jackson, a Methodist, during my stay in the neighborhood, and I know that he sincerely regretted and heartily condemned the whole proceeding. The confusion resulting from this state of things rendered the success of the meeting hopeless, and it was discontinued after Tuesday night.

Senatobia, Miss. D. M. BREAKER.

FOR THE CHILDREN.

DOWN SOUTH.

Yes, almost to the Gulf of Mexico, among the green bay and magnolia trees, evergreen vines and blooming flowers. How strange it seems. Here it is the middle of winter and as pleasant as an autum day in old Kentucky. No doubt many of you will say, I wish I could live in such a country, where there is no freezing, chilling winds; where all is sunshine and perpetual spring. But I want to tell you that I am now getting old, and have travelled a great deal in my life, and I have never seen a country yet, where people with economy and industy could not make a living; where people did not get sick and die. There is not so much difference in countries as many suppose. But we can make almost any place, we call home, brightand cheerful, if we will only do our duty. The true secret of a happy life is to make the best of what we have,—be contented,—not in ignorance, and idly whiling away the golden hours of life, but study hard to better our condition where we are, and benefit the world around us. Sunshine and happiness is not always found where flowers bloom and perpetual spring reigns. The apostle Paul says, "Godliness with contentment is great gain." Yes! true happiness.

In North Alabama, I met with a good many disciples, and some little children, who said they always looked with interest in the ADVOCATE for a letter from me, and were very glad when they found out who Uncle Minor was. Little May said she could not read, but mamma read Uncle Minor's letters to her, and they always made her laugh when I told about monkeys and bears, and such things. I enjoyed myself very much with her, telling little stories of what I had seen. May God bless little May and make her a good and useful woman. I also met Bro. Larimore's interesting family of boys and girls. We always have a good time, but they had rather see me come around about Christmas time. Virgil thinks I look like old Chris; and I must be the old fellow, as I have long beard and always bring them *good things* to eat. Oho! what sunshine we can carry with us if we only will; it may be only a stick of candy, or a few nuts, or a cheery, good word to a poor struggling boy or girl.

I have not time to write you a long letter now, but hope all who read this will determine to make life bright and happy, by doing their duty. May God bless all the children.

UNCLE MINOR.

Do not take away from any one opinions that render him happy, if thou canst not give him better ones.

Obituaries.

Bro. George H. Allen died October the 17th, 1883, at his father's, near Lewisburg, Tenn. He was in his twenty-seventh year, and had been a member of the Lewisburg congregation for several years. He was always quiet and deliberate in manner, and had unbounded faith in the Bible as God's revealed will to man. He left a wife and one bright little boy, which will give his relatives and brethren an opportunity of keeping him in memory by being kind to them. H.

Lewisburg, Tenn., November 19, 1883.

It is with a sympathizing heart that I pen a few lines in memory of little Neville A. Hicks, son of Bro. Joe and Sister Margaret Hicks. Little Neville was a promising little boy, but before he lived to learn his mission on earth, disease separated him from his earthly mission. Little Neville was born February 5th, 1882, and died November 7th, 1883; age one year, nine months and two days. This was the greatest grief these parents ever witnessed; but remember dear brother and sister, that you sorrow not as those who have no hope, for you are assured, that of such is the kingdom of heaven. Heaven now seems nearer and dearer to you than before. You have one more Jewell laid up in heaven. J. P. LITTON.

Little Rock Mills, Hickman County, Tenn.,

Sister Nannie Dodd (Nee McPnerson) died Saturday morning, November 17th, 1883, in her thirty-fifth year; was buried Sunday evening, the 18th, at 3 o'clock, P. M. The funeral service was conducted by the writer in the presence of a large congregation of sad friends and sorrowing relatives. Sister Nannie was a member of the congregation at South Harpeth. She was an earnest Christian and an affectionate, loving wife, a dutiful child, a devoted sister, a kind neighbor, and a true friend; and we feel sure that our loss is her gain; for "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors."

Franklin, Tenn., November 19, 1883. E. B. CAYCE.

Died, of Consumption, at the residence of her father in Edgefield, Tenn., Friday morning, November 23rd, Sister Mamie E., daughter of Bro. D. C. Hall. Sister Mamie has been a member of the congregation in Edgefield since some time in the year 1871. As a daughter and sister in the family, she was gentle, kind, obedient, and watchful for the interest of all in the home circle. As a member of Society, she was modest and unobtrusive, yet affable, pleasant and companionable, and loved by all who knew her. As a Christian, she was humble, earnest and faithful to an extent to which few attain. When she first came into the church she was young, the congregation small, and but few young members belonging to it. Yet, instead of going off to other meeting houses where larger and more fashionable crowds assembled, she went regularly, week by week, and side by side, with her father, to meet with the little band that then assembled in a rented hall, to sit around the Lord's table, and to remember the sufferings and death of her Lord and Master. And with the same regularity did she attend the prayer meeting one evening in each week. And in perfect conformity with these noble habits were the actions of her whole life, at home and abroad, wherever her lot was cast. None knew her but to love and admire her beautiful life, as was abundantly testified by the immensely large audience that ateended her funeral. Deeply will she be missed in the circle, in society and in the church. But her friends sorrow not as those who have no hope. They have every assurance that the Christian religion can afford of the fulness of eternal joys for her in the bright beyond. And if all will serve the Lord faithfully through life, as did she, they may meet her in that bright and beautiful home, where parting will be known no more. E. G. S.

AN ESSAY.

[Read before the congregation of disciples at New Prospect, Pike County, Ala., on the first Lord's day in September, 1883, on the discipline of the church of Christ.]

BY T. M. L. MOORE.

Text: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii; 16–17.

Doctrine: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke. xxiv: 46–47.

As preached by Peter: "Ye men of Isreal, hear these words; Jesus of Nazareth, a man approved of God among you, by miracles, and wondors, and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and fore knowledge of God ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it. * * * Therefore let all the house of Isreal know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now, when they heard this, they were pricked in their hearts, and said unto Peter, and the rest of the Apostles, men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts ii: 22–24–36–39–41–42.

In accordance to Christ's instruction as recorded by Matt. xxviii: 20: "Teaching them to observe all things whatsoever I have commanded you." Paul says: "Let love be without dissimulation; Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them that persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompence to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Rom. xii: 9–21.

Reproof: "Them that sin rebuke before all, that others also may fear." 1 Tim. v: 20. "And have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. v: 11. "Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Gal. v: 19–21.

Correction: "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters." 1 Peter iv: 8–9–15.

Instruction: As to offending brethren: "I wrote unto you in an epistle not to company with fornicators. * * But now I have written unto you not to keep company, if any man, that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." 1. Cor. v: 9–11. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw from every brother that walketh disorderly, and not after the tradition which he received of us." 2 Thes. iii: 6. "A man that is a heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." Titus iii: 10–11.

As to personal offences: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matt. xviii: 15–17.

As to letters of commendation: "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you." Rom. xvi: 1–2.

In righteousness: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. x: 19–25. "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil." 1 Peter iii: 12.

NOTES FROM TEXAS.

The 2nd Lord's day was the day we were to be with the brethren at Grange Hall, but on account of the rainy weather, were not able to be there. We hav'nt many brethren at this place. As we could not be at Grange Hall, the brethren at Blooming Grove went to work and got their house in a condition so we could have preaching in it. Preached at Blooming Grave several nights and was greatly pleased with my visit there. The Baptist preacher at this place attended our meetings. He seems to be a man of intelligence and refined manners. The brethren at Blooming Grove will have a very nice, pleasant house when they get it completed. At this place we have some good warm-hearted brethren, but I am sorry to say some of the brethren are not prospering much in the heavenward direction. I am now at Hubbard City. This is a small town of about 700 inhabitants, and about half-way between Corsicana and Waco. Don't think this will ever be a large town—it is too near other towns, and water is too scarce for a large town. We have about eight brethren and sisters at this place. Brother Jackson has been preaching some here.

Yesterday, at 11 o'clock a. m., we heard the Baptist minister preach, and at 4 o'clock p. m. they granted me the privilege of occupying the pulpit, which, of course, we greatly appreciated. We have an appointment, also, to preach to-night but don't think we can preach any longer than to-night, as there is no stove in the house. This little town affords a good school—about 200 pupils. In this county (Hill) it seems to me farmers would do well, for, from appearances, it seems to be a fine farming country. The lands are level and rich, and nothing in the way of the plow. I meet a great many here from Tennessee, and some of them have homes and some have not. But I find a few who had rather live in their native State if they had homes there.

The parts of Texas that I have visited are wanting in improvements and advantages. But I think the time will come when Texas will be a more pleasant and agreeable country in which to live than what it is now.

The weather, sinee I came here, has been very pleasant. Have'nt had much cold weather, only one light frost. Cotton continued to bloom until the 15th of this month. The cotton here this year was not more than half as good as it was last. As a general thing the people throughout the country, where I have been, are more interested in worldly matters than they are in Christianity, and when that is the case it is a very difficult matter to get people to listen to the truth. But, notwithstanding this, the preacher should make stronger and greater struggles to influence them in the way which leads to everlasting happiness. We are no better than Stephen, Paul and Silas were, and they labored under heavy burdens. They were men of honest characters—never afraid or ashamed to advocate the cause of Jesus. It is seldom now we see men who are willing to labor under such embarrassments as the people did in the apostolic days.

We think the cause would continue to prosper at this place (Hubbard) if Bro. Jackson or some other good man would continue to labor here.

I learn the people are highly prleased with Bro. Jackson. My next appointment will be at Chatfield, Navarro Co. Expect to be there about four days. I am yours, tenderly and affectionately, F. C. SOWELL.

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A collection of suggestions from leading Sunday-school workers in various parts of the country, containing something of interest to every Sunday-school superintendent. Nothing like it ever issued before. Price, 25c. Will send free to any one sending us a list of all the Sunday-school Superintendents in the place. DAVID C. COOK, 46 Adams street, Chicago, Ill.

Owing to the continued warm weather, we are overstocked of

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and not wishing to pack them till another season, have made great reductions. We offer—

20 pcs all wool Scarlet Twill Flannel at 20c, former price 30c.

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15 pcs extra heavy fine Shaker, twill or plain, at 35c, 40c and 45c, former price 45c, 55c and 65c.

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Our	$2.00	a pair	Blankets *now*	$1.50
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Our	6.00	"	" "	5.25
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Our	9.00	"	" "	7.50

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KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

THE END OF THE CONTROVERSY.

In the ADVOCATE of November 21, appears Bro. McQuiddy's "Last Review." As he asks me several questions in it, and in the other articles which have appeared from his pen since I wrote in this controversy, it seems that courtesy demands a reply, from me. I am all the more willing to give it, because of the great importance of a proper understanding of the teaching of the Bible concerning the loving and provident care of God towards his faithful children. In order to show that, although under Judaism temporal blessing was given by the Father of the faithful, they are not given to the righteous any more than to the wicked under the Christian dispensation, Bro McQiddy introduced the case of Lazarus. To this I replied that Lazarus lived and died under Judaism, and that therefore Bro. McQuiddy could not properly introduce the case as it is, apparently, against his position rather than against mine, since the precious promises of Jesus in the gospel had not then been published. I said "apparently" because it is not really against either of us, as I think I showed in the essay on Lazarus. But Bro. McQuiddy's argument from the case, if it had any force at all, was against his own position rather than against mine, as Lazarus lived during the period in which he says God rewarded with temporal blessings. In endeavoring to escape from his unfortunate position he now says, "Bro. Harding's arguments do not touch the issue between us at all, as regards Christanity, and they do not affect my position in regard to blessings under Judaism unless he proves this is an *actual* case. If the case is "*actual*" enough to prove that temporal blessings are not received now by the righteous any more than by the wicked, surely it is "*actual*" enough to show that the same state of affairs existed under Judaism, especially as all the actuality there is in the case, occurred under that dispensation. What causes our brother to suppose that the case of Lazarus shows that we do not receive temporal blessings on account of godliness now, although they did in patriarchal and Jewish times, seeing that he admits that Lazarus, if he lived at all, lived in those days? True, the Savior tell the story, and he teaches several lessons in it; but in so far as these lessons pertain to what had taken place on this earth, they teach concerning what had taken place under Judaism, not under Christianity. In so far as the reality of the case is concerned, there is not the slightest vestige of proof, either from the scriptures or from the nature of the case, indicating that the story is imaginary. Let him who believes it to be a fiction try to give a reason for his faith, and he will soon see that he at least can believe without testimony. Thus we see that the story of Lazarus, which is the only thing Bro. McQuiddy has adduced on the subject of temporal blessings against my position, that has to me even the appearance of an argument, fails to sustain him since it occurred before the Christian era. and before the rich promises of Jesus were given.

The attention of the reader is called to another extract from Bro. McQuiddy, he says.

"I have called upon Bro. Harding repeatedly to show in what respects the righteous have temporal blessings bestowed upon them where the wicked have not, but in vain have I called. Bro. Harding, why don't you show, in the case of the infidel and the righteous man, that the righteous man had temporal blessings and the infidel did not? *Will you refuse to notice the case again?*'

No, certainly not! Indeed, I am not aware that I have ever refused to notice it. Neither do I suppose that Bro. McQuiddy imagines I have. If he does, he has been a careless reader of the KENTUCKY DEPARTMENT since our controversy began. The question to be considered upon the point is this: Is the righteous assisted in securing temporal blessings, by the Heavenly Father, as the wicked is not? Does God in anywise bless the righteous with the things that he needs, as he does not the wicked? To these questions I answer, yes, while Bro. McQuiddy replies, no. It seems to me that a moment's reflection on the subject of prayer will satisfy any one. The righteous man can pray acceptably; and he prays, "Give me this day my daily bread." Does this petition have any effect, in any way, in securing his daily bread? If it does, the righteous man is helped as the sinner is not. The man who believes it does not, is guilty of mockery and blasphemy in thus praying to God. The righteous man prays, "Lead me not into temptation but deliver me from evil." Does this petition have any effect in any way? If so, in this particular also the good man is blessed as the wicked is not. Jesus says, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him." "Seek ye not what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. Howbeit seek ye his kingdom, and these things shall be added unto you." Now with these passages, and many others like them, before him, Bro. McQuiddy boldly affirms that the righteous man has no advantage over the wicked in so far as temporal blessings are concerned. I don't see how he can pray for anything that pertains to our bodily welfare. According to him the righteous man has no advantage over the wicked in these things; it is certain the wicked does not pray, or if he does his prayers are not listened to; therefore we conclude that if Bro. McQuiddy prays for his daily bread at all he is most firmly persuaded, while praying, that his petition will have no effect whatever in securing it. He says if he works for it, he will get it; but he says the sinner, who does not pray, will just as certainly get it, if he exercises the same industry and economy. I agree with Bro. McQuiddy in one thing, viz., that a petition sent up in such a frame of mind will have no effect whatever *for good* When Paul thanked the Philippians for the abundant supplies which they had sent him by Epaphroditus, he added, "And my God shall fulfil every need of yours according to his riches in glory in Christ Jesus." Jesus says our Father knows we "have need of these things," (food and clothing). As he thus promises to fulfil every need upon the condition of our remaining in Christ Jesus, it seems to me that we should be perfectly contented while we are diligently engaged in the performance of our present duty. The true doctrine is this: we should not seek for food and raiment: it matters not one whit whether we have many dollars or few, whether we are surrounded by many brethren or whether there are none near us, if we work faithfully for God with all diligence, doing from hour to hour that in which we believe we can most advance his cause, looking to him in loving confidence to supply every need, the food and raiment and everything else that is good for us will come. Neither can any man believe anything else without so "explaining" (?) the Bible as to make it mean what it does not say, and not to mean what it does say. Upon one thing I am determined: when God plainly speaks, I intend to believe him. If I do not receive the promises, I shall be sure I am unworthy. God's word is true. That which he promises he will fulfil to the letter.

A CONTRAST.

"Considering the acknowledged fact that the churches, as separate bodies, will not do mission work—are not, and never have, (with rare exceptions,) I shall have to say, if the conventions will do the work in no forbidden way, I shall not any longer file objections."—*S. W. Crutcher, in Apostolic Times.*

It has been said, many times, during the last year or two by such authorites as the *Evangelist*, the *Guide*, S. W. Crutcher, *et als.* that the churches will not do missionary work in anything like a satisfactory way, and therefore we must have the conventions. In listening to the society advocates one is persuaded that the conventions do everything, the churches nothing. They would have us believe, perhaps, that in the matter of organizing missionary societies, human wisdom far surpasses the divine. I stand for the divine: let Bro. Crutcher and all others who have been underrating the work of the churches of God, consider the following: We number in the United States more than 500,000 souls; in 55 years this reformatory movement has increased from nothing to that number. Some were brought in through the churches, others through the societies. In the minutes of the General Convention for '82 it is claimed that through all missionary agences, State and general, 73,284 additions have been gained. The General Convention reports from the year 1858; the State conventions from 1870. I presume they have given all the additions of whom they can find any records, as these secretaries are notorious for reporting every thing that can be squeezed in. So the numbers stand thus, for the churches 426,716; for the conventions 73,284. But now a word about the convention reports. A man is often engaged by them for one fourth, or one third, or one half of his time, with the understanding that he is to raise the balance of his support in the field, and to devote all of his time to preaching. Therefore he spends a part of his time in sections where the churches are strong enough to give him some support, frequently engaging to preach regularly at two or three points; *but all of the additions he secures, are reported by the society*, and if I am not mistaken all the money he receives is generally reported. I say that in proportion to the support that he receives from the churches they should receive credit for the additions he obtains. If the churches were credited with what they deserve, the society reports would, I have no doubt, be cut down to at least one third of their present size; but, to be certainly within proper bounds, allow them one half what they report, and instead of 73,284, we have 36,642 by the societies against 463,358 by the churches; that is, the churches have made twelve converts where the societies have made one.

Take another comparison; Last year, it is estimated, the disciples received 50,000 additions at the very least; all the societies, State and general, report as their grand total 4,192. By cutting down this report as we did the other, we have for the churches 47,904; for the societies 2,096; that is the churches gained last year 23 to their 1. Then, too, these remarkable results have been attained while the majority of the

preachers were accusing the churches of being almost worthless for missionary work, and while they were praising the missionary societies to the skies. Had they striven with the churches as they have with the societies, had they exhorted them and expended their energies in endeavoring to induce them to do more, there is no telling what they might have done.

Lest any should think I have cut down the societies, reports too much, I give an extract from R. Moffett's report on finance. The report of the additions has not yet appeared, but this will illustrate the matter. He says:

"The supplemental sums of last year were about $3,600. Our supplemental amounts aggregate little more than half this sum. Last year the collections made by the state boards, assisted by us, were included in the annual receipts. This year we leave out all these, and include only such sums as the missionaries collected on their several fields for their own remuneration." Observe that while he leaves out about $1,500 that the former secretarie's conscience did not forbid his reporting. *he still includes all that the missionaries raised in their several fields for their own remuneration.*

END OF KENTUCKY DEPARTMENT.

ITEMS, PERSONALS, ETC.

They say the Khan of Tartary wants to visit the United States, but khan't.

Bro. Jesse Sewell is still reported in an improving condition. We trust he will be up soon.

Elder William Pinkerton is now in the field as evangelist, we learn, and can be addressed at Ghent, Ky.

We are sorry to learn through a private letter that our aged brother, Seth Sparkman, is suffering from an attack of jaundice.

Brethren S. Worley and G. A. Kirk gave our office a call last week, on their way to Hadensville, Ky., to visit a son of Bro. Worley.

A brother from Moulton, Ala., writes to correct his name. He says Bro. Metcalf give it Jimmie Slatan, when it should have been Jas. W. Sandlin.

We have it on the authority of the *Baptist Gleaner* that Bro. J. A. Harding will have a debate at Benton, Ky., next June, with J. H. Milburn, a Baptist preacher.

Bro. G. A. Reynolds in a business card says, "I baptized one at Berea, Maury county, Tenn., to-day. Our Sunday-school is on the increase." Berea is Bro. Reynold's home congregation.

Married, at the residence of Col. D. R. Hundley, Mooresville, Limestone county, Ala., Mr. Caleb Toney, to Miss Mary A. Hundley, by A. C. Henry, at 3 o'clock P. M., on the 27th of November, 1883.

John Wanamaker, the Philadelphia dry-goods King, paid $200,000 for advertising last year, and made a million. There is no surer thing than that the merchant who dosen't advertise, doesn't make his million.—*Chicago Inter-Ocean.*

Bro. Calvin Hardison and I preached at Henderson, five miles from Murfreesboro, on Bradyville pike, on the night of fourth Lord's day in November. Two additions—a Methodist preacher and his wife.—[Robert A. Keeble, Leiper's Fork, November 28th, 1883.

Bro. W. T. Shelton, of Union City, Tenn., graced the ADVOCATE office with a visit, last week. He was on a visit to Middle Tennessee. He preached at the meeting house on Church street, on Lord's day night, November 25. He also expected to visit Franklin, Tenn. He has been engaged in the good work of preaching the gospel for a number of years.

In the year 1867 or '68 we published a tract by Bro. T. W. Caskey, on "Getting Religion; Or, The Mourner's Bench." Bro. Caskey is anxious to get a copy of said tract. If any of our readers have a copy of it, they will confer a favor on him by sending it to us.

Bro. J. Harding has closed his meeting at Ghent, Ky., with about forty accessions in all, some from the world, some from the denominations, and some reclaimed. He is now holding a meeting in Portland Avenue, Louisville, Ky. His address is 2,503 Portland Avenue.

Pere Hyacinthe's deacons say "Thank you" to those who contribute as they pass the plate around. "A little of this French politeness in passing the plate," say a Baptist paper, "might be copied by some of our American deacons. We have seen deacons present the plate as though it was a revolver."

Brother and sister Wm. D. Baker, among the first to take their stand upon the Bible, and the Bible alone, in the neighborhood of Donaldson, near this city, brightened our office with their pleasant faces, last week; but were sorry to hear them say they are going to leave our community for a time, going to live with their son, R. H. Baker, at Watertown, Tenn.

THANKSGIVING.

Last Thursday was Thanksviving Day, by order of the government. The Lord requires thanksgiving every day; the government, once a year. And it is perhaps well it is no oftener, for it is more a day of frolic and fun than of thanksgiving, even one day in the year. And if they had several, the people would run wild, surely.

We are authorized to say that Bro. J. A. Harding will hold a debate with a Methodist minister, a Mr. Morris Evans, at Berea, Henry county, Ky., beginning on the 12th, of December. The subject, action, and design of baptism, and the influence of the Spirit in conversion will be discussed. Berea is a few miles back from the Louisville and Lexington Railroad. Leave the train at Pleasureville. All are invited to come. Arrangments will be made on the evening of the 11th, to take people out from Pleasureville. His address, till further notice, is Winchester. He also says "I hoped to come immediately to Nashville after this meeting but the debate will prevent.

Bro. T. W. Caskey was in the city last week, and gave our sanctum a few calls. He is working in Kentucky and Tennessee in the interest of his book that he expects to publish, as noticed in the ADVOCATE recently, and we hope he will succeed well with it. Brethren, subscribe, and you will be pleased with the book. In our last week's notice an error occurred as to the price of the book. Our printer said, "Price, one dollar, half payable when delivered." Its price is one dollar and a half, payable when the book is delivered. Bro. Caskey delivered a strong discourse on the resurrection of Christ, at Church street, Wednesday night. Twelve of his sermons will be in answer to the objections of infidels.

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The firm of Spurlock, Page & Co., who advertise Dr. Duncan's medicines and other valuable preparations, are doing a tremendous business, and are thoroughly reliable, all orders sent them will be promptly and carefully filled.

Enjoy the blessings of this day, if God sends them. and the evils bear patiently and sweetly, for this day only is ours; we are dead to yesterday, and not born to the morrow.—*Jeremy Taylor.*

General News.

The product of the gold mines of the United States from Nov. 1, 1882, to Nov. 1, 1883, was $32,000,00fi. The amount of Gold imported in excess of that exported was $13,613,992. The amont consumed in the arts during the year is estimated at $11,000,000. Since the resumption the country's supply of gold has increased $353,795,510.——The Post-office in Pottsvalle, Pa., was entered by burglars, who blew open the safe and secured $5,000,——A Prussian laterly arrived, killed himself by drinking fifteen glasses of Cleaveland whishy in fifteen minutes.——Auditor Brewster, of Cincinnati has just discovered fraudulent entries on the city's tax-books amounting to more than a million dollars.——The Bessemer steel-works at Homestead, Pa., have shut down ——The reward of $200 for the best bale of cotton from Alabama at the Louisville Exposition was given to Tandy W. Toney, of Eufaula.——A large forest fire is reported as raging on Jack's Mountain, Pa. Several thousand acres of valuable timber-land have been swept. ——A San Bernardino (Cal.) hunter has shot one thousand dozen of quail the past season.——It is estimated that over 100 hunters are engaged in slaughtering deer and buffalo along the line of the Northern Pacific, between Mandan and Livingstone, Mon., and the game is fast disappearing——Three little boys, named William Judge, Richard Grogan and Philip Byrn, of Cincinnati, found a pocket-book and a bag in the canal, the former containing $130 in greenbacks and the latter $230 in gold, which they carried down to the central police station and left there for the owner.——An attempt was made by the fourteen counterfeiters confined in the Indianapolis jail to blow up the building with dynamite. A large hole was torn through the wall, but the sheriff, revolver in hand, prevented any of the prisoners from escaping through it.

FOREIGN.—In an interview, De Lesseps said he was highly gratified with the results of his tour in England; that he regards the settlement of the question of the construction of a second Suez Canal as virtually accomplished.——De Lesseps says the Panama Canal will prove a greater success than has the one across the Isthmus of Suez. ——It is thought that the Marquis Tseng is preparing to leave Paris, and war between France and China is almost inevitable. The French have indicated to England that Chinese ports will not be blockaded. Twelve thousand men will be mobilized at Marseilles at once for service in China. ——France proposes to annul the decree which virtually prohibits the importation of American pork. Jules Ferry stated in Havre that he favored the repeal of the decree.——The German government proposes to build fifty torpedo boats.———The Duke of Castlemonte, captured near Trapani, Naples, by brigands, was ransomed for $30,000.

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for two dollars. And beginning with the first No. o Dec., we will issue an extra number, so as to accommodate all that may send in early, with the numbers from that time to end of this year. Brethren, please show this proposition to others, and we are sure that very many will avail themselves of this offer if it is presented to them. The ADVOCATE has a larger list of subscribers now than ever before, but we are anxious that many more shall read it. We are striving to make it worthy of a large circulation, and we hope our brethren still, as they have done in the past, will aid us in sending the ADVOCATE into many more homes, that other hearts may be cheered and benefitted through its pages EDITORS.

Patience is the endurance of any evil out of love to God.

Home Reading.

A THANKSGIVING AT SEA.

The good ship Cambria was holding her way slowly through one of the thick fogs of the North Atlantic. When she had started from Liverpool, her American passengers had been in hopes of making New York the day before Thanksgiving; but here she was, three days behind time, steaming at a dignified rate along the banks of Newfoundland. She had been held back by storm and fog, and now, when the storms were over, and when even the long ground-swell had died away into a comparatively calm sea, her captain dared not put her at a high speed; for who did not know that there was always a chance of running down some small craft in the Newfoundland fog, even if the ship did not come into fatal collission with some vessel of her own size? So the ship sailed slowly onwards, captain and passengers fuming at the loss of time, and ever and anon the deep steam-whistle sending out its monotonous and melancholly challenge through the walls of mist.

It was a little world in itself, that steamship. There were big people and little people—great contented-looking German emigrants who smoked their long pipes in silenee, and only opened their mouths to propound to each other curious questions which generally ended with "*Nicht wahr?*"—"is it not so?" or to answer with a grave "*Ja wohl!*"—"Yes, indeed," or "*Ach, nein!*"—"Oh no!" There were German babies, who smiled good-humordly at everybody, and who had already forgotten the Fatherland which they had left behind them. Here also were comfortable English merchants who walked about the ship with an easy air of possession; half a dozen Scotchmen with cold gray eyes, who, when they talked at all, talked polemical theology; one little mite of a Frenchman who had not been known to speak to any one except once when he had caught a cold, and followed the steward about saying plaintively *Sucre! sucre!* until some linguistic genius discovered that he wanted sugar for his throat; and quite a crowd of Irish emigrants, who seemed to suffer more than the others from sea-sickness. Besides these, there were several American families, homeward bound at this late date, after a trip in Europe.

On this particular afternoon everybody seemed to want to come on deck. The air was cold and wet; but any kind of air seemed preferable to that of the close cabins, or of the still closer steerage. The saloon cabin was nearly deserted; and when Nina Bardwell ventured to go on deck for the first time since the voyage began, she found it alive with passengers, some stamping up and down for exercise, and others standing close to the smoke-stack for sake of warmth. One enterprising German produced a fiddle, and proposed a dance on deck; but the music of the fiddle caught a melancholy sound from the hoarse steam-whistle; and by and by the instrument of music was restored to its case, and everybody seemed to yield to the gloomy influence of the weather.

Looking along the deck, Nina saw her two brothers standing below the bridge, and kicking their toes disconsolately against an iron bar. She crossed over to them, but found that they were in no amiable mood.

"Only think, Nina," said James, "to-morrow is Thanksgiving Day, and we ought to have been in at New York to-day, in time to be at Uncle Herbert's to morrow."

"And now we'll miss it all," chimed in Charles, "and all on account of this old boat, and the rain and the storm and the fog, and"—

"And just imagine what a pleasant time they will have at uncle's thinking that the ship has gone down, and that we are are all lost!" And James gave the Iron bar a more vigerous kick than ever.

"Thanksgiving Day! we've a heap to be thankful for!" grumbled Charles. "As if it wouldn't have been better to let us get home in decent time, without sending that old storm to keep us behind time, for no use at all."

"And there's that wretched fog-horn sounding all the time. It's enough to give anybody the blues."

"Please, boys, said Nina quietly, "don't talk that way. You know it's wrong. And I'm sure we've a good many things to be thankful for. If we've had a stormy voyage, our lives have been saved; and you know that the Lord never lets anything happen unless there's a reason for it."

"But, Nina, the turkey"—

"And the cranberry sauce"—

"And the pumpkin pie"—

"And everything else that's good that isn't on this ugly old English ship."

Nina laughed as the boys went on enumerating the things which they wanted, and which they hadn't any chance of getting, and then added cheerily:

"But it's all for the best, brothers mind."

"I'd just like to know how, Nina Bardwell," retorted Charles.

"I can't tell how, Charley," said Nina. "But don't you think the Lord knows all about it?"

"No, I don't." And then, in answer to Nina's grieved look, "At least, I don't think he cares much about it."

"Please, Charley, don't talk like a heathen," was all that Nina ventured to say, and the subject was dropped. Nina went below, the boys wandered discontentedly about the deck, until the air grew colder and the day darker, and everybody was glad at last to seek shelter below.

When Thanksgiving morning dawned, there was no improvement in the outlook. There was the same clayey sea heaving sullenly, the same heavy fog shutting out everything a few yards beyond the ship's side, and the same monotonous scream from the steam-whistle. Nina and her brothers were on deck in the forenoon, hoping that at least the mist would lift and permit them to get a glimpse of the horizon. The air was, if possible, rawer than ever; and all three were wrapped up well to keep out the wet and the cold. The captain was not on deck; but the first mate was pacing up and down the bridge, and right in the bow of the vessel a sailor was peering ahead through the mists. Everything promised a dull day; for even if a porpoise, or a whale, or the sea-serpent itself should apper, as James suggested, there would be no chance of seeing anything through the fog.

The steam-whistle had just sent out its melancholly warning for the fiftieth time, when something happened that made everybody start. This was nothing less than an answer from a feeble, tooting horn, apparently just ahead of the ship. The mate sprang to the handle of his signalling instrument, and sent down the sharp command, "Stand to your engines!" to the men below. The passengers crowded to the ship's side to see if they could discern anything. The steam-whistle was blown again, and again the answer came from the horn. This time it sounded a little to the one side, but nearer; and after it a feeble shout came up through the mist. The excitement became intense; every ear was strained to the utmost, when again that cry came to the ship; and this time it was unmistakably a cry for help. The engines were at once stopped, and a boat was sent over the ship's side, and as it swept away into the mist a crowd of eager faces watched its departure. Meanwhile the whistle was sounded every few seconds to serve as a guide to the seamen.

It was not long, although it seemed long enough to Nina and the other watchers, before the boat returned. When it did come, they saw huddled together in its stern several human figures. Then a woman and a child were lifted into the ship, and immediately afterwards three men and two boys. When they stood on deck, they seemed faint and cold; so they were hurried off, the woman and the child by the stewardess, and the men by some of the sailors, to get warm food and dry clothing.

When they had recovered sufficiently, they were permitted to tell their story. They had been out in the storm in a little fishing-smack, and for several days they had been expecting to go to the bottom. At last the storm subsided; but masts and tackle had been swept away, and they had been rolling, in a water-logged condition, in the trough of the sea. They had had no food and no fire since the storm had ceased, and they had almost given up all hope of being saved, when the welcome steam-whistle of the Cambria was heard. "And surely," said the captain of the smack to the captain of the ocean-steamer, "it was the good Lord himself who sent you to save us."

"Ay, ay," said the bluff English captain, as he wiped a tear from his cheek; "all our lives are in the hands of a better one than ourselves."

When Nina heard the story of the rescued people, she looked inquiringly at her brothers.

"Oh, you needn't look that way at a fellow!" said Charles. "I'll own up that I was all wrong, and that the Lord knew what he was about when he kept us three days behind to save those people from drowning."

"And I think," said James, in a shamefaced way, "that we've had precious little to grumble about all the time. When I think that we might have been tossing about, with every chance of being pitched into the sea, like that poor woman and her child, instead of being safe on a good ship with the prospects of seeing shore soon, I concluded that we've lots of reason to be thankful. And I guess we can hold as good a Thanksgiving Day on board this ship as we could at home, if we are only as thankful as we should be.

And they did. For a wave of thansgiving rolled over the ship, and at the captains suggestion everybody crowded into the saloon cabin, and joined in singing "Old Hundred" in celebration of the deliverance of the seven persons from the greedy sea. And in the aftrenoon the fog lifted; the sea-gulls were seen flying in the wake of the vessel, and Nina and her brothers watched the porpoises frolicking in the water. They did not see the sea serpant, nor even a whale, but the afternoon passed gladly for all that.

"I'm never going to grumble again at anything that the Lord does," said James; "but I'm going to believe that everything he does is best, and and stick to that through thick and thin."

"Even when you don't understand," said Nina with a smile.

"Even when I don't understand," replied her brother.

"And I," said Charles, "feel so thankful over the day's business, that if I thought we'd always have such luck—well, not luck; you know what I mean—in helping others, I'd always be willing to have my Thansgiving Day at sea instead of on land."

When all three went below, the air was still and the stars were shining.—*S. S. Times.*

LITTLE MEN AND WOMEN

When John B. Gough, the famous temperance lecturer, was a lad of sixteen he lived in New York with his mother and sister, who had just come over from England. They were dreadfully poor, for the children had lost their work, because the times were dull. John pawned his coat that his mother, who had become ill, might have some mutton broth. One day he left her in tears and went sobbing down the street. A stranger asked him what was the matter. "I'm hungry, and so is my mother," John answered. The stranger said he could not do much, but he would give him a three cent loaf of bread. When the boy got home the good woman put the Bible on the rickety pine table, read from it, then all knelt and thanked God for the precious loaf. What a thanksgiving! A while after the boy found work at four dollars and a half a week.

THE BOTTLED DEVIL.—The two unanswerable arguments against the drinking usages are these: An alcoholic beverage endangers me if I tamper with it; it endangers my fellow-man if I offer it to him. My Bible teaches me to let it alone for the sake of the "weak" and those who stumble! Ah! those stumblers! How many wrecks the world reveals! How many tombs it opens, whose charitable turf hides out of sight what surviving kindred would love to hide from memory! For Jesus' sake, and for the sake of the easily tempered, who will be behind ourexample, let us who call ourselves Christians, put away this bottled devil, which conceals damnation under its ruby glow.—*T. L. Cuyler.*

Great benefits to the many generally come to a few in the guise of calamities. The discovery and extended use of aniline dyes has ruined the cochineal trade of the island of Teneriffe. Poor and rich alike are enduring the hardships incident to their destruction of their monopoly.

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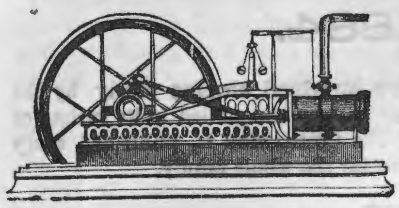

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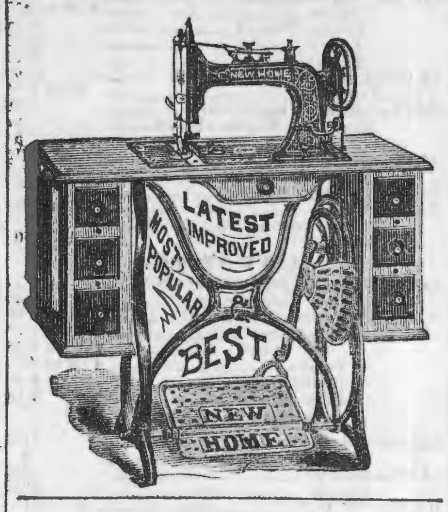

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POTATOES—Irish, per bbl	60 to 80
PEANUTS—From wagon	1 10 to 1 15
RAGS—Well assorted	1¾
FEATHERS—Choice	50 to 52
BUTTER	10 to 15
CHICKENS—Hens	20
Young Chickens	10 to 15
EGGS	22
HIDES—Dry Flint	12½ to 15
Dry Salted	12½
Green Salted	7½
WOOL—Tub Washed	27 to 29
Unwashed, Clothing and Combing	18 to 21
Unwashed Lamb's Wool	17 to 20
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FLOUR AND GRAIN.

FLOUR—Superfine	4 50
Extra	4 50 to 4 75
Choice Family	5 75
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BRAN—Loose Car loads, per ton	17 00
WHEAT—New	60 to 1 05
CORN—Sacked in Depot, white	58
New, from Wagon, shelled	53
" " in ear	51
OATS—Sacked in Depot	43½
RYE—From wagon	50
BARLEY—from wagon	50
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Prime Timothy	14 00
Choice "	14 00

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CATTLE—Best fat Steers, per 100 lb	4 14
Best Butchers	3 50
Ordinary thin Cattle	2 50 to 3 00
Sheep, Fat	2 50 to 3 25
" Stock	3 00 to 3 25
Lambs	4 00 to 4 25
Heavy Hogs	4 50
Light Hogs	4 00

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BACON—Clear Rib Sides	11¾
Shoulders	8
LARD—Buckets	13½
Tierces	12½
HAMS—"C. C. C."	13 to 13½
COUNTRY MEAT—Shoulder	8
Clear Sides	10
Hams	13 to 13½
Lard, from wagon	8 to 8½
BULK MEATS—Clear Rib Sides	10¾
Clear Sides	11¼
Shoulders	9½

WHOLESALE GROCERIES.

SUGAR—New Orleans (kettle) per bbl	7¼ to 8
Yellow Clarified	8¾ to 9
White Clarified	9 to 9¾
Granulated	9¾ to 10
Crushed and powdered	10¼
A Coffee	9¾ to 10
MOLASSES—New Orleans	45 to 58
Golden Syrup	55
COFFEE—Rio, choice	11 to 12
Prime	10½ to 11
Common Rio	8¾ to 9¼
NAILS—10d	5 75
Horse shoes	4 00
SALT—Seven bushel barrels on cars	1 80
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1884.

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(Circuit Court—September Rules, 1883.)

Geo. Garrett vs. Alice Garrett.

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J. E. ALDRICH, Clerk,
Witness: By H. C. HUDSON, D. C.
M. R. PRIEST, Sol. for Complainant.

NON-RESIDENT NOTICE.

(In Circuit Court, Davidson county—September Rules, 1883

Fountain Spillers vs. Mary Spillers.

In this cause it appearing to the Clerk from the allegations in the bill, that the defendant is a non-resident of the State of Tennessee, so that the ordinary process of law cannot be served upon her; therefore orders that publication be made in the GOSPEL ADVOCATE, a newspaper published at Nashville, Tennessee, once a week, for four consecutive weeks, requiring the defendant, Mary Spillers, to appear at the court-house in the city of Nashville, on the third Monday in December, 1883, then and there to plead, answer or demur to complainant's bill, or the same will be taken for confessed, and the cause set for hearing ex-parte

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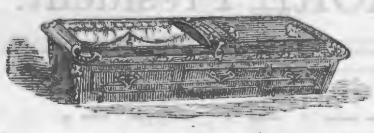

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His Friends.

"I stand at the door and knock," said he,
"And if any man will open to me,
I will come in and abide;"
And they answered, "Lord, we are friends of thine,
Our home is dark till thy light shall shine;"
And the door was opened wide.

So the Master entered and took his seat,
And the children played about his feet,
And the men all grave with care;
And the women tending the dear home place,
Grew tender and glad with a new strange grace,
Because the Lord was there.

THE SPIRIT'S ONLY GUIDANCE.

CLOSE OF REVIEW OF GRUB-AX THEOLOGY.

David, in 138th Psalm, says, "I will worship toward thy holy temple, and praise thy name for thy loving kindness and for thy truth: for thou hast magnified thy word above all thy name." What is the meaning of, "God has magnified his word above all his name?" To magnify, is to make great, to exalt, to assign to an important place, position, office or work. The name of God is synonymous with the authority or power of God. "The name of the Lord is a strong tower, the righteous runneth into it, and is safe." Prov. xviii: 10. "In all places where I record my name, I will come unto thee, and I will bless thee." Ex. xx: 24.

The meaning of the expression, then, is "Thou hast magnified thy word, or hast given an office of honor, and authority to it, hast made it an instrument of authority and power above all the agencies and instrumentalities with which my name is connected. That is, God used his word to effect greater results, to accomplish higher ends, through it, he would exert more power, than through any instrumentality with which he has connected his name. It is the vehicle through which the highest manifestations of divine power are conveyed. Same indications of the exalted position assigned it, and the wondrous power conveyed through it, are seen in the declaration." 2 Peter iii: 5: "By the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens that now are, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." That is, God made his word the instrument for calling the world into existence. Through his word, the flood of rain came on the world of the ungodly. Through that same word, the heavens and the earth that now are, are reserved unto fire at the judgment of the ungodly.

That word is not only the instrument through which the worlds were created and are preserved. But it is likewise the means through which man is quickened, made alive, and built up as a spiritual being, and through which the world is to be regenerated, and to be again made a fit dwelling-place of God, through the Spirit. David said, "Thy word hath quickened me." Psalm cxix: 50. Jesus, the Christ, said, "The word of God, is the seed of the kingdom." Paul, Peter and James all refer to the word of God as the instrument through which man is begotten, is made alive in Christ Jesus. Jesus Christ came to reveal that word, and himself embodied in his own life the word he proclaimed. Hence he honors the word by being called the word. "In the beginning, was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him and without him was not anything made that was made." Christ honors the word by coming to make known that word, by embodying that word in his own life, by delivering that word to the world as the seed of the kingdom, in which is embodied, the fruit-bearing germs of the kingdom of God. The holy Spirit came to recall that word to the minds of the apostles and prophets, and to guide them into the full truth, contained in a divine revelation of the divine will. And the Spirit gave the word as the instrument through which he wrought and effected his ends.

Hence he warns every soldier of Christ, "Take the word of God, which is the sword of the Spirit." Thus has God, in the person of the Father, of the Son, and of the Holy Spirit, "magnified his word above all his name." Connected with this is the promise of God, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts. For as the rain cometh down from heaven, and the snow, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and shall prosper in the thing whereto I sent it." Is. lv: 8.

The word of God is not an inefficient sword, but a sharp, two-edged sword. It is not a corruptible, but "an incorruptible seed, that liveth and abideth forever." It is a living, life-giving seed, that quickens into life. It is "the engrafted word that is able to save your souls." The word of God is the dwelling place of the germ of spiritual life, the Spirit of God itself.

The word of God is never a word alone. It is blasphemy to call it the mere word. It is a degradation to God who has magnified it above all his name, to Christ who sealed that word with his own life's blood, and imbued it with the cleansing efficacy of that blood, and to the Spirit of God who recalled that word to the forgetful minds of the apostles, and through their tongues spake,—with their hands wrote the word of God, in which that Spirit dwells as the germinal power of divine life, and through which it conveys the will and help of the Spirit to man, to deny it has power to convict, convert, guide and save lost and ruined men. This is saying God cannot work through his own chosen means. It is dishonor to God, to say his word thus fitted to benefit and bless man, needs extraneous help from any source, to accomplish that whereunto God sent it.

Then the directions given in the word of God are the directions of God the Father, Jesus Christ the Son, and constitute the full complete all sufficient, and only guidance of the Spirit of God, to lead poor dying mortals out of the darkness, and ruin, and death of sin, into the kingdom of God, and to guide them through the trials, temptations, and sorrows of life, here, to the home of God, to dwell with him forever.

To this word God has given the solemn assurance of his own inexorable, and irrevocable oath. This word, Jesus Christ sealed with his own blood. So that man can approach the blood of Christ and appropriate its cleansing power only by coming to the laws, the institutions, the word sealed by his blood. The holy Spirit gave this word, used the tongues and pens of apostles and prophets and moulded the words that fell from their lips and were recorded by their pens. In this word, as the seed of the kingdom, the Spirit dwells and springs into new life, whenever that seed comes into contact with the warm affections and impulses of an honest heart. Then whosoever follows these words of the Spirit, follows the guidance of the Spirit, is led by this Spirit, and comes to, relies upon, and is cleansed by the blood of Christ; and rests upon the solemn oath of Jehovah as the guarantee of his hopes.

Whosoever refuses to follow these words of the Spirit, written in the Bible, refuses to follow the only direction, the only guidance the Spirit of God has ever given to man, rejects that guidance and rejects the Spirit himself, refuses to come to the blood of the redeemer, refuses the assurance given in the oath of Jehovah, but follows his own wisdom, the dreams and visions of his own flesh, and trusts his own heart rather than the God of heaven.

We have clearly shown that in every case of conversion, recorded after the descent of the holy Spirit on Pentecost, the Spirit first directed or led the person to believe on Jesus as the Christ, the Son of God. That faith was to be based on the testimonies given in the Scriptures concerning Jesus as the Christ. He next directed the person to repent, turn, and to be baptized in the name of Jesus, the Christ, "for the remission of sins," "that your sins may be blotted out," and "wash away your sins." In collating the examples given in the acts of the apostles, we have by no means exhausted the evidence on the subject.

The Spirit wrote letters to the churches to direct those who had by the Spirit been led into the church of Jesus Christ, to guide them into the observance of all things commanded by the Savior, that the disciples might be perfect, wanting nothing. In these letters there are frequent references to their conversion. Every reference to the conversion is an additional evidence of the uniformity of the rule. Writing to the church at Rome, the Spirit of God says they were justified by faith, v: 1; but adds, vi: 3: "So many of us as were baptized in Christ, were baptized into his death." To the Corinthians, he says, "I have begotten you in Christ through the gospel." 1 Cor. iv: 15. He adds: "By one Spirit are we all baptized into one body." 1 Cor. xii: 13. To the Galatians, he said, "For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized in Christ, have put on Christ." Gal. iii: 26. As a plea for unity, he reminds the Ephesians there is one Lord, one faith, one baptism, one God and father of all. Eph. iv: 4. He further says, "He gave himself for it; (church) that he might sanctify and cleanse it with the washing of water by the word." Eph. v: 25. To the Colossians, he said,

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. ii: 12. He said to Titus, "According to his mercy he saved us by the washing of regeneration and the renewing of the Holy Spirit. The Spirit, through James, says, "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures. * * * Wherefore receive with meekness the engrafted word, which is able to save your souls." James i: 18. Through Peter, he says, "Seeing ye have purified your souls in obeying the truth, through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. * * * And this is the word which by the gospel is preached unto you."

From all these teachings preceding the establishment of the kingdom of God, from the instructions of the Spirit, when guiding man into the kingdom of God, and from all the allusions to their conversion in the letters written by the Spirit of God to the churches, it is clear that the Spirit of God always preached the word of God as a means of producing faith, that he directed the believer to repent and be baptized, as a means of entrance into the kingdom of God. No man is recognized by the Spirit as converted, until he has heard the truth of God, believed that truth with the heart, and has been baptized into the names of the Father, the Son, and the Holy Spirit. He is then born of the Spirit; born of the water and the Spirit.

No one, unless he has heard the words of the Spirit, has received them into the heart, by believing them, has been, or can without this, be born of the Spirit. So no one without this can be received into the church of Christ. The baptism of infants or others without faith in the Lord Jesus Christ, without repentance, as a means of induction into the church or kingdom of Jesus Christ, annuls and tramples under foot the declaration of the Savior, "Except a man be born again, he cannot see the kingdom of heaven." It is rejection of the guidance of the Spirit of God. It is turning from that direction, and trampling under foot Spiritual influences and relations, and is a substitution instead thereof, of the old Jewish law and the fleshly relationship of Judaism, which Christ says profit but little. It is a turning away from the blood of Christ, since his blood can be approached only through the laws, and in the institutions ordained by Christ, sealed by his blood and revealed by the Holy Spirit sent down from heaven.

To believe in Jesus, as the Christ, on the words of God as recorded in the Scriptures of truth, to repent of sins, and to be baptized in the name of Jesus Christ, is to follow the guidance of the Spirit, into the church of Christ. To daily conform our lives to the teaching of the Spirit as presented in the Scriptures of truth, for the guidance of the Christian, is to be led by the Spirit of God through this world, into the everlasting kingdom of God. To neglect or refuse these directions, or to substitute other directions for these, is to reject the guidance of the Spirit, is to turn away from the blood of Christ, is to refuse to rest upon the oath of Jehovah as the solid foundation of our hopes. D. L.

When a man gets his own personality thrust up before his mind as a thing of great importance, he is prepared for any foolishness. Nothing will then be too absurd for him to claim.

A WORD WITH OUR READERS.

We are closing the year with an increase of thirty-three per cent in our circulation during the year, and we think a better outlook for the future than we have ever had. Our circulation is becoming more generally distributed over the whole country than it has been heretofore. We are receiving quite a number of subscribers and frequent inquiries for the paper from North of the Ohio river.

It is becoming manifest that the only way to oppose error and keep out innovation, is, to refuse to work with it while opposing it. Some criticise error but work in the erroneous ways, and fully affiliate with it. Such are the best supporters of error and innovation. They gradually open the way for those who directly advocate the errors, and serve to introduce innovations where they could never be carried by the open advocates of the error. We have never been willing to pronounce a course wrong, yet walk in it. This has been the chief reason for the excessive animosity that has been stirred up against the ADVOCATE. Others pronounce certain courses wrong, criticise them, yet practice the wrong and labor to build up that which they believe wrong. The advocates of error know such a course helpful to them. The whiskey seller knows he has no better friend than the man who condemns drunkenness yet practices drinking. He but opens the way that leads to drunkenness. When we believe a thing wrong, we refuse to countenance that wrong, we refuse to walk in it. It is the failure of all other courses, that is now directing the attention of the lovers of truth to the ADVOCATE. There is no compromise between truth and error. There is no middle ground between the right and the wrong. We expect to stand for the right as we are able to see it, we expect not only to criticise and object to the wrong, but we expect to practically oppose it, to refuse to walk with any one in the way that is wrong. All other courses are helps to the wrong—encourage the wrong doers.

We have never been willing to compromise truth or right for success. We are determined to stand for, or to fall with, the right. We ask all who are willing to firmly stand for the right, having faith that with the truth one can put a thousand to flight, that God is with the right, and that right is might, to renew their efforts and their zeal to extend the circulation of the ADVOCATE. We are intending to give a more undivided attention to it than we have ever done. We are presenting more solid Scripture teaching than any paper known to us. We have a class of the most earnest and devoted teachers of the Scripture, from all points of the compass, to aid us. We are making greater efforts to extend its circulation, than we have ever done. And we ask the help of every friend of pure Bible work, to aid us vigorously in doubling its circulation during the next twelve months. If this is done, we promise the ADVOCATE in size and style shall equal any paper among us. D. L.

ANOTHER DEBATE.

Last Saturday and Sunday, 27th and 28th, of October, Bro. J. R. Bradley, of Giles county, Tenn., of the Church of Christ, and Dr. W. E. McCord, of Kentucky, of the Universalists, held a discussion at Smyrna, Maury county, Tenn.

The proposition on Saturday was: Do the Scriptures teach that the punishment of those who do not obey God, is endless?" Bro. Bradley affirmed; Dr. McCord denied. The proposition on Sunday was; "Do the Scriptures teach that the whole human family will be made finally holy and happy?" Dr. McCord affirmed; Bro. Bradley denied.

Though Bro. Bradley is almost *entirely* inexperienced in debating, we think in this his was *a grand success*. The doctor said he had been preaching about twenty years, and had been engaged in three discussions; while Bro. Bradley had only been preaching about five years. Hence McCord, so far as experience is concerned, had decidedly the advantage of Bro. Bradley.

Bro. Bradley's first argument was to try universalism from a standpoint of prudence and probabilities. He showed that there were only about 600,000 universalists in the United States, who and *who alone* teach that all mankind will be finally saved.

While we have *many millions* of those of other bodies just as good scholars, to say the least of it, as universalists, who teach that those who do not obey the Lord will be endlessly lost. Now, (argued our Bro.) according to the maxim which doubtless is true; "where we have two sides to any question of importance, one of which is doubtful and one not, we will always take the side that is not doubted." Who would risk his eternal salvation upon the principles of universalism?

Bro. Bradley argued secondly, that universalism made Christ and the Apostles dishonest teachers of religion, and the Bible calculated to lead men into error. If, as universalists say, the Savior *secured* the salvation of all men *unconditionally*, and the apostles were inspired by the holy Spirit to preach that all should be saved, and record it in the New Testament, why did they use such language as to make the impression the reverse of this on the minds of *nearly all* Bible students from that day to this?

Bro. Bradley's third argument, to show that universalism is not the doctrine of the New Testament, was from the fact that Christ and the apostles rarely ever preached a sermon but such as excited the anger of the wicked. See how Paul and Silas excited those of Philippi to extreme anger. See how Felix trembled before Paul, when he reasoned "of righteousness, temperance and a judgment to come." Is not universalism in every way calculated to *please* the wicked rather than excite them to anger?

Bro. Bradley showed the words *Hades*, *Sheol*, and *Gehenna*, were the words from which we have hell, and that the rich man *suffered*, was *tormented* in hell, *Hades*. Hence, hell means more than a land of departed spirits,—carries with it the idea of suffering. Dr. McCord contended there was no punishment in the meaning of the word hell, *Hades*, but that it meant *the grave*.

Bro. Bradley read all (or as many as his time would admit) of those Scriptures which teach that the wicked will be punished, *eternally*, *everlastingly*, *forever*, and the like. He also gave Webster's definitions of these words, and then challenged the Doctor to meet the great exponent of the English language. I would give all the Doctor's points if I had understood him. And, indeed, I think his points were very flimsy, and but few. I believe most of the passages he used are in the Old Testament. He rarely ever gave the book, chapter and verse of what he read. He tried to get Bro. Bradley to enter with him upon the meaning of the words, *world* and *age*. We thought, and still think, he did this to draw Bro. Bradley off the track.

The debate went off pleasantly. Some expressed regret because it came up, but afterwards the same persons said they thought it was a good thing. The brethren and sisters at Smyrna, as a general thing, were well pleased with Bro. Bradley's efforts, and think the debate will do good. J. T. ROBBINS.

Lynnville, Tenn.

ANSWER TO QUERY.

In answer to Bro. Poe's question to the Bible Class, "What chapter in the New Testament has three verses with words identically the same?" Mrs. M. C Lauderdale says the verses are found in Mark ix: 44–46–48: "Where their worm dieth not and the fire is not quenched." Now, I ask the class, What chapter in the New Testament has four phrases, not verses, with words identical, the phrase containing more words than the above from Mark?

Bailey, Tenn. B. W. LAUDERDALE.

CHURCH NEWS.

At a meeting of some days recently, we gathered together the few scattered brethren in and around McKenzie, Tenn , and with some additions, constituted, or set in order, a congregation at that place of twenty-three members. The brethren seem fully aroused to the necesity of pious and godly living and are determined to go to work in earnest. They would be glad if the preaching brethren would remember them, and help them, Bro. E. G. Sewell is favorably known by some of the members, and would receive a warm welcome if he could visit them. The cause in West Tennessee is steadly advancing.—[J. H. Roulhac, Union City, Tenn., December 6th, 1883.

T. G. Gafford, of Honoroville, Crenshaw County, Ala., reports his success at Good Hope, Butler County, began with none. Present membership, forty-eight; baptism, fifteen; rest from Baptists. A growing interest. Piney Grove, Escambia County, seven at first. Twenty-eight added; four from Baptists, twenty-four by baptism. Cedar Creek, fourteen by baptism. Shady Grove, Crenshaw County, twenty-two; fifteen by baptism, seven from the Baptists. Little Rocky, Butler County, thirty-six; twenty-four from the Baptists; nine by baptism, three to be baptized. Mt. Herman, Conechu County, one. Pleasant Hill, Wilcox County, ten; seven by baptism, one from the Baptists, three restored. Assisted by Dr. David Adams at Pleasant Hill.—[J. J Session, Awin, Wilcox, Ala., December 1st, 1883.

On Saturday night before the first Lord's day in November, Bro. C. E. Gillispie commenced a series of discourses at this place, and continued until Thursday night following, with two additions—one from the world, and one by letter. One Lady came forward who was prevented from obeying the Lord in baptism, on account of sickness. Bro. Gillispie is a workman that needeth not be ashamed, rightly dividing the word of truth. The brethren and sisters resolved to meet together every first day of the week to break bread, after the custom of the apostolic church. We think the truth has gained a firm hold at this place, and pray God to accept our humble efforts to worship him in spirit and in truth, regardless of frowns and scoffs of the world. —[M. W. S. Hazen, Ark. November 12.

I began preaching at Old Antioch, Lawrence county, Tenn., on Saturday, September 8th, and continued until Thursday, September 13th. Bro. Willie Morton was with us part of the time, and did good preaching. Eleven were added. From Antioch we went to a new, and a good house, built by our good brother, James McPeters, of Lexington, Ala., called Chapel Hill. Prof. A. D. Ray, an excellent teacher, is teaching here. He and his daughters assisted much in our worship. His daughters are fine singers. We continued until Wednesday, September 19th, with one addition. From here Bro. Morton went home, and I went over into Lawrence, Tenn., again. Began preaching on Saturday at a new school-house on the waters of Chisholm. Continued until Wednesday, September 26th, and closed with four additions. We had a good hearing. Here I met for the first time a Bro. Hardin, of Wayne county, Tenn. He is doing a good work for our Master in these parts, and that without remuneration. What a shame! We started homeward, called at Bellview, (Sykes factory,) preached once. Stayed all night at Mr. Joseph Gibbs. This family is still suffering from being burned out. I greatly fear that one reason why our brethren and sisters do not respond more liberally in this and other like cases, is because such people are so poor; because such giving, or giving to such people, will not enhance the esteem and praise of men. May be I am wrong, but something is the matter. I see and know of them giving largely to persons who already have good means. The next week we commenced a meeting at Campbell Station, and had a good meeting. Bro. McQuiddy, of Columbia, did the preaching. This meeting will be reported by another. October 6th and 7th I preached at Wilson Hill, in Marshall county. Had one confession and baptism.—[J. R. Bradley.

I was with the little band again at Bellwood, on the second Lord's day in this month. Found that brethren B. Harris and Talley had put them to keeping house for the Lord; and the prospects for a church are very flattering. I spoke for the people at the little town and in the surrounding neighborhood five times. Bro. Harris says those people I received in the church in that country are the best; he has known them from the cradle up. He asked me to call at the ADVOCATE office, but time would not admit; but the above is his own statement. Third Lord's day night opened a meeting at Philadelphia, Wilson County; spoke five times, two added. This is a fine field for a good work to be done. White brethren at this place are very much interested in having the gospel preached there for my people. Brethren Price, Brown, Shaw, Palmers and their wives, and many others of the faithful band attended, the meeting every night, notwithstanding the weather was very rainy. May the Lord aid us in this good work. To him be all the praise.—[S. W. Womack, Fosterville, November 27.

FAITH ALONE.

There is so much said about "faith alone," that we naturally ask, on hearing such a phrase, is anything said about it the in Scriptures? Oh, yes: James and Paul have both said something about it. James asks, what doth it profit my brethren, though a man say he hath faith, and hath not works? Can faith save him?" James ii: 14. If any one of those brethren to whom James put this question, ever told him what "profit" faith alone was to any man, the answer has not come down to us. "Can faith save him?" Did any one say to James, "Yes it can." It may he said that James was writing to Christians. How does that help the case? Would God require less of an alien than of one of his children? Does it take less to save a soul from sin, than to take a soul to glory.

James says: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it has not works, is dead, being alone. "James ii: 15-17. It seems to us that it would trouble a man to tell what the point in this illustration is, if it is not that the beggar, in going away empty, is like the man that has faith without works. And that the beggar would be as certain to be warmed and filled without the gift desired, as a man would be profited by faith alone. Again, "But wilt thou know, O vain man?" know what? That faith alone will save? No. "That faith *without works is dead?*" It is a hard task in this age, to get men to believe that faith without works is dead. If a man was saved by faith alone, he would be saved by the dead faith. Again, "Yes, a man may say, thou hast faith, and I have works: show thy faith without thy work, and I will show thee my faith by my works." 18th, James knew that a man could not show faith any other way than by works, that was the only way he could see faith, and it is the only way a man can see faith or show it now. The apostle could very well challenge his opponent to show him faith without work; he knew it was an impossibility. Who were the opponents of the apostle here? Those who believed in faith alone—faith without works. How does the apostle regard that class of believers? Here it is: "But wilt thou know, O vain man, that faith without works is dead?" So vain in their own conceits that they had not found out that it is dead. "Was not Abraham our father justified by works, when he offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by work was faith made perfect?" James ii: 21-22. James knew that all, in his day who would try, could see as plain a thing as that faith was made perfect by works. In speculations, men always desire a man to prove his faith by his works—put up the money. If Abraham had been justified by faith alone, or faith without works, he would have been justified by an imperfect faith, a dead faith.

Again, "And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then how by works a man is justified, and not by faith only." James ii: 23-24. The Scripture was not fulfilled, he had not believed, or did not possess a perfect faith until he had works. It was not imputed to Abraham for righteousness without works, nor was he called the friend of God until his faith wrought with his works. O yes, we can see how faith is made visible by works, as the wind is made visible by the swaying to and fro of the trees. But just how to make faith visible without works or how to see faith without works, is a problem that no system of philosophy has yet solved. Finally, the faith which justified Abraham was faith which wrought with work. Who are now heirs? "But who also walk in the steps of that faith of our father Abraham." Romans iv: 12.

A. ALSUP, JR.

"BY THEIR FRUITS."

The following short sermon we find in the *A. C. Review*, and as it an exhortation which all our churches often need, we cordially commend it to them for their careful and prayerful consideration:—

The Disciples of Christ ought to be the best, wisest, and the most energetic, and the most philanthropic, and the most scripturally intelligent people in the world. And for the following reasons: (1) They claim to have a more extended knowledge ot the Scriptures and of the plan of salvation than any other people. (2) They claim advance ground upon the whole sectarian world. (3) The claim to occupy a higher level, and to take in a larger survey of the religious situation than all other religious bodies of people. (4) They claim to be the boldest defenders of the Bible of any people on the face of the earth. (5) They profess to hold the key of all intelligent Bible interpretation. (7) They claim to make the plan of salvation more clear to the apprehension of the common mind than any other class of people. The ground they occupy is absolutely safe and infallible. Now let them go to work and show their faith by their works. Let the performance not mock but honor the profession made. In view of our professedly exalted position as the restorers of the apostolic order of things, let us arouse from our beds of supineness; let us arise from the bivouac of a false security; let us leave the camp of indolence and inactivity, and let us show to the world that we are capable of mighty and glorious achievements. Let such individuality of apostolic heroism be manifested, as shall break down all opposition, as shall capture all lovers of the truth, and as shall win all pure-hearted men and women to God.

AN OLD SONG ANALYZED.

You all know the old "Sing a Song a Sixpence," but have you ever read what it is meant for? The four-and-twenty blackbirds represent the twenty-four hours. The bottom of the pie is the world, while the top crust is the sky that overarches it. The opening of the pie is the day-dawn, when the birds begin to sing, and surely such a sight is fit for a king. The king who is represented as sitting in his parlor counting out his money, is the sun, while the gold pieces that slip through his fingers as he counts them are the golden sunshine. The queen, who sits in the dark kitchen, is the moon, and the honey with which she regales herself is the moonlight The industrious maid, who is in the garden at work before the king—the sun—has risen, is day dawn, and the clothes she hangs out are the clouds, while the bird who so tragically ends the song by "nipping off her nose," is the hour of sunset. So we have the whole day, if not in a nut-shell, in a pie.—*Selected.*

The longer a believer hath neglected prayer the, harder he finds it to pray; partly through shame; for the soul, having played the truant, knows not how to look God in the face; and partly, through the difficulty of the work, which is doubly hard to what another finds who walks in the exercise of his graces. It requires more time and pains for him to tune his instrument, when all is out of order, than for another to play the lesson.

TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS, TO WHOM ALL CORRESPONDENCE RELATING TO THIS DEPARTMENT MUST BE ADDRESSED.

A MUDDLE.

Thos. J. Melish, one of the contributing editors of the *Christian Union* (?) has been placed in close quarters by one Addison Jones, who propounds certain queries to Thomas, on church union. He wants to know what Mr. Melish means by union. After telling him, he does not mean that all denominations, as such, should be united, and that the only union *he* advocates is union under one head—one government—that of Christ. Mr. Melish then concludes as follows:

We further answer that—while we make no attack on any creed, or ritual usage, which any Christian company may deem fitted for their edification, our effort for church union has nothing to do with verbal human forms either of doctrine or of worship. These are good in their place and may be used; but their place and use is not to establish church union. They were not so used by Christ or His apostles, and cannot be so used by us. The point of union which we advocate is not anything other than Christ himself. Every Christian should recognize every other Christian, and every local company of Christians should recognize every other local company of Christians as standing in Christ's church, and as therefore in fellowship, and bound to all the obligations of a real fellowship. Of these obligations one will certainly be *not* to gather a select company of adherents to a certain humanly devised form of words, or usage, and to call that separated company Christ's church, and to withhold the organized expression of fellowship from those who do not agree in the form.

Thus, while he would not have a union of sects as such, nor a union of human organizations, he would let each party come into the great church union under Christ, and *retain their creeds, church rituals, etc.* "You shall, and you shall not." One breath he staggers unconsciously into the right path, and in the next, away he flies off into the mists of Babylon again. "Every Christian should recognize every other Christian," he says, and "every local company of Christians, every other local company of Christians, etc." Now is not this true? Is it not already accomplished? It is, and Thomas J. Melish knows it. There is here the appearance of a blind man groping his way through brush. He reasons, "it would be well to have an open road to walk in, provided we could take the brush along with us."

Christian union, under Christ, can never be accomplished until we are willing that Christ only shall rule. When we decide thus, we will be the subjects of King Immanuel, united under him as ruler. Christ's church is composed of subjects, or members. Those members are under rule—government. Of course it must be government by the King. Now, as he has but *one family*, all members of the same body, they are governed by the same rule. That rule is Christ's law, the New Testament. If then, we are to let Christ rule, and he has given us, in the New Testament, "all things necessary to life and godliness." If the Scripture given by him is "profitable for doctrine, (teaching) for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, and *thoroughly furnished unto all good works*," what need of human creeds, or of human opinions in the worship? Where is the place where we may bring these in, in any form, affecting the worship, and be guiltless? Is the form of worship not governed by the ritual? Of course it is. Does not the creed form the ritual? Certainly. Then where or how can we use either and still please the Master? We cannot do it. The creed, and the ritual alike must go. The New Testament is enough. Jesus gave it as a way bill from earth to heaven. He intended it as a perfect rule, and peculiarly adapted it, to the purification, the up-lifting, and the salvation of all who were willing to trust him, and the word he gave us. We believe the Bible as it is, is peculiarly and wisely adapted to men in all the circumstances in which they are placed in life.

It is emphatically an expression of the will of God concerning us. It is the voice of God directing us. This being true, we can not follow the creeds, or ritual's of men, without sin. In following creeds, and human forms of worship, we insult the wisdom of him who framed the New Testament, and gave us there a law, or rule of action, with the forms and ceremonies which ought of necessity to connect themselves with the worship of God. There is no room for humanisms in any form. The reformation which Mr. Melish hints at, is not possible. There can be no union under Christ without acknowledging him as absolute. Nor will it do to theoretically reform, while in practice we are unchanged. While we say "Lord, Lord," we must draw nigh with our hearts; and our practice must express our theory. Our faith will be known by our works. We cannot be a united people, nor a united church under Christ, nor any one else, unless we use the same form and practice of worship, work, and character. This is what we plead. We desire the union of all Christians—not churches—in one body. We are pleading for this union upon the word of God—the only place where we can unite without sacrifice of conscience or principle. Here we sacrifice neither. We come to no man-made creed, or ritual, but we leave these and come to Jesus. And men are coming—by hundreds and thousands they are coming. Men are turning their faces towards Jesus, even while bound fast in the shackles of sectarianism, and as human creeds multiply, and give evidence of the impotency of human wisdom to lead, and direct the soul to higher, better life. Men are becoming disgusted with them, and are really seeking for the "old paths." We hail with joy the coming day, when Christ shall reign supreme. When we may truly sing,

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.

LETTER FROM BRO. OFFICER.

The church at Moore's Springs is doing a good work. They are at peace, and at work, have promised to meet Friday night to arrange for the building of a school-house on church lot. There has been a number added to the body there during the year, one took membership last night from the Baptists. L. W. Scott preached a splendid sermon for us there yesterday. Will leave for St. Louis to-morrow. His valuable book (H. B. on C. E.) will soon be among us dressed up and full of thought.

The spirit of improvement still moves among the brethren at Paris. They are going at once to work on a dwelling house on church lot. They invite a preacher's Institute to be held with them this winter, what say you brethren?

The church at Gainesville has made arrangements for my time next year, and asks me to return; but there is too much to do here. I can't go. Who can? Gainesville is an important point. R. WALLACE OFFICER.

Paris, Texas November 19, 1883.

Can Gainesville support a *working* preacher, who will give all his time to gospel work? If so, we can probably supply the demand.

Dear Bro. Poe: Returned last Saturday. Eternity will [illegible] the result of our work there. Met with, and preached to the brethren there two nights. Began a meeting here yesterday, (Lord's day,) four additions last night. The brethren here ask me to remain here and preach to them next year. We built a baptismal font and put gas in church house this year. We want to build a dwelling on church lot next year. How pleasant to work with a living church. Money received for Indian mission:

Church at Huntsville, Ala	$2 85
Church at Tullahoma, Tenn	2.15
H. C. McQuiddy	3.35
Church at Bethel, Tenn	8.40
Church at Spencer, Tenn	8.40
John A. Williams, Atkins, Ala	5.00
N. G. Murphy, Mt. Vernon, Texas	5.00
Church at Oakland, Ala	1.00
Total	[illegible]

As the money is sent up it is deposited in Bank in this city until we get enough to go to work. We want to get house up for worship and teaching next year. Brethren, send up your free-will offerings before you forget it.—[R. Wallace Officer, Paris, Texas, November 12, 1883.

Dear Bro. Poe: In passing through I stop long enough to report. November 9, I preached at Wood Gland, and Mr. Samuel Hunt hearing, believed and confessed. His young wife asked to be received into the fellowship; upon her known consistent life from girlhood in the Baptist church. Saturday through the rain they came again to hear, and at the close, nearly the entire audience wended through the rain, which was coming down in torrents, to witness the immersion of Bro. Hunt. And on Lord's day they come at night also through the rain. The Lord in the near future will do a grand work in this community.—[A. Padon, Henderson, Texas, November 12, 1883.

CLOSING SUNDAY-SCHOOL IN WINTER.

I recently read an interesting account of a Sunday-school celebrated in which occurs this expression: "The occasion being the closing of the school for winter." I infer, Mr. Editor, from reading the article referred to, that the Sunday-school was quite a large one, and in a flourishing condition; but how strange it is to me that such a Sunday-school should close out for the winter, even before the first frost fell; for the celebration occured Oct. 25. It was not cold weather that drove it into winter-quarters. The question naturally arises: What was it then? I suppose it was customery for it to do so. But ought we not to leave off such customs? Old people tell me that children used to be sent to Sunday-school with a Webster Spelling book in their hands to learn. Suth a thing now would seem preposterous. The Sunday school of to-day means something more than merely to keep children out of mischief on Sunday. It is the Church at work among the children; and there are no more reasons why a Sunday-school should suspend in the winter than there is why the preaching of the gospel should be suspended during winter. If the superintendent of any Sunday school will show me one solid reason why a Sunday-school should suspend during winter, I will show him half-a-dozen *why it should not.*—*Ex.*

Thoughtlessly we say: "Would that youth might always remain with us!" But what a sad wish that, if it should be granted! How pitiful a thing would be the child that should never go on to manhood; that in its fortieth year should be playing the games and chattering the nonsense and be marked with all the immaturities of four or fourteen.—*J. T. Bixby.*

The Lord takes up none but the forsaken; makes none healthy but the sick; gives sight to none but the blind; makes none alive but the dead; sanctifies none but sinners; and to all these he is precious.—*Luther.*

I very often think with sweetness, and longings, and pantings of soul, of being a little child, taking hold of Christ, to be led by him through the wilderness of this world.—*Johnathan Edwards.*

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Joy Unspeakable.

A good story is told of a little blind child that once had a surgical operation performed that resulted in restoring her to sight. The oculist had skillfully pared off the integument that had prevented the light from passing through to the retina, and then the eyes were bandaged for a while, until the wounded parts should be somewhat healed. At length the hour arrived when the bandage, which had from time to time been partially, temporarily removed, was to be removed altogether. Ah! what a moment of supreme interest and anxiety to all her friends, but more especially to the little patient herself who as yet had never seen. When her eyes could bear the light, and by her kind physician, she had been permitted to open them, and for the first time to look out upon all the beauty there was around her, realizing, indeed, as no words could ever show, "that the light is truly sweet, and that it is a pleasant thing for the eyes to behold the sun," cried out with delight: "O, mother, why did you not tell me it was so beautiful?" The mother, bursting into tears, replied: "I tried to tell you, my dear, but the words wouldn't make you understand." Precisely, and so, withal, is it with the Christian when he attempts to tell what is the joy unspeakable and full of glory, the peace of God that passeth understanding, the love of God shed abroad in the heart by the Holy Ghost, and what is the excellency of the knowledge of that Christ for whom he would, if necessary, joyfully suffer the loss of all things. —*Watch Tower.*

Too Much Sugar!

A mother often complains that her child is troubled greatly with a sour stomach, but this case is no longer mysterious when the mother, to quiet the little one so that she can continue her account of the case, sets down before her a little dish of sugar, from which the child may help itself. Most mothers would give candy or a cookie instead, though some feed their children lumps of sugar from the bowl, believing that the children need sugar, and might better have it in that form than in any other. In any case of this kind there is a very frequent call for water.

Do you know how vinegar is made? You can get plenty of it by simply mixing sugar or molasses with water and keeping it warm. A sour taste in the mouth after sweets, if of very common occurence. It is the acid caused by the fermentation of the sugar in the mouth, with the saliva that causes the decay of children's teeth—this is the lack of bone-forming material in the daily food. Vinegar "eats" lime, as one can tell by leaving an egg in vinegar. Bits of sugar or candy left to ferment among the teeth destroy their enamel, as well as do pickles as an antidote, but well fed children are contented with plain nourishing food if properly prepared and sufficiently varied. Many imagine that all children should have free access to both sugar and pickles in order to supply what they suppose to be natural cravings, and to prevent thefts of sugar from the family bowl. A mistaken policy.—*Faith Rochester, in American Agriculturist.*

The Christian religion is the best institution for the good of society the world ever saw, even if there were nothing to be gained beyond this life. It makes better men here, than all human wisdom combined.

Some of God's promises are, like the firefly or the glow-worm, unnoticed in the sunshine, but in the darkness they glow with living light.

It may serve as a comfort to us in all our calamities and afflictions that he that loses anything and gets wisdom by it is a gainer by the loss.

Kindness is the music of goodwill to men, and on this harp the smallest fingers may play heaven's sweetest strains on earth.

Remember words of the Jesus, how he said: "I am the way, the truth, and the life: no man cometh unto the Father but by me."

It is a most suggestive remark of Max Muller that "The very word humanity dates from Christianity." The heathan did not have it.

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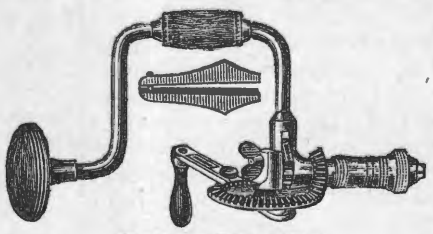

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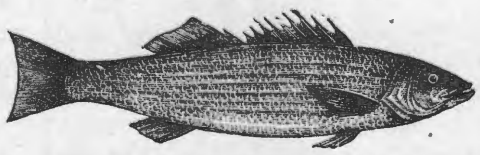

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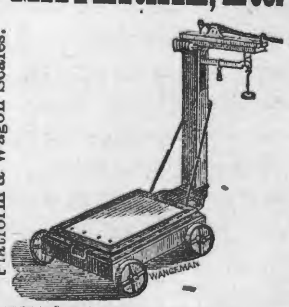

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THE GOSPEL ADVOCATE.

NASHVILLE, TENN., DECEMBER 12, 1883.

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MISSIONARY WORK BY THE CHURCHES IN TENNESSEE.

I see the statement frequently in the ADVOCATE that the churches in Tennessee are doing a great deal of real missionary work. I wish to raise the question, what is the missionary work the *churches* are doing? Does this include only the work done by preachers, who are sent out by congregations, and whose wants are supplied by these congregations? Or does it include the work of those preachers who go, as it were, at their own charges, whose labors are not directed by the congregations, neither are they sustained by them. To render honor to whom honor is due, is a good rule, and respect for the facts as they exist, compels me to say that in the bounds of my acquaintance, the gospel has been carried to new fields, and churches built up in new places almost entirely by the individual labor and sacrifice of the preachers. I know of quite a number of new churches planted by the independent labor of a few preachers, while I don't know of a single one planted by a preacher whose labors were directed and supported by a congregation. Of course there are such in other sections, but I only speak of the section known to me. Now is this work included in what the *churches* are doing in missionary work, if so, is it right to do so? Will Bro. D. L give us light here? J. D. FLOYD.

So far as we spoke of it, we referred to work done by those sustained by the churches. We are sorry Bro. Floyd's churches are so badly taught, and feel so little pride in the Christian work, so little anxiety for fruit that will abound to their credit in the day of accounts, as to give the preachers no fellowship in their work of preaching to the destitute. But our reference was wholly to the work the churches in their church capacity are doing.

We cannot no v enumerate those systematically engaged in this work, not having taxed our memory or attempted to make a list. We may mention, the churches in Wilson. county are sustaining Bro. F. B. Srygley to devote his entire time to destitute places. They support him satisfactorily I presume. Some of the churches in Rutherford, and one or two in Wilson supported Bro. Alsup last year to labor in the same way a portion of his time. I think they are doing the same this year. Bro. A. told me last year, their support of him was satisfactory in amount and manner. In Sumner county the brethren are sustaining Bro. Rice Sewell, a part of the time to preach in destitute places. I think the brethren at Union, told me the church there gave two hundred dollars this year to send the preacher to the destitute. Besides paying one hundred and fifty dollars to have teaching done in their own community, beside paying for one or two protracted meetings. The church at Gallatin is working in that line. I did not hear how much it paid. In Williamson county the churches are all doing work in that direction. At Owen's Station they sustained Bro. F. C. Sowell to devote his whole time to destitute places. The church at Thompson's Station send a preacher to a destitute point one Lord's day in each month. Leiper's Fork and Boston churches have been working in that way. I do not know how much. Beech Grove, in Maury county, has been sending regular a preacher once a month, to a destitute point. Cathey's Creek, same county, is aiding Bro. Brooks to preach in the county West of there. The other churches in Maury have recently put Bro. Tatum in the field, to evangelize among the destitute. I have understood the church at Lewisburg, in Marshall county, sustains Bro. Dixon to preach a portion of his time to the destitute. I think Bro. Little reported the same from Cane Creek. Some of the churches in Hickman county are at work in this direction.

These occur to our mind just on reading Bro. Floyd's article. We could call up others, I am sure. I have made no effort to gather statistics. These churches are regularly engaged in the work I mention. They do other work beside this. For instance, I happen to know of the church at Owen's Station, sending two other teachers beside Bro. Sowell to hold protracted meetings in places where there is no church. How many churches have been built up through this work, I cannot tell. But there have been several. Some small, weak ones strengthened, and at other points some have been baptized, an interest excited and the nucleus of a new church gained. We think the churches engaged in the work are so well pleased with it, that they are anxious to continue it; and I hear of others moving in the same direction. I am safe in saying, the four counties first mentioned average six hundred dollars a piece in this work. The church in Nashville raised a subscription of $2,500 a year ago, to have preaching done among the destitute. Owing to a failure to secure preaching places and other causes, the effort has not turned out as well as we hoped. They have now raised about one thousand dollars to purchase or build a house in North Nashville. A church was established, and a new house has been built near Hickman's Ferry, in Davidson County, by the church in White's Bend, sending Bro. G. Lipscomb to hold a meeting last year.

We cannot think the brethren in Bro. Floyd's section are worse than in other sections, and while we esteem Bro. Floyd as being one of the best men and best teachers I know, I will ask him if he and others are not letting their modesty and sensitivenss prevent them teaching the brethren their duty in these matters. It is a commendable Spirit when teachers as they are able go to the destitute, but they ought to teach the brethren their duty of giving, else they wrong them. I am firmly of the conviction that no teacher is worthy of support who will not, as far as he is able, preach to the destitute, pay or no pay. I am equally certain that brethren who will quietly sit still, and see the preacher labor under disadvantages, suffer while preaching the gospel to those ignorant of it, and frequently unable through lack of help to preach to those anxious to know the truth, without themselves lending a helping hand even to the e[illegible] depriving themselves of the comforts an[illegible]nveniences of life, can never be acknowledged by God as his children. We must bear fruit or we cannot enter into the enjoyment of the heavenly blessings. But teachers must teach these duties to the churches. They must not shirk from this duty more than others, because it is unpleasant.

D. L.

Brethren L & S.: In John xiv: 17, Christ says, The world cannot receive the Spirit of truth; one the day of Pentecost Peter spoke as the Spirit gave him utterance, and worldlings did receive its teaching, and Peter told them that upon the condition that they would obey its commands, or in other words repent and be baptized in the name of Christ, for the remission of sins, they should receive the gift of the Holy Ghost, or Spirit. Now with these statements before us, will you be so kind as to tell us through the ADVOCATE, what the gift of the Holy Spirit is? or, at least, give us your views on the subject.—[Alice Gardner, Russellville, Logan county, Kentucky.

The distinction between the Spirit and the teachings of the Spirit must be observed. Christ never said the world could not receive the teachings of the Spirit. He did say, they could not receive the Spirit himself. On Pentecost, the apostles received the Spirit, spoke to the world, told them to hear the teachings of the Spirit, obey them, through that teaching be led out of the world into Christ, and so soon as they were out of the world and in Christ, they were promised the gift of the Spirit. We understand the gift of the Spirit to be the Spirit itself. It was received on Pentecost, we think, in its miraculous, wonder-working power. It is now received only through our reception of, and obedience to the laws in which the Spirit dwells. D. L.

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A MISTAKE.—Some men have queer ideas of Christianity. They seem to think they can be Christians and still indulge in the most unchristian spirit. They are suspicious, revengeful and spiteful. They are destitute of all charity and Christian forbearance, and denounce in the most bitter manner, all who refuse to follow their lead and submit to their dictation. Such men are very unpleasant associates on earth, and without a change of spirit would be very much out of harmony with the pure and holy inhabitants of heaven. Such poor men are to be pitied. Their tembers need to be sweetened by the grace of the gospel.—*Methodist Recorder*.

There are four Christian preachers in Kentucky named Harding, one named Hardin, and one named Hardy.

Queries.

Brethren L. & S.: I want you to explain, through the columns of the ADVOCATE, whether, according to the last will and Testament, we are expected to keep the Sabbath day holy, making it a day of rest, as was practiced by the Jews; or, in other words, if it should be kept as the seventh day, as Adventists teach. Please explain in full and at length.—[A. W. Murray, Lone Grove, Llano county, Texas.

There is not one syllable of authority in the New Testament for the observance of the Sabbath day. The observance of the Sabbath day was one of the commandments of the law of Moses. In that law the Jewish people were required to keep every seventh day as a holy Sabbath, and the man that should violate the requirements of that day was to bear his iniquity. The law of Moses was positive and unyielding in regard to it. The man that was found gathering sticks on the Sabbath day was stoned to death, for disregarding the divine law on this subject. And not only was the seventh day required of the Jews as a Sabbath, or day of rest, but every seventh year was a Sabbatical year. The Jews were not allowed to cultivate their lands on the seventh year, nor to gather that which grew of itself; that was to be left for the poor of the land, and for the stranger. Also every fiftieth year was to be observed as a year of jubilee. Servants were to go out free on that year, and other such like things to be done in the jubilee year. But when Christ died, all these commandments and ordinances were taken away. Paul says, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing to his cross. Col. ii: 14. This hand-writing of ordinances that was blotted out, and taken out of the way, was certainly the law of Moses, which contained the ordinances both of the Sabbath day and of the Sabbath year. These ordinances, therefore, are disannulled. They have waxed old, and have been laid aside, taken out of the way.

Adventists may just as sensibly, and as scripturally, claim the observance of the seventh year, and of the fiftieth year, as of the seventh day. If one is in force, so are the others. But then the Adventists claim that the ten commandments were not taken away. The ten commandments were engraven on stones by the Lord himself, and given to Moses. And no matter how many other things pertaining to the covenant through Moses were written on those tables, the ten commandments certainly were. The observance of the Sabbath day was one of those commandments, and therefore was engraven on the stones. And Paul says of all these ordinances which were engraven in stones, "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? * * * For if that which is done away is glorious, much more that which remaineth is glorious." 2 Cor. iii: 7–11. In this passage Paul was contrasting the law of Moses with the gospel of Christ, showing that the law, engraven on tables of stone, which embraced the Sabbath day, was done away; while the gospel, the new covenant, remains, and is more glorious than that which was done away. This is proof positive that the Sabbath day was done away, together with the ordinances of the law of Moses. Again, Paul says of Christ, "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in the flesh the enmity, even the law of commandments, contained in ordinances, for to make in himself of twain one new man, so making peace. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." Christ abolished in his flesh the enmity, the law of commandments contained in ordinances. To abolish is to put down, to bring to an end, to take away. The law of commandments is the law of Moses. The Sabbath day was one of those commandments, and therefore done away. He did this through his flesh, which was at his death. There can be no doubt, therefore, but that the Sabbath day was done away when Christ died. He is the end of the law. The law was added because of transgressions, till the promised seed, that is Christ, should come. But through him it was to be, and was, done away; done away through his flesh, nailing it to his cross. Just as well clamor for the seventh year, or for animal sacrifice, as to clamor for the seventh day. All of them are dead. The first day of the week is not the Sabbath day, in any sense. It is unscriptural and untrue to call it such. The whole denominational world is in error on this subject. They say that God has required man to rest one day in seven, and that under Christianity the day has been changed from the seventh to the first day of the week, but that it is the Sabbath still. But this is all assumption on their part. The Bible nowhere says that God has required man to rest one day in seven. In the Old Testament, God required man to rest on *the seventh* day, not one day in seven. But as we have shown, this day, with all the ordinances of the law, was done away in Christ, and now a new day, the first day of the week, is the day upon which the people of God are to meet to worship him.

But the habit of calling this the Sabbath day has a tendency to make the impression upon the people, that if they rest from labor on the first day of the week, they fill the requirements of the first day of the week. Under this impression, doubtless, many of those claiming to be the disciples of Christ, stay at home instead of meeting with their brethren to break bread, supposing that, as they rested from labor that day, they did about all that was needful. Whereas, the Lord's day, as appointed in the New Testament, is the day upon which Christians are required to meet to worship him. Hence those that merely stay at home and rest from labor, do not honor the Lord at all, for they do not do what the Lord requires to be done on that day. Hence the seventh day Adventists are perverting the word of the Lord in two respects. They are re-establishing what God has taken away. And in the next place, they are ignoring the first day of the week, the day that God has appointed on which his people are to meet to break bread.

One of their preachers in this State used to go to our meeting houses occasionally and preach on the first day of the week, and when he was done preaching, would leave the house while the brethren were breaking bread. Thus they utterly pervert and ignore the ways and appointments of the Lord. We must let that alone which God has abolished. He has abolished the Sabbath day, and therefore it should be let alone. But that which God now requires, under Christianity, under the new and everlasting covenant, must be done. Christians are required to observe the first day of the week now by meeting on that day to break bread. The seventh day Adventists are causing divisions, heresies, in some sections of the country, by disregarding the Lord's day and its worship, and by substituting instead thereof the Sabbath day, which has been done away for more than eighteen hundred years. And such heresies and heretics should be avoided. E. G. S.

Brethren L. & S.: As I do not often annoy you with questions, you will please answer the following one:

Whence was the custom of observing the 25th of December as Christmas, derived? If you have the data please answer fully.—[T. M. Sweeny.

In the first place, the observance of Christmas is of human origin, not having one syllable of divine authority for it. And in the next place, there is not a bit of certanity in the world that the 25th of December is the day of the year on which Christ was born. The first observance of it that we find any account of, was in the second century, and even then the accounts of its observance are very meager, indefinite, and not connected with divine warrent. Christmas was observed with considerable display among the Catholics, from an early day of their history, as a religious ceremony, and the Episcopalians also usually have some ceremonies connected with it. But there is no divine authority for keeping it as a religious observance. If people want to obseve it as a holiday, a time of reunions in families, and of giving presents and such like, let them do it. But let them not suppose there is anything any more about that day than any other day of the year. It is not the day of the year in which Christ was born, about which the Lord's people are concerned, but the fact that he *was* born, and that he provided a gracious and wondrous plan of salvation for men. E. G. S.

Brethren L. & S.: (1) You will do me a favor by explaining the thirty-first verse of the twenty-third chapter of Luke. What is meant by the green tree and the dry? (2) Also the 14th chapter and 12th verse of John. Which reads, "Verily, Verily, I say unto you, He that beliveth on me, the work that I do shall he do also, and greater work than these shall he do: because I go unto my Father." I wish to understand what works the believer should do that would be greater than Christ had done.—[W. B. Leslie, Chaseville, Tenn.

(1) When Jesus made the above remarks regarding the green and dry trees, he was on his way to be crucified, among a multitude of people, men and women, who were bewailng and lamenting over him. Jesus turned and said, "Weep not for me, but weep for yourselves and your children." And it was in connection with this that he said, "If they do these things in the green tree, what shall they do with the dry? That is, if wicked men crucify me thus, put me to death, who have done no harm, am as a green tree, what shall wicked men do to this nation, full of sin and iniquity, ready, ripe for destruction, as the dead dry tree is ready for the fire? Comparing himself to the green tree, and the Jewish nation to the dry. And well might they have wept for their nation if they could have seen what was coming upon them. (2) It was a grand thing to do the works that Christ did, in healing the sick, raising the dead, and such like. But the work of proclaiming the gospel of Christ to the world, and bringing men and women to the foot of the cross, and bringing their whole being, body, soul, and spirit, into subjection to the will of God, is greater. We understand these are the greater works that believers were to do. E. G. S.

John Taylor, and old pioneer preacher in Alabama, has baptized four thousand five hundred persons with his own hands.

Obituaries.

Harriet Lenora Hutson, was born May 23rd, 1859, in Simpson County, Miss, and moved to Texas in 1866, and located with her parents in Trinity county, where she lived until the 8th day of November when she breathed her last. At the age of twenty years, she joined the Missionary Baptists, and remained a very consistent member for three years, when she saw she could live closer to God by joining the Christian church, and from that time to her death she has lived a Christian. About three weeks before her death, she told her mother she was going to die, but she could welcome death. She felt that confidence in her mind, that "if this earthly tabernacle were dissolved, she has a house prepared by God eternal in the heavens." "Blessed are the dead that die in the Lord."

Asleep in Jesus, blessed sleep,
From which none ever wakes to weep,
A sad and undisturbed repose,
Unbroken by the last of foes. A. J. F.

FUN AND MISCHIEF.

The first day dawned upon us dark, and the thick fog had a downward tendency. There was rain the night before, and everything wore a gloomy look. All was quiet, and nothing unusual was seen, smelt, heard or felt until uncle John reported he could not ring the bell. As it was Sunday morning it made no great difference. The protracted snooze added something to the comfort of those whom the bell was wont to disturb by its ringing. When I walked out, I found my gate barred up, and my buggy standing out in the grass lot, the hind wheels having swapped places with those before. I ordered the bell to be rung, and as soon as its clapper was divested of its night clothes, in which some one had robed it during the darkness, it summoned all to the class room. "Why this soon ringing?" asked the boys, as, short of breath, they landed on the second floor. Little was said until the last one was seated.

"There is a great difference, young gentlemen, between fun and mischief," said I, "and such is the importance of this lesson. I have summoned you upon this occasion to teach you this dissimilarity of the two, and give you a practical demonstration of it. You are young, and your acts, your deeds, will make up your life; they will make the man. You will make many mistakes, do some rash and foolish things. The less of these in life, the happier and more useful your life will be. As your teacher, I feel bound to impress upon your youthful minds principles of action which will assist you in avoiding some of the most palpable wrongs.

"A little fun now and then,
Is relished by the best of men."

This is accepted rather as a maxim. I like a good thing, and can take hearty laugh at wit or real fun; but when the matter assumes the character of mischief, then it stirs not an emotion of pleasure. Last first day of April when some of you fellows, in the stillness of the night, attempted, with ladders, to scale the windows of other young men, for the purpose of playing a trick on them; and those within poured the sloppy foot-water, cold as it was, out on them, just as they had ascended high enough to count success sure, I enjoyed it inordinately. I pictured them beating as hasty retreat as the situation would allow; and as they uttered that noise peculiar to those suddenly shocked by cold water, and shrugged their shoulders, I felt amused. I am pleased every time I hear the bursting forth of pure, original wit, and am pleased at every manifestation of shrewdness; but I cannot enjoy the incipient efforts which may be pointers to a life of meanness.

"When I was at college, stealing chickens and turkeys was a very common thing, also bee-gums and anything good for food. I remember the night, and shall never forget it, when some bad boys stole all the pies which were for our dinner next day. We had pie no more for a *long* time. Boys laughed at these feats as they regarded them, and congratulated themselves upon their stealing shrewdness. Those who lost the chickens did not laugh. Why? Fun should be enjoyed by all. Is it a pleasing thing when honor is sacrificed? Who would think of crossing the breakers, and with difficulty clambering up the wreck of a fine vessel, and when the whole devastation of wind and wave was contemplated, bursting out into a hearty laugh at the ruin in sight? No one is gratified when a limb perishes and wastes away. Why is decaying honor more a matter of rejoicing?

"If meanness is done by one when young, what is there to build a hope on that he will quit it when older? Youth is the time to form habits. These often follow to the grave. It is unfortunate when those are contracted which cause men and women to deal loosely and unjustly with the things of others. I have known schools by which, little boys and negroes, could not pass without molestation. It seems that places of learning should inculcate good manners, teach principles which will be profitable in after life, and not afford fine opportunities for practicing stealing. They should educate in justice, virtue, honor and nobleness, not in trickery, prankery, villainy, and night pilfering, breaking and deranging. If I cannot improve the young, I do not want them to pass under my care. If you are gentlemen, you will be anxious to give to a little negro all the rights, respects and privileges that justly belong to him. The cultivation we would have you have is that of heart, not a sham put on to suit time and place, and then again, under other circumstances, shuffled off, when roughness, and coarseness, and hard-heartedness disgrace the hypocrite who wore for a time a generous face. If my school is to be a place to practice wrong, or educate the young in wrong doing, I want no school. I am thankful that, at this time, such is the reputation of our institution, that when a boy goes away from it, he is expected to be a better boy, and to behave well. That is as I would have it, and we shall strive to grow better and make improvement.

"Young gentlemen, you are the timber out of which to make men. If there is any moral crookedness or other imperfection, if the wood is cross-grained or snarly, right here we must endeavor to dress, and smooth, and straighten it up for use. There is, I repeat, a vast difference between fun and mischief. Fun does no one any injury; mischief invariably does. Fun is laughable; mischief can make only him grin who rejoices over the suffering or loss of another. A gentleman is one who is above making others pay for his profit or pleasure. His feelings are refined and cultivated. That man is a boor, a hoosier, a rough, who takes pleasure in the loss or pain of another. When I buy a buggy, I take great care of it, and the example is yours, and here join with it the precept, "Take care then." It is making in another way. Anything worth having is worth saving. Learn two lessons: First, to create something useful in life; second, to take care of the things that are worth anything. I hever leave my buggy out in the bad weather when I can avoid it, for it injures it. Some young men thought, quite likely, that it would be funny to bring it out last night and expose it to the bad weather, Now, set your wits to work, and see if you can discern the fun in that act There is nothing shrewd, or witty and enjoyable in it. Where is the fun in barring up the gate that is made to pass through? He does a sensible thing who makes a gate for his own and the convenience of others. What is gained by barring it up? Is it wise thus to act? Is any one benefitted by it? Do you expect to pass through life, deranging things that are useful, and damaging the property of others? As the boy, so the man. You may say, 'Oh! this is a little thing.' Ah! life is made up of little things. Men do very few great things, and these are the good things they do. Little by little we work our way through this world. A man's character is made up from the little things that he does. Do you wish the removing the things of others, putting them to trouble, taking off buggy tops and exposing one's life, cutting off cows' tails, and lashing them as you ride along the road, and things of that kind, to give you character? They will do it, and the wonder is that you can afford such a one.

"Again, evil grows much faster than good, as weeds flourish more luxuriously than corn. Do you not suppose the young man who can persuade himself to do a little wrong now, will, by and by, be able to subdue the better parts of his being and do some greater wrong? Young men, to which class do you wish to belong? Those who go through the world destroying or injuring what others have done right, wounding feelings and causing sadness? or the other, in which the actors are building that which is right, and good, and beautifying, making joy and gladness, and shedding rays of light? When you walked out last night and laid hold of that buggy, you should have asked a question or two, 'Is this mine?' 'Have I a right to interfere with it?' 'Would I be willing for this act to be known or seen?' Do others all the good you can, and be certain not to injure them. If you let down a man's fence, or open his gate, be certain to leave it as good as you found it, if not better. Fix it in your mind that others rights shall be respected. This is a great principle. It is found in, 'Do unto others as you would that others should do unto you." Hate yourself for interfering with others' things, when they are not willing. Now, young men, we call upon those who did this to come forth and carry the buggy back."

We soon found them, and they carried it to its place. J. M. Barnes.

CORRESPONDENCE.

Brethren L. & S.: Inclosed I send four dollars for the Advocate for the year 1884,—two for myself, and two for Thomas Smoot. I consider your essay on "Organization," in the last number of the Advocate, November 14th, worth the price of the present volume, and one of the ablest pieces I ever read on that subject, if not the ablest. It is unanswerable, and I am glad that we have such able and watchful sentinels on the walls of Zion.

The advocates of conventions have not only failed to produce any proof for them from the Scriptures, but they have violated the most solemn pledge to be silent where the Scriptures are silent, and to respect the silence of the Scriptures as much as what they say. How men of honor and truth who profess to be goverened by the Scriptures can advocate convention, is something I am not able to understand. They know the word conventions cannot be found in the New Testament, neither in its literal nor in its sectarian sense, as well as we do, and yet they continue to use them. They seem to have as great a hankering after them as the Jews had after idols and traditions which ultimately ruined them, as these conventions will ruin us, and as they have prved the battering rams of all that have used them to batter down the liberties of churches and individuals. The only reason why I can imagine the kingdom of the clergy are so fond of them, is, they give them money and power which they never refuse. They are from Rome, and not from God. I hope you will continue to oppose them. They never did spread the gospel, nor will they ever do it. The gospel can never be restored while they exist, till we all speak the language of the New Testament, that there be no divisions among us. 1 Cor. i: 10; ii: 1–10; 1 Peter iv: 12. "If any man speak, let him speak as the oracles of God speak." Success to the Advocate is the prayer of—

Jacob Creath.

Men little think what witnesses against themselves they put on the stand in the usual temper of their speech. It is the hungry dog that is snappish. And heart-hunger for the good they have not yet found is the real, though unacknowledged, cause of the angry words, and the harsh replies, and bitter insinuations, which each day brings so abundantly before us!

As sure as God liveth, as sure as the Holy One of Israel is the Lord of hosts, the Almighty, right is might, and ever was, and ever shall be so. Holiness is might; meekness is might; patience is might; humility is might; self denial and self-sacrifice is might; faith is might; love is might; every gift of the Holy Spirit is might.

Humility is a fair and fragrant flower; in its appearance modest, in its situation low and hidden. It discovers itself only to the spiritual searcher, who, whenever he finds it, is sure to behold its bosom opened to the Sun of righteousness' receiving new sweets perpetually from his exhaustless store.—*Caspini.*

A tree will not only lie as it falls, but it will fall as it leans. And the great question every one should bring home to himself is this, "What is the inclination of my soul? Does it, with all its affections, lean toward God or away from him?"—*J. J. Gurney.*

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AGENTS WANTED. D. L. QUEENSBERY, 61 Cornhill, Boston, Mass.

Blankets! Blankets!

Notwithstanding the great quantity of Blankets we have sold, we find we have too many unless it turn much colder. Our prices *now* are

Our	$2.00	a pair	Blankets *now*	$1.50
Our	2.75	"	" "	2.00
Our	3.50	"	" "	2.50
Our	4.00	"	" "	3.00
Our	4.50	"	" "	3.50
Our	5.25	"	" "	4.50
Our	6.00	"	" "	5.25
Our	7.50	"	" "	6.25
Our	9.00	"	" "	7.50

These are not imaginary reductions, but positive mark down.

A Beautiful Allegory.

A traveler who spent some time in Turkey relates a beautiful parable which was told him by a dervise, and which seemed even more beautiful than Sterne's celebrated figure of the accusing spirit and recording angel. "Every person," says the dervise, "has two angels—one on his right shoulder and another on his left. When he does anything good, the angel on his right shoulder writes it down and seals it; because what is done is done forever. When he has done evil, the angel on his left shoulder writes it down. He waits till midnight. If before that time the man bows down his head and exclaims, 'Gracious Allah! I have sinned; forgive me!' the angel rubs it out; and if not, at midnight he seals it, and the angel upon the right shoulder weeps."

Hold on to the truth, for it will serve you well and do you good through eternity. Hold on to virtue, it is beyond price to you at all times and places. Hold on to Dr. Bull's Cough Syrup, for there is nothing like it to cure cough or cold.

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Gentlemen and Boys who desire GOOD CLOTHING at medium prices, equal in make and style to any custom work, should not fail to examine our stock before purchasing their Outfits.

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17 Public Square,

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KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

THE CHURCHES AND THE SOCIETIES—A CONTRAST.

In a former article headed, "A Contrast," I endeavored to show that the churches are grievously slandered, thoughtlessly no doubt, by those who say, "As the churches cannot, or will not do missionary work we must have the societies." Attention was called to the fact that we now number in the United States more than 500,000, and that of these, all were brought in by the churches except about 36,000, which should be credited to the societies; that last year we gained about 50,000 and of this number only 2,000 came in through the societies. The reader was further reminded that while the churches were doing this grand work, and the societies this little one, in converting sinners, the majority of the preachers of the reformation were berating the churches as being good-for-naughts for missionary work, while they were lavishing upon the societies the most unstitned praise. It will be said, however, that the work which was not done by the societies was done by individual effort. Were this true it would be a very high compliment to the individual way of working, but it is not. By very far the most of these additions have been secured thus: a church, desiring to preach the gospel to the world about it, sends for and evangelist and sustains him for weeks while he labors in the word and doctrine in their midst.

In some cases churches have employed and sent evangelists into "the regions beyond;" but for the most part the gospel has been carried abroad thus; in this country people are continually moving about, and disciples are finding new homes in the north, south, east and west: a zealous man finds himself located in a community that has no meeting house for the disciples; he begins to inquire about among the people and finds two or three of his brethren: these meet together in one of their private houses, and consult about the interest of the cause: they send for a preacher; meetings are held, additions are secured, a house is built, and the church moves on. Two or three disciples who began the work, constituted the church in that place; and by their presence, co-operation and money the evangelist was enabled to do what he did. In a very few cases the evangelist, without an invitation and without any co-operation or support from men, has gone at his own charges into new fields. Such is individual work, and such has been exceedinly rare. I suppose that by this last method, fully as little has been done as by the societies themselves.

It will be said concerning these methods in which the churches have done their work, that by them we would never reach foreign lands. The facts show that this objection is not good; for without the help of a dollar from any missionary society, we did plant our cause in mamy places in England, Scotland and Australia. Campbell's writings found their way into England and Scotland; he himself visited those countries, after congregations had been formed in them; and thus in Edinburgh, Glasgow, London Birmingham and many other places the cause was planted in Britain. Englishmen moved to Australia and formed congregations there; and through them Earl, Carr, Surber, Gore, Haly and others were induced to leave this country and abor as evangelists in that land.

Another thought just here: every cent, that the churches raise for evangelistic work goes into the hand of the man that does the work; while only about one half of that which the societies raise ever reaches the worker. It takes the balance to pay the agents, and for traveling expenses, stationary, publication of the minutes, etc. Besides all this, it costs the churches nothing to meet to transact their business; while it costs the delegates nearly as much to attend the conventions, as these conventions expend for all missionary purposes. And yet brethren are continually telling us that the churches can't do missionary work, that they will not do the work, and that therefore we must have the conventions. They grant that there were no such things in apostolic times; they grant that they are sources of alienation and strife among us; some of them grant the conventions as they now stand are unjust and unwise as well as unscriptural, but nevertheless we must have them. We must let our plea for union on the sufficiency of the Bible go, for we must have the conventions. But for my part seeing that the churches not only make 20 converts where the societies make 1, but that they, in addition to this, support the preachers at home, take care of hundreds of the poor, minister to thousands of the sick, build the meeting-houses, and do much else besides, I am for the churches. And I think that those brethren who have been saying that the churches cannot or will not do the work, ought to publicly acknowledge that they are wrong, and humbly ask God to forgive them for slandering one of his divine institutions. In conclusion, let me say a few words to those who believe in the sufficiency of these divine organizations. Although the churches have done much, they can do much more if we will strive harder to live in accordance with the divine will.

I am satisfied that the Christian should give a a tenth of his income at least. The Jew did more. He gave the tenth of all that he made; he gave the first born of all of his flocks and herds, and redeemed his own first born: every seventh year was a sabbatical year, during which he was not allowed to cultivate the ground nor to gather in that which grew spontaneously; and, in addition to all this he was encouraged to make free will offerings. Morever tithe paying was not peculiar to Mosaism. Abraham paid tithes hundreds of years before the giving of the law; and it is said that the Arabians and Phœnicians in Asia, the Ancient Britons, Romans and Grecians in Europe, and the Carthagenians in Africa, all paid tithes to their Gods. Paul told the Corinthians and Galatians to lay by in store upon the first day of the week as God had prospered them. How can we lay by in store from week to week, *as God prospers us*, unless we give a fixed per cent. of our incomes? Dear brother, make up your mind what per cent, of your income you intend to give the Lord, and give it every Lord's day. Remember also that every thing seems to indicate that the tenth is the proper amount to give.

Oh, what a grand work we could do if the children of our God would all thus cast into his treasury! Even the poorest of us would give from $25 to $50 per year, and the richer would give hundreds and thousands. And even the smaller congregations could then properly sustain a scriptural eldership at home, and support one or more evangelist abroad.

Let us who preach remember that under the law, the Levites, who were sustained by tithes and offerings, paid tithes, Let us also pay the tenth.

Nothing is more certain than that if we properly study the scriptures, and faithfully follow out the teachings and examples that we find there, we will do all that God wants us to do. They thoroughly furnish us for every good work.

A communication from Bro. Jones has been received which will appear in the next number.

END OF KENTUCKY DEPARTMENT.

TO BRO. J. A. HARDING.

Dear Bro.: In the Kentucky Department of the ADVOCATE of November 21st, I see an editorial headed, "The Times and Dr. Cox," in which you sit in judgment as to the motives of B. H. Cozine, the publisher of the *Apostolic Times*. Now, my dear brother, while I regard you as an able writer, and one that is generally correct, in this, I think you are wrong. We are allowed to judge a tree by its fruit, but all harsh, or unjust judging is forbidden, and when we go beyong the judging that the actual conduct of men requires, we violate a pointed precept of our Master: "Judge not, that ye be not judged." We must not judge from mere surmise, or insufficient premises.

As to the nature of Dr. Cox's defectiveness I know nothing, being unacquainted with his writings; but one thing I do know, in the absence of divine precept or example, he certainly has a right to his opinions, and if he has honest convictions as to the truth or falsehood of any subject, he has an undoubted right to place them before an intelligent public for investigation. When he does this, if his convictions are not well founded, or contrary to the word of God, it can certainly be shown. What is true as respects the rights of Dr. Cox, is true as respects those of B. H. Cozine. Now, as you say, B. H. Cozine may have known of Dr. Cox's peculiar convictions before he engaged him to write for his paper, he may have held, and may still hold, those convictions himself; but he could not know that they would create discord, or render his paper unpopular, before they were published. If he had known that they would, it is evident, according to your own decision, that he never would have published them. Finding that they are calculated to create discord, and thus retard him in the good that he might otherwise do, deeming them of secondary importance, he ceases to publish them. This he can certainly do without subjecting himself to the charge, "That he is not made of the stuff of which martyrs are made," or even, "That he seeks popularity and gain rather than the advancement of the cause of Christ." Indeed, it may be his devotion to the cause of Christ that causes him, for the sake of harmony among the brethren, to keep silence on subjects that are secondary to the weightier matters of the gospel.

Thyatira, Miss. LEE JACKSON.

CHRISTMAS IS COMING!

This day should be devoted to self examination, joy and gratitude at the coming of the Christ, and a relief of the wants of the poor. There are many who need consolation and instruction. We must remember that they should not be expected to live by bread—temporal benefits alone, but by every word that proceedeth out of the mouth of God. Man needs spiritual food as well. Then in seeking for gifts, do not forget to give Bible and other good books. There are many families who need good religious papers. Tracts can be made of much service. These last can be had in large quantities of the writer of this. If you have not the money to buy with, do not hesitate to send to me. While you feel charitable, do not forget the Christian Sower Tract Fund. The more you give to it, the greater number of the poor will be reached with tracts setting forth the pure gospel. Let us work while it is day. J. W. HIGBEE.

Madisonville, Ky.

Dr. Broadus says in the *Homiletic Monthly:* "Let us thank Mr. Beecher for vindicating still the right to preach an hour."

ITEMS, PERSONALS, ETC.

Bro. Jesse Sewell still improves and will be out we trust, soon.

Married, at Oakland, Ala., November, 29th, 1883, Bro. T. J. Allen of Petersburg, Tenn., to Miss Alice E. McBride, of Madison county, Ala., by Bro. T. C. Little.

On the 6th inst,, our young friends, J. W. Allen and Miss Arkie Compton, were united in marriage by our senior editor, D. L. May happiness attend them through life.

Bro. J. Harding, of South Tunnel, Tenn., is authorized to receive and receipt for subscriptions to the GOSPEL ADVOCATE. Also, Bro. J. R. Bradley, of Linville, Tenn.

We recived a vislt this week from Bro. J. W. Epperson, of Auburn, Ky. He was the first to make the confession at the above church, where there is now a large and flourishing congregation.

Elder S. K. Hoshour, one of our oldest preachers and educators, who came from the Lutherans years ago, died recently at Indianapolis, Nov 25, lacking but a few days of eighty years of age. He was a man of much learning, was president of Northwestern University for a number of years.

We learn of the death of Bro. S. R. Jones, of Jackson, Miss. He was one of the oldest preachers in the reformatory movement of this century. He was a printer by trade, and printed the *Christian Baptist* in the first year's of its existence. He was regarded by all who knew him as a good man.

Bro. M N. Moore, of Lynchburg, Tenn., has perfected arrangements to move his family to Tuliahoma, Tenn. He expects to engage in business there. Bro. Moore and his wife will be of much value to the church at Tullahoma. He is an earnest, faithful preacher, and she is a live, faithful christian lady.

Bro. J. Harding, with whom I am at present in his meeting at Portland Avenue congregation, in the city of Louisville, Ky., requests me to say to you, that the meeting is progressing finely; some six or eight additions have already been gained, the interest still increasing, and the prospect for accomplishing much good by its continuance is quite flattering.—[Wm. Pinkerton, Louisville, Ky., December 7th, 1883.

A CORRECTION.

In our notice of the book of the Notes on International Lessons for 1884, we made a mistake in giving the publisher. The Christian Publishing Company, St. Louis, Mo., and not John Burns, are the publishers of the work. Send for Notes on International Lessons for 1884, by Dr. E. W. Herndon, to Christian Publishing Company, St. Louis, Mo. D. L.

Bro. Officer and the church at Paris, Texas, are making commendable efforts to establish a church of Christ among the Indians. The scriptural method is to send out a messenger to lay the matter before the churches, interest them in it, and stir them up to activity. This is not only the scriptural, but the only method that will ever reach the masses of Christians, and so succeed. We wish them much success in their work, and would have much confidence if they would only follow the scriptural example.

We will give any man one hundred dollars that will come to our office and publish the ADVOCATE and get advertisers to pay for advertisements when put to themselves in the back part of the paper, where they will not be read. We will give one hundred dollars to any one that will come to our office and show us how to put the table of contents on the first page, when the first page goes to press before it is known what the contents will be. We will give a thousand dollars to any one that will come and publish the ADVOCATE and pay expenses without advertisements. Until some one can do these things, or show us how to do them, we will take it as a special favor not to ask us to do them. We do not know how. L. & S.

THE LUTIE GRAPE.

This is a seedling raised by Dr. L. C. Ghisholm, near Nashville, Tenn. It is claimed by the originator that this grape combines more good qualities in one variety than any other grape now before the public. It was complimented last season by the Fruit and Vegetable Grower's Association, in tendering a vote of thanks to the originator for his untiring energy in developing so fine a variety. It has been still more highly compleminted recently by H. R. Coleman, Esq., who has purchased a half interest in this grape. A man of his judgment and experience in grape culture, and so discreet in business matters, to so readily appreciate the low estimate of one thousand dollars on a seedling grape, must be considered a substantial compliment to the Lutie. And Mr. Coleman is well aware the Lutie will return the compliment a hundred fold. The propagation and sale of this variety will be conducted by Messrs. Chisholm & Coleman, and no other variety will be propagated or sold under this firm name "Lutie."

To avoid any possibility of deceiving the public. the Lutie will not be offered for sale and delivery till November, 1st, 1884, which will pass one more fruiting season. They will have near a a hundred vines in bearing the third and fourth year, from cuttings, and all lovers of the grape are cordially invited to visit their vineyard between the 20th and last of July next, and see the character of the Lutie for themselves. It will be side by side with fifty other varieties. They now claim in advance of any season that may chance to come up, that they will show more good qualities in the Lutie alone, than in all the fifty taken together, for profitable grape culture. They cannot hope to fill the orders the first season, and will take none till after the exhibit in July next. Then will take orders and fill them according to file till the stock is exhausted. Due notice will be given of terms and price. Address, 98 Union street, Nashville, Tenn.

The *Indiana Baptist* says that children dying in infancy must be regenerated in order to be saved, and that this view is taught generally by Baptist theologians. Is this so?—*Baltimore Baptist.*

We have met with but one Baptist minister, in fifty years, who taught differently, and hope never to meet with another.—*Baptist Index.*

Now give us some proof that children dying in infancy are thus regenerated. If infants must be regenerated in order to be saved, there is no proof that any infant is saved. If you have the proof, give it, please.—*Christian Messenger.*

The civilized and Christian world is fast learning the great lesson that difference of nation does not imply necessary hostility, and that all contact need not be war. The whole world is becoming a common field for intellect to act in. Energy of mind, genius, power, wheresoever it exists, may speak out in any tongue, and the world will hear it.—*Daniel Webster.*

Make method your slave, but be not a slave to method.....Hasty conclusions are the mark of a fool.....Precipitation is the ruin of the young; delay, the ruin of the old.....The young are slaves to novelty; the old to custom.—*Samuel Maunder.*

No one of my fellows can do that special work for me which I have come into the world to do: he may do a higher work, but he cannot do *my* work. I cannot hand my work over to him, any more than I can hand over my responsibilities or my gifts.—*Ruskin.*

General News.

It is stated, that soon after the meeting of Congress, General Rosencranz will introduce a joint resolution of proposing an amendment to the Constitution forever prohibiting polygamy in the United States.——There is an increase in the tax valuation of property in Ohio of $38, 681,148 over that of last year. The poorest county in the State is Paulding, which makes a return of property valued at less than half a million dollars.——New Yorkers observed a beautiful meteor moving across the sky on Thursday night. It was visible for an hour and a half. The head was round, and half the size of the moon; its color a pale crimson hue, like a sunset.——Sojourner Truth, an eccentiric and prominent negro woman, died Nov. 26, at Battle Creek, at the age of 108 years. Upon one occasion during the cival war, while listening to a despondent address upon the gloomy prospects of the country, she electrified audience by her shrill, piercing exclamation, "Is God dead?"——A miserly old rag-picker who often visits West Jefferson, O., and begs his vituals, is said to own several fine farms, and to be worth from $100,000 to $200,000—while his wife is in the poor-house.——Prof. Tice, the weather prophet, is dead.——Lumbermen are preparing to go into the woods of Maine for the winter. On the Penobscot they will get from $20 to $30 a month and board. The pay last year was from $18 to $28. Within the past eighteen years they have cut, on the Penobscot, 3,142,902,124 of lumber mostly spruce.——Black Bart has robbed more than a score of stages in California single handed. He had a habit of writiug doggerel verses and pinning them to rifled express boxes. The reward offered for his capture amounted to nearly $15,000, and a stray bit of his versification betrayed him.——In Hertford, N. C., on Friday, 2d inst., Claud Saunders and a friend were playing ball. They were standing about twenty feet apart. Saunders threw the ball with considerabl force, and the other lad struck it with a cypress pale about four feet long. The pale broke near the center, and the brken end struck Saunders in the eye, penetrated the forehead, and entered the brain. Saunders pulled the stick out and then fell back, and died in about two hours. ——Near the mouth of the Little Cheyenne River, in Dakota, is a rock with curious indentations. It is twelve feet long by seven or eight wide, and rises above the surface of the ground about eighteen inches. Its edges are angular, its surface flat, and it shows little effect of ice action. It appears to be magnesian limestone, and its whiteness makes a conspicious object. On the surface are several deep and perfect footprints, as though made by the left moccasined foot of a woman or boy. It is known to the Indians as a religious rock, and they worship it. None of the present Indians know anything of the origin of the footprints.

FOREIGN.—China and France are still negotiating for peace, but both countries are making active preparations for war.——Holland, in the last three centuries, has received from the sea at least 90,000 acres. The lake of Harlem became terra firma between 1840 and 1852, and the Zuyder Zee's in process of transaction into 500,000 valuable acres. Holland has now 1,479 00 oxen and cows, and her present output of cheese is estimated as worth $3,000,000.

New Advertisements.

WHAT SHALL I SPEAK?

This question is fully met by the popular series of "One Hundred Choice Selections," and the growing interest which has of late years been awakened in reference to the important subject of Elocution renders the publication of such a series highly necessary in order to meet the incessant demand of Recitationists and Reading Clubs for something new, and the successive numbers abound in that rich variety of bright, pertinent, thrilling and touching extracts which admirably fit them for their intended purpose. No. 22 of the series is just issued. Price, only 30 cents. Published by P. GARRETT & Co., Philadelphia.

Home Reading.

LOST ON A PRAIRIE.

No one unacquainted with the difficulties of Western travel can realize how hard it is to keep a straight course across a Kansas prairie. Grass from two feet to two yards high covers mile after mile, with an unvaried sea of green waving billows. There are no trees to guide the eye, no fences to restrain the steps; but footpaths come to notice constantly—trails made by Indian, buffalo, or wolf, and every trail but the right one may be fatal to the traveler.

A man may be lost half a mile from his home; and for a child, of course, the prairie is doubly dangerous. It is not uncommon, in Western Kansas, for small children to wander away from home and never be seen again.

Mr. Joseph Clements, a neighbor of mine, lately from a home on the plains of Kansas, related the following adventure while in search of a lost child, which occurred just before he left that State.

He owned a very large and very valuable hound, which his two boys, Jack and Oscar, had named Rowdy, and which was their constant companion in all their hunting expeditions. They had trained him to hunt for them, so that by merely letting him smell one of the boy's garments he would go out and track its owner at any distance from the house.

About a mile from Mr. Clements' home was a small board cabin, belonging to an industrious German and his wife. Mr. Clements had sometimes seen a little yellow-haired boy playing near the cabin. One morning, just as his family were rising from the breakfast-table, the German's wife came to the house in great distress.

"Mein Hanka! mein Hanka ist gone! Mein kint ist lost? Help me find Hanka! Ach! mein Gott! mein kint (child) ist lost!" she cried, over and over.

The family gathered around her, and learned from her broken words that her little boy had wandered away from the cabin and was lost. He had been gone since daybreak, and she had no idea which way he went. Her husband was sick in bed, she said, and could not help her search for the child, and she had come to her neighbors for aid.

Mr. Clements and his boys were, of course, eager to help the distracted mother, but as she had no idea which direction the child had taken, they hardly knew what course to pursue.

"Father, I believe Rowdy could find him, if he had something of the child's to smell!" said Oscar, eagerly.

"I don't know. He has not been used to tracking any one but you and Jack. We can try him, though," said Mr. Clements. "Get ready and come with me, and bring the dog."

He told the woman that if she would take them to her cabin, and give them one of Hanka's socks, they would endeavor to find the child, she swiftly guided them to the rude home, where her "man," as she said, lay sick.

A wagon, a plow, and several farming tools were scattered around. Inside was a scanty supply of household furniture. Near the door lay a small pair of wooden shoes which Hanka had kicked off. Rowdy walked up and began to smell of the shoes, which encouraged the boys greatly.

The mother brought out a small sock, and Oscar, taking it from her, held it for Rowdy to smell, then pointed off over the prairie, saying:

"Seek him, Rowdy! Seek him good dog! Seek him, Rowdy.

Rowdy smelled the little sock, wagged his tail, looked wistfully up in Oscar's face, ran away a few steps, then came back and squatted down by his master's side with a low whine, as if he wanted to understand and could not.

Oscar drew the little sock along the ground a few feet. Rowdy followed, smelling and whining, and when Oscar stopped he ran on a little ways, looking back, to see if Oscar approved. Seeing doubt in their faces he went back repeating the action three or four times, until it seemed useless to try to make him comprehend what was wanted, and the poor mother was growing almost frantic.

Finally Oscar threw the little sock far from him, and the dog, with a glad bound, rushed after and brought it proudly back, with head erect, as if he were sure now he had done what they wished. But at their looks of disappointment he dropped head and tail, and slowly started to carry the sock back to the place where he had picked it up.

But as he dropped it from his mouth he stopped, snuffed the ground, ran this way and that a moment, to catch a warm scent, then ran along slowly, with his nose on the ground, as if deeply interested in something. They all followed, trembling with expectation and hope, which might yet be only game which Rowdy had scented.

But he went scenting every tuft of grass or prairie flowers, stopping an instant now and then, and snuffing with a long, slow breath, as if to make more sure that he was right, while they eargerly followed him. The mother was with them, in her excitement and anxiety continually asking:

"Will he fint mein Hanka?"

Suddenly the dog stopped and held his nose in the air, snuffing at a tall weed. The mother in an instant sprang forward with a cry, and caught a small shred of calico from the bush, shouting, "It ist Hanka's dress! It ist mein Hanka's!"

The dog started on. For two long hours the company followed him, eager, hopeful, anxious. Now the odor of the trail seemed strong, and sure; now it was faint, and he would retrace his steps, and search hither and thither for the scent before he found it again.

At last, striking an old buffalo trail, they saw plainly in the dry dust the track of a child's foot.

"'Tis Hanka's sporr (trail)! 'tis Hanka's sporr! Mein kint, mein kint!" screamed the mother. And again ran, closely following the noble, eager dog.

Scenting a trail over dry dust was now difficult for the dog, but he kept on bravely, seeming almost as excited as the mother or Oscar, who was wild with delight at what his favorite was accomplishing.

Down and up the hillocks the track led, until presently Rowdy stopped. His whole manner changed. The nose was no longer placed on the ground. With upraised head and outstretched neck, he went straight on with fixed, excited gaze.

Mr. Clements and Oscar knew that he left the track, because he had scented the boy where he lay, but they dared not tell the mother, lest the child should be found dead.

In an instant longer the dog rushed furiously forward, and they heard his joyous bark mingled with the sound of a child's scream, for once a glad and welcome sound, which the mother echoed, shrieking wildly:

"Ach! mein Gott! mein Gott! mein Hanka! Mein Hanka ist found! Mein kint, mein kint!"

They were soon beside her in her almost delirious joy, while the dog seemed to share the general exultation, running to the boy as he lay in his mother's arms, licking his hands and face, then rushing up to Oscar and seeming as proud as anybody at his success.

They carried the weary little wanderer back to the rude cabin, where the sick father and Jack Clements so anxiously waited for them. While Mr. Clements remained in the neighborhood, the German family were his warmest friends. But words could not express their admiration of Rowdy, or their grateful appreciation of the service he had rendered them.—*Mattie Dyer Britts, in Youth's Companion.*

The fascination of the preacher's office is very great to weak minds, and hence I earnestly caution all young men not to mistake whim for inspiration, and a childish preference for a call of the Holy Spirit.—*Spurgeon.*

There are depths of love in Christ beyond all that we have seen. Therefore dig deep, and take pains for him, and set by as much time for him as you can. He will be won by labor—*Rutherford.*

The humble man, though surrounded with the scorn and reproach of the world, is still in peace, for the stability of his peace resteth not upon the world, but upon God.—*Thomas a Kempis.*

A TRAINED ASS.

We often hear the expressions: "As stupid as an ass." "A perfect donkey, and don't know anything." And yet this patient, much-abused creature has often shown great sagacity, especially in climbing high mountains; and his sure-footedness is trusted to, amid steep, precipitous places.

From the following amusing account of an ass it would seem that the animal cannot only be trained to perform like other four-footed beasts, but made to appear susceptible to flattery and beauty. As long ago as 1556, when the Mohammedan worship was over, the common people of Cairo were in the habit of resorting to a part of the suburbs called Bed-Elloch to see the exhibition of stage-players and mountebanks who taught animals, asses, and dogs to dance.

The dancing of the ass we may imagine was diverting enough, but after he had finished and capered about, his master would tell him that the Soldan was intending to build a great palace, and was to employ all the asses he could find to carry mortar, stones, and other materials. Upon hearing this the ass would fall down with his heels upward, close his eyes, and extend his chest, as though dead. The master would then beg some assistance from the company to make up for the great loss of his dead ass. After passing round his hat, and getting all he could, he would tell them that the ass was not dead, but sensible of his poverty, had played the trick to procure the means for some provender.

The man then commanded the ass to rise, but he woul still lie in the same position, wotwithstanding all the blows that were given him; till at last the master proclaimed that by virtue of an edict by the Soldan, all the handsome ladies were boudd to ride out the next day upon the smartest asses they could find to see a triumphal show, and intended to entertain their asses with oats and and Nile water. These words were no sooner pronounced than the apparently dead donkey started up, pranced about, and leaped as though for joy.

The master, with a sober face, then declared that his ass had been pitched upon by the warden of his street to carry his ugly and deformed wife. Upon which the ass lowered his ears and limped with one of his legs as if he was lame. Then the master, turning to the people, declared that his ass admired handsome women, and tells him to single out the prettiest lady in the company. And accordingly the animal makes his choice by going round and touching one of the prettiest with his head, to the great amusement of them all.—*Selected.*

A Rat-and-Parrot Time.—Samuel Crouch has a parrot that distinguished itself night before last in a terrible conflict with a huge rat. Polly is taken up stairs every night to keep her away from the rats, but one crawled up the elevator and got into the bird's cage in order to take the nuts and crackers to be found there. Poll made a noble fight for her possessions, and succeeded in killing the rat, which was found dead in the bird's cage the next morning, the bird's beak having been plunged into it nearly an inch. The cage was covered with blood, and Poll's bill was marked where she had used it as a knife. The rat had gnawed off one of the parrot's toes, and had bitten her under the wing. Beyond these slight injuries the plucky bird was all right.

When parents carry their children to church and the minister talks learnedly (?) of the "subjective" and "objective," those parents are not much surprised on the next Sabbath, when they start to church, to find their children objective. —*Raleigh Christian Advocate.*

Success in Christian effort is, according to the principles that govern business success in exact ratio with the capital invested. If we would do heavy work for the Master, we must give time and thought, prayer and faith; and as sure as law, we can but succeed,

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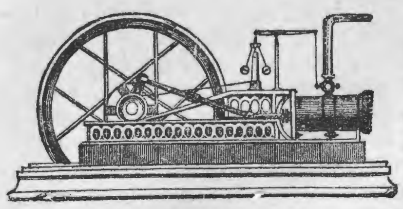

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(Circuit Court—September Rules, 1883.)

Geo. Garrett vs. Alice Garrett.

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Witness: By H. C. HUDSON, D. C.

M. R. PRIEST, Sol. for Complainant.

NON-RESIDENT NOTICE.

(In Circuit Court, Davidson county—September Rules, 1883.

Fountain Spillers vs. Mary Spillers.

In this cause it appearing to the Clerk from the allegations in the bill, that the defendant is a non-resident of the State of Tennessee, so that the ordinary process of law cannot be served upon her; therefore orders that publication be made in the GOSPEL ADVOCATE, a newspaper published at Nashville, Tennessee, once a week, for four consecutive weeks, requiring the defendant, Mary Spillers, to appear at the court-house in the city of Nashville, on the third Monday in December, 1883, then and there to plead, answer or demur to complainant's bill, or the same will be taken for confessed, and the cause set for hearing ex-parte

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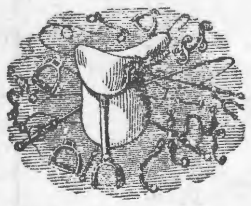

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VOLUME XXV., NUMBER 51. } NASHVILLE, TENNESSEE, DECEMBER 19, 1883. { $2.00 YEARLY IN ADVANCE. POSTAGE PREPAID.

EDITORS:

D. LIPSCOMB, E. G. SEWELL.

One Song.

It is not mine to run
With eager feet,
Along life's crowded ways,
My Lord to meet.

It is not mine to pour
The oil and wine,
Or bring the purple robe
And linen fine.

It is not mine to break
At his dear feet
The alabaster-box
Of ointment sweet.

It is not mine to bear
His heavy cross,
Or suffer, for his sake,
All pain and loss.

It is not mine to walk
Through valleys dim,
Or climb far mountain-heights
Alone with Him!

He hath no need of me
In grand affairs,
Where fields are lost, or crowns
Won unawares.

Yet, Master, if I may
Make one pale flower
Bloom brighter, for thy sake,
Through one short hour;

If I, in harvest fields,
Where strong ones reap,
May bind one golden sheaf
For love to keep;

May speak one quiet word
When all is still,
Helping some fainting heart
To bear thy will;

Or sing one high, clear song,
On which may soar
Some glad soul heavenward,
I ask no more! —*Independent*.

PREACHERS IN POLITICS.

Nothing is more foreign to our system of government than that there should be a union of church and State. Nothing retards and checks the propagation of religious truth more than politics in the pulpit. Nothing will more certainly arouse political and religious animosities than political sermons. We are sometimes told that political questions have such important moral bearings that they call for public notice from the clergy. Just before the election in New York the other day the importance of the election of Mayor in Brooklyn called for political sermons from the clergy, and we have an account of two such sermons from two of the most noted divines in the United States. The religious consciences of Beecher and Talmage called loudly upon them for a sermon in which they should tell their congregations how to vote. They obeyed the call cheerfully and benignantly. We have no doubt they both felt that they spoke as by divine inspiration. But what a strange confusion! What strange inconsistency and contradiction!

Both men, speaking in the name and by the authority of the Great Redeemer. Both inspired by the same religious zeal, Talmage, in his most earnest way, telling the voters to vote for Mr. Hendrix, the Democratic candidate, and Mr. Beecher, in his conscientious manner, telling them to vote for Mr. Low, the Republican candidate. Comment is not needed.

REMARKS.

The above we take from the *State Rights Democrat*, of Albany; and while comment may be unnecessary from a political point of view, nevertheless we are constrained to make a brief one for the benefit of those who profess Christianity. We are a little curious to know where that rule of conduct is to be found which can consistently allow the ordinary professor of religion to wallow n the modern slough of political filth to his satiety and at the same time demand that padlocks shall be put on the mouth of the ministry.

If it is true, as this editor contends, that "nothing retards and checks the propagation of religious truth more than politics in the pulpit," it might be said with a good deal more force that nothing retards and checks the propagation of religious truth more than politics in the *pew*. While it is true that "nothing will more certainly arouse political and religious animosities than political sermons," it is equally true that nothing will more certainly arouse political and religious animosities than political *hearers*. The Christian of the pew, though a deacon, elder or whatever other position he may occupy in the church, can write politics, and talk politics, and vote politics and dream politics till his hand trembles, his lungs become sore and his head dizzy; and even the women can feel called upon to step forward in the advocacy of their respective political movements with the zeal of Paul and the eloquence of Cicero, supported by their political and lordly colleagues, while the Christian of the pulpit is to observe the profound and prolonged silence of Adam's grave! What strange confusion, inconsistency and contradiction! Why, we thought that Christians were to become active in political matters in order to "elevate and purify politics." Is it possible that the preacher is to be deprived of his part in the process of purification? Does this writer believe that modern politics is from God, or from the devil? If any part of the political movements of the day are from God and for Christians to participate in, then is not the preacher obliged to use all his influence in pointing out the right way to the people and warning them against the wrong? But if they are from the devil, then how can any Christian assist in building them up?

Now we take about as much interest in the political sermons of Beecher and Talmage in their respective pulpits as we do in the political and excited harangues of the Christian of the pew, in the workshop or on the street-corner—that is simply *none at all*. The lesson we wish to impress on our readers is that there should be a decided letting up all along the line of professed Christians. We profoundly believe that modern politics is a positive curse and hindrance to the cause of Christ whether in the pulpit or in the pew; and just so long as Christian men and women allow themselves to become excited partisans and engage in the heated political campaigns of the day, just so long will the churches of Christ suffer from the evil consequences. That rule which demands moderation or silence on the part of preachers, is just as applicable to those Christians *not* preachers.

The above is from the *Christian Herald*. Does our brother know any ancient politics that are better than our modern politics? If so, where are they to be found? Did Christ and the apostles find any politics in which they felt at liberty to engage? But his complaint seems to be at Christians only when they engage in heated campaigns and become excited partisans. Paul says, "It is good to be zealously affected always in a good thing." Solomon said, "Whatsoever thy hand findeth to do, do with thy might." Certainly, if engaging in politics is a good thing, it is right to be zealous in it; "it is right to do it with the might." But if politics are evil, "touch not, taste not, handle not, all which are to perish with the handling," or, as it is sometimes translated, "all of which are for the destruction of those using them," the tendency of our brother's article is in the right direction; but we would like for him and all Christians to see that that which is injurious to the Christian, ought not to be touched. Christians engaging in politics injure religion, hurt themselves, and never elevate the politics. D. L.

NOTES FROM TEXAS.

According to promise, I went from Hubbard to Chatfield. We have about twenty brethren at Chatfield, and some very good, zealous ones. Bro. McPherson preached some for them last year, and some this year. At Chatfield I met old Bro. Miller, who was formerly of Kentucky. It was indeed a treat to me to be with him. He attended the Louisville Exposition, and when I met him he seemed to be full of it. He spoke of a great many of the grand things he saw there. Bro. Miller loves the Cause of Christ, and delights in talking about Christianity. And I will not forget, soon, Bro. McQueen's kindness and politeness, which he so willingly manifested to me. Bro. McQueen has a heart warm in the Cause. Remained at Chatfield four days. During my stay there no one made the confession, but the people took interest in our meetings. The last night I was in that vicinity, by request of the brethren, we had preaching at Lockheart's schoolhouse. I went with Bro. McQueen and his good family, in his two-horse wagon, to the schoolhouse. When we all got in the wagon and were ready to move off, Bro. McQueen said, "Hold tight!" and so we did, and had a very agreeable and pleasant ride over the nice prairie. There is no preacher who preaches regularly in Navarro county, but the brethren are going to make a strong effort to have one in the field next year. They are to meet in Corsicana on the second Saturday in this month (December) to co-operate in getting up means to put an evangelist in the field. Don't think they could put an evangelist in a better field.

While in Texas my labors were confined mostly in destitute places in Navarro county. We have about three hundred and fifty brethren in Navarro, and some of them are willing to do all they can to send the gospel to others. The brethren in this county would be pleased to have a man of energy, and one who is able to rightly apply the truth. If some good brother would go there full of truth and energy, with the determination of seeing the cause prosper, in a few years, I think, the cause would be advaced strongly. About the time I left, the brethren were exhibiting a very warm spirit for the increase of the knowledge of the Word. May the Lord bless the brethren in their noble efforts in spreading the truth. Don't think I ever met a more hospitable people than those with whom I met in Texas. They know how to make a stranger happy.

There is much work for preachers, and it is very strange to me that some of our preachers get weak in the faith and almost abandon the glorious work entirely. There is one thing sure, they will never, by quitting the work, be able to occupy a more elevated position. We would be glad if the prodigals would resume the good work again,

After visiting relatives and preaching some, I started on my homeward course. On my return home many things which were very grand to my eye were presented. Returned by the way of New Orleans, Montgomery, Mobile and Decatur. Vegetation was looking green in Lousiana when we passed through. The golden orange presented itself very prominetly to our eyes as we passed through the Southern States. The Gulf of Mexico was a scene worth our attention. We gazed at it until our eyes were strained very much. The ships which so bravely plow the mighty deep were grand scenes, which will long be fresh in our memory.

I am very thankful to the Almighty that we were able to reach home again without any serious disasters. Let us ever trust in the Lord.

F. C. SOWELL.

It is not required that a man shall always be perfect, in order to be a true Christian. But it is required that he should be a sincere seeker after perfection. It is required that he should be moving forward, and advancing up the straight and narrow way of life.

THE MULKEY FAMILY.

There has been a direct line of preachers in the Mulkey family, for about *one hundred and fifty years*. Philip Mulkey, the great-grand father of John Newton Mulkey, was a Baptist preacher in the Meherrin Association in 1756—*one hundred and twenty-six* years ago.—*Temple's Hist. Virginia Bap., p.* 222.

But according to others, he had then been "a reputable and successful preacher for *many* years." If it required *twenty-four* years of mental and physical labor to elevate him to a reputable eminence as a preacher, we have the one hundred and fifty. For Philip's son, grand-son, and *great*-grand-son, continued the line to the death of the great-grand-son in 1882. Philip Mulkey's son, Jonathan, was born, probably, in South Carolina, and perhaps commenced preaching in that State. But "about the year 1780, himself, William Reneau, and other ministers and brethren, some from Carolina and some from Virginia, emigrated to East Tennessee. And shortly after their arrival, they organized a Baptist church on Boon's creek—the church is now called Buffalo Ridge."—*Benedict's Hist. Baptists, p.* 791.

Jonathan Mulkey was one of the most pious and influential preachers in Tennessee, and made a *better mold* of *character* in the Baptist churches than any other man in the State. And he lived to enjoy the privilege of being associated with his father, and his own son John, in preaching in the same pulpit, and on the same day. Jonathan Mulkey's son John was born in South Carolina, January 14, 1773, and commenced preaching in East Tennessee in the twentieth year of his age; and in a few years, became one of the finest pulpit orators in the State. But near the beginning of the present century, he and his brother Philip emigrated to Kentucky, and settled on Mill Creek, two miles Southeast of Tompkinsville. They soon attained "a good degree and great boldness in the faith."

But in the year 1809, when John Mulkey was preaching on John 10th chapter, in the house of William Sims on Cumberland river; and making one of his strongest efforts to establish the doctrine of "*Calvinism*, convinced *himself* that the doctrine was *false!*" This *wakened* up the powers of his mind, and caused him to "express a change in his sentiments on *unconditional election*, and some other subjects." This created great excitement in the Mill Creek church; and, indeed, through the whole Stockton's Valley Association. They immediately charged him with "heresy," and cited him to trial. The August church meeting for 1809 was set for the trial; but, not finding him guilty, as charged, they agreed to call on *five* other churches for "helps" to assist in the next trial at the October meeting. The five churches sent the "helps," as requested, to the October meeting. And after investigating the *charge*, the proposition was made for "all that justify Bro. Mulkey, to raise their right hands." But as the majority was in his favor, no more could be done then, than to continue the suit till the second Saturday in November.

In the November trial, John Mulkey proposed to "drop all disputes and bear with one another." But they replied, "Never, till you come back to the very ground from which you started." He then proposed a dissolution of the church, to which all agreed; and as many as were determined to still continue on their old ground, enrolled their names as "the church." But John Mulkey and all that went with him in the division, met together on the third Saturday in November, 1809, and after *prayer*, organized a church on "the Bible alone,"—the Bible without a human creed, confession of faith, or book of discipline.

After this start for the restoration of the *first form* and *order* of the church, John and Philip Mulkey sowed the good seed broad cast over all the land. And though the beginning was small, they soon prepared a great host for the consummate restoration of the *first form*, order, work, and life of the church, which was built upon the "rock." This restoration, though small in the beginning, has now become *large*,—it has now "begirt the earth around!"

John Newton Mulkey, son of John Mulkey, was born February 11, 1806, two miles Southeast of Tompkinsville, Ky., and was immersed into Christ, in early life, by Samuel Dewhit. He was married to Nancy Laugh, in Kentucky, October 7, 1834, and commenced preaching in East Tennessee about the year 1831. His first effort *west* of the Cumberland mountain, was a short discourse on "the weekly meeting of the church to break bread." It was delivered in the summer of 1832, in Liberty meeting house, two miles West of the mouth of Wolf river, Clay county, Tennessee.

Bro. Mulkey returned from Tennessee in 1833 or '34, and again settled in Monroe county, Ky., but did not preach much for the first four or five years. But for the next *forty years*, he gave himself almost wholly to the work. He studied and preached as much as his mental and physical man could bear. And though his health began to decline, he still continued his labor, as he could bear it, till near his death at his home in Glasgow, September 26, 1882.

In the summer of 1850, some of the churches of Kentucky, South of Green river, sent delegates to Glasgow for the purpose of forming a "co operation" of churches, in order to *evangelize* the country within their bounds. And then the next business after organizing, was "to call and send" a suitable evangelist. And as all eyes were fixed on Bro. Mulkey, and all said, "Newton Mulkey is the *man*," he was *unanimously* "called and sent." And in obedience to this call, he continued to preach, five or six years, with great success and profit.

This eminent servant of the churches, must have delivered, in the fifty years of his entire ministry, nearly "ten thousand" discourses, and immersed as *many* believers. At one meeting in Celina, Clay County, Tennessee, in the summer of 1855, he immersed *one hundred and five* persons in *five days*.

After having resigned his work, as evangelist, to the "Warren county co-operation," and also to the "Kentucky Christian Missionary Record," Bro. Mulkey emigrated to Perry Co., Illinois. And after the death of his beloved wife, he returned to Kentucky, and settled in Glasgow. And then after a lapse of, perhaps, eighteen months, he married Nancy Evans, a Christian lady of that city. This sister proved herself eminently worthy to be the *life companion* of the great and good Newton Mulkey. But they could enjoy the comforts of each other's society but for a *few short years!* For he had long sung:

"On Jordan's stormy banks I stand,
And cast a wishful eye;
To Canaan's fair and happy land,
Where my possessions lie."

As the disease advanced and eternity's ocean heaved into view, with his faithful eye fixed on Christ, he gave his last farewell to time and friends, and calmly sunk into the arms of Jesus, on Tuesday, 7, 25, P. M., September 26, 1882, aged seventy-six years, seven months, fifteen days.

That the bereaved family may long remember his noble person, his good instruction, and his pious example, is the prayer of *their* Brother in Christ, and *his* "true yoke-fellow" in the gospel of Christ for forty-four years.

ISAAC T. RENEAU.

The following was received from Bro. Mulkey's daughter in Illinois, and read to him while he was *dying*, but still *conscious* and *able to understand:*

Dear Father: It is with a sad heart, I now write these lines to you. I could write to others of the family, all that I would say to you. But as I am deprived of sitting by you, and talking with you of the sufferings and conflicts of this life, and of the bright hope beyond, I wish to write to *you*.

I have many things I would like to say to you. The *first*, and most important is, that I thank you from the depths of my heart for the manner in which I was brought up; for the Christian influence which you exerted over me in my earliest days, and for your encouraging me to fidelity. How often have I thanked God, that I was blessed with such a father and mother!

Who could tell *what* I might have been, had I not been so blessed? It encourages me to exert a Christian influence over my own children. They may see the folly of their way, and turn to God, who will abundantly pardon. You cannot think how I wish to be with you, and especially *now* that I might help wait on you; and, in some measure, return the kindness which you have so often bestowed on me. But, *alas!* many miles stretch between my willing hands and your suffering frame! I know you will be well cared for; you have those around you that will not forsake you—they cannot forget you! And therefore, I will try to submit to my lot in "this distress" and all others. We have much in this life that is hard to bear, but it is *short*—it will soon be over—and then, if faithful, we shall enter into that blissful eternity, where the weary are at rest.

Do not suffer any uneasiness about me, dear papa, for I am fixed in my purpose. I will not let anything hinder me from my Christian devotion. I will, by the grace of God, stand firm as a *rock* to the last. I will "run with patience the race that is set before us, looking to Jesus, the author and finisher of the faith." I cannot *preach*, but I can talk to those around me, and encourage them to fidelity. And, in my humble way, I will do all I can to bring souls to Christ.

Now, dear papa, I shall have to say, Farewell! And if it is for the last time in this life, I feel sure that we shall meet again, and as the poet says:

"Just so our pleasant friendship leaves
A fragrant memory;
And among life's garnered sheaves,
For long eternity,
May not we at last discover,
'Tis for us a joy forever?"

Your loving daughter,
LYDIA LISENBY.

Sister Mulkey and daughters wish the *Christian Evangelist*, St Louis Mo., and the *Faithful Witness*, Topeka, Kansas, to publish this.

HAYNES INSTUTE.

Dear Brethren L. & S.: I desire through the ADVOCAT to say a few things to its readers, in refence to our school. I take it for granted that any Christian, all things being equal, would prefer to patranize his brother, especially if he were engaged in a legitimate business, or in a laudable undertaking. I shall not complain that some of my breathren have patronized other schools. I suppose they must have thought they had good reasons. Neither do I intend to disparage other schools, because there are many good ones. But I want to say, that "Haynes Institute" is a school offering facilities equal to the very best Institutions in our country. Although some of my friends had thought I had quit Murfreesboro, and gone to Mont Eagle, I am pleased to say that, while I superintended a Normal Institute there last Summer, I am, now, at my usual place, engaged in my usual work. Our School is fairly prosperous, but we desire more patronage, and think we ought to recieve it, because we feel prepared to do good work that needs to be done. We are prepared to take your daughters, or wards and give them every needed comfort. We have a most excellent Matron, Sister Gates, who has been with us six years, to whose motherly care and kindness girls may be safely entrusted. Our corps of teachers is of the best. Besides the regular, full, course in the collegiate department, Music, both vocol and Instrumental, Latin, German, French, Drawing, and Painting are taught theroughly to those, who may desire the instruction. Church facitities no better anywhere. Health can be, as nealy guaranted here, as at any other place known to us. Now brethren, you who feel interested in schools, you who have daughters to educate, we offer you a school which can give you, as good a guarantee of Satisfaction as any other. We want a few prepils to enter the 1st. January 1884. To such, as enter then we offer extra inducements. Write to us for Catalogue, terms etc.

JAMES E SCOBY.

Murfreesboro, Tenn.

TO WHOM IT MAY CONCERN.

This is to certify that one S. J. Gahagan, who has a letter from the church of Christ at Chattanooga, Tennessee, on or about October 10th, 1883, got drunk at Scottsboro, Ala., and skipped his board and other bills, and has not made any arrangements, as we know of yet, to pay them. We therefore warn the brethren at large to look out for him. W. J. ROREX, D. D. S.

November 20, 1883. JOHN B. HARRIS.

The foundation of every good government is the family. The best and most prosperous country is that which has the greatest number of happy fire-sides.

WEST TENNESSEE NOTES.

CONDUCTED BY H. C. BOOTH, BELL'S DEPOT, TENN., TO WHOM ALL COMMUNICATIONS INTENDED FOR THIS DEPARTMENT SHOULD BE SENT.

EDUCATION.

I propose to offer a few thoughts with reference to the necessity of beginning the moral and religious education of our children, as soon as they are susceptible of such impressions. Too many of us, no doubt, wait for our children to become old enough, as we suppose, to be taught those heavenly lessons; and alas! the die is cast in the opposite direction. It is a common expression, and true to the letter, that the earliest impression made is the most lasting. I have not the experience of many who, perhaps, will read this article; but I will venture to say that the character of mind formed in childhood accompanies one to the silent tomb.

Fathers and mothers, we long to possess and enjoy lands and houses, gold and silver, friends and a long life of pleasure. Above all these things, give us to know that our children have clean hands and pure hearts. The time to begin that branch of education that gives character and tone to church and State, was not first learned by Christian people, but by heathens, long before Christ made his advent into the world.

Let us hear what Pluturch and others say with reference to the means that Lycurgus employed to make his laws and institutions stable. Plutarch says that "the religious obligations of an oath, which he, to-wit, Lycurgus, exacted from the citizens, would have been a feeble tie had he not by education infused his laws, as it were, into the minds and manners of the children, and made them suck in, almost with their mother's milk, an affection for his institutions. This was the reason why his principal ordinances subsisted above five hundred years, having sunk into the very temple and hearts of the people like a strong and good dose, that penetrates thoroughly."

Mr. C. Rollin says: "Cicero makes the same remark, and ascribes the courage and virtue of the Spartans, not so much to their own natural disposition, as to their excellent education."

Simonides says: "The Spartans alone knew how to subdue the passions of men, and to render them tractable and submissive to laws, as horses are taught to obey the spur and bridle, by being broken and managed while they are young."

Rollin says: "One of the lessons most frequently and strongly inculcated upon spartan youth, was to bear a great reverence and respect to old men, and to give them proofs of it upon all occasions, by saluting them, by making way for them, and by giving them place in the streets, by rising up to show them honor in all companies and public assemblies; but above all, by receiving their advice, and even their reproofs, with docility and submission."

Lysander says: "Old age had nowhere so honorable an abode as in Sparta; and that it was an agreeable thing to grow old in that city."

The Bible says: "Train up a child in the way he should go, and when he is old he will not depart from it." I will now conclude this article, having only entered the vestibule of a subject that demands the highest consideration.

" 'Tis education forms the common mind,
Just as the twig is bent the tree's inclined."

"Jesus wept," and we should "Weep with them that weep, and rejoice with them that rejoice."

EDITORIAL NOTES.

The Christian's life is the sinner's Bible.

The word *prone* does not occur in the Bible.

Good judgment, perseverance and economy, are the elements of success."—[R. R. Smith, Memphis, Tenn.

Bro. John H. Moss, of Collierville, Tenn., has been quite sick, and is at this time (December 1st) able to walk down to the business part of town.

I was with Bro. Scott at his appointment at Bethel, on the fourth Lord's day in November. The brethren are doing well at Bethel under Bro. Scott's ministry. He will preach for them next year.

I will call in my appointment to preach on the 23rd of December at Cairo, and preach on the 30th of December, and at Crockett Mills at night of the same day. I do this on account of Bro. Inman's appointment at Crockett Mills on the 23rd of December.

Bro. Mit Permenter, of Humboldt, Tenn., says he can do more work through the week by going to church on Sunday. There are many brethren who would do well by taking this thought in to consideration and trying the experiment. Bro. E. Parish, of Bethel congregation, says he attended church fifty Lord's days in 1882. Bro. Parish lives three miles from church.

Bro. J. F. Robertson has completed his fine brick church house at Crockett Mills. The house, with its furniture, has cost Bro. Robertson over $4,000. He is a whole-souled man at whatever he undertakes. Although a babe in Christ, he is a worker. Bro. Robertson, with his money, and sister Lou Robertson, his wife, with her ability to teach Christianity, is doing much for the poor at Crockett Mills, and it is highly appreciated, thank the Good One. Bro. J. B. Inman will preach the first sermon in the new house on the 23rd of December.

On December 5th I met with our brethren at Memphis, in prayer meeting. Bro. G. W. Sweeny read a part of the second, eighth and tenth chapters of the book of Acts, in connection with the commission recorded by Mark, and the sixth of Romans. From these quotations he showed how simple the way Christians were made in apostolic days. After the talk a lady was baptized. After services I was made acquainted with many brethren and sisters, whom I had not seen before, and among whom was Bro. Sweeny. On invitation, I promised to go down before long, and we would have a good time.

On December 2nd, I attended a meeting of the elders and deacons of the Cairo and Bethel congregations, at Agee's school-house. The object of the meeting is to assist the brethren at Agee's school-house in building them a church house and having the gospel preached there, and also at other destitute places near the churches that were represented in these meetings. The next place of meeting will be at Crockett Mills, on the fourth Lord's day in this month, (December,) at 10 o'clock A. M. The elders and deacons of Cairo and Bethel do hereby invite the elders and deacons of all the congregations of Crockett county and Miller's Chapel to meet with them at their next meeting, and take a part with them in this good work.

CHURCH NEWS.

Our meeting is still progressing. (December 13, 1883.) Thirty-one additions up to date. Our audiences having outgrown the capacity of the meeting house, we have removed into a large hall. Interest increasing. My address for the present is J. Harding, 2720 Portland Avenue, Louisville, Ky.

I have just closed a series of meetings at Mt. Moriah, in Muhlenburg County, Ky., with eight additions; seven by confession and baptism, one by relation. We were much pleased with the brethren at this place. We had a quiet, pleasant time, and all enjoyed the meeting.—[Jno. P. Luck, Sunny Lane, Butler County, Kentucky, November 22, 1883.

On Saturday night before the first Lord's day in this month, I began a meeting at Sulphur College, three miles from Hartsville, Tenn., a point where Bro. R. B. Green has been preaching this year. We found great opposition to the truth, but notwithstanding this, two were induced to obey the gospel. One of whom was an old lady who joined the Methodists before the late war. Several of the members of the Hartsville congregation live in this neighborhood to whom I feel thankful for the kindness and liberality shown me. On the second and third Lord's day's, I filled my regular appointments at Tiels Chapel and Flippen, without any visible results. On Saturday before the fourth Lord's day, I began a meeting at Enon school house, about ten miles from this place. The Baptists put their protracted meeting off later than usual this fall, which they held in their house about one fourth of a mile from the school house. I have been giving one Lord's day in the month this year to mission work, the most of which has been at Enon. Two or three months ago I told them that I would not be back until the fourth Lord's day in this month, and remain several days. This accounts for the delay of the Baptist meeting. But we continued our meeting all the same; preaching at the school house in day time and at old Bro. Woodcock's house at night. Our congregations were small, but interesting. We continued the meeting until Tuesday night. Fifteen confessed their faith and were baptized into Christ. On Saturday night an old man who never heard our position proclaimed before, was out to hear us. After the discourse, he told me that he was fifty-eight years old, and that eight years ago he joined the Baptist church, read his Bible for four years, and then asked his brethren to preach it just as it was They refused, and he told them that he could not remain with them longer. They then preferred charges and "turned him out" for heresy. I told him to try me on that proposition and see what I would do. At the close of the discourse on next day he came forward, confessed the Savior and was baptized for the remission of sins. A young man who had been mourning for several years, trying to get something (religion) that the Bible teaches us we must do; and had been one of the mourners at the Baptist meeting during the week previous to our meeting, came out to hear us, and on Tuesday was baptized, trusting Jesus, for the remission of sins. The most of these young members will take membership with the congregation at Gamaliel, Ky. Thus the work goes on. The Lord will bless our labors. May he strengthen and prepare us for the work before us in the future. Bro. Woodcock was the first man to take the GOSPEL ADVOCATE in this county. He says he likes it better now than ever. Although advanced to the age of seventy-five, he is quite jovial, and knows how to make one feel at home at his house. And when you come to the table, which is always laden with the good things of this life, you will find that his good Christian wife and daughters do their work well in this department. May the Lord bless them in their old age, and may they live to see many more of their neighbors become obedient to the faith. The prospect is for great good to be done in this country. To-morrow I go to Summer Shade.—[W. H. Carter, Lafayette, Tenn., November 29, 1883.

God takes notice of every particular man as if there was none else; and yet takes notice of all as if there were but one man.

TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T POE, LONGVIEW, TEXAS, TO WHOM ALL CORRESPONDENCE RELATING TO THIS DEPARTMENT MUST BE ADDRESSED.

THE THINGS NOT SEEN.

We are creatures of faith. We walk by faith in things temporal, and in things spiritual. But our faith in spiritual things is not all it should be. We need to pray "Lord, increase our faith." Oh! that we might rise to the sublime faith of the apostle Paul. He saw by faith "him who is invisible," and while contemplating life *here*, he could say, as if with deep regret, "while at home in the body, we are absent from the Lord." It might be very well to live here under certain circumstances, but it is much better to be with the Lord. He declared he was in a strait. The church needed him, but he longed to enter upon his inheritance. He wanted to get home. He had learned, through faith, that an eternal inheritance was waiting for him over there, and desired to enter into it. "Heirs of God, and joint heirs with Christ," was a lesson he had meditated much upon. "Joint heirs with Christ." Not only this world, but all worlds are ours through him. It may be that millions of worlds, unseen by us, whirl forever through space, to do the will of Jesus who made them all. Can it be possible, that Jupiter, and Saturn, and all the glorious worlds of light, are to be ours? It is true. They are ours. Not only those we see, but myriads more, unknown to us now. For no telescope will ever reach the limit of worlds created by our Savior; beyond man's highest, farthest reach, will still be myriads of world's unknown. These are ours. Dominions, principalities and powers are all ours in Christ.

As the years pass on, and we are growing old, we should, and *do* naturally look forward, and ask, "what is yonder?" God has told us. And oh! how pleasant to contemplate that rich, unbounded inheritance promised us in Christ. These are things unseen by natural sight, yet we behold them by faith. What a blessing to know what God has in reservation for us. As we grow old, and the body is wearing out, we can realize that there is laid up for us, a crown of everlasting life. The things not seen now, and which await our coming, are grand and sublime, above any conception we can form now. Let us be careful we do not fail of this eternal reward.

A QUERY FOR YOU—READ IT.

Christmas will soon be here. What is Christmas? Well, it is *supposed* to be kept in honor of Christ's birth, though he never commanded it, nor did the apostles, nor first Christians keep it, for centuries after Christ was born. In fact, there is not a man living to-day who can tell when Christ was born. We may possibly approximate it, but we can neither tell the day nor the month. Christ designed we should celebrate his death, not his birth. All other religions celebrate the birth of their leader, but Christians, his death. But now to the query. How are you going to keep this day? Are you going to carouse, and drink, and revel, as though celebrating the birth of the devil, and then say you are keeping Christmas? There are many *professing* Christians who actually think themselves licensed to get drunk on this occasion, only because it is Christmas. Shame on such Christians. If you celebrated the fall of man, and the devil's entrance into the world, when he brought tears, and groans, and death to men, you could do it in no better, or more appropriate way, than many pretend to keep Christmas. We are not in favor of keeping Christmas, as such, anyway, but as a holiday, let us keep it decently, and not forget our calling. A Christian is never at liberty to do wrong. The professing Christian who prepares a jug of whiskey for Christmas, and who *must have his egg-nog* because it is Christmas, is just about like the devil would have him. So self-deceived in thinking himself safe, that he will never try to get right. And now my brother, what are you going to do about it?

Dear Bro. Poe: In Mark x: 15, we have this language: "Verily I say to you, whoever shall not receive the kingdom of God as a little child, (receives it) shall not enter therein." A little child must receive it unconditionally. Then how or in what respect do we receive it as a little child.—[E. L. Lindsay, Pleasant Retreat, November 21st, 1883.

Bro. L. is mistaken in his *construction* of this passage of Scripture. This is the way most Bible difficulties are gotten up. The Bible reader will see at once that Bro. L. has added in parenthesis two words, these are not in the Bible, nor does the subject or sentence require them; in fact, it changes the whole object of the lesson. Christ says, whosoever shall not receive it as a little child, etc. That is, they who would receive it, must come humbly, must submit to be taught, and implicitly trust those whom God has placed as teachers in that kingdom. They must know nothing—have no will concerning the matter, save as they are taught. The little child knows nothing, does not pretend to know, but is always a learner, placing implicit trust in its teachers. A little child believes every word "mamma" says. I once heard of a little girl who was arguing a point with some person, when evidence was presented, which seemed to prove that her side was wrong, with much spirit she responded, "I don't care, mamma said so, and if mamma says so, it is so, if not so."

There was no doubt in her mind but everything mamma said was true. So we must receive the kingdom of heaven as a little child. We do not believe that a little child receives the kingdom at all. There are many theories on this subject. Some hold that children do receive it, but *do not enter it.* Bro. McGarvey presents this idea, in his commentary, without any shadow of reason, as I think. To receive a government or kingdom, is to receive it in all its teaching, government, duty and responsibilities as citizens thereof. A little child does not, therefore, receive it. Christ said, "Of such is the kingdom." Such what? Such learners. Of *such* as these, the kingdom is made up. Therefore if any one would enter and become a part of that kingdom, he must prepare to receive it, as a little child receives instruction. And since none but those humble child-like learners can be disciples of Christ, it follows that we must *become* as little children, in order to admission into the kingdom.

Bro. Poe: I read the question for the Bible Class, "How many of the class can tell in what chapter of the New Testament occurs three verses, the words of which are the same?" It is the third chapter of Revelations, sixth, thirteenth and twenty-second verses: "He that hath an ear let him hear what the Spirit saith unto the churches.—[A. J. Noblett, Isom's Store, Tenn.

Don't get angry with us because we tell you the truth. Better hear it now than when too late, and you have no time to repent.

The *Times* and *Old Path Guide* are getting wrathy towards each other. We begin to think neither a good *Guide* in these *Times.*

CONSCIENCE, NO LAW OF ACTION.

In the Constitution of the United States, occurs a clause to the effect that every man may in this Republican Government, "worship God, according to the dictates of his own conscience." And many have engrafted the thought, or idea, into their theology; yet there is nothing taught in religion more erroneous, or more subversive of gospel truth. Conscience is only what it is made by education. That which the conscience of one approves, is condemned by the conscience of another. Thus while the Hindoo mother casts her babe, a sacrifice to the Crocodile in the Nile, and her conscience approves the religious rite as proper, the conscience of the American mother revolts at the bare suggestion of such atrocities. What makes the difference? Education. One is educated to believe it right, and the other to abhor it as the vilest murder. This is constantly illustrated in the lives, and actions of man. One approves, and another disapproves. Conscience then cannot be a law of action at all, we must look above and beyond this. That which educates the conscience, may, or may not be right. If the conscience be educated by the law of God, it may then be a right conscience, but it still is not the law. Conscience cannot stand as our law. In the worship of God, the conscience must approve, but it is only approval—it is not itself the law; it approves the righteousness of the law, by which it is educated that certain things are right, and certain other things wrong. To the Christian, there can be but one law of right and wrong, that law is the Bible—the word of God. This, to the true Christian, is an end of all controversy, and his conscience approves that law as right.

TOO YOUNG.

Traveling not long since, we met up with a dude-of a-drummer, who felt that because, perhaps, he could drive a good bargain in selling goods, that he could also do a little theology. He asked me how my family were; I replied, "One daughter has had typhoid fever for eight weeks, and is very low now." Ah! said he, that is bad, "but then," he remarked, "we all have our troubles here, and I believe," he continued, "that *if there is* any hereafter, the account will be settled up here, and we get all our punishment as we go along, and we won't be punished any over there." I stopped and said to him, "Young man, you are too young to get up *your* doubts against the wisdom and learning of some of the best men in the world. In fact all truly great men, for he alone has lived to some purpose, who has lived with reference to a future life. And sir, you are too young to give your opinion in the case anyhow." I told him further that if his think so was correct, that "the wicked receive all their punishment here," then on the other hand the righteous must receive *all their reward here.* One is just as true as the other. So, if true at all, this life of thirty or forty years, ends all there is of life to man, whether good or bad. And thus the matter involves the utter extinction of our race. Bro. Campbell remarks, "the mineral kingdom feeds the vegetable, the vegetable the animal, and then all are for man. *But what is man for?*" If he, like his food, but dies and rots, then there is no *reason* why he should have been created. And all nature ends in chaos, with nothing gained. Nothing attained for good to any part of creation. But God had a purpose in his creation, and that purpose is not reached here.

Remember others *may* be right as well as you.

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FOR 1884.

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The members of any association for mutual benefit or pleasure have an unquestioned right to spend their common fund for what purposes they please. It is a little hard for outsiders, however, to understand the principles which govern some of the expenditures. Take, for instance, that admirable organization, the Odd Fellows. The annual report of the work done by them in New-Jersey for a year past shows, among other things, that while $3,094 46 was spent for the relief of deceased members' families and for the education of their children, $12,666 30 was paid out for the funeral expenses of these deceased members. We hope the explanation of the difference between these amounts is that the Odd Fellows of New-Jersey are so rich that when they die their families need no assistance.—*N. Y. Tribune.*

Rev. Dr. T. L. Cuyler speaks of this in the following manner:

The cardinal blunder that has been too often made is that the Church of Christ is bound to furnish amusements to her young people, and that they are to be constantly bribed, like spoiled children, with confectionaries and convivialties. No time need be spent in exposing the folly of a course which depraves spiritual character, dishonors the church, and ends in disappointment and disgust. Everything that makes the youthful portion of the spiritual household self-indulgent and worldly-minded is directly damaging. Why transplant a young man out of the world into the church, if he carries the old soil with him, and yields the same old fruit? In these days the church is quite too much tempted to go "one mile" into worldliness, without teaching the next generation how to go into it "twain."—*Independent.*

Alfred Tennyson

has contributed to the Christmas of the YOUTH'S COMPANION tho only poem he has written for an American publication this year. The same issue has a right sketch by Charles Reade, entitled "The Kindly Jest." As this number is a double number of twenty pages, it is full of entertaining stories, sketches of travel and adventure, poems, puzzles, with numerous illustrations. The Frontispiece of the Colored Cover is drawn by Harry Fenn. The publisher will give this Christmas Number free to any one who subscribes now. They are printing 350,000 copies to supply the demand for it. It will be ready December 13th.

It is a fact to which our religious history bears sad witness, that concession to doubt is starting on an inclined plane, and no limits can be set to the downward movement.

Rev. Dr. Mark Trafton, in *Zion's Herald*, is stirred up on the subject of church choirs, and thus gives vent to his pent up feelings:

Give me a bass drum, or a Chinese gong, rather than our quartets of two youngsters with their hair parted exactly in the middle, and a pair of young girls with their wool gathered over their eyes like a merino sheep or a Scoth poodle, who troll out something which nobody can understand, and call it the praise of God.—*A. C. Review.*

Beatty's Christmas Gift.

It is in the way of offering a 7⅓ octave Piano, with stool, Book and Music, for only $173,75. Those of our readers who are desirous of procuring a handsome Christmas present for their Children, and make their homes happy, we advise them to read Mr. Beatty's advertisment in this issue.

It is good that we sometimes have troubles and crosses, for they make a man enter into himself, and consider that he ought not to put his trust in any earthly thing.

Never part without loving words to think of during your absence. It may be that you will not meet again in life.—*Richter.*

Memory is a servant for good to good men, but to him who dies in his sins it will be a messenger of terror.

It is doubtful if any man could by possibility do his noblest, or think his deepest, without a preparation of suffering.

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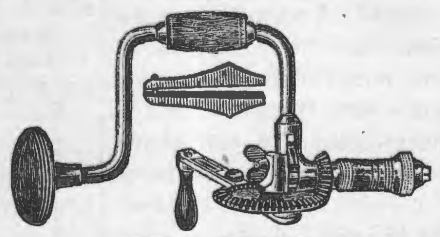

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THE GOSPEL ADVOCATE.

NASHVILLE, TENN., DECEMBER 19, 1883.

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WHOSOEVER WILL, LET HIM TAKE THE WATER OF LIFE.

No one who thinks can fail to see the wisdom displayed in this expression. And yet it saps the very foundation of some of the most popular religious systems of the world. It forever destroys Calvinism, which is the doctrine of decrees, forordination and predestination, making everything a matter of fatality, totally annihilating the will and responsibility of man. It also forever destroys the doctrines of total depravity and abstract spiritual influence. The language is such as to establish beyond all possibility of dispute the personal responsibility of man, and his ability to do what God requires in order to salvation. The idea that the sinner has to wait for some additional power still to be wrought upon him before he can accept the gospel and be saved, is utterly contradictory to the above. Whosoever *will;* whether men are to be saved now, since the gospel plan of salvation has been provided and offered to man, depends upon whether *he will* or not, and not upon whether God will or not. For God expresses his willingness in the above declaration, whosoever will, *let him take, etc.* Now if this does not mean that salvation is already in man's reach, it does not mean anything in the world. It is an expression of the same principle, only in different language, that Jesus expressed when he said, "He that believeth and is baptized, shall be saved." It shows that the plan has already been provided, and that all that is lacking for men being saved, is that they shall become *willing*, and partake of that which has already been provided, and stands offered to them, without money and without price. And it is certainly cruel to our race, after the Lord, of his love and mercy, has so fully provided for all that are willing, to make them believe they cannot, until something more shall be done for them, to enable them to accept. Thousands, we doubt not, are thus defrauded out of their souls.

Every time a man or woman that has a willingness to be saved is kept back from accepting the gospel by the idea that he or she cannot come to Christ at once, cannot do the Lord's will till something more is done for them, that man or woman's soul is jeopardized just to the extent of the delay; and as life is uncertain, death may come during this delay, even if it should be but a day, and take the waiting one into eternity, without hope and without God.

What an awful deception and delusion it is to defraud one out of his soul. The loss cannot be estimated. We have nothing connected with this world of sufficient value to enable us to make any estimate by comparison. Take all the precious things of this world at once and place them on the one hand, and the soul of man on the other, and what are these things worth when that soul is about to depart out of this world? Ah! sure enough, what are they worth to a soul done with the world, and on the brink of ruin? All the gold and precious things the world affords, could they all be placed into the hands of one man, could not purchase salvation for him. Salvation does not come that way. But God offers to all who *will*, that is to all who are willing to yield their hearts and lives to him, salvation here, and salvation hereafter. Let every child of God both labor and pray, that all obstacles to willing acceptance of salvation may be taken out of the way, so that there shall be no delay, no hindrance to hungry thirsty souls. Let them take, accept life without the loss of one opportunity. Many have accepted at a time when waiting for even one more opportunity would have proved their eternal ruin. Many again have been induced to neglect that last opportunity, and have gone down to eternal woe. Truly it is a serious, sad thing to teach anything that will hinder, or in anywise delay one single soul from turning to God, and obtaining salvation from him.

E. G. S.

A WORD OF WARNING.

Brethren L. & S.: I think what you wrote in the last ADVOCATE about Thanksgiving was good, and will do good; but I think it would have done more good had it come out before Thanksgiving day, hence I suggest a warning for you, through the GOSPEL ADVOCTE, about Christmas, and to come out before the time. I have seen in religious papers appropriate articles on Christmas written too late; that is, after Satan has done his work. Your brother in Christ,

Scotts Station, Ky., LEONARD WILSON.

That many Christians frolic too much in the Christmas holidays, we have no doubt. But how to prevent it, is the trouble. Those who need the warning most, very seldom read religious papers, and warnings put in them seldom reach those who are most inclined to do such things. But still, there is nothing like trying. We never know what a good word, fitly spoken, may accomplish. It is wrong for Christians to engage in any sort of revelry at any time. It is just as bad at any other time, as at Christmas. But as it is a known fact that many oxcesses are engaged in at this time, it is well for all Christians to think of it before hand, and make special effort to guard against anything of the sort. Christian parents should take pains to guard their children against such things, by furnishing something that will interest them without the evils that are common at that time. There is certainly no harm in Christians, as well as others, to have holiday occasionnally, when they can take some little recreation from business, some social enjoyment with families and friends, exchange presents and such like things for a few days, provided they keep in proper bounds.

One thing Christians should especially see to, and that is that no whiskey or other intoxicating drinks shall come about their premises. This is an old custom with a large number of people. They seem to think they can have no fun or recreation without their egg nogg, or something that will make them lively. Every time that Christmas comes and goes, many members of the church have to come up and, amid great mortification to themselves and friends, make acknowledgments on account of intoxication. If Christians will only use the precaution not to have it about their premises and not allow themselves to go where it is, they will be certain not to be overcome by it. There are some, over whom the appetite for strong drink is so strong that they have the greatest difficulty to be where it is, and not drink too much. This class should be especially careful. Satan is leading many that otherwise might make good and useful members of the church, to ruin, through the terrible habit of drink. Then brethren, be certain not to buy any thing for Christmas that will intoxicate. Let Christian wives use their influence with their husbands not to get it. Let sisters use their influence with their brothers not to have it, nor go where it is. Let the young sisters use their influence against their sweethearts having anything to do with the deadly and destructive poison if they wish to have sober husbands afterwhile. Let every Christian do all in his or her power against an evil so powerful and so ruinous in all its tendency.

Every child of God should speak out against buying or drinking whisky, or anything that will intoxicate. Public sentiment is about the only thing that can put down drunkenness. Let every Christian, every friend of sobriety and good order, speakout against it, and all strive to bring about a better state of things.

Then there is another habit that often besets young people about the Christmas holidays, and that is dancing. Every effort should be made by the older and more thoughtful to keep the younger members out of such things at this and all other times. Few things are more inconsistant with Christanity, with virtue, and good morals, than modern popular dancing. And by a little care on the part of the older and better taught members, most of this can be avoided. From old and long established custom, excesses generally are the order of the day during Christmas. In some sections they assume one form, and in some another. But all sections have their excesses. Let all, therefore, be on their guard. We wish all our readers a pleasant and happy Christmas, but not one of revelry and excesses. At a time when excesses run wild, Christians should be especially on their guard, lest they also be caught in the whirlpool of folly. The Savior's admoniton for all to watch is especially appropiate at such times.

E. G. S.

FROM NOW TO THE END OF 1884 FOR ONLY $2.00.

As an inducement to persons to subscribe, and for the sake of getting in new subscribers as early as possible, we send the ADVOCATE from the arrival of the names until the

END OF NEXT YEAR

for two dollars. And beginning with the first No. o Dec., we will issue an extra number, so as to accommodate all that may send in early, with the numbers from that time to end of this year. Brethren, please show this proposition to others, and we are sure that very many will avail themselves of this offer if it is presented to them. The ADVOCATE has a larger list of subscribers now than ever before, but we are anxious that many more shall read it. We are striving to make it worthy of a large circulation, and we hope our brethren still, as they have done in the past, will aid us in sending the ADVOCATE into many more homes, that other hearts may be cheered and benefitted through its pages EDITORS.

HOW CAN WE CO-OPERATE?

In response to a query put by the writer to Bro. Jas. A. Harding, October 30th, 1883, the following conclusions are submitted: (1) That men who have the love of God shed abroad in their hearts, and who have the ability to preach, should go about the work as the Lord opens up doors of utterance to them; and (2) that the churches and individual Christians should minister to the needs of such men.

No one acquainted with the scriptural facts which are the premises from which the above conclusions are drawn, can deny their accuracy. But the question as to how we can co-operate remains unanswered, unless the answer is found in this query put to us by Bro. Harding: "If the churches would do their duty, giving as the Lord prospers them, even though they should give no more than one tenth of their incomes, and if a fair proportion of the amount thus raised be devoted to sustaining evangelists, would they not be sufficient as societies for doing missionary work? Would we need any of the modern ones?" "If" is the mountain between what we *are* and what we *ought* to be. It must be tunneled or scaled. But with all our imperfections removed, the necessity for conventions as expedients would not, we think, pass away. Perfection in the grace of liberality would not be perfection in co-operation. Here is a church of itself unable to send a preacher to a destitute point. Each disciple says, "Woe unto me if I preach not the gospel." With the Philippians, they say, it is not just, it is not equitable for Paul to preach unaided. We must share this fellowshlp with him. There must be an Epaphroditus to bear this gift.

Now, if one church can and ought to do this, what hinders two, three, four and a hundred from uniting the rills of benevolence, so that every desert Thessalonica can blossom with moral beauty, and bear the fruits of the Spirit? Would Epaphroditus have done right to have brought help from Troas, too? Certainly. Then it was right to unite the elements of strength to do what would, or could, otherwise not be done. Granting that any number of churches may combine to do what one cannot, or will not, do, then the question of "How can we co-operate?" emerges. When the poor saints at Jerusalem had to be helped, it was right for a messenger to traverse Macedonia, Galatia, and Achaia, to awaken a spirit of liberality, and to combine the fragments of liberality to relieve bodily sufferings. Was this right? Was it apostolic? If so, what makes it wrong, or anti-apostolic, to send a messenger from church to church to arouse the indifferent, and to inspire the lethargic to help the poor in soul—to preach the gospel to the poor? We do not see where the sin comes in. We cannot endorse one, without endorsing the other.

The State convention proposes nothing beyond raising money in this way to send the gospel into the destitute parts of the State. No church among us, so far as we know, has ever sustained a missionary in foreign lands. But few can be found which singly have sustained a missionary in the United States. If the right of two or more churches to co-operate to sustain a missionary, at home or abroad, be granted, then in that concession lies the right of those churches, through elders, preachers, deacons, members, or some representative, to meet together to talk and confer as to the best mission point, the best man, and the best way to accomplish the work. The cause has the right to use common sense, and where the interest of two churches are involved, the common weal has the right to the combined wisdom of the two or more congregations. This is a convention, not to legislate or to destroy church independence; but to unite the many elements of strength that would otherwise be lost. We plead nothing but inference and common sense for this proceedure. We ground it on the same platform which supports the GOSPEL ADVOCATE and other religious papers. Conventions have the same divine right to exist, that co-operative religious papers have to push their righteous claims upon the brotherhood.

Bro. Lipscomb and Bro. Allen, as presidents of two co-operative human institutions, seek the restoration of primitive Christianity. Each through co-editors, and contributors, and agents, seeks the co-operation of the greatest possible number of disciples, so that a printed preacher may proclaim the truth in every household. This is legitimate, and unless they suppress, distort, or contravene truth, they will go uncondemned. But they are expedients growing out of the imperfect condition of the churches and preachers. The demand for the GOSPEL ADVOCATE is the imperfection of some churches and teachers. Suppose that every church was perfect and complete in all the will of God, would such papers be a necessity? Never. So if every church and preacher was up to the full measure of the stature of Christ, the financial agency would not be a necessity. We must take things as they *are*, not as we *would have* them. We meet *real*, not *ideal* demands.

In our zeal to break down missionary societies, and to destroy the tendencies to ecclesiasticism, we are in danger of becoming too iconoclastic. Destructiveness is too well developed to need cultivation. We need constructiveness. Instead of magnifying the evils of contradictory opinions and exalting human judgments into tests of soundness, it would be better to strive "to keep the unity of the Spirit in the bonds of peace." While we are expending our strength in an effort to survey the island of apostolic Christianity, and are ready to bombard to pieces every ship that passes with any uncertain banner of expediency floating above it; our religious neighbors, with less apostolicity, but may be more zeal, more self-denial, and more system, are entering the open doors of foreign lands. Madagascar, the Sandwich Islands, and many heathen countries have been transformed by what we term an imperfect gospel. Is not this infinitely better than none? If the positions held by some are everywhere adopted, our missionaries must be withdrawn from London, from Southport, from Paris, from Denmark, from Constantinople, from Tokat, from India, and from Japan. Some indirectly advocate the destruction of all this work. God forbid that we should be found suppressing benevolence, and resolving the churches into chaotic indifference and independenee. This is more to be dreaded than the ecclesiasticism and traditions which are more imaginary than real.

J. B. JONES.

NOTES.

I spent one night with Bro. Larimore at his home; always enjoy myself with him and his interesting family. His school is not so large as usual; yet he thought what it lacked in quantity was made up in quality. There is no question in my mind about Bro. Larimore doing good. All I regret, is that his present location is not suited for a good local support.

From there, I came to Iuka, Miss., did not meet with the disciples, but learned we had a few faithful ones at that place; also at Corinth, or near there, we have a small congregation. In this section, I find Bro. Kendrick is preaching and doing what he can, yet he is almost alone, and we have much opposition. I also heard of Bro. Lauderdale and Bro. Manske's work in North Mississippi. These brethren are faithful and earnest preachers, and are making many sacrifices for the gospel. At Henderson, Tenn., I met Bro. Inman, one of our young preachers, who is doing good work for the Master. He is teaching school and preaching every Lord's day. And just here I would say, that preachers often become discouraged because they are *tied down*, and have to do some *secular work* to make a living. This is as it should be. Be *independent*, that you may have to give to them that need. Brother Paul thought this way. God, in his providence, opens the doors and it is our duty to go in and occupy. Use all the means in our power to do good. Teach school, sell goods, work the farm, hire out for wages, do anything that is honorable to make a living; and first, last and all the time, *preach the gospel*—where you are—no matter what your surroundings may be. I wish I had more patience with the young man who will set down and complain of the hard times, and grumble about the brethren not supporting him while preaching, and *sigh* for a better *organization* of *Missionary Societies*. I could give some interesting *facts*, just here, which I have picked up in my travels, but I forbear, lest I should give offense.

At Oxford, Miss., we have a few brethren, no house to meet in, and no disposition to make sacrifices to meet in private houses and under difficulties. I learn from Bro. Chisholm, who lives at this place, that there is a fine opening for the old gospel if they could get a preacher. Many of the best citizens are anxiously enquiring for the right way. Here is a good chance for some consecrated young brother to win laurels for his crown in heaven, and have all his temporal wants supplied here. Who will go? I did not have the pleasure of meeting Bro. J. M. Long, who is one of the principle teachers in the State University at this place. He is spoken of as a Christian gentleman. His situation gives him an opportunity for doing great good in Mississippi; and if he does not do it, the responsibility is with him. I learn he is a devoted, humble disciple. I see he has been selected by the American Institute of Christian Philosophy to write a book against *popular infidelity*. No doubt it will be well done, and deserve a wide circulation.

At Jackson, we once had a large congregation, but by removals, death, disaffection and now the falling down of the house of worship, it is difficult to find any of them. Here is also a good field for an earnest worker to gather up the scattered forces, and put them to work. Here I met a colored brother who says the colored Southern Institute is in a prosperous condition; they have some one hundred and fifty pupils. Most of them paying their way by working on the farm belonging to the school.

At Columbus, I met with a few of the brethren, had the pleasure of speaking to a small congregation on Tuesday night. They complain of having no preacher, while they have half dozen or more brethren in the congregation who are able to teach and edify the people. But they have had so many *big preachers* in years past, that they can't relish plain diet. Yet I think if they starve a while longer, they will either die out or have such an appetite, they can enjoy simple, plain food. I don't know of a better point for a faithful, earnest worker to do good, than at Columbus. If any of our Northern brethren, who see this, desire to go South, they can correspond with Bro. J. H. Stephens, who will give them all the information needed. Bro. S. is Circuit Court Clerk, and deservedly popular with everybody. I shall not soon forget the kindness of his good wife and children.

At Aberdeen, did not tarry long enough to see any of the brethren. Sorry I could not go to see our blind brother; hope to stay longer next time; learn Bro. Manier is preaching for them.

On Saturday, Bro. Simmons kindly conveyed me out to Calledonia, some fifteen miles from Columbus, here I met Bro. Manier, and heard him preach one of his best sermons. It is so seldom that preachers get to hear any one preach that it is a real treat. I enjoyed meeting with Bro. M. very much, and obtained from him much valuable information concerning the cause of the Master in Mississippi. I find we have only about three or four preachers in the State, who are devoting even a part of their time to preaching. We have a few congregations that meet regularly every Lord's day whether they have a preacher or not. But we have many that were once flourishing, dying, if not dead, because they are expecting, looking, hoping that something will turn up and give them a fresh start; and these are the churches too, that take our papers that advocate organization, missionary societies, and such like. I approached one brother in high position and asked him to subscribe for the GOSPEL ADVOCATE. "No sir, don't want such *trash*, would not be caught reading it, opposed to all progress, always quarreling with some one, no church can prosper where it is taken." I at first felt like telling him that he was mistaken in the paper, it must be some other he was thinking about, but I held my tongue and temper. I finally asked him how many copies were taken in his section? "*None at all*, I am glad to say." How often do you meet to worship? Well we used to meet regular, but now, once or twice a year, when we have a preacher. Oho! Yes, the ADVOCATE is doing a great deal of harm where it is *not taken*. How inconsistent some people are. While the present outlook in Mississippi is not encouraging, yet we have a few who are struggling faithfully to keep the church pure and extend its borders. This can be done only by earnest, active, prayerful work. May God bless them and raise up more laborers in the field.

V. M. METCALFE.

GOD'S PROMISES.

When we look into God's works and dealings with man, we are bound to acknowledge that we worship a God of leniency, love, and long-suffering. We see one grand rule by which he has, ever since the creation, governed man; that is, He gives a command, upon the obedience of which is predicated a promised reward, or upon its disobedience rests his condemnation. Man, created a rational being, a being whose acts are prompted by a love for his Maker, by a regard for his fellow citizen, or by self-interest, looks into these laws of life and death, judges for himself and acts in accordance with the impressions made by external circumstances upon internal principles.

The motive power of all man's actions may be limited to two things and expressed in few words; the fear of punishment and hope of reward. Man's action depends generally upon the intensity of fear or strength of hope, and these depend upon whether the thing feared or hoped for is near at hand or at a distance in point of time or space. Now should we examine the causes of the doings of all men at all times, we would invariably find them germinating in, and being sustained by, these two above named fundamental principles.

Thus the allwise Creator, knowing the very motives of man, the master-piece of his own mechanism, has placed before us a choice between obedience and disobedience, between endless happiness and eternal misery, between the promised reward and the decreed condemnation. Then why is it that man can not be influenced by this fear of punishment and hope of reward and all the endearing relationships shown forth in chaste obedience to God the Father, to see the beauty in holiness and turn into the ways of the Lord? Is it that man is so totally depraved at heart that his mind cannot be turned from sin and corruption to purity and holiness? No; it is the contaminating influence of the riches and alluring things of earth, in which the worldly minded, can see more temporal reward and less calamity (rather than punishment) and that insatiable desire to accumulate riches upon earth, which can never bless his soul after death, but will rise up in condemnation against him in the judgment; this, I say, is what to-day blocks up the kingdom of God's dear Son from the greater mass of mankind.

But let us examine a few of God's promises and see if He has not, in all ages of the world and under all circumstances, fulfilled His every promise to the full extent of His word. His promise to Abraham was, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and in thee shall all the families of the earth be blessed." Now what did Abram do? In the very next verse we have this language: "So Abram departed as the Lord had spoken unto him." Thus we find the "father of the faithful," as he was fitly called, going about, "not knowing whither he went," but always doing the will of Him who sent him. "By faith, Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son." Now we speak of trials and temptations; but who under the broad canopy of heaven but this old patriarch could have withstood the trial of offering upon a funeral pile the bleeding body of the only son of his old age, that son through whom his seed were to be called, when there was no promise beyond, where there was nothing to be gained, but all that God had ever promised was in this act to be sunk deep beneath the waves of oblivion. O what faith! That faith which led him to account God "able to raise him up, even from the dead." By this faith "he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; and although he never lived to see it, yet these promises were all fulfilled.

Isaac and Jacob, being moved by a hope of reward which emenated from the unbounded faith in God's omnipotence, labored for these same promises. For they "looked for a city whose builder and maker is God." Then coming on down through the ages for more than one thousand years, listen again to the word of prophesy as it comes forth from the throne of God, "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." Coming down the stream of time about seven hundred years from the time of this declaration and this "stone which the builders refused," we find "is become the head stone of the corner." Thus we might examine every Scripture containing a promise, and we would find them invariably fulfilled. This is the Christian's comfort, this is his all.

Now ye who would accumulate worldly treasures and hoard up wealth, will you not sacrifice some of the mouldering transient goods of earth, stop a moment upon the highway of destruction and listen to the voice which says, "Be content with such things as ye have, for he hath said I will never leave thee nor forsake thee;" for "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us ward, not willing that any should perish, but that all should come to repentance." "Blessed Bible, what a treasure!" The Bible which promises to the one obedient to its precepts, that although he be scorned, disdained, and persecuted by the world, yet there is one, who is all and in all, who will never leave nor forsake him.

J. L. PRIESTLEY.

Spencer, Tenn., September 22, 1883.

WHAT CARRIES THEM?

"Let's go to the Baptist church?" "Oh, no; I'm going to the Presbyterian to-day." "Why?" "Because the most calico goes there." I heard this conversation from young men stopping on different corners of one of the streets of Birmingham. This was an old reason for going to church, dressed up in new language. This was a strangely figurative expresssion, the container for the thing contained, and certainly set forth just what they wanted to say. This little talk shows two things: First, that all do not go to church to worship God; and next, it may show that the most attractive thing at a church may be the girls that go there. Our Savior said, "Let your light shine before men, so they, seeing your good works, will glorify God." The church of God should be made so attractive that the beauties of holiness would draw men. It is true this might have been said by the light-headed of those who were living right. There are so many things set before the world by the religious part of it to win attention, and so many of these are the weak and beggarly productions of man, that a strong suspicion rests upon all churches of stooping to this littleness. God's way is always best. He said, "Let your light shine before men, that they, seeing your good works, may glorify God. There is an indepedendence in the humility of the pure religion of Jehovah. It is sickening to see those who claim to be the children of the Most High, scraping and bowing to the world, running after those with human inventions, such as fine churches, organs, grand displays, picnics, excursions, pomp and show. It is a manifest lack of faith when we trust other things than holiness, purity, righteousness to make ourselves attractive. Jesus resorted to nothing sensational, and yet stirred up an interest wherever he went. The same has ever been done by his earnest, honest, zealous and faithful followers. It is weak men who drum and fife and do things of a kind noted or to be noticed when serving the Lord. Holiness is *not even in one age*, so common that it will not excite a passing notice. It will draw the crowd. Let us all depend on our lives to gain attention.

J. M. BARNES.

A WARNING.

A Polish converted Jew, E. Barnat by name, is travelling over the country, and imposing himself on our brethren. He has been at my house. From all I now know of him, I could not recommend him to the confidence of the public. If he carries with him a letter addressed to me by J. M. L. Campbell, of Detroit, as I understand he does, or of Mrs. Campbell, he purloined it from my table; I missed these letters before this man left my house. I think he is an unworthy man.

CHAS. LOUIS LOOS.

Lexington, Ky., December 8, 1883.

Obituaries.

By the request of those who loved her most, I write the obituary of sister Sue White. She died November 24, 1883. She obeyed the gospel a few months ago under the preaching of the writer. She tried the ways of life for only thirteen summers, when she was called to bud and bloom in that fairer clime, where the lost are found and the weary are at rest. She was an affectionate and obedient daughter. From her obedience till her death, she was a consistent Christian. While it is sad to give her up, yet we take courage and press forward, expecting to meet her in the sweet hereafter. J. C. M.

Departed this life, on November 16th, 1883, sister Fannie Byars, of that most dreaded of all diseases—consumption. Her sufferings were great, but she seemed perfectly resigned to the will of Him who doeth all things well. I have known sister Fannie intimately; we were raised together in Mississippi, and moved to this State near the same time. I was with her much during her sufferings; was by her when she breathed her last, which was as calm and peaceful as an infant falling asleep. She was a devoted Christian, a faithful wife and mother, and a good friend and neighbor. We miss her sadly, but realize that our loss is her eternal gain. May this same thought comfort the bereaved husband, child, mother, sisters and brothers, is the sincere prayer of her faithful friend, (sister) M. A. SMITH.

Alma, Crawford County, Arkansas.

It becomes my painful duty, as one who loved her, to record the death of sister Willie Livingstone, which took place at the residence of her parents, Wm. and S. E. Self, December 30th, 1882, aged twenty years, eleven months, and five days. About two years before her death she seemed almost persuaded to be a Christian, but delayed from time to time, until a few days before her departure she said she wanted to be baptized, which was done by her grandfather, Elder Wm. Stringer. When she arose from the watery grave, she said "Thank the Lord!" in a clearer voice than she had spoken for many days, after which she was perfectly willing and ready to go. She left a little babe about three months old, but it did not stay long; for on the 20th of February, 1883, it was laid beside its dear mother to rest until they are called home. Her aunt.

Lawrence Cove, Ala. M. E. A. W.

Died, of consumption, at her home in Nashville, Tenn., November 28th, 1883, sister Asa Vaughan. Her remains were brought to this place (Franklin) Thursday morning. Funeral services at her request (by the writer) in the Christian Church at 2:30 P. M., and was soon after laid away to rest in the vault, in Mount Hope Cemetery. She, with her husband, (who had preceded her to the grave several years,) was baptized by me some six or seven years ago, and they united with the church here. Sister Vaughn was a good woman, and so far as known, bore with great courage and Christian patience, her long sickness and sore trials. She left two boys and two girls (all young) to mourn her loss, and to be cared for by loving relations and Christian friends; and of whom it may be safely said, they will not neglect the little orphans. May God bless the dear children and those who have the watch care over them. E. B. CAYCE.

Franklin, Tenn., December 2, 1883.

Catherine (Hartwell) Farmer was born in Brunswick county, Va., November 15th, 1810. When quite young she came to the State of Tennessee with her father, who settled near Murfreesboro; and near this place she has lived and died. She was married to B. W. Farmer, in the year 1835. She has had seven children to precede her across the Jordan of death. Only one remains. Her husband died in December, 1850. In 1845 she heard the gospel preached, and embraced it, becoming a member of the congregation at Murfreesboro. She has lived a consistent Christian. She enjoyed the consolations of hope in her daily life. Several years since she was sick nigh unto death. Strong in faith and full of love for her dear Master, she desired to remember his death and sufferings. She sent the writer of this word to come and see her the next day, being the Lord's day, as she desired, if alive, to partake of the emblems of the body and blood of the Savior. We went, and rejoicing, she remembered him who never forgot her. The Lord blessed her with health, and many more days. She died in the full assurance of faith, October 21st, 1883, mourned most by those who knew her best. J. E. S.

One of our Catholic exchanges refers to the marriage of a (Protestant) bishop's daughter and remarks:

"But it is only Lutheran Bishops and those of other sects who can so ably discharge those double duties and reconcile them. The Catholic church sides with St. Paul and by the celibacy of her clergy, insures all their devotion and attention to the people. They have no wives, and consequently have no daughters to provide with husbands"

Henry, Bishop of Liege, a good Catholic prelate of the time of Gregory X, publicly boasted that he had fifteen children born to him in twenty-two months. He was not tried, or suspended, or condemned.—*Independent.*

There are 13,000 colored disciples in Kentucky, and fifty preachers.

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BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight alum or phosphate powders. *Sold only in cans.*

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AGENTS WANTED. D. L. QUEENERLY, St. Louis, Mo., Boston, Mass.

At the close of an impressive sermon on a late Sabbath, Phillips Brooks gave, incidentally, his views concerning the probability of the souls opportunity to choose between good and evil in another state of existence. Do not delude yourselves, said he, with a hope that some time in the future there will be some mighty force impelling you towards holiness, stronger than those already existing. God's grace has done all that it possibly can for the soul's salvation in the gift of his well beloved Son, and whoever shuts the door of his heart against the Savior now makes the choice forever. Character becomes fixed in this life.—*Congregationlist.*

The publisher of the Beaver Falls, Pa. *Courier*, Mr. John F. Porter, some time ago contracted a severe cold. He says: "I tried half a doven remedies ineffectually and upon recommendation of a physician I gave Dr. Bull's Cough Syrup a fair, squrae trial. It relieved me immediately and cured my cold catarrh entirely It is a remedy that should be used in every household."

PEOPLE'S

Tobacco and Cotton Warehouse,

D. K. MASON & CO., Proprietors,

Nos. 906, 908, 910, and 912 West Main Street,

LOUISVILLE, KY.

R. Averitt, formerly with Gordon, Bro. & Co., of Nashville, Tenn., will give special attention to consignments from up Cumberland and West Tennessee.

GOOD CLOTHING

Gentlemen and Boys who desire GOOD CLOTHING at medium prices, equal in make and style to any custom work, should not fail to examine our stock before purchasing their Outfits.

HUNTINGTON, Clothier,

160 Church St., Nashville.

Owing to the continued warm weather, we are overstocked of

Woolen Goods,

and not wishing to pack them till another season, have made great reductions. We offer—

20 pcs all wool Scarlet Twill Flannel at 20c, former price 30c.

10 pcs Medicated Twill Flannel at 25c, former price 35c.

15 pcs extra heavy fine Shaker, twill or plain, at 35c, 40c and 45c, former price 45c, 55c and 65c.

35 pcs White Wool Flannel at 15c, former price 25c.

20 pcs White Wool, 30 inches wide, 20c.

15 pcs fine white all wool Flannel at 25c, reduced from 40c.

Blankets! Blankets!

Notwithstanding the great quantity of Blankets we have sold, we find we have too many unless it turn much colder. Our prices *now* are

Our	$2.00	a pair Blankets	*now*	$1.50
Our	2.75	" "	"	2.00
Our	3.50	" "	"	2.50
Our	4.00	" "	"	3.00
Our	4.50	" "	"	3.50
Our	5.25	" "	"	4.50
Our	6.00	" "	"	5.25
Our	7.50	" "	"	6.25
Our	9.00	" "	"	7.50

These are not imaginary reductions, but positive mark down.

Dolmans! Russian Circulars, Jackets and Cloaks.

We have just fitted up an elegant Cloak Parlor, and can show the largest variety of Dolmans, Russian Circulars, etc., etc., in this city. If in need of a winter wrap do not fail to see our line, as we will positively save you from two to three dollars on your purchase.

LEBECK BROS.

17 Public Square,

NASHVILLE, - TENN.

KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

BRO. JONES' DEFENCE OF THE SOCIETIES.

In another column the reder will find an article from Bro. J. B. Jones written in answer to my reply to his questions.

Bro. Jones is the financial agent of the Kentucky Society, and is an amiable, scholary, gentlemanly man. I am glad that he has taken it in hand to justify the societies before the readers of the ADVOCATE; for, by his position and ability, he is probably as well qualified to present the plea for them as is any man. Let us therefore fairly consider what he says.

It will be remembered by our readers that in a late number, in reply to certain questions from Bro. Jones, I endeavored to set forth the scriptural plan of co-operation in publishing the gospel. From an examination of the Scriptures we saw how the gospel was preached in Jerusalem and throughout Judea and Galilee and Samaria, and as for as to Phoenicia and Cyprus and Antioch. Then we saw how Peter and John and Paul and the other apostles, together with such men as Barnabas, Silas, Timothy, Titus, Mark, Luke and others, without the aid of any societies except the churches, without any stipulated salaries, without any promises of support except from the Lord, scattered the seed of the kingdom to the ends of the earth, and established churches as radiating centers, here and there, in the principal cities of the world. The men did the work, and the churches, seeing them at it, ministered to them; and in that way the grand work of the first century was done. Hence I concluded that the scriptural way is (1) that men who have the love of God shed abroad in their hearts, and who have the ability to preach, should go about the work as the Lord opens doors of utterance to them; and (2) that the churches and individual Christians should minister to the needs of such men. Concerning this Bro. Jones says: No one acquainted with the scriptural facts which are the premises from which the above conclusions are drawn, can deny their accuracy."

It seems then that he agress that I have found the New Testament plan, in so for as any plan is revealed by inspiration. He concludes that in this way the apostles and apostolic men did the work. Thus, for the first one hundred years of the Christian era, the gospel was published. In showing how the conventions were brought about, he says, "We plead nothing but influence and common sense for this proceedure." Evidently the influence is not a "necessary" one, as he grants there were no such conventions in that age; and the "common sense" that demands them is the common sense of some people to-day; for the common sense of the apostlic age backed by the wisdom of God did not see the need of them. Inspired men worked in spreading the gospel for *nearly a hundred years*, as teachers and evangelists and leaders of the churches, without ever once saying or doing anything which intimates that they ever felt the need of any such societies. Looking at the matter from Bro. Jones' standpoint,, I should think he wauld conclude that those first Christians were very poor at inferring, or else that they were sadly deficient in common sense. Just here I desire to remind the reader that the way which I advocate he admits is the apostolic way: whereas, the way for which he is contending he as freely grants rests upon nothing better than an inference. Which is better, inspiration or human inference?

"But," says Bro. Jones, "the question as to how we shall co-operate remains unanswered, unless the answer is found in this query put to us by Bro. Harding:—'If the churches would do their duty, giving as the Lord prospers them, even though they should give no more than one tenth of their incomes, and if a fair propotion of the amount thus raised be devoted to sustaining evangelists, would they not be suficient as societies for doing missionary work? Would we need any of the modern ones?'" "*If*," continues he, "is the mountain between what we *are* and what we *ought* to be. It must be tunneled or scaled." Just so; let us therefore go to work on the mountain in the apostolic way. Let us remember that the Scriptures thoroughly furnish the man of God, (the religious teacher,) into every good work. The apostles had the same mountain to tunnel or scale, and they did not see the need of conventions in doing the work.

Epaphroditus bore the gift of the Philippians to Paul. Had two, or three, or four, or a hundred of the churches desired him also to bear their contributions to supply some need, would it have been wrong for him to have done it? Bro. Jones asks. I think not, for such a thing occurred in sending help to the poor saints in Judea. But if he had asked if it would be right for a member of the church to send delegates to some place to confer about raising and expending money; if these delegates should "organize" a convention; if the convention should draw up a constitution and bylaws; if it should grant memberships and directorships upon the payment of stipulated sums of money; if it should elect officers, president, vice president, secretaries, financial agents, evangelists etc.; if, in a word, it is right to organize some other society to do that which God has committed to the churches, I would most unhesitatingly say, *No!* To do thus is to depart radically from our plea for union upon apostolic teaching and practice; it is to sow the seed of discord and division among the people of God. In the one case the divine society, the church, raised the money, determined what to do with it, and then sent it by Epaphroditus. (Allow me to remard as we proceed that the only expense in the matter, when thus conducted, is sending the money to the worker.) According to the modern way, a human society, very different indeed from a church of God, raises the money, selects the evangelist, and directs him in his work. In some instances those who are not members of the church of God are admitted to membership and directorship in these societies, simply upon the payment of so much money. (It costs a great deal to get the members of these societies together for a meeting—about as much as they raise for missionary work, perhaps. It then costs them a great deal to raise their missionry money. And then they have to pay as much to get their bounty to the evangelist as does the church.) The plan appears to me to be not only unscriptural but foolish.

It is claimed that the GOSPEL ADOCCATE is a human expedient similar, in so far as the principle of expediency is concerned, to a misssonary society. Not so; Luke and Mark, as well as the apostles, wrote letters to be circulated among the disciples and read by them. So did many other apostolic men. When I write for the ADVOCATE I am simply preaching with my pen; and I have apostolic example for so doing. If David Lipscomb or F. G. Allen are presidents of anything I am not aware of the fact.

"If the positions held by some," says Bro. Jones, "are everywhere adopted, our missionaries must be withdrawn from Paris, from London, from Southport, from Denmark, from Constantinoble, from Tokat, from India amd Japan." In the position held by me, (and I am the one with whom Bro. Jones is corresponding just now,) were every where adopted, and acted upon, we would plant the banner of the cross in every town, village and hamlet on the globe within fifteen years. That position is that every Christian should consider himself the servant of the Lord, bought with the blood of Christ; and that he should therefore make it the great, leading, overruling objects of his life to advocate his Master's cause; he should remember that he is a stewart, and that he will have to give an account for every dollar that he receives, for evey day that he lives. I believe that evey Christian should contribute upon each first day of the week at least one tenth of his income, and that he should do more as he is able to do it. I believe furthermore that the churches should expend these sums for the care of God's poor, and for the extension of his kingdom, rather than for the erection of elegant meeting-houses and the purchase of fine organs. We should work more for substance and less for show. I believe that he who can preach and teach should do it, cultivating and developing his gifts as he has opportunities, even if he has to support himself by laboring with his hands while doing so. But I believe he should give his whole time to the work till the supplies run out; then it will be time enough to divide the time with tent making. Indeed, I think we should resolutely determine to spend and be spent in the Master's service as did many of the first preachers and evangelists. Such a spirit is courageous: were there many Pauls, there would be many such churches as the one at Philippi. Let me remind Bro. Jones that we did establish many churches in the Canadas, England, Scotland, Ierland, and Australia without one cent from any missionary society. The foreign work that has been done without the societies is greater by a hundred fold than that which has been done by them. By the way, I would like to know how much of the money reported by the Foreign Societies is raised in the foreign fields? I have a suspicion that if the facts were reported it would be found that a very large per cent of the money which supports the English missions is raised in England; and that the Society has about as much to do with it, (except in reporting,) as the man in the moon. It is a fact that the missionaries in England are preaching for congregations each of which is able to support a minister as well as the average member lives; for, if my memory is correct, the smallest of them numbers more than forty and the largest over a hundred members. Will Bro. Jones please tell us what need we have for conventions that did not exist in the first century? Would it not be better to imitate the apostles rather than the sectarians?

END OF KENTUCKY DEPARTMENT.

BOOK NOTICES.

"The Independent" Almanac for 1884, is out, a copy of which is on our table, giving some general statistics of churches, education, etc. Send to *The Independent*, New York City, N. Y.

"Our Christmas in a Palace," by Edward Everett Hale. Published by Funk & Wagnalls, 10 and 12 Dey street, New York. Price, in paper covers, 25 cents; in cloth, $1.00. Send to them for it.

Make it a rule never to utter any unnecessary complaint or murmurs, but in patience to possess your souls.—*Mrs. Cameron.*

WHOSE NAMES WILL BE BLOTTED OUT?

The Savior, through John, in Revelations iii: 5, says: "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." "He that overcometh." What is it to overcome, and when can it be said of a man that he has overcome? This is answered in Ch. ii: 26: "And he that overcometh, and keepeth my work unto the end," etc. No man can say he has finished the Lord's work till he comes to the end of his life. Therefore the work of overcoming is not complete until the end of life. Such as these, and these only, are the ones that will not have their names blotted out of the book of life. All who refuse to keep the Lord's work to the end, will have their names blotted out. Sometimes men run well for a long time, and then sin and fall. One king of the Jews reigned fifty-two years in humility and the service of God, and then after all this, sinned by attempting to burn incense which could only be done by the priests, and was smitten with leprosy in his old age, and died a leper, died alone and in disgrace. Hence the only means to prevent our names from being blotted out of the Lamb's book of life, is to continue in the service of God to the end of life.

NOW IS THE TIME TO COMPLETE LISTS AND SEND THEM IN.

This year is nearly out. But one more number after this to be issued in 1883. This is number 51, and 52 completes the volume. It is very important that your names be here, and on our book, ready for the mailing of the first number of 1884, which will be the second day of January. And it is very easy to attend to the matter timely, if the brethren will just think of it, and take it in hand. You do not wish to miss a number, and then we need your names early to know how many to issue. Hence, from these considerations, it is important to be prompt. And then it is important to begin early, so you will not be too much hurried in canvassing for your club. We don't want you to miss one name that wants the paper. If, therefore, any of our friends have lists on hand, not completed in time, please drop us a card to that effect, that we may issue enough for all subscribers to get the first number. We are much encouraged so far, with the prospects for next year, and we hope our friends will send us in large lists, and many of them. ED'RS.

CHURCH NEWS.

Through the request of the brethren, I write you the result of a series of meetings held near here. On Saturday night before the third Lord's day in August, Bro. E. N. George commenced a meeting at Cypress school house, eight miles from Deview; continued six days with eleven additions. Went from there to Union; preached a week with eight additions. Also, began a meeting at Deview on Friday night before the first Lord's day in September, and continued until the second. Closed with thirty-eight additions, mostly by immersion, and left the brethren in good working order. Went from Deview to eight mile church in Jackson county, and there labored five days with two additions; and returned third Lord's day in October, commenced a meeting with the brethren at Deview in Woodruff county; continued over the fourth, with fourteen more additions to the church. So you see the brethren are alive and at work in this part. And he is now engaged in a meeting at Cypress, in same county, with four additions up to date. May Bro. George live long to proclaim the ancient gospel in its simplicity, is the prayer of your brother.—[Luther H. Long, Deview, Ark., November 10, 1883.

ITEMS, PERSONALS, ETC.

Bro. Isaac Errett, editor *Christian Standard*, is seriously ill, though by latest reports is said to be some better.

Notice that the advertisement of Bro. Scobey, Haynes Institute, has been changed, and send him some pupils.

Bro. J. T. Poe writes: "My second daughter, Minnie, is very sick. Has had typhoid fever for eight weeks. Very low to day."

Bro. J. J. Matlock, formerly with L. Frankland & Co., is now with the well-known dry goods firm of Lebeck Bros. Give him a call.

Our typos last week married our young sister, Arkie Compton, to the wrong man. She was married to J. W. Owen, instead of Allen.

Bro. William Slay, of Warner, Tenn., reports eighty-six additions within the past two years, at that place and others, including three preachers

Bro. A. C. Henry, in a private note, says: "Look out for news of a debate at Belgreen, Ala., between T. W. Caskey and J. M. Wells, a Methodist."

Our readers will please notice that the advertisement of Bethany College, that veteran of schools, is still running in the ADVOCATE, and give it consideration.

Our readers will please notice the advertisement of Carter's Creek Seminary in this number, with Bro. Wm. Anderson principal. We are satisfied it is a good school. Try it.

A. M. Sewell, for several years business manager, itemizer and news-gatherer of the GOSPEL ADVOCATE, has gone to Jacksonville, Florida, hoping the mild climate there will have a good effect on his lungs. He expects to remain till spring, and possibly longer.

The *Apostolic Times* says: "The *Old Path Guide* is drifting in the direction of the *Review* and GOSPEL ADVOCATE." The *Evangelist* says no, but that the *Old Path Guide* will come out with the conventions. Here are two utterances a little contradictory. We will not prophesy. Time will tell.

A good brother, in renewing his subscription to the ADVOCATE. says: "My first subscription to the ADVOCATE was in 1861, almost a quarter of a century ago. I renewed soon after the war, and have been a constant subscriber since. What a fund of information has been furnished in its pages, during that time." This is evidence of long continued good accomplished.

We closed a meeting last Lord's day at Antioch, Logan County, Ky., with good interest. One baptized, and the church, as we think, edified. On returning home, we met with Bro. F. D. Srygley, of the *Old Path Guide*, at Franklin, Ky., where he preaches for the brethren two Lord's days in the month. They are much pleased with his preaching. Hope he will do good there. E. G. S.

OVERLOOKED.

One article in this number, "The Mulkey Family," should have appeared a good while ago, but was overlooked by getting to the bottom of the drawer, and other matter on top of it. On making a thorough cleaning up, it came to light and we now give it to our readers, with great pleasure. We deeply regret the oversight, but hope it will be read with equal interest. We would be glad to publish other articles of the same sort. Also an article from Bros. Barnes and Lindsay was overlooked in the same way, which will appear next week.

General News.

Fourteen prisoners escaped last week from the Chattanooga jail.——A cheese factory and creamery is soon to be established at Knoxville, Tenn.——The National Temperance Society has adopted a resolution asking Congress to so amend the constitution as to prohibit the liguor trafic entirely.——An attempt was made very lately to wreck a train on the Memphis & Little Rock R. R., near where it crosses the St. Francis River. But the effort failed, and the would-be robbers fled.——A number of clerks in New York recently organized a plan for robbing their employers, but were detected and defeated.——The new trial of Frank James is set for January next.——Secretary Teller and senator Daws are charged with misappropriating the $300,000 provided by the last congress to reimburse the Cherokee nation for their lands.——New York City, it is reported, has been systematically robbed by dishonest contractors.——It is reported that there is not more than half a crop of merchantable corn in Nebraska this year.——The town of Bisbee, Arizona, was raided last week by robbers in which three men were killed.——The drouth still continues in southern Gerorgia.——It is said that recent rains have so flooded portions of Dallas, Texas, that much damage has been done, and that the postoffice building has been rendered unsafe.——A very heavy snow and wind storm has occured in Colarado, which resulted in breking down a large number of telegraph and telephone poles in Denver, blackadlng streets, and delaying trains for a time——Eighty counties in Kansas, Nebraska, Iowa, Arkansas and Missouri reported on the 5th that the winter wheat was in a vigorous condition seldom before equaled, and that the acreage had been increased.——Advices are received at Ottawa showing a large gold find discovery in the Rocky Mountains, a mile north of Padmore. The find is reported as an imense bonanza, the surface find copper assaying 160 pounds per ton. Under that is gold.——On the 6th an earthquake lasting forty-eight seconds was experienced at Rouenden Springs, Ark. It broke stoves and crockery, and loosened rocks in the railway cuts.——Three negro children were recently burned to death in Columbia county, Ga. Their parents went to church, locking up the cabin, it took fire somebow, and burned children and all.——Typhoid fever is raging among the students of Yale College. Two students have died.——The Louisville and Nashville Railroad lines are said to be exceedingly busy just now, in moving the corn crop of this year.

FOREIGN.—Fourteen thousand miners in Yorkshire, England, are idle.——Ninety thousand weavers in Lancaster, England, are to be organized for a strike against the five per cent reduction in wages.——The English miners have decided not to strike against the reduction in their wages till first of January next.——Trouble is expected on the Clyde among the employees of ship builders on account of employers announcing their intention to reduce wages.——The Legislative chamber in Brussels was recently burned, entailing a loss of 12,000,000 francs. Valuable public documents were destroyed.——Foreigners in Canton, China, have been notified that war with France is inevitable. The available forces of the Chinese, both land and sea, are being gathered to that place.——A correspondent from St. Petersburg complains heavily of cruel treatment of prisoners at that place, stating that they are poorly fed, devoured by vermin, and the bodies of those who die left to decay on the floors.——It is reported that in the recent fire in Constantinople, six hundred houses were burned, including the Greek church and four synagogues. Many people were rendered homeless, and suffered severely, the suffering being greatly increased by a snow storm. The government is aiding them.——Advices from Cairo are to the effect that another Egyptian force has been completely annihilated. It consisted of five companies, who were reconnoitering a little way out of Suekim, when a strong force of Hill tribes descended upon them.——Monsignor Savarese, doctor of civil and canon law, and until recently the pope's domestic prelate, has left the Roman Catholic Church.——The proposed visit of Crown Prince Frederick to Rome puzzles the German leaders.

Home Reading.

Only a Spray of Flowers.

[For the GOSPEL ADVOCATE.]

I walked beside a limped stream—
"When Autumn cast the leaf,"
Thinking of life's saddened dream—
My heart was filled with grief.

The sky above was heavenly blue—
The sun shone bright around—
And beauteous leaves of every hue
Were scattered on the ground,

A silence deep prevailed around—
On wood-land, dell and lea—
Save distant bells, whose tinkling sounds,
Seemed like sweet minstrelsy.

I paused amid the forest bowers,
That calm, bright autumn day;
I found a spray of lovely flowers,
That charmed my care away.

They recalled the lesson, so sublime,
Of the lilies of the field;
When Jesus, in accents kind,
Said to "care" we must not yield.

Each petal seemed a tiny scroll,
With our Savior's words inscribed:
"Consider the lilies how they grow"—
By the Father's care supplied.

Thus "to comfort man, to whisper hope,
Whene'er his faith grows dim;
That he who careth for the flowers,
Will much more care for him."

Wild Wood, Tenn., November 24th, 1883. M. M. R.

THE BOYHOOD OF MARTIN LUTHER.

Martin Luther is one of the few great men of the world with whose boyhood we really feel familiar. Our acquaintance with him, indeed, goes back to his babyhood, when he was christened in St. Peter's Church, Eisleben, and received the name of Martin, because he was born on the day sacred to that saint.

All his ancestors were good but poor and uneducated people. He was the son of a peasant, he tells us, the grandson of a peasant, and the great-grandson of a peasant. His father, who had been a wood-cutter, and afterward became a miner, though untaught himself, had a great idea of education, and resolved that at least one of his children should be a scholar. Accordingly, when the boy was only five years old, the father took him one day to Master Nicolas Emilius's at Mansfield, where they were then living.

Master Emilius had a reputation for being strict and severe, and Mrs. Luther, Martin's mother, dreaded the idea of putting her little boy in his care. "They say that Nicolas Emilius is so harsh," she ventured to remark to her husband when he suggested the plan. Now Mr. Luther, though a good father, was by no means an indulgent one. He often whipped the little Martin himself, and for fear of him we read, that the little child would hide away in the great chimney of the cottage; so we are not suprised when we learn that he answered his wife, "The only way to bring up children properly is by fear and chastisement."

With the father and the school-teacher both holding this opinion, it might be expected that the little boy would have a pretty hard time, especially as he proved to be a very dull scholar. His Latin grammer gave him a great deal of trouble, and when he could not get the cases and tenses into his head, Master Emilius give him a severe flogging. One morning he was whipped as often as fifteen times.

Even religion was made stern and forbidding. The master never spoke of the Lord but as an angry Judge, and when the boy heard the name of Jesus Christ he grew pale with dread. It was not strange that by-and-by he came to hate his school. 'The master is a tyrant," he would declare to his mother, with passionate tears in his eyes. Nevertheless, he staid there nine years, and I have no doubt it was the severe training of Master Emilius, who later on became his own brother-in-law, that disciplined his character for the work which he was afterward to do.

When Luther was fourteen years old his father sent him to school at Magdeburg, and here, since he was very poor, he had to get his bread and butter by singing with the other school-boys in the streets. This was a common custom in Germany, and there was no disgrace in it, but it exposed the young singer to ill treatment, which hurt his sensitive spirit. Once he was singing before a house, when the owner himself, who was rich, came running out, crying loudly, "Where are you, you knaves?"

"We all took to our heels," said Martin, afterward telling the story, "for we thought that we had angered him by our importunity, and he was going to beat us; but he called us back, and gave us two loaves."

In his prosperous old age Luther did not forget that he had sung in the streets for food. "Never dispise the poor boys," he urged others, "who sing at the house doors and ask bread, for the love of God. How often have I been one of such a group!"

Luther, indeed, had occasion to remember his experience as a singer, since it was this way that he met his first good fortune. He had gone from Magdeburg to Eisenach, and was singing there one day before a certain house, when the people called him a beggar and vagabond, and drove him from the door. "What!" he exclaimed "are we to be despised because we sing for bread? Have not many great doctors and gentlemen begun like us? Must I give up my studies, return to my father's, and work in the mines at Mansfeld?

At this crisis Mistress Ursula Cotta, a good woman and a burgomaster's daughter, who had heard the boys singing, and remarked the abuse which he had received, called him to her door. Here she gave him bread, and, what was better still, motherly sympathy. More than that, she invited him to make her house his home. From that time Martin felt a new ambition.

He had been treated with kindness almost the first time in his life. His school became interesting to him, his studies were no longer a drudgery and toil; and he worked hard to prepare himself for the University. His master at Eisenach, John Trebonius, must have been a very great contrast to the severe Emilius. Trebonius, it is said, would take off his hat to his scholars when entering the school-room, and when asked the reason of his politeness, would say: "There are great men here among us. Some of these boys will be men of learning, burgomasters, chancelors, and doctors."

In his eighteenth year, Martin entered the University of Erfurt, where he studied more diligently than ever. It was while he was here that he first became acquainted with the Bible. It seems odd that as late as four hundred years ago, in so enlightened a country as Germany, any young man could have lived to be twenty years old without knowing something about the Scriptures. But until he became that age Luther had never even seen a copy. He had never heard the story of little Samuel, upon which his eye fell as he opened the book, and which he read for the first time with the greatest of interest and delight. Not long after that he was very much impressed by the sudden death of his dear friend Alexius, who was struck down by lightening at his side. Fearing he might be struck himself, he vowed that if his life was spared he would devote it to God's service.

With the rest of Luther's life everybody is familiar. One does dot need to tell how he became a famous preacher, whose doctrines stirred up the whole Christian world, how he defended himself before the most powerful and distinguished princes, how his fearless courage made even his enemies admire him, and how finally he overcome them, and ended his life in honor and in peace. All this has been told many times, and will be told many times again, especially during this month, which brings around the four-hundreth anniversary of his birth. On such an occasion it is worth while recalling, as we have done, some of the incidents of Luther's boyhood, if we may thereby discover the secret of his success.

Has any boy or girl discovered it already? Was it not due to the hardships he suffered in early life, and the self-denial which they taught him to exercise? Did not the discipline of Master Emilius, harsh thought it was, have something to do with it? We do not believe nowadays in flogging boys to make them turn out useful men, and very likely Martin Luther would have been a sweeter and tenderer man if he had not been so sternly treated when he was a boy; but, on the other hand, he might have been less strong and bold, and so, for all we know, Luther's education was just the kind to fit him for the peculiar part which he was called upon to play in afterlife.

Very few, however, will care to imitate him in this. Most of us would rather find some other road to success than through flogging and harsh treatment; and even if we were willing to be whipped, it is not likely that our parents would let us have the chance. Happily there are very few fathers now who believe with Mr. Luther that the way to bring up children is through punishment and fear. What we can imitate Luther in, however, is his perseverence, his courage, and his self-denial. These are habits which every one and may possess, if they are practiced, will surely bring success, not as great perhaps, as Martin Luther's, but of the same true and real kind.—*Harpers Young People.*

CHARITY.

Now that cold weather is drawing nigh, there will doubtless be the usual amount of ill-considered charity. Winter wardrobes will be brought out, and Summer ones laid away. Ladies will gather up their old light calicoes with muslins and lawns, that they never expect to wear again, and send them to some poor woman in some dark alley, who will sigh as she tosses them into a corner and say: "It's too late to wear them things; they're of no earthly use."

If it is a duty to give to the poor, it is a duty to be considerate in your giving. The poor you have always with you. It may be profitable to consider when to give, what to give, and how to give. It is safe to assume that the class of poor who receive alms are not usually thrifty. They cannot add to their means. They seldom know how to take care of what they have. It may be more their misfortune than their fault; yet it must be conceded that it is so, else they would not need alms. Then it would be wise to give just when they need the article given. Let Summer clothing be carefully laid away in the homes of the rich, who have room to take care of it, until next May or June, when it will be a welcome boon in the scanty homes of the destitute. If in accordance with this rule last Winter's cast off clothing was packed down in the Spring, it is now time to bring it out and scatter it around.

In regard to what we give, it is a poor charity that would confine itself to old clothes. Employment with reasonable wages is the greatest earthly blessing that can be given to any poor man or woman. Plenty to do insures something to eat and something to wear. Those who work for their living need not lose their self-respect nor the respect of others, even though they drink of the cup of poverty to the dregs. There are times when a little patronage judiciously given would lift great weights of iron from sinking hearts.

"We will starve to death if I don't get something to do!" exclaims the widowed mother of four small children, while her rich neighbor across the way employs the wife of a farmer in easy circumstances to do her Winter's knitting. Find out what your poor neighbors can do, and give your work where it is most needed. If you can buy what you want in some little shop, just struggling into existence, will it not answer your purpose just as well as if procured from some rich merchant who can live without your patronage? We are too apt to forget that there are persons in our midst starving for mental food who would gladly eat of the crumbs that fall from the tables of the rich, in the form of old books, or papers and magazines, that have been read and are no longer needed. Kind words ought to be given on every hand. They are a charity that will be gratefully received by rich and poor. Knowing when to give and what to give, give it kindly, give it quietly, without ostentation, without hurting those you would benefit. "Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. But when thou doest alms, let not thy left hand know what thy right hand doeth."—*Mrs. Sadie J. Cannon, in Western Christian Advocate.*

BE GENTLE.—If you cannot *relieve*, do not *grieve* the poor. Give them soft words, if nothing else. Put Yourself in the place of every poor man, and deal with him as you would God should deal with you.—*John Wesley.*

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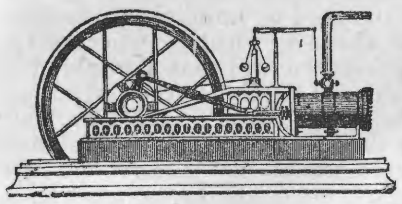

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Miscellaneous.

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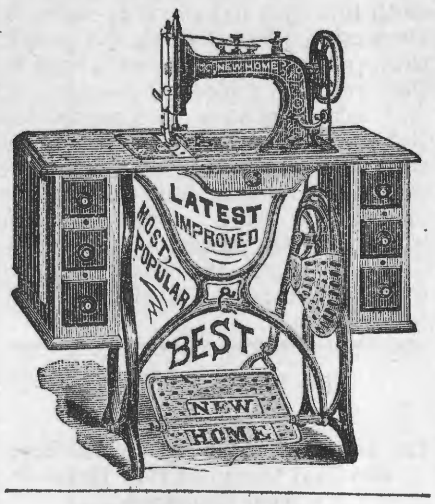

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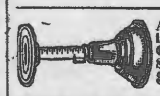

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Miscellaneous.

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A man once took a piece of white cloth to a dyer to have it dyed black. He was so pleased with the result that, after a time, he went back to the dyer with a piece of black cloth, and asked to have it dyed white. But the dyer answered: "A piece of cloth is like a man's reputation; it can be dyed black, but can not be made white again." But reputation is only what people think of us. God can make the blackest heart white, if it repents and turns to him. —*Sunlight.*

NO HOME EXEMPT.

The Source of Those Mysterious Troubles That Come to Every Household Explained.

The foollwing article from the *Democrat and Chonicle*, of Rochester, N. Y., is of so striking a nature and emanates from so reliable a source, that it is herewith re-published entire. In addition to the valuable matter it contains, it will be found exceedingly interesting:

To the Editor of the Democrat and Chronicle:

SIR:—My motives for the publication of the most unusual statements which follow, are, first, gratitude for the fact that I have been saved from a most horrible death, and secondly, a desire to warn all who read this statement against some of the most deceptive influences by which they have been surrounded. It is a fact that to-day thousands of people are within a foot of the grave and they do not know it. To tell how I was caught away from just this position and to warn others against nearing it, are my objects in this community.

On the first day of June, 1881, I lay at my residence in this city surrounded by my friends and waiting for death. Heaven only knows the agony I then endured, for words can never describe it. And yet, if a few years previous, any one had told me that I was to be brought so low, and by so terrible a disease, I should have scoffed at the idea. I had always been uncommonly strong and healthy, had weighed over 200 pounds and hardly knew, in my own experience, what pain and sickness were. Very many people who will read this statement realise at times that they are unusually tired and cannot account for it. They fell indefinite pains in various parts of the body and do not understand it. Or they are exceedingly hungry one day and entirely without appetite the next. This was just the way I felt when the relentless malady which had fastened itself upon me first began. Still I thought it was nothing; that probably I had taken a cold which would soon pass away. Shortly after this I noticed a heavy, and at times a neuralgic, pain in my head, but as it would come one day and be gone the next, I paid but little attention to it. However, my stomach was out of order and my food often failed to digest, causing at times great inconvenience. Yet I had no idea, even as a physician, that these meant anything serious or that a monstrous disease was becoming fixed upon me. Candidly, I thought I was suffering from Malaria and so doctered myself accordingly. But I got no better. I next noticed a peculiar color and odor about the fluids I was passing—also that there were large quantities one day and very little the next, and that a persistent froth and scum appeared upon the surface, and a sediment settled in the bottom. And yet I did not realise my danger, for, indeed, seeing these symptoms continually, I finally became accustomed to them, and my suspicions ever wholly disarmed by the fact that I had no pain in the affected organs or in their vicinity. Why I should have been so blind I cannot understand.

There is a terrible future for all physical neglect, and impending danger always brings a person to his senses even though then it may be too late. I realised, at last my critical condition and aroused myself to overcome it. And, Oh! how hard I tried! I consulted the best medical skill in the land. I visited all the prominent mineral springs in America and traveled from Maine to California. Still I grew worse. No two physicians agreed as to my malady. One said I was troubled with spinal irritations: another nervous prostration; another malaria; another, dyspepsia: another, heart disease; another, general debility; another, congestion of the base of the brain; and so on through a long list of common diseases, the symptoms of all which I really had. In this way several years passed, during all of which time I was steadly growing worse; My condition had really become pitiable. The slight symptoms I at first experienced were developing into terriple and constant disorders—the little twigs of pain had grown to oaks of agony. My weight had become reduced from 207 to 130 pounds. My life was a torture to myself and friends. I could retain no food upon my stomach, and lived wholly by injections. I was a living mass of pain. My pulse was uncontrollable. In my agony I frequently fell upon the floor, convulsively clutched the carpet, and prayed for death. Morphine had little or no effect in deadening the pain. For six days and nights I had the death-premonitory hiccoughs constantly. My urine was filled with tube casts and albumen. I was struggling with Bright's Disease of the kidneys in its last stages.

While suffering thus I received a call from my pastor, the Rev. Dr. Foote, rector of St. Paul's church of this city. I felt that it was our last interview, but in the course of conversation he mentioned a remedy of which I had heard much but never used. Dr. Foot detailed to me the many remarkable cures which had come under his observation, by means of this remedy, and urged me to try it. As a practicing physician and a graduate of the schools, I cheerished the prejudice both natural and common with all regular practitioners, and derided the idea of any medicine outside the regular channels being the least beneficial. So solicitious, however, was Dr. Foot, that I finally promised I would waive my prejuice and try the remedy he so highly recommended. I began its use on the first day of June and took it according to directions. At first it sickned me; but this I thought was a good sign for me in my debiliated condition. I continued to take it; the sickening sensations departed and I was able to retain food upon my stomach. In a few days I noticed a decided change for the better and also did my wife and friends. My hiccoughs ceased and I experienced less pain than formerly. I was so rejoiced at this improved condition that, upon what I had believed but a few days before was my dying bed, I vowed, in the presence of my family and friends, should I recover I would both publicly and privately make known this remedy for the good of humanity, wherever and whenever I had an opportunity. I also determined that I would give a course of lectures in the Corinthian Academy of Music in this city, stating the full symptoms and almost hoplessness of my disease and the remarkable means by which I have been saved. My improvement was constant from that time, and in less than three months I had gained 26 pounds in flesh, became entirely free from pain and I believe I owe my life and present condition wholly to Warner's Safe cure, the remedy which I used.

Since my recovery I have thoroughly re-investigated the subject of kidney difficulties and Bright's disease, and the truths developed are a stounding. I therefore state, deliberately, and as a physician, that I believe more than one-half the deaths which occur in America are caused by Bright's disease of the kidneys. This may sound like a rash statement, but I am prepared to fully verify it. Bright's disease has no distinctive symptoms of its own, (indeed, it often developes without any pain whatever in the kidneys or their vicinity), but has the symptoms of nearly every known complaint. Hundreds of people die daily, whose burials are authorised by a physicians certificate of "Heart Disease," "Appoplexy," "Paralysis," "Spinal Complaint," "Rheumatism, "Pneumonia," and other common diseases, when in reality it was Bright's Disease of the kidneys. Few physicions, and fewer people, realize the extent of this disease or its dangerous and insidious nature. It steals into the system like a thief, manifests its presence by the commonest symptoms, and fastens itself upon the constitution before the victim is aware. It is nearly as hereditary as consumption, quite as common and fully as fatal. Entire families, inheriting it from their ancestors, have died, and yet none of the number knew or realized the mysterious power which was removing them. Instead of common symptoms it often shows none whatever, but brings death suddenly, and as such is usually supposed to be heart disease. As one who has suffered, and knows by bitter experience what he says, I implore every one who reads these words not to neglect the slightest symptoms of kidney difficulty. Certain agony and possible death will be the sure result of such neglect, and no one can afford to hazard such chances.

I am aware that such an unqualified statement as this coming from me, known as I am, throughout the entire land as a practitioner and lecturer, will arouse the surprise and possibly animostiy of the medical profession and astonish all with whom I am acquainted, but I make the foregoing statements, based upon facts which I am prepared to produce, and truths which I can substantiate to the letter. The welfare of those who may possibly be sufferers such as I was, is an ample inducement for me to take the step I have, and if I can successfully warn others from the dangerous path in which I once walked, I am willing to endure all professional and personal consequences.

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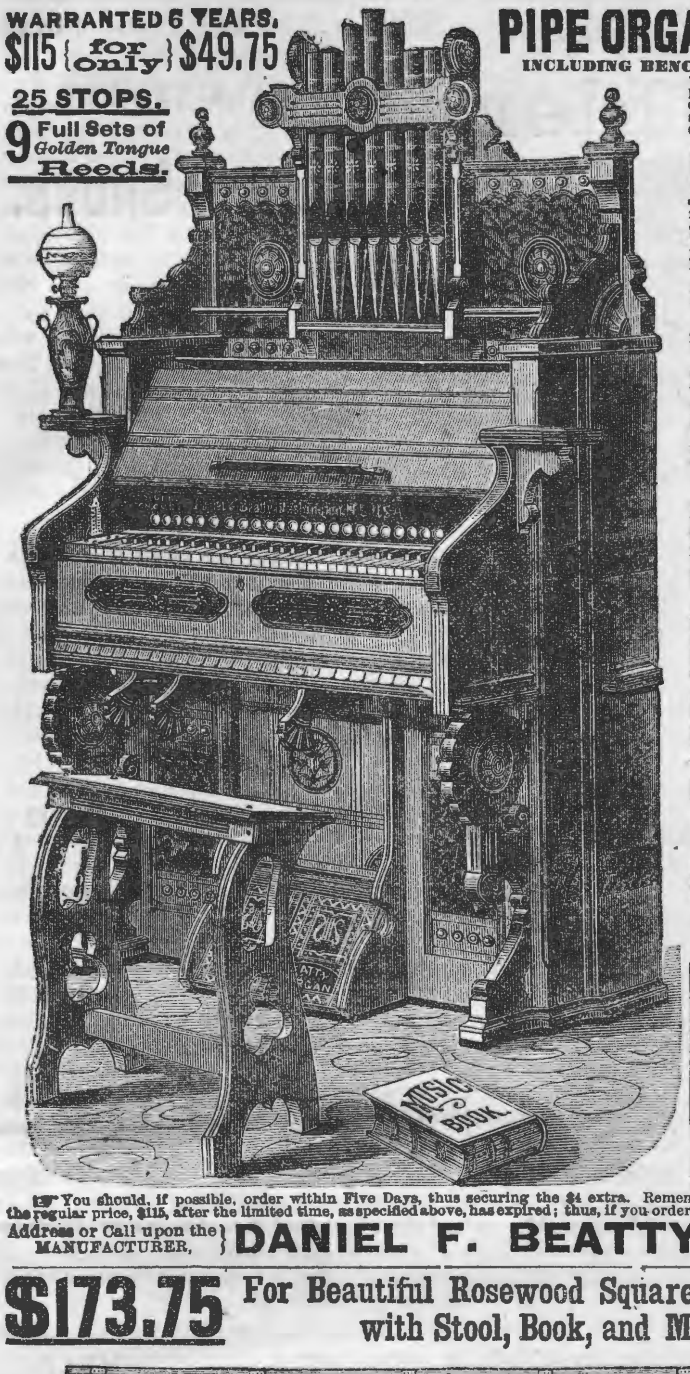

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This notice, if sent by any reader of the Gospel Advocate, together with only $45.75 or $49.75 CASH by P. O. Money Order, Registered Letter, Check or Bank Draft, mailed within five (5) or thirteen (13) days, as specified, I hereby agree to receive same in full payment for one of my Pipe Organs, New Style, No. 9,990, &c. Money refunded, with interest at 6 per cent. from date of your remittance, if not as represented, after year's use.
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NON-RESIDENT NOTICE.

(Circuit Court—September Rules, 1883.)

Geo. Garrett vs. Alice Garrett.

In this cause it appearing to the Clerk, from the amended bill filed in this cause, that the defendant is a non-resident of the State of Tennessee, so that the ordinary process of law cannot be served upon her; therefore orders that publication be made in the GOSPEL ADVOCATE, a newspaper published at Nashville, Tennessee, once a week, for four consecutive weeks, requiring the defendant to appear at the court-house in the city of Nashville, on the third Monday in December, 1883, then and there to plead, answer or demur to complainant's bill, or the same will be taken for confessed, and the cause set for hearing ex-parte. J. E. ALDRICH, Clerk,
Witness: By H. C. HUDSON, D. C.
M. R. PRIEST, Sol. for Complainant.

NON-RESIDENT NOTICE.

(In Circuit Court, Davidson county September Rules, 1883.

Fountain Spillers vs. Mary Spillers.

In this cause it appearing to the Clerk from the allegations in the bill, that the defendant is a non-resident of the State of Tennessee, so that the ordinary process of law cannot be served upon her; therefore orders that publication be made in the GOSPEL ADVOCATE, a newspaper published at Nashville, Tennessee, once a week, for four consecutive weeks, requiring the defendant, Mary Spillers, to appear at the court-house in the city of Nashville, on the third Monday in December, 1883, then and there to plead, answer or demur to complainant's bill, or the same will be taken for confessed, and the cause set for hearing ex-parte
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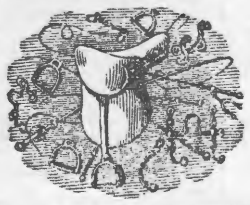

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With pleasure we lay before our readers the following extracts rom the Fourteenth Annual Announcement of Mars Hill College, an institution perpetually wielding a wonderful and wide-spread influence for truth, refinement and righteousness..—EDITORS.

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THE GOSPEL ADVOCATE.

VOLUME XXV., NUMBER 52. } NASHVILLE, TENNESSEE, DECEMBER 26, 1883. { $2.00 YEARLY IN ADVANCE. POSTAGE PREPAID.

EDITORS:

D. LIPSCOMB, E. G. SEWELL.

The Beautiful Land of Nod.

Come, cuddle your head on my shoulder dear—
Your head like the golden rod—
And we will go sailing away from here
To the beautiful land of Nod.
Away from life's worry and hurry and flurry,
Away from earth's shadows and gloom,
We will float off together to a world of fair weather
Where blossoms are always in bloom.
Just shut up your eyes and close fold hands—
Your hands like the leaves of a rose—
And we will go sailing to those fair lands
That never an atlas shows.
On the north and west they are bounded by rest,
On the south and the east by dreams.

'Tis the country ideal where nothing is real,
But everything only seems.
Just drop down the curtain of your dear eyes—
Your eyes like the bright bluebell—
And we will sail out under the star-lit skies
To the land where the fairies dwell,
Down the river of sleep our bark shall sweep
Till it reaches that magical isle
Which no man has seen, but where all have been,
And there we will pause awhile.
I will croon you a song as we float along
To that shore that is blessed of God,
Then, ho! for that fair land, we're off for that rare land,
The beautiful Land of Nod!

—*Harper's Young People.*

HOW SHALL THE CHURCHES BE TAUGHT THE BIBLE.

That a knowledge of Christian duty is requisite to an activee, earnest Christian life, no one can doubt. But as to how this knowledge is to be imparted is the question of difficulty. And one of the most serious difficulties in the way, is a want of interest on the part of the members in Bible instruction. And this difficulty is generally greater in towns and cities than in the country. Country congregations, especially the members that meet regularly, even though they have very little preaching, learn more of the Bible by far, than those in cities, which have regular preaching every Lord's day. And those congregations in the country that have preaching say once a month, learn more from even that amount of preaching than those in cities, who have preaching every Lord's day. For, as a rule, those who only preach to the same people once a month, preach more Bible in its connection in one sermon in this way than the city preacher, who preaches four Lord's days in the month will do in all four of his sermons. Not that this is any particular fault of the city preacher, but the fault is in the system of things under which he labors. There are two difficulties in his way. First, there is a greater demand for fine oratory, something that will entertain, whether there be much Bible instruction in it or not. Something to please and entertain is imperatively demanded in cities, and something of this sort they will have. This demand does not look to plain Bible teaching, and especially not for that sort of Bible teaching that would make plain the line of distinction between truth and error. This would render them unpopular with the denominations. This must be strictly avoided by any one that would make a popular city preacher. There are, however, some reasons for this that cannot be wholly ignored. Where a man preaches week by week to the same people, there is not need of so much of this as where he only preaches a dozen or two times in a year, and these same people hearing the errors that are preached by others to a considerable extent during tho intervals. This fact creates a necessity for more preaching on what is usually called the doctrine of Christianity. For in cities, and especially where they have a popular preacher, they go mostly to the same place every Lord's day. Not only the members do this, but those that are friendly to the cause, do the same thing in cities. Hence, the doctrinal principles, popularly so called, do not need so much investigation as in the country, where a large number of the people that turn out to monthly appointments go about three Sundays in the month where they hear more or less of the popular errors of the day preached. These need to be counteracted if possible, when they come out to hear.

But while all this is true, yet it is true that all the items in the first principles of the doctrine of Christ should be presented in fullness and plainness, and often enough for all who attend to understand them. But city churches grow tired of this, and clamor so against it that preachers who desire to remain with them soon form the habit of leaving these things off entirely. And then, instead of just teaching the church plainly the teachings of che Bible on practical life, they fall into a habit of popular sermonizing, which makes everybody feel easy, and touches nobody in particular.

This system of things becomes popular and amounts to little more than an entertainment, and might be listened to for an age without ever learning therefrom a connected view of the Bible or the plan of salvation.

This demand on the part of the churches, very easily and readily leads the preachers into the habit of gratifying it, very many of whom are but too ready to fall into that channel any way. Thus by these two, the demand of the churches, and tho inclination of the preachers, the plain, simple teaching of the word of the Lord is largely overlooked, and something to entertain substituted in its place. While these popular sermons may, and generally do, have very good morals in them, they have little Bible teaching in its proper connection. Hence, it certainly stands city churches in hand to guard these points; to guard against mere entertainment, and require plain Bible teachings as to the life and work that the Lord demands of his people.

On account of this demand by city churches for first class entertainment, very few young men ever become preachers in them. They never give young men a start in that direction, never encourage them in that sort of public work that will develop into preachers. This is almost universally true among city churches. Popular sermonizing, which is to take a few words of scripture and build up a sermon on that, without any particular reference to its connection to any other takes the day. And while this may be very entertaining, there may be, and generally is, very little edification in it. Christians need the word of God in their minds, in their hearts, in order to a faithful compliance with its divine requirements. How to accomplish this is the trouble. But one thing is quite certain; and that is that the popular system of sermonizing, usually cayried on in cities, and sometimes in wealthy congregations in the country, will never accomplish it. Something else must be done if the plain word of the Lord gets into the hearts and lives of either aliens or saints.

Many country congregations with scarcely any public preaching, learn much more of the Bible, and come much nearer the ancient order of things than those in the cities They read the word of God more, and have fewer orations. This is nearer the ancient order. In the days of the apostles there is not even an intimation of Christians coming together on the first day of the week to hear preaching. We have it plainly said in one instance that they came together on the first day of the week to break bread, but nowhere is it said they came together on that day to hear preaching. And yet one of our preachers, in a town not a hundred miles from Nashville, recently said in a public sermon that he was sick and tired of hearing our brethren say that breaking bread was the chief object of the Lord's day meeting, but that preaching, public instruction was the leading matter. And there are many that while they may not say so in word, show by their actions they think so, as they will not meet on the Lord's day unless they have preaching. All such need more of the word of God in their hearts, and to have higher regard for its requirements.

Not only is it true in the history of the New Testament that the early Christians did not meet to hear sermons, but ancient church history confirms the same thing in the practice of churches for some time after apostolic days. See the following from Mosheim: "All Christians were unanimous in setting apart the first day of the week, on which the triumphant Savior arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church of Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed unanimously throughout the Christian churches, as appears from the united testomony of the most credible writers. * * *

In these assemblies the holy scriptures were publicly read, and for that purpose were divided into certain portions or lessons. This part of divine service was followed by a brief exhortation to the people, in which eloquence and art gave place to the natural and fervent expression of zeal and charity. Page 27 of the one vol. edition. This was the practice of the church in the years which immediately succeeded the death of the apostles. There was no sermonizing then. The word of God was read, and the people were exhorted to obey its divine instruction. "Eloquence and art" had not then entered. But in a plain, earnest way the word of God was read, and the people earnestly exhorted to observe it in their lives. This order of things prevailed generally in the first century, while the teachings and examples of the apostles was still most vivid before them. And as this order of things started out from the apostles, was practiced in their day and for many years afterward, it is certainly of divine origin. This primitive order, coming directly from the teaching and practice of the apostles, is certainly right. And as it was right then it is right now, and will be right till the end of time. The word of the Lord will never be put in the hearts and lives of the members of churches by sermonizing in the modern popular way, as has been plainly proved. Churches will have to cease their fondness for oratory and

entertainment if they ever reach a high degree of scriptural edification.

Regarding public worship in the second century, the same historian, when speaking of the order of worship in the assemblies on the first day of the week, says: "During these assemblies prayer was repeated; the holy scriptures were publicly read; short discourses upon the duties of Christians were addressed to the people; hymns were sung and a portion of the oblations presented by the faithful was employed in the celebration of the Lord's supper and the feast of charity." Page 45. Very little change is observed, even in the second century in the order of worship. The scriptures were read and *short* discourses addressed to the people on the duties of Christians, while in the first century this part of the work was *exhortations*, amounting to very much the same thing. Thus things went on for some two hundred years. And in many congregations in the country, things go on very much that way now. We preached over a week to one congregation this year, with some twenty-five additions, and the year before they had a meeting with near forty, and they had preaching only about once a month, and likely not always that, and yet they said they had scarcely lost one of the additions of the year before. They met regularly every first day, read the scriptures, sung, prayed, contributed, and attended to the worship of the Lord's house. And if they will only keep on at this they will be a wonderful light in that community; and such is the order in many places in the country. But very few churches, however, in cities are willing to do this. And many country churches, also, fail in this practice. It seems to be very hard for people to be satisfied with the ancient simplicity of the religion of Jesus.

In the third century, the present order of things began to grow up in the churches, as the following quotation from Mosheim plainly shows: "With respect to the form of divine worship, and the times appointed for its celebration, there were few innovations made in this century. Two things, however, deserve to be noticed here: The first is that the discourses or sermons addressed to the people were very different from those of the earlier times of the church and degenerated much from the ancient simplicity. For, not to say anything of Origen, who introduced long sermons, and was the first who explained the scriptures in his discourses; several bishops, who had received their education in the schools of the rhetoricians, were exactly scrupulous in adopting their public exhortations and discourses to the rules of Grecian eloquence; and this method gained such credit as to be soon almost universally followed." Page 69. Thus in the third century, the primitive and simple manner of exhorting the people to obey the scriptures as read to them; efforts were made to interpret the scriptures and to tell in their own words what they thought the scriptures meant, while at the same time human eloquence and learning soon took the place both of the reading of the scriptures and the exhortations and *short* sermons to induce the practice of the plain word of the Lord on the part of the people.

And the farther this was carried the greater the innovations, until the public preaching, the ipsedixit of the speaker became the order of the day, until finally the apostisy, the man of sin, was developed. We do not believe that any thing can take the place of the divine order of things as given by inspiration thraugh the apostles, and practiced, without perversion of God's simple plan as the result. If preachers would read and present the word of the Lord to the people instead of delivering sermons and telling what they think about it in their own words, the word of God would not be so much perverted. The word of God the people must have, if they ever learn to do the Lord's will. We are not able perhaps just now to say just what ought to be done in every instance, but we are satisfied the churches will never be edified by sermonizing and eloquence. Nothing but the Lord's word can edify. Other things may entertain but not edify. Churches make a mistake when they set out to employ a fine speaker to build them up by oratory, by fine sermons. There is more power in the plain word of the Lord than in all the eloquence the world ever produced. The power is in the word of God itself, not in the fine dress that eloquence may put on it. We hope the brethren will begin to look at these things more, and give them more serious attention.

E. G. S.

HE GOT FOOLED

On Saturday before the first Lord's day in November, the Baptists began a protracted meeting at Tiels Chapel, on Jennings Creek, Jackson Co., Tenn., which continued several days. Some five or ten persons were induced to come to the mourners bench. At one of the meetings, Tuesday perhaps, they had a very exciting time—became much enthused and claimed that the holy Spirit had been poured out on them. Wiseman Smith did the preaching, and at the close of one of the meetings, Bro. Gilbert Crabtree told him that if he would show apostolic precedent or example for the meeting he was holding, that he would join the Baptist church and be baptized. Smith said that he would do so, and announced that he would show it at his next meeting, one month from that time. During the intervening month, Smith gave as much publicity to the appointment as he could, and rather boasted that Crabtree would have to come in.

On Saturday before the first Lord's day in this month a goodly number of our brethren were present expecting to hear the proof, but were informed by Smith that he would not preach the discourse until Lord's day, as there would be a good many there to hear it. The brethren then asked Smith to allow Bro. Crabtree time to file his objections to his proof in case he should have any, at the close of the discourse. To which Smith replied, "he or any other man you may wish to put up, may have as much time as I occupy." Smith knew that Bro. C. did not claim to be a preacher, and that the brethren did not have time to get one of our preachers there, so he doubtless thought he would have a good time in demolishing Crabtree, and thus achieve a victory for his cause in that community. The brethren then proposed to submit the question in the form of a proposition and get a man to debate it with him. To this, he replied, "I don't want a debate." He has not forgotten Bro. Lovelady yet I would guess. On Lord's day a large crowd was in attendance, and Smith began his discourse by stating that in the meeting called in question, they sung, prayed, preached and exhorted, and if he could show where the apostles did this then his proposition was sustained. He then went through with the usual perversion of passages of Scripture to sustain the mourners bench practice, feeling assured that the little Elder was not able to meet him. But he was fooled in the man. Bro. C. arose, while Smith admonished him to be in a hurry lest the congregation become impatient. (How thoughtful he was just at this point.) But Bro. C. informed him that according to the agreement the day before, he was entitled to as much time as he had consumed. He then showed how Smith tried to evade the issue, by saying they sung, prayed, etc. He took up the proofs offered by Smith, to support his man-made system, and in a very able manner, showed to the satisfaction of all the brethren that they were against Smith's theory, and not for it. While Bro. C. was speaking, Smith and Shelton, one of his Bro. preachers, tried to laugh him down. Failing to confuse him by this, Smith would poke his watch around to remind him that time was flying, but the worst of it was, Baptistism was flying with it. When Bro. C. closed his speech, he turned to Smith and Shelton and asked them to get up and read the Scripture, authorizing their mourners bench practice if it was in the Bible. Smith then got up, and instead of reading the Scriptures called for, he gave vent to his troubled and bewildered spirit by saying that it was the worst jungled up mess of stuff he ever listened to, and that he wanted to advise the young man to tarry at Jerusalem until his beard grew out, and that he was glad the Lord had made provision for infants and idiots. These expressions from Smith show which way the wind was blowing. The brethren were delighted with Bro. C.'s defence of the truth. The young converts, especially those who have just left the Baptists and joined the Lord, were greatly encouraged and confirmed in the faith. They say Bro. C. fooled him. That's right Bro. Crabtree, fool him again.

W. H. CARTER.

ITEMS, PERSONALS, ETC.

We will send the ADVOCATE and the *Old Path Guide*, each one year, for $3.25 for the two papers.

The newest thing in the way of a *Desk Tool* is that sent out by Messrs. Lord & Thomas, Newspaper Advertising Agents, of Chicaga. Send 10 cents in stamps to them and get one.

We learn, in a note just received from Bro. P. S. Fall, that Sister Fall is no better, but rather worse. Brother and sister Fall both have our heartfelt sympathies in this sad affliction.

H. C. Waddell, Secretary and Treasurer of the South Kentucky Christian Missionary and Sunday-school Association, has removed from Cadiz, Ky., to Princeton, Ky., where he should now be addressed.

Bro. R. Lin Cave, who has been somewhat unwell for some time past, we are glad to say is about well again, and regularly in his work in the city. Bro. Dr. Hopson has also returned to our city again, from an extended stay in Kentucky.

This is the last number of 1883. Now, brethren, let us have your renewals, and as many new names as you can get, at once, so that not a number may be missed. We will issue enough of first issues to supply for a time with back numbers, but we cannot tell how long. So to be sure not to miss, send early.

Some of our religious papers are very busy just now, telling the government of the United States how to manage the Mormon question. If preachers and editors would attend to the management of the church, and the spread of the gospel, probably the government could manage the Mormons without them.

BLUNDERS.

Several typographical blunders were made in number 51. The fault was partly on the part of the proof-reader, and partly a failure on the part of the typos to make corrections that were marked. These blunders appear mainly in the Kentucky Department, and in the Haynes Institute article. We regret such blunders, and will try to avoid them in the future.

Jas. M. Tubb, of York, Ala., says:

"We are getting along slowly. Have some good preaching by Bros. R. Davidson, J. C. Morris and L. A. Morris, and Bro. Halbrooks visits us occasionally. He held us a meeting in November, with four additions. Sorry we cannot get more names for your very able paper. Think we will get more yet.

Bro. E. A. Allbrittain, of Selma, Ala., writes:

"I wish to report a happy meeting which has just closed at this place. Seven devoted and good people were buried with the Lord in baptism, and raised to walk in new life. Also one noble lady swam out and left the old Baptist wreck, and united with us on the Bible. Bro. Vanhook is a young man, but he is almost an expert in handling the sword of the Spirit. May the Lord be praised."

KENTUCKY CONTRIBUTION AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

TO OUR READERS.

As I am engaged at this writing in a debate with Morris Evans, D. D. of the Methodist church, I can hope to give you only a few scraps for this week's issue. When a man has been engaged for four or five hours during the day in a vigorous discussion, he is not in a proper condition at night for writing a serious and lengthy newspaper article. Our propositions are as follows:

1. Christian baptism is immersion. (In it there must be a burial in water.)

2. Infant baptism is authorized by the word of God.

3. Baptism is for the remission of sins.

4. In convertion the Holy Spirit operates immediately upon the sinner's heart.

He, of course, affirms the second and fourth, and I the first and third. Two days are devoted to each proposition. Mr. Evans is, I should judge from his appearance, about fifty five years of age; and is one of the prominent preachers of his church in the state. In 1875, Jacob Ditzler in mentioning the Methodist debaters named them thus:

"Miller, Evans, Hiner, Godbey, Ditzler and all of them." I presume from this that he ranks my opponent very high. I have found him to be a pleasant and amiable man; and as fair as it is possible for a Methodist debater to be. It is not possible for a man to contend for error, and against the truth, and be altogether fair and candid. He will inevitably be pressed into such close quarters that it will become necessary for him to surrender or dodge. He cannot make a fair and manly fight. Hence if a Methodist minister debates much on the subject and action of baptism he is almost certain to be tempted into misrepresenting and misquoting authorities. Doubtless many of my readers have heard of the jealousy which arose between Messrs. C. W. Miller and Jacob Ditzler, and of the revelations which were made as a result of them. These gentlemen are confessedly the leading debaters in their church in the United States; and, like disciples of our Lord, each desiring to be the greater. After the Wilkes—Ditzler debate, at Louisville, Robert Hiner, D. D., addressed a letter to Mr. Miller, who was at that time one of the editors of the *Central Methodist*, asking him if Dr. Ditzler had not, in several cases, misrepresented authors in his quotations. Mr. Miller replied, Yes; and he showed, in several cases, (three perhaps,) where palpable perversions had been made.

After quite a while, Ditzler, in turn, made an attack upon Miller's "Points of Controversy," with the view of exposing his wickedness. He showed that Miller had, in his little book, grievously misrepresented the four Greek—Latin lexicons; viz., Scapula, Hedericus, Stephanus, and Schleusner. He shows that he had, in his "quotations" (?) put in words that were not to be found in the originals; that he had taken out words in such wise as to distort and pervert their definitions; and that he represented every one of them as defining *baptidzo* "to sprinkle;" whereas, not one of them does so define it.

In brief, each convicts the other of perverting the truth, and of manufacturing testimonials to sustain their favorite dogmas. Mr. Ditzler excuses himself by talking about typographical errors in the report of the Louisville debate; but I have carefully read both his great debates,—the one with Wilkes, and the other with Graves,—and have found quite a number of misrepresentations and contradictions in his speeches, *upon which misstatement arguments are based;* hence they are not *lapsus*, either of the speaker or printer. If specifications are desired, I will furnish them in abundance, I don't know how Mr. Miller excuses his performances.

Mr. Evans, my opponent, has shown himself quite free from these faults which so mar the works of these two distinguished brethren of his, though he has not always been exactly fair in his treatment of Campbell's writings. We have discussed two propositions.

AN INTERESTING LETTER.

Several years ago, while preparing for a discussion with Dr. Hays, I was led to read several debates, and to search the lexicons pretty thoroughly for the meaning of "*Baptidzo*," and its cognates. While thus reading, I observed that Mr. Ditzler quoted (or pretended to quote) from a lexicographer (?) named Grimshaw. Never having seen Grimshaw's lexicon, never having heard of it, and not being able to find out anything about it, and as Mr. Ditzler said he defined *baptidzo* "to sprinkle," I wrote the following letter to Dr. Conant, knowing that he had access to the books of the American Bible Union Revision Company and that he had been devoting more attention to this word perhaps than any other man living.

Winchester, Ky., April 21, 1880.

Dr. T. J. CONANT: Dear Sir, I have been much benefited by the study of your *Baptidzein;* and I now presume to write to you, because I think you can probably more easily answer my questions than any other man in America. I am shortly to engage in a debate with a Methodist minister on the action of baptism, and if you can find leisure to give me the information I ask, you will greatly aid me. Is there a lexicographer named Grinshaw? If so, what is his definition of *baptidzo*. Does any respectable lexicographer give sprinkling as a definition of it?

Most respectfully yours, J. A. HARDING.

To this he gave the following reply:

Brooklyn, April 23rd, 1880.

MY DEAR BROTHER: No respectable lexicographer gives, or has ever given, "sprinkle" or "besprinkle" as a definition of *baptidzo*. I have all the Greek lexicons of any name. Grimshaw's is not mentioned in any list of respectable lexions.

The Greek lexicon of H. G. Liddell, Dean of Christ Church, and Robert Scott, Master of Baliol, Oxford, Oxford, 1869, takes the lead now in Greek lexicography. They define *baptidzo* "*to dip in* or *under water*. Of ships, *to sink* them. *To bathe.* Metaphorical, *bebaptismenoi, soaked in wine; drownded* (with questions;) *ophleemasi, over head and ears in debt. To draw up* wine in cups (of course *by dipping* them.")

No intelligent reader of Greek would now question the authority of these distinguished English scholars, from whose sixth edition, Oxford, 1869. I quote the above. The passages referred to, you will find quoted in my Baptizein, Exs, 1; 5; 146; 133 (by misprint, "with debts," instead of in debts); 135; 25.

Cognate words they define as follows: "BAPTISIS, *a dipping; baptism.*" "BAPTISMOS, *a dipping in water; baptizing.*" "BAPTISTEES, *one that dips; a baptizer.*"

I am glad to give you the information you desire, and am, Very truly yours,

T. J. CONANT, 107 Washington Street.

There may be some man named Grimshaw, who has written a book in which he defines *baptidzo* "to sprinkle," (though I doubt it,) but it is certain such a book is not a respectable lexion. That Mr. Ditzler's quotations from the Lexicons and translation of Greek and Latin, are utterly unreliable, I am abundantly able to prove.

Speaking of typographical errors, reminds me that I would not like to be held responsible for all the spelling and punctuation of the KENTUCKY DEPARTMENT, for the last two or three months. For, though I do not profess perfection in these respects, I am not so ignorant as the appearance of the DEPARTMENT would indicate. Either my writing is not as legible as formerly, or else our regular proof-reader has been sick. The reader, will please bear in mind that I do not make more than half the blunders that appear in my articles, at the worst.

END OF KENTUCKY DEPARTMENT.

CHURCH NEWS.

I desire to write a few lines relative to our meeting, held at Martin's School-house, beginning the fourth Lord's day in November, and closed Friday night following. This meeting was conducted by Bro. Brown Godwin. He was assisted, part of the time by Bros. A. J. Luther, J. P. Litton, and Wm. Beech. During this meeting nine were added to the congregation at this place by confession and baptism; one reclaimed. This is the most successful meeting we have had for *some time.* We are fully confident that the little band of disciples, who meet every Lord's day for the purpose of commemorating the death and sufferings of our Savior, have been much strengthened, edified, and enabled to "press forward," with increasing earnestness, "toward the prize of the mark of the high calling which is in Christ Jesus." These preaching brethren are "workmen that need not be ashamed."—[J. W. Haskins, Lick Creek, Hickman county, Tenn, December 13, 1883.

Thinking it might be of interest, I report the following work of some of our brethren: Third Lords day in October Bro. W. D. Carnes, assisted by Bro. H. Pharris, held a meeting at Dodsons branch, a place where we have a church. Continued until Wednesday. Result, four additions. Fourth Lord's day, Carnes preached at Antioch, continuing until Thursday, with twelve additions. Bro. W. E. Smith assisted Bro. Carnes in the meeting. Bro. J. R. Hoover held a meeting at same place two weeks previous, and preached two sermons, had eight additions. Bro. Carnes preached at Vontreases school-house on first Lord's day in November, and had three additions. Bro. Hoover, assisted by Bro. Carnes, held a meeting at Celina, Clay county, first Lordsday in December, and a few days following, with four additions. Bro. N. B. Young has done considerable preaching during the year, with good success, though I have not particulars of his meeting. Quite a number have been added to our congregation during the year under Bro. Hoover's teaching. A number has been called to rest.—[Geo. H. Morgan, Gainsboro, Tenn., December 16, 1883.

Bro. Joe Harding is in the midst of a most successful meeting with the Portland Avenue Church of Christ There have been thirty-one additions to date, and the interest greater than ever. So many were turned away from the church that the brethren have rented a large hall over the Market house to accommodate the audience. The man is so peculiar, and his methods novel. He has stirred up the spleen of sectarians, and startled and shocked some of our own preachers and members, but the outcome is what men and women are confessing Christ. The class of additions so far will compare most favorably with those usually recruited during protracted meetings. My sickness has hindered me from attending any of the meetings, but I know the field and people most thoroughly. Looking at the results of a faithful, though novel, presentation of the gospel, by an earnest though peculiar man, I think God for Joe Harding, eccentricities, blunders and all. The world needs such men, and I commend him most heartily for the work of an evangelist, wherever such work is needed.—[R. B. Neal.

Our city is quite lively just now, as everybody is coming to town to buy Christmas presents for their children and others, while the city people are doing the same thing, while the school children are jubilant at the thought of holiday. If everybody would let whiskey alone during the holidays, a little rest and recreation would be very enjoyable, and perhaps beneficial, to some.

TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS, TO WHOM ALL CORRESPONDENCE RELATING TO THIS DEPARTMENT MUST BE ADDRESSED.

THE LORD'S SUPPER.

Dear Bro. Poe: Please answer this query through the ADVOCAEE, for the benefit of the brethren at large. Who has a right to the Lord's supper? Have we any right to forbid anyone from communing at the Lord's table.—[J. W. Shelton.

Every child of God, every Christian in a word, has, not only a *right* to eat at the Lord's table, but it is his *duty*. Christians are *commanded* to do this, and when God commands us to do a thing, we have no discretion left us, *we must obey*. The purpose for which we do this, is to show the Lord's death, to keep in mind his sufferings for us. The idea which some entertain, about this duty is, that persons must be *perfect* in religious character, that they must feel peculiarly happy and sanctified before they approach the Lord's table. This is all wrong. It was born of Rome, and should be sent back there. The object is not to show our worthiness, but the Lord's death. Morally speaking we are all unworthy. But Jesus makes us worthy in him to come to *his* table. The only question to settle in the matter is this: Are we children of God? If a child of God, then it is our duty. But, says the apostle, "let a man examine himself, and so let him eat." Some think this refers to character. It has no reference to character, but to *what* you eat. *Not how*, but *what* you eat. Do you eat the Lord's supper—that is, do you eat simply and solely to show the Lord's death, or do you eat to show your own piety—your own perfection of character? If you eat in memory of the Lord's sufferings and death, and do it solely for that purpose, you have obeyed God, and are blessed. If you eat to show your piety, or pharasee-like, to proclaim to the world your own holiness, you eat and drink condemnation to yourself. Again, some think that because certain others appear at the table, they will not. For instance, A. says, "there is Bro. B. at the table to-day, now Bro. B. has injured me, he has offended me, and I do not intend to commune *with him* at the table, and as he eats I will not, etc." This is a mistake, for first, we do not commune with each other, *but with the Lord.* Now the question is will you commune with the Lord? Second: You are *commanded* to do this, and in refusing or neglecting it, you disobey God. Third: If Bro. B. has offended you, it was your Christian duty to go to him, and between you and him alone, to tell him his fault, and thus permit him to make the matter right. Or, in the event he refused to hear you, to then take with you, one or two of your wisest and best brethren, go to him again, and in the presence of these brethren tell him again, and if he still persisted in his wrong, then it was your duty to bring the matter to the notice of the church, and if he refused to hear the church, then he ceased to bear the relation of brother, and would be to you, as though not a member of the church, and being withdrawn from by the church, he would not be allowed to come to the table.

Now again, For while on this subject, we might as well say all that is necessary. We should be sure we eat "the Lord's supper." The Lord's table is that which is set by his authority, by his people. Now, who are the Lord's people? They who do his commandments—as he says himself. All immersed, penitent believers, are the children of God. Therefore, all immersed, penitent believers have a right to eat at the Lord's table. If they have a right to eat, they have the same right to set the table. But have we the right to forbid anyone from communion? I think not. But on the same principle we have no right to invite anyone. The Lord invites, and forbids. It is his table, and he control it. Yet while we do not forbid anyone, neither invite them, still our teaching should be so sound and scriptural on this subject, that everyone should be able to see himself in the light of God's word, and know whether it is his duty or not to partake. I do not approve of the habit some of our brethren have, of going into sectarian and pædobaptist churches, and eating with them, and thus giving their sanction that these tables are the Lord's tables. Instead of building or helping to build other altars, we are commanded to tear down everything which conflicts with the purity of the worship of God. I think, in some cases, it is done to court favor with the sects, and in others, for lack of knowledge on the subject. They who do it for favor of the sects, merely to appear liberal towards them, eat and drink condemnation. For, unless we eat "the Lord's supper" *to show the Lord's death*, (and for no other purpose,) we are condemned. Let us study to know the will of the Master in these things, and then, regardless of what men may think or say, let us *do* what the Lord commands.

HERE IT IS AGAIN.

Dear Bro. Poe: When and where did the Baptists have their origin?—[Alva.

We can't tell just at this writing where they had their start, but we can tell you where they ended, or rather where an end was put to the Baptist church. Paul found some genuine Baptists at Ephesus, and commanded that they should receive Christian baptism, and be Christians. These had been baptized with John's baptism, and were regular John-Baptists. But Paul baptized the whole of them, and made Christians of them, thus breaking up the Baptist church These calling themselves Baptists now, are only frauds. There has been no genuine Baptists in the world since Paul broke them up at Ephesus. See Acts xix.

We think the effort of some of our papers, to put up a job on Bro. Rowe, of the *American Christian Review*, a very unchristian piece of business. Bro. Rowe's record is too well established, and his solid, and scriptural teaching too well fixed in the minds of the brethren everywhere, for them even to think he would sanction church division, much less attempt to divide it. His voice and pen have been against such proceedings always. It is wicked even to insinuate such a thing, and we believe those who do so, do it with malice aforethought. Shame! on such work and workers.

Dear Bro. Poe: This leaves me preaching in this city, good congregations, will remain here through the week. The brethren here have a nice little house here, but no preacher; a good opening for a young, lively man; for further information, address Elder E. L. Van Dyke, Clarksville, Texas. Two additions L. D. to the congregation at Paris. I will remain there next year. I want the address of Thomas Nance, of Giles County, Tenn. Let me hear from you Bro. Tom.—[R. W. Officer, Clarksville, Texas, December 11, 1883.

Bro. Nance's address is Weimer, Texas. We thank Bro. Officer for reports of his work, and the success of the cause where he labors. These are matters in which all are interested. Will not all our preaching brethren do likewise?

OUR BIBLE CLASS.

Mrs. M. C. Lauderdale answers query correctly.

Sister Walker, of Tenn., sends this answer to question as to how many stood between Adam and Shem. 1 Chron 1st chapter.

Bro. Gowen answers correctly.

Hurrah! for Bible study we are beginning to make this an interesting feature. Now we want all to interest themselves in these queries. If you have a Scripture problem you can't work out, send it to our Bible Class, and let us all help you. Who will join our class next?

Sister Walker sends correct answers to Bro. Lauderdale's queries, and asks these. I shall ask queries by number hereafter, and all who answer please say, "answer to query number —, then give number, this will save repeating the query. Of course you all preserve a copy of the paper.

1. How many sons had Jessee?

2. Who were the tallest race of people spoken of in the Bible?

3. What king slept on an iron bedstead? Another question which we hope our wise men will think on.

4. *When* is baptism for the remission of sins? That is, Is baptism for the remission of sins, whenever performed?

5. What is baptism? Does it consist in a burial in water, and being raised out of it?

Let us have brief, pointed answers.

Dear Bro. Poe: In answer to Bro. Lauderdale's question, I would say:

1. (1) Jacob was about ninety years old at Joseph's birth. (2) He was about seventy-six years old when he went to Padan Aaram. (3) He remained with his uncle Laban twenty years. See Gen. xxxi: 41.

2. (1) Amram was the name of the father and Jachebed was the name of the mother of Moses and Aaron. See Exodus xi: 20. (2) Moses and Aaron were brothers. The degree of kinship further than this, I am not able to determine, more than that their *mother* was their *father's* aunt. (3) Aaron was three years older than Moses. See Exodus vii: 7.

3. The brazen serpent was destroyed by Hezekiah, in the year 678, B. C., because the people prostituted it to idolatrous purposes. See 2 Kings xviii: 4.

P. S.—In answer to your former question repeated in a more deffinite form in this issue, I would say, the tradition of creation in order to get this side of flood:

1. Could pass through three persons; (1) Adam, Methuselah, Noah or Shem; or (2) Adam, Lamech, Noah or Shem; either Methuselah or Lamech will answer that purpose. (Methuselah is the man.—ED.)

In answering this question before, I misunderstood you and gave the number of generations from Adam to Shem. GEO. GOWEN.

Flat Creek, Tennn.

Dear Bro. Poe: My address is 717 Olive Street, St. Louis, Mo. The 2nd edition of the Hand Book of Christian Evidence, will soon be issued. It is enlarged to 350 pages, but the price remains $2.50 or $4.00 for it and the Illustrated Holiday book, "The Mooted Question and Other Rhymes." Those wishing books may address me as above. —Lawrence W. Scott, St. Louis, Mo., December 1st, 1883.

There is no work that will yield better results than that of looking after strangers who may move into neighborhoods where brethren live; and yet there is no work that is often more neglected. When people move away among strangers they feel lonely, and a little attention to them then will do more toward bringing them into the church than many sermons.—*Christian Herald.*

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Above-Ground Cellars.

Eben E. Rexford writes us very urgently in favor of having cellars always above ground. He does not explain how he would construct them, but we gather that he would build against one side of the house, as a part of it, with double walls and a covering that would keep out frost. As for that matter, if on the rear side, they might not be very offensive in appearance, and they might be banked up and covered with earth and green sods, and even be covered with plants or trailing evergreens. If adjoining the kitchen warm air enough might be admitted to keep out destructive frosts in very cold weather. These are only suggestions of our own. Mr. Rexford's arguments are that cellars thus placed could be entered on a level like other rooms, by a door direct from the kitchen, and a great deal of running up and down stairs would be saved. He further argues in favor of such cellars that they are more healthful, since there is always a large amount of odors and noxious gases from materials in the underground cellar that rise up and penetrate all through the house, which would be blown away if it were placed outside the house. Again, if on a level, they would be far more likely to be kept clean like other rooms. It is often no small job to carry out the large amount of refuse that is constantly accumulating. Where much milk is produced, and the cellar is the only dairy room, as it is on a large majority of farms, the saving of labor in going up and down stairs to attend to the milk, is an important matter.

The question of economy in construction is one item in the account. Every house must of course have a solid foundation, and the first floor should be two or three feet above ground, or more. The expense of excavation, and of the walls extending below the needed foundation, would usually balance a portion of the cost of an above-ground cellar. There are several arguments on both sides of the question. Let us have some plans and estimates of building cellars on the ground from our readers. "The question is before the meeting."—*American Agriculturist.*

The Great Western Parks.

The Pyramid Park in Western Dakota is an exceedingly curious region of country. This name describes it much better than that given it by the Indians, because of the difficulty of travel in it—bad lands. It is not arable, but it is by no means a total desert. It abounds in large game, and furnishes scanty, but exceedingly nutritious, pasturage for vast herds of cattle. Its eccentric geological formations, grotesque landscapes, extraordinary and abundant fossils, and mountain-like masses of conglomerate in the most fantastic forms (pyramids, towers, pillars, and domes), all gorgeously bedecked with red, gray, green, brown, and other colors, give unique and ever varying interest to the journey through it. The Yellowstone National Park includes the northwest corner of the Territory of Wyoming, and also a narrow strip of Montana on the north, and of Idaho on the west. It is sixty-five miles long and fifty-five miles wide, and is larger than Delaware and Rhode Island together. It is situated on the eastern edge of the Rocky Mountain chain, and has an average elevation of about 8,000 feet above the sea-level, its lowest valley being higher than the highest mountain peak in New England. Nowhere else on the face of the earth can there be found such a multitude and variety of natural wonders, and especially such abundant evidences of intensely heated subterranean water. The eye of the tourist is arrested, delighted and startled in turn by grand mountains flecked with perpetual snow, and radiant with strange varieties of color, lovely lakes, roaring torrents, the greenest of green, and the bluest of blue, towering precipices, immense gulches and canons, cliffs of volcanic glass, mighty cataracts, verdant valleys, seething pots of many-colored mud, boiling springs—many hundreds of them of every conceivable variety, some of them large steaming lakes of wondrous transparent depth, and of indescribable richness of coloring, emerald, turquois, topaz, prismatic; appalling caldrons, roaring steam-vents; above all, genuine geysers of every size, form, and period of eruption, including much the largest known in any land.—*Western Christian Advocate.*

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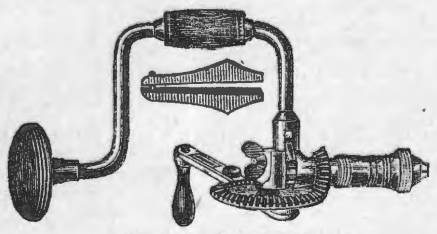
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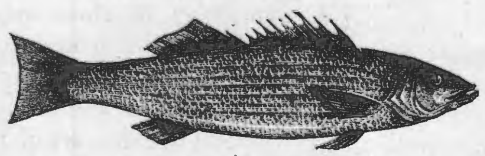
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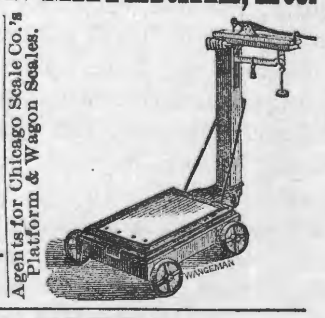

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NASHVILLE, TENN., DECEMBER 26, 1883.

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UNION AND SCHISM.

Recently the *Standard* stated that it had received information that it was probable that a secret conclave had been formed, led by J. F. Rowe, A. Ellmore, Kincaid and others to meet at a signal, and declare non-fellowship with those churches which persist in maintaining the societies, organs, and such innovations. Bro. Allen, of the *O. P. Guide*, without waiting for the parties charged to deny or admit the charge, valiently rushes into the opening chasm and avers his intention to stand "like a wall of adamant" against such movements. Exactly how a wall of adamant between two receding bodies can prevent their recession, may not be exactly evident, but Bro. Rowe denies the truth of the charge in whole and in part.

While we could not think a denial on Bro. Rowe's part, at all necessary to convince any one of the groundlessness of the charge, and while we felt certain that the charge was published merely as retaliation on Rowe, for calling public attention to a mysterious pamphlet that seems to be disturbing the equanimity of the *Standard* office, we will say something on the subject.

In the first place, I cannot think Bro. Rowe, or any Christian of respectable attainment in Scripture knowledge, could for a moment countenance so unscriptural a movement, even to thwart other unscriptural movements; or that they can believe that a meeting of delegated or undelegated Christians have any right to assemble to declare non-fellowship with any other body, no matter how erroneous its teachings. That would be "fighting the devil with fire." That means those who fight the devil will themselves become devils in opposing the devil. The great evil that is creating the disturbance, is, meetings, or organizations, not scriptural; and that are, as many of us firmly believe, destructive of the existence of the church itself. To call such a meeting as spoken of, would be to do the very thing we condemn. One unscriptural course cannot cure another unscriptural course, save by the common destruction of all engaged in the wrong courses.

There is no authority for meetings outside of the simple congregations of Christ, found in the Bible. Members of one congregation may meet with another congregation, and in that meeting present matters for the consideration and action of that congregation. Examples of this can be found in the Scriptures, when messengers were sent by Paul, or by one church, or churches, to other churches. But the messengers were from churches, and to churches. But such a thing as a meeting of delegates from different churches, forming an organized deliberative, legislative and executive body, distinct from any one of the churches represented, is without warrant, and has in practice always resulted in evil.

Permanent success in such meetings has, without an exception, in the history of the church, grown into ecclesiasticism, that has usurped the functions and assumed control of the churches, and has become a denomination. A meeting, such as suggested, would be as great an evil as that which it proposed to correct. It would, if possible, be worse. The thing it opposes is not professedly to take control of the churches, or to direct their faith; but this would be specifically to define the faith for the churches of Christ.

No evil, or wrong, could be corrected by this course. Two denominations, both separate from the church of Christ, instead of one, would be the result. Neither of them would be the church of Christ. The church of Christ would be distinct and separate from both such organisms.

We have not doubted, for years, that if the course of adding innovation to innovation, pursued by many, is persisted in, that division and separation will come. Nay, it ought to come. God will cause it to come. He has announced that if two are not agreed, they cannot walk together; that a house, a nation, a family, a church divided against itself, cannot stand. If a separation will, and ought to come, it may be asked, How will it be brought about? All the true disciple has to do, is to firmly stand for the truth, and to be true to it. God, in his providence, will then bring it. From the beginning, he that is after the flesh persecuted him that is after the Spirit. In Judaism the rebellious subjects separated from the faithful. From the earliest days of the church, the apostate body persecuted the faithful disciples. Rome anathematised and excommunicated Luther. The Baptists excluded A. Campbell. If the faithful will be true to their convictions, and not simply protest against a thing as wrong, and then go along and participate in the wrong, the separation will come soon enough. But when a man protests a thing is wrong, and then submits to, and participates in, the wrong, he doubles his guilt and becomes the more efficient helper of the wrong. Had Luther protested that the papacy was "unjust, unwise, unsafe and unscriptural," that those "who founded it violated the divine government," but that he intended to work in and under it, the Pope would never have excommunicated him; he would have been a stronger prop for its support than if he had admitted it was all wise, safe, scriptural, and well-pleasing to God. Protesting it was wrong, he would have excited the sympathy of those who opposed the papacy. Doing that he would have enlisted the sympathy of the opponents of the papacy, and would have held that sympathy, so far as his influence went, to the support of the papacy.

He who maintains that societies are wrong, yet holds to them, and works through them, by opposing gains the sympathy of those opposed to them; and yet by holding to, and working in them, so far as his influence goes, prevents effective opposition to them. No wonder the Society men do not object to this character of opposition. It is precisely as though one had said, "I think secession wrong, but I intend to work with the secessionists." That class of conservative men did more to help secession than any other. The men who, in the government, said, "Secession is wrong, but you shall not suppress it," were its best friends. By their professed opposition to secession they gained influence with its opponents, and then used that influence to shield secession, to strengthen it, to give it time to grow, to arm and intrench itself for the conflict with the government. (We use secession as an example to illustrate the results of certain courses—do not say whether it was right or wrong.)

That is just the work Bro. Allen and the *Old Path Guide* are doing for the Societies. By opposing the principles on which the Societies are built; by pronouncing them unwise, unscriptural; by declaring that those who founded them "violated the divine government,"—he gains the sympathy, the respect of, and influence with, those who oppose these societies, then uses that influence to hinder opposition to them. He holds in check the opposition, while those who violated the word of God in forming them, are strengthening and intrenching themselves, are corrupting the public sentiment of the church, and are still adding innovation to innovation, and working ruin to the cause of God.

Evils have never been corrected by this kind of opposition. Truth never will be vindicated by compromise with error. If one-half the disciples of Christ who believe these societies wrong in principle, would be true to their faith in acting it out, and refuse to affiliate in such work, the Societies would die. But the faith that objects and protests, yet aids the wrong, will build up the wrong and weaken the right, and those who do this are guilty of the double sin of violating the government of God and their own conscience. Whatsoever is not of faith is sin. D. L.

WHAT TO DO FIRST.

Letting alone that you would like to attend to, and postponing things that seem to press for your immediate attention, have quite as much to do in enabling one to use his time wisely, as have the taking hold of the first thing at hand, and the never postponing what you can do now. There are men who boast that they always reply to every letter they receive, or always answer at once any letter which they are ever to attend to at all. But there are other men who have a great deal better way than that. They decide, minute by minute, what is the present duty; and that duty they attend to. A man is not a free agent, but a burden slave, who allows another man to dictate to him—by mail—how he shall use his time. The great thing is to do now what ought to be done now, and to let alone for now, or for always, what does not absolutely need to be done now. There is force and pith in the popular humorist's direction: "Never do to-day what you can put off until to-morrow." It is the thing that can't be put off, that thereby becomes the duty of now.—*Sunday-school Times.*

NUTS AND TREES.

To form a line or grove of future nut-bearing trees, get the largest chestnuts, walnuts, hickories, etc., to be had, and either plant this fall five or six in a hill, in each place where a tree is wanted—the best only to be finally retained—or spread all on the ground near the house, where mice, pigs, etc., are kept at effectual bay by the cats and dogs, and plant out as soon as sprouted in the spring, carrying the sprouted seed in a pail with water, and setting fewer in a hill. In either case they must have merely covering enough to prevent them drying while admitting air freely; charcoal braise, open leaf mould or pure coarse sand are suitable and should just cover the nuts. Keep the soil open and all weeds and shade strictly away; and exclude all graminivores until the stems have got out of their reach. Dry, sandy or rocky soil is generally preferable—the poorest sand is first choice for chestnuts. This is one of the most desirable of farm improvements, and on that account will prove a monument to the planter and keep his memory fresh through grateful generations.

THE CLOSING YEAR.

Another year, with its labors and its toils, its joys and sorrows, its pleasures and its pains, its happiness and its disappointments, will soon be numbered with the years that are gone to return no more.

Time, an ever flowing stream, bears opportunies to those idling upon its banks, they refuse, hesitate or delay, and the opportunity is gone forever. How many have rejected their last opportunities for happiness during the year that is now closing? Every wasted opportunity, even with those who are saved, must be felt through eternity. Our lives are but seed-times, whose plantings bear fruit in eternity. Even our days and hours spent in doing evil to ourselves, to others and in dishonor to God, are evil seeds planted now that will bear through eternity the fruit of endless sorrow. Even the days and months that are only wasted that are not spent in positive evil, but only in neglect of passing duties, in failing to help, to benefit, to improve our fellowmen, to lighten their sorrows and to alleviate their woes in failing to impart the knowledge of God and his holy will, in failing to honor him who is entitled to our constant and earnest service must leave in eternity blanks "barren and unfruitful in the knowledge of the truth." And we will be without fruit that will abound unto our account in the eternal day when we shall be reaping the rewards of the deeds done in the flesh.

Our ideas of service to God are that if we do no evil, if we are not positively wicked, engaged in actual wrong doing, we are pleasing the Most High. But the slothful servant in his sight is scarcely less culpable than the active rebel. Take the talent from him who did not use it for his master, and give to him who so used his talents as to double them and cast the slothful, unprofitable servant into outter darkness, where there shall be weeping and gnashing of teeth. The sinner is warned against neglecting so great a salvation; and the Christian is warned lest he let the things that he has heard and learned slip, and how shall we escape if we neglect so great a salvation, which was first spoken by the Lord and was then confirmed unto us by them who heard him. A neglect to improve the passing opportunities must engulf in ruin the brightest hopes. Can we in looking back over the last opportunities of the past determine for the future to redeem the time and let the past of our lives suffice for working evil?

The year that is now closing has been a year of general prosperity in the affairs of earth. A kind father has rewarded the laborer with bountiful blessings. Over the civilized world peace prevails and business prosperity is general. During the year, in our own country especially, a healthy prosperity has prevailed. To those who have labored industriously, lived frugally, kept out of debt, and avoided speculations, that are hurtful and immoral, there has been an increase of substance. Christians ought to increase their substance. How much of that increase has been saved? How much of it has been securely invested in safe, interest paying stocks? Remember, only that which is used in the name of Christ to help humanity is saved.

All that is spent to gratify the flesh, the pride, the pleasure of life, all that is hoarded to increase our stores, to increase our importance or that of our family in the eyes of the world, is wasted. Only that which is lent to the Lord is safely invested in stocks that never fail and always pay good dividends. We save only that which we spend in the name of the Lord. We keep only what we give away. This is certainly the teaching of the Savior—it is the true teaching. "Lay up for yourselevs treasures in heaven, where neither moth nor rust doth corrupt and thieves do not break through and steal." With this divine idea Vanderbilt and Astor and Gould and those who amass and hoard fortunes here are the profligates, the spendthrifts of earth, while the poor widow who gives her all, is the only real owner of riches. She has made the safe and paying investment.

By this rule, my dear brother or sister, how much during the past year have we saved? How much have you laid by in store for a rainy day? We have made one hundred, five hundred, a thousand dollars. How much have we squandered by investing in that which perishes? How much have we saved by lending to the Lord? Have we saved only one, five or ten dollars of our earnings and committed it to the keeping of the Lord to aid us in the day of necessity? Have we squandered the one hundred, five hundred, the thousand dollars by hoarding, by spending for that which perishes, by corrupting our children with it and helping them down to ruin?

Why so squander to our ruin what might be used to benefit us for eternity? He who is rich here, will be the poor, off-cast beggar there. The poor, off-cast African that deposits his all in heaven's bank here, will be the prince and millionaire there.

Let us at the close of this year look our profession, our practice of religion in the face, and see if it will stand the test of divine judgment. Let us amend our lives, and for the future do better. We have said this has been a fairly prosperous year for the churches within the bounds of our circulation. This is true only "as we compare ourselves with ourselves and measure ourselves by ourselves." Compared with God's word with his work for us, with our obligations to him we have done naught.

We are cold and lukewarm and indifferent in our most faithful service. Men in their lukewarmness are stopping to form plans for the sending the gospel to those not having it. The great need is for zeal, for earnestness, for self-sacrificing devotion. Were we up to our privileges in these matters, not a man woman or child, in Tennessee, Kentucky, Alabama, Mississippi, Georgia, Texas, and Arkansas would be left without having the gospel for another year. With the true spirit moving those now professing Christianity, not a soul in all the dark realms of heathenism would be without an opportunity of knowing the truth of God, for fifteen years, Bro. Harding puts it.

Dear readers, shall we take an honest account of ourselves in the sight of God? Shall we spend this week devoted to fleshly enjoyment and sensual pleasures, professedly in memory of the birth of Him who found his highest joy in the death of the cross, to redeem us from sin and death, in that thorough self-examination and in confirming our souls in the determination to live nearer up to our privileges as children of God, and for the next year to save a greater proportion of our earnings, and so use it as to make friends that, when we fail, will receive us into everlasting habitations.

D. L.

LETTER TO BRO. OFFICER.

Bro. Officer expresses a desire to hear from me through the ADVOCATE. In consideration of the high esteem in which I hold him, from a perfect knowledge of his uncompromising devotion to the truth as it is in Jesus, and his indefatigable labor, "in season and out of season in all long suffering and doctrine, always abounding in the work of the Lord," I venture to risk this trespass upon the time and patience of the readers of the ADVOCATE. I have no special theme in my mind, but will write a sort of "general epistle." It is known to some of tho brotherhood that Western Limestone has never afforded a very rich field in which to propagate the "ancient gospel; however, there are here a few of as loyal subjects to the king immortal as may be found any where, and with the assistance of these few we have a very neat, comfortable house of worship, 28x40 feet. Seats lacking — hope soon to have them in place, and hope traveling brethren, when they pass this way, will give us a call, and among all our traveling brethren none would be more acceptable than Elder R. W. Officer.

We have never asked or received anything of any consequence from the brotherhood or others in this work. It being the Lord's matter will take care of itself. The house is situated just 13 miles west of Athens, Limestone county, Ala. There are within a few miles of the church, besides the faithful few mentioned, a number of others, who were once of us, but now seem to have forgotten their first love, and if they have any spiritual life at all it is a sort of quasi vitality only I fear; by their fruits ye shall know them. According to the divine rule, if a professed Christian does not meet with the children of God on the first day of the week when he can, to participate with his brethren in the glorious and heaven born principles of that day, but lets any trivial thing or nothing prevent him from doing so, contributes nothing to the furtherance of the cause, makes no sacrifices, and in short manifests by his conduct that he feels no interest in his own salvation, nor in that of a perishing world, is evidently in a state of spiritual collapse, so nearly approaching "articulo mortis" that a happy restoration is a very doubtful terminus of the case. But there was a catholican opened in the house of King David, a sure antidote to all sin and cleanness, Drs. Paul, Peter, James, and John, the beloved physician, and the whole line of worthies have left their affidavits in golden characters on the annals of time all along down the ages, testifying that this is true, and though this is the indispensible, the "sini u a " human woes and sorrows, yet it is ignored by poor, perishing mortals, and in refusing to tak- the grand specific prepared in heaven's great labe ratory, the only means of life eternal are rejected, and our sun must set in eternal night.

Paul says, "The just shall live by faith; but if any man draw back my soul shall have no pleasure in him." And the apostle Peter plainly teaches that those who fail to do the things enjoined in the word of God "are blind and cannot see afar off, and hath forgotten that he was purged from his old sins." Might we not as well expect to gather "grapes from thorns or figs from thistles," as to find a Christian so blind that he can see no beauty in a hearty, cheerful obedience to God's requirements? a blind, live Christian is a nonentity.

In contemplating this apostasy from the practical duties of Christianity, one feels something like the captive Jews, when "they sat by the rivers of Babylon and wept when they remembered Jerusalem, and hanged their harps upon the willows in the midst thereof." They could not sing the songs of Zion in a strange land. Christians must dwell in God's house if they would sing his songs acceptably, and the song of the redeemed in the "sweet by and by.

I continue to do what preaching I can, which is at one place or another about every Lord's day; my labors are occasionally blessed with some valuable accessions to the army of the faithful. I am so pressed with the lack of zeal and self-sacrifising devotion among us as to hasten rather leisurely in making converts. I think it "meet as long as I am in this tabernacle" to do what I can under God, both by precept and example, to stimulate a spirit of living devotion and practical piety among my brethren, trusting that in its reflex action I may be strengthened and benefited also. I have but one co-laborer near me, Bro. T. L. Wetherford, who is truly a workman that need not be ashamed, for he knows how to wield the sword of the spirit to the slaying of the mighty men of Gath. His voice can always be heard loud and shrill along the lines of the embatling hosts of Israel, "onward to victory or death."

And in conclusion, Bros. Robt. and Tom, let us ever be faithful ministers of Jesus Christ, following implicitly the holy instructions given us in our Father's Book, "looking for the blessed hope and the glorious appearing of the great God and our Savior Jesus Christ.

Yours in Christ, N. B. WALLACE.

Obituaries.

Died, at her home near Franklin, Tenn., November 30th, 1883, in the thirty sixth year of her age, our esteemed and dearly beloved sister, Mary S. Owen, wife of Nathan Owen and daughter of Mr. and Mrs. Harrison Boxly. She was buried in the old family Cemetery, near Boyd's Mill in this county. On Sunday evening, December 2, in the presence of a large concourse of sorrowing relatives and friends, funeral services at the grave by the writer. Sister Owen for many years has been a member of the body of Christ, and by her devotion and great fidelity to the cause, she had learned to trust her Savior. And although death came almost without a moments warning, she was ready for the great future. She was, indeed, a loving wife, a real helpmeet to her devoted husband, who is almost heartbroken by the terrible blow that has fallen upon his heart, casting gloom over his home. She was a fond mother to her four boys, ever dutiful as a child; affectionate and kind to her brothers and sisters. She was held in high esteem by her neighbors, but she is gone; it is only left to us now to say, Farewell!

"Yet again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed.

Franklin, Tenn., December 2, 1883. E. B. CAYCE.

CORRESPONDENCE.

My Dear Little Man: I have been thinking of writing to you for a long time, but from one cause and another I have delayed doing so. (But the fact is, I am too much of a to-morrow's man, or next year's man.) Well, when you used to issue rations to the lambs, I would say, "Well, if I could just write like Bro. Barnes, I would feel like I would not want to do anything but write. But if I could, I expect that I would be like Bro. Barnes in other respects; I would have something else to do." But some that were lambs then, are now comparitively *old sheep*. And I tell you, Bro. Barnes, they are sufiering for food as much, or more, than did the lambs. Can you not, therefore, occasionally issue rations to the sheep? For I tell you, Bro. Barnes, that some of them are getting mighty lank and lean, and I am fearful that when the Great Shepherd comes to gather up his flock, that if something is not done to make a great change, that many of the so-called sheep will be turned off with the *goats*.

Some time last summer, I believe it was, that you had a call from some brother down in Alabama. I don't know whether it was where the old gray horse came tearing out of the wilderness or not, but at any rate it seemed to be quite a wilderness, so far as Christianity is concerned. The brother, I think, wanted you to go down to baptize some of his relatives, but said he hated to ask you, as he could not compensate you at that time, but was in hopes that he would be at some future time. I fully intended, at the time, to aid in that work, and it was only through negligence that I did not; for we are reminded that we should be ready for every good work. Tit. iii: 1; Heb. xiii: 21.

And I suppose you had another call, as you headed your communication, "Off for—" well, I have forgotten where; and as I do not file the ADVOCATE, (but read it and then send it to Nebraska,) I cannot refer to it; but, old bachelor as I am, I could but shed the sympathizing tear with the parting ones, and especially could I respond the hearty amen to that prayer of your little boy, "God bless you, papa." I have no doubt but that it was both consoling and strengthening to you. When we know that we have the prayers of those that are near and dear to us, they have, or should have, a tendency to strengthen and buoy us up under the trials that we have to encounter in this checkered life.

I believe that you made an appeal through the ADVOCATE, in behalf of Bro. Brayboy. Well, I never did have much hope for them, as a race, though, of course, there are honorable exceptions among them. But I am not like some, who pretend to think that they are only an animal, and have no soul to save. I do not say that there is too great an effort made to bring people into the church; but I do say that, as a general thing, our preaching brethren do not make as great an effort as they should, to get those already in to do their whole duty. Get the church, individually and collectively, to do their whole duty, and Satan might marshal his hosts against sinners, but could not keep them from flocking to Christ. Oh, that I could witness such a state of things. Fraternally yours in the one hope,

Pleasant Retreat. E. L. LINDSAY.

Bro. Lindsay: In response to your kind letter of January 14th, I answer: I never had any idea of leaving off my writing for the GOSPEL ADVOCATE. This resolution was based upon the decision of such men as yourself. I have had many such letters as yours encouraging me in the work. It required much time, it is true, and thought and mental labor. But work itself is pleasant, sweetened with the reflection that you are doing good. Many are the pleasant moments I have spent, when all around were asleep, talking to the lambs, and warning them of the evils of life. I reflect with pleasure upon the times when I rode old Pack, and matured, as I went, matter for the GOSPEL ADVOCATE, which was penned down at night. Ofttimes have the pent up thoughts driven me from my morning bed, and placed me, pencil in hand, before the shining lamp, ready to serve the "little tenderlings."

But I do not write as of yore. What is the matter? Have I lost my interest? Have I lost my energy? Well, interest in anything depends upon attention, and as surely as it is neglected, the most important concern can lose its hold upon the mind. Have I been able? One thing I expect to leave the young when I depart this world,—a life of activity in the interest of the human family as an example to look at. My labors for the last two or three years have been onerous. I have been working to build up the cause in Alabama. I have held but one meeting out of the State in three years. I have had many, many solicitations to go away from home to preach, and the brethren seldom offer me, of their own free will, less than fifty dollars a week to do this work. Still I have preferred to work at home for less than fifty dollars a year (for preaching.) Do not understand me to complain at this, for the Lord has been very kind to me. He endowed me with a tolerably good talent for tent-making, and I am thankful I can work and be burdensome to no one. Do not understand me to say that the brethren of our State would not give me their money for work. They are ofttimes too anxious for me to have it, and not willing that it should go to others. We have been trying to move all the Lord's forces into him. This requires much effort, and patience, and faith.

Now here is my work. You might say the GOSPEL ADVOCATE, it seems, would be a great helper in this work. Yes, if it was taken by the brethren, it would; but that is not the case; not more than two or three in a congregation are readers. This might be helped, you say. So say I. I have urged the preachers to insist upon the brethren's taking it. I have suggested to Bros. Lipscomb and Sewell, to encourage them in the work. I have tried to get Bro. Lipscomb to visit this State. If he, or Bro. Sewell, would spend April, or May, or June, in this State, they would work up an interest in their paper that we never can arouse. It is true they would not get much more than would pay expenses, but their paper would be put on a much better footing.

Now, let me say what I have nearly said already. Ofttimes when I would write, I have been discouraged by the thought that a very, very few of those whom I am laboring with, would ever see it. You may say, "But, Bro. Barnes, you belong to the great brotherhood." Well, I thank God for that. I am glad that my brethren, wherever they know me, regard me as theirs, for so I ought to be. But it would not seem right to neglect these at my door for the more distant ones, would it? Preachers sometimes love to run about, and scatter about, but this is not best. I might do more good writing. I do not believe it would be hard to convince me of that; but I would not benefit Alabama as much in this way.

Now, what is my duty? Many tell me I work too hard. My old mother admonishes me, and points to my head, rapidly whitening, as the fruit of over anxiety and overwork. But I have never seen the time that I did not think I could do more. I have not been working up to my full capacity for the last two or three months. I had secured more help, and was taking more ease, and taking things more quietly. I had made my arrangements to write more, when lo! the work of ten years wasted, in one short hour, right before my face. I have never felt settled, in all my life, until I moved to this place. Here I expected to live, labor and die. I am reminded by fire that here we have no continuing city, and that I must look for one with better foundations, and a more skillful builder, who is God himself. Many are the places along life's pathway to try man. "Count it all joy," said James, "when ye fall into divers temptations, knowing that the trying of your faith worketh patience. Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." I could rejoice at the burning of my house, my books, and all the comforts I had around me, if I could utilize the loss. Is it true that we can turn misfortune to a good account? Was the poet right, when he said—

"From seeming evils still adducing good."

We oft then have means at command, which we allow to go to waste. May God help me then to appreciate the clouds and storms of life, and appropriate them to my spiritual good. Well, now I have plenty to do, and to think of. I trust in the Heavenly Father, and go to work with all my might. I will think of the lambs, and steal a chance to lead them to pasture now and then.

I have failed thus far to get much money for Bro. Brayboy. I am pleased with the interest you have manifested in him. To show you what a man he is, he called upon me to assist him in raising money to build a church in Montgomery. I told him I had some money which I had collected for him, but that was to help him preach. "Ah! thank you; I'll use it in building our church." "Are you able?" I asked. "Well, we must have our church in Montgomery." This is the point of a man. There are many white brethren who will deny themselves to further the cause of the Master, and he has a place among them. J. M. BARNES.

(Overlooked at the right time.)

PAY AS YOU GO.

I learned three trades. I learned to be a brewer, a coach-maker, and a machinist, all before I was 21 years old. I worked three years at $1.50 a day, and I saved enough out of that to get a start in life. I was making machines to shear cloth. Then I bought the patent right of the machine and made them for sale. That was before the War of 1812. I determined to give the world an equivalent in some form of useful labor for all that I consumed in it. I went on and enlarged my business, all the while keeping out of debt. I cannot recollect a time when I could not pay what I owed any day. I would not spend money before I earned it. Another rule I had was to keep clear of the banks. I never asked them for accommodation. I never asked them to discount notes, because I did not wish to incur an obligation without a certainty of being able to pay it. In that way I managed to keep clear of panics. My rule was "pay as you go." I can't remember the time when any man could not have had for the asking what I owed. Another thing I wish to say: All the money I ever made was in mechanical business, and not in speculation.—*Peter Cooper.*

WE SHALL KNOW EACH OTHER THERE.—The minister of a fashionable church once preached a beautiful sermon on this subject. He drew the picture of a very beautiful heaven. We would walk in the sun-lit groves, by the music of waterfalls, and gaze out upon Amaranthine fields. And then, too, "we shall know each other there," said the minister, and then added, "there'll be no strangers in the New Jerusalem; we'll all be friends."

"Beautiful!" said Deacon Sham, as he trotted down the aisle.

"A lovely sermon!" said Miss Simpkins, as she put her bony hand into the minister's. She was stopped by a poor mechanic, who came up and addressed the preacher.

"Mr. ——, I am glad we shall recognize each other up there."

"Yes," said the minister, "it is one of the greatest consolations of our religion."

"Well, I'm right glad we shall know each other. It will be a great change, though; for I have attended your church for over four years, and none of the members of this society have recognized me yet. But—we shall know each other there."

The world belongs to those who come the last; they will find strength and hope as we have done.

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A Dog's Fidelity.

Mr. John C. Searler recounts the following of a favorite dog:

One evening, when the house was closed, the dog was heard at the outside door and making such a noise that the question was raised whether any intruder might be about the premises. As however, nothing was discovered, the dog was sent about his business, and the door again shut.

At ten o'clock the servant rushed in with the alarming information that one of the children, a little laddie of four years, was not in his bed! By some oversight, his absence had not till then been noticed. Search was made, lights were brought; an accident at the bath possibly was feared.

But the little boy was found in a corner of the corridor outside, fast asleep in a chair, resting his head on a little table; and the dog, his faithful guardian, lying down at his feet to protect him.

It is not known wheather or not the report is true that the false prophet in Egypt is dead. But there is a sad lot of false prophets in the United States of America that are not dead, but very, very lively. Some of them occupy quite eminent pulpits.—*Ex.*

BE GENTLE.—If you cannot relieve, do not grieve the poor. Give them soft words if nothing else. Put yourself in the place of every poor man, and deal with him as you would God should deal with you.—*John Wesley.*

Home Reading.

RESOLUTION OF CHARACTER.

Everyone, no matter what his position in life may be, ought to have some particular goal in view, towards which he should be ever striving. Without a definite aim or purpose, a man will never be able to rise above the dead level of mediocrity. He will be listless in what he undertakes; he will neglect the study of details; he will, so to speak, attempt to build a house without a foundation, the inevitable result of which will be that his edifice will fall to the ground with a crash. He will, for a time, adopt one pursuit after another, with the overweening confidence of a Micawber, and work, by fits and starts, with feverish energy; but, finding that success does not quickly follow, he will lose heart, and sullenly resign himself to a purposeless existence foolishly casting the blame on fortune, while all but himself can clearly see that he alone is in fault.

What a contrast does a man of the opposite character present! He has set before his eyes a clearly-defined object. He is resolved, for example, to attain the highest possible eminence in his profession; and, to that end, he steadly labors, day after day, year after year. All his efforts are concentrated on that one object. With never-wearying perseverence, he treads the only path that can lead him to the fruition of his hopes. "Make haste slow," is his motto. He is fully persuaded that, in order to attain the height of his ambition, a straight, undeviating course must be followed. He does not strive spasmodically, for he knows that by gentle and gradual progress he is more likely to succeed in the end than others are by violence and impetuosity, "In his highest enterprise," to employ the language of the once famous Dr. Blair, "he wishes not to have the appearance of a meteor, which fires the atmosphere, or a comet, which astonishes the public by its blazing, eccentric course, but rather to resemble those steady luminaries of Heaven, which advance in their orbits with a silent and regular motion." Ever resolutely keeping his object in view, he is sure to meet his reward at last.

If everyone were to set before himself some laudable object of ambition, the world would be infinitly richer in manifold ways than it is. How many an inventor, how many a writer, orator, statesman, or preacher may have sunk ingloriosly to the grave because he lacked perseverance and decission of character! The poet Gray, in his "Elegy," bewails the sad fate of those who have never had the opportunity of distinguishing themselves; but those of whom we speak have had it and have foolishly thrown it away, therefore no tear of pity will e ver be shed for them.

As an illustration of what resolution of character can effect, we may refer to the late Lord Beaconsfield. It is a historic fact that he declared the object of his ambition to be the Premiership of England; and not once, but twice, did he reach that pre-eminent position. And by what means? By "his strength of will" to use the generous language of his illustrious rival; "his long-sighted persistency of purpose, reaching from the first entrance of the avenue of life to its very close; his remarkable powers of self-government; and last, of all, his great parliamentary courage." To the attainment of his purpose he directed all the powers of his extraordinary genius; no failure ever disheartened him! no obstacle was by him considered insurmountable; his patience was proof against all the rebuffs of fortune; and the result of his brilliant struggle against adverse circumstances has become a lesson for all time.

One more example we will cite; and as it is as futile a task to paint the lily as to rival the graces of Lord Maculay's vivid and picturesque style, we shall not hesitate to borrow the following perfect little sketch from one of the most admired of his Essays:—

"On one bright summer day, the boy (Warren Hastings), then just seven years old, lay on the bank of the rivulet which flows through the old domain of his house to join the Isis. There—as threescore and ten years later he told the tale—rose in his mind a scheme which, through all the turns of his eventful career, was never abandoned. He would recover the estate which had belonged to his fathers. He would be Hastings of Daylesford. This purpose, formed in infancy and poverty, grew stronger as his intellect expanded and his fortune rose. He pursued his plan with that calm but indomitable force of will which was the most striking peculiarity of his character. When, under a tropical sun, he ruled fifty millions of Asiatics, his hopes, amidst all the cares of war, finance, and legislation, still pointed to Daylesford; and when his long public life—so singularly chequered with good and evil, with glory and obloquy—had at length closed forever, it was to Daylesford that he retired to die."

Such examples of triumphant success are surely striking enough to encourage the most vacillating. They speak, trumpet-tongued, to all, in whatever position of life they may be. Well shall it be for all if each endeavor, like them, to show the same tenacity of purpose, the same indomitable will. Like the hero of Longfellow's touching poem, let us have the word "Excelsior" emblazoned on our banner. Like him, we may fall ere our glorious enterprise is achieved, but the satisfaction that we have done so much will not be small. We may not reach the topmost crest of the mountain, but we shall know that we have left its base far in the valley below.—*Agents Herald.*

OVER-SENSITIVENESS.

There are some people, yes, many people, always looking out for sights. They can not carry on the daily intercourse of the family without some offense is imagined. If they meet an acquaintance on the street who happens to be preoccupied with business they attribute his abstraction to some moody personal to themselves, they take umbrage accordingly. They lay on others the fact of their irritability, A fit of indigestion makes them see impertinence in every one they come in contact with. Innocent persons, who never dreamed of giving offense, are astonished to find some unfortunate word or momentary taciturnity mistaken for an insult. To say the least, the habit is unfortunate. There are people in this world who have something to do besides talking joking and complimenting. There are persons who get too weary to answer foolish questions repeated again and again. There are persons who now and then appreciate the privilege of a monent's thought or silence, and it is not needful for over-sensitive persons to construe weariness and care and labor into indifference, unkindness or contempt. It is far wiser to take the more charitable view of our fellow-beings and not suppose a slght is intended unless the slight is open and direct After all, too, life takes its hues in a great degree from the color of the mind. If we are frank and generous, the world treats us kindly. If, on the contrary, we are suspicious, men learn to be cold and cautious towards us. Let a person get the reputation of being touchy, and everybody is under more or less constraint, and in this way the chance of an imaginary offense is vastly increased.—*The Christian.*

THE CHILDREN'S LESSON.

When God called Saul to be king, he was tall and grand looking, and his heart was right in God's sight. So God called him to wear a crown. For a time Saul obeyed and honored God; then he allowed sin to enter his heart. Little by little he grew wicked, until he even became a murderer in his heart. God could not make Saul good. God wanted him to be good, gave him every chance, but Saul would not obey. Saul loved his own way better than he did God's way. So Saul chose sin and not God. God let Saul wear a crown and the name of king a long time after he had said David was to be king, and Samuel had anointed him.

At last the enemies of Israel came, and King Saul had to go again to battle, but he went alone. God was not with him. O how different Saul could have gone into battle if he had trusted in the Lord. The last battle was on Mount Gilboa. The enemies were strong, and Saul's army was defeated. His three sons were killed. One of them was Jonathan. He knew his father was not obeying the Lord and serving him; but he was an obedient son, and so he went in battle with him and died.

Jonathan loved David, and yet he knew David was appointed to be king instead of Saul. When Saul saw his sons were dead, and the battle had gone against him, his heart was full of grief and trouble. Then the archers of the enemy wounded him, so he killed himself. The crown was gone. Sin had taken all.

Can't we learn a lesson from Saul? Don't let hate and jealously into your hearts. They will take your own crown away. Just open the door a little and sin creeps in and will rob you of your crown and home in heaven.—*Western Christian Advocate.*

A STORM AND ITS LESSON.

An awful thunder storm was raging one evening. One flash of lightning followed another so quickly that the bedroom in which two little girls were lying was brilliantly lighted up every few seconds, and the roar of the thunder, harmless if they had but known it, had a terrible sound in the ears of the children. They hid their heads beneath the bed clothes trembling and afraid, or peeped out for a moment, only to shrink again below the welcome covering.

It was early evening, and only the children were in bed. Passing backwards and forwards on the landing outside their door went a young housemaid, who was arranging the rooms for the night. As she moved briskly from place to place she lifted up her young sweet voice and sang a favorite hymn:

Our God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!

"Jane, Jane," cried a little voice from the bedroom, "are you not afraid? How can you go on singing when it lightens so and the thunder makes such a noise?

"Afraid, Miss Annie? Oh no," said the girl. "How can I be afraid, when I know God is here? He takes care of me, and nothing can hurt me without his will. Besides, he made the lightning and thunder and rain, and they do a great deal of good too, each in its way."

"Do they?" said the child; venturing her head outside the clothes and taking courage. "But the lightning kills people sometimes," she added with a shudder.

"Yes, dear," said Jane; "but it is only as God wills. It can not do anything but just what he sends it to do. Don't be afraid; just try to think that *you must be safe in God's keeping.* He will take care both of you and me."

Then Jane kissed the young faces; and bade them notice how already the lightning did not come so frequently or the voice of the thunder sound so loudly. Her words left them comfort, and with the sweet thought in their minds, "God will take care of us," whilst the young housemaid resumed alike her work and her song:

Before the hills in order stood,
Or earth received her frame;
From everlasting thou art God,
To endless years the same.

It was noticed in after years that when other people showed fear during a storm these children were calm, cheerful and always ready to cheer others. Their confidence arose from the lesson of trust taught them by the young servant's words and example. They learned to say, "These are God's works. They are only fulfilling his word. Under the shadow of his wings will we rejoice."—*Christian World.*

Never be discouraged because good things go on slowly here; and never fail daily to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. Be charitable in view of it. God can afford to wait. why cannot we, since we have him to fall back upon? Let patience have her perfect work, and bring forth her celestial fruits.—*MacDonald.*

The rich Japanese send their children to school in inferior garments, in order that the children of the poor may not be ashamed to wear their shabby clothes. The Japanese are heathen. The rich women in our Christian Churches in these United States might take a hint here.—*Christian Advocate.*

Last year American women gave $600,000 to the cause of foreign missions.

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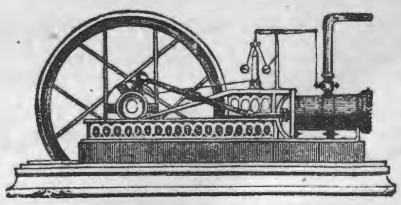

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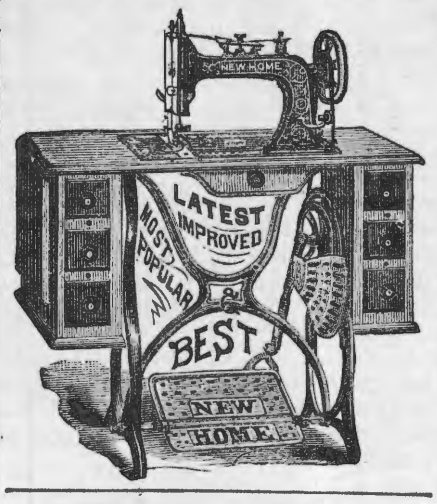

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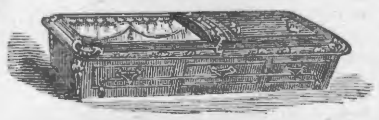

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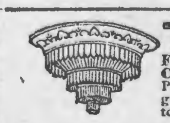

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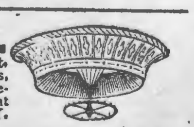

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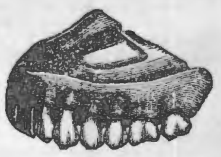

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